

Social Activities and Attitudes of the People of Bahawalpur during Abbasid Rulers

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ABSTRACT

Geographically, the region of Bahawalpur State had been an integral part of Hakara valley civilization, which flourished about 4000 year ago along the shores of river Hakara. After the advent of Islam in the region, it became the epi-centre of religious, educational as well as social activities of Muslim scholars. The scholars played a great role in developing religious and social conditions of the people with promoting the local values and traditions. In this paper, an attempt is made to analyze the social activities and attitudes of the people during Abbasid reign in Bahawalpur. In this region, Islam played a humanitarian and liberating role, partly by offering within its fold complete equality and an opportunity for social, economic, intellectual and spiritual development to

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the millions who were leading a sub-human existence. It is said that Hindu social manners, trades and modes loving were influenced by the Muslims in the Mughal period. But the fact is that for Islam to maintain its existence was a major achievement, although hundreds and thousands Hindus converted to Islam and became part of Muslim community. Nevertheless they couldn't get rid of social values and manners of the region. On the formulation of Bahawalpur State by Abbasids people continued their socio-cultural values. Although the Abbasid rulers developed Islamic ways of civilization in the State, they couldn't modify Social manners completely. The variety is that both the communities (Muslims and Hindus) observed their social activities without demur zealously, even appreciated by the rulers.

Social structure was continued after entrance of Islam in the region. It is said that "the role of the Islamic culture in the overall reformation and transformation of Indian society in unparalleled in the Indian History. It is also said that "Hindu social manners trades and modes loving were influenced by the Muslims in the Mughal period. "The Hindu contact with Muslim culture had far reaching effects."ⁱⁱⁱ But the fact is that for Islam to maintain its existence was major achievement while all other religious or political thoughts entered India became a part of Hinduism and were absorbed by it.

Although both the religions (Islam and Hinduism) affected each other yet Islam never lost its existence and due to its rich values it spread region and "Hundreds and thousands Hindus converted themselves to Islam and became the part of Muslim community. Nevertheless, they could not get rid of Hakara civilization or Hinduism in social ways and manners. "The Muslim community adopted so many traditions of Hinduism regarding birth, marriage and death in social manners but they never compromised to Hinduism or any

iii Dr. Abdul Rauf, *Islamic Culture in India And Pakistan*, Feroz Sons Ltd., Karachi, 1975, p. 46,47

other civilization or religious thought.^{iv} Although it moulded its some values in proper way but never lost its basic values and traditions. On the whole Hakara civilization had dominant position regarding social manners in the area having dominant numbers of Muslim community. All though they developed the Islamic ways of civilization in the State region and had domination of Islamic values and manners but the verity is that they could not modify the social manners and traditions completely.

iv *Interview, Syed Habib Ullah Shah Nakashbandi, Sajjada Nasheen Dar-ul-Saadat Alsafviya Saeedpur Sharif Bahawalpur.*

Sports and Games

The people of Bahawalpur State were, although simple in their social habits but participated in activities of amusements: sports and games, fairs and festivals, and hobbies of different kinds. They mostly belonged to peasantry class but they took active part in the amusements in their leisure.¹ They took part in different kinds of games and sports aggressively. Generally, they were expert in hunting and used mostly bow and arrow in their hunting expeditions.² It was popular not only in elite class and royal family but also among common people and hunting grounds were fixed for the purpose. They treated it as kind of sports and sometimes regular competitions were held in this connection.³ Besides this, *gatka* wrestling, sword fencing, tent pegging, horse and camel racing were chief sports.⁴ The competitions of these games were held in the whole State and were supervised by rich persons and ruling class and distributed prizes among players accordingly and also patronized them.⁵ The people of the State had full activity in these amusements and participated. In the same way they preserved the use of bows and arrows, especially in hunting but the arrows had no points and the game, partridges, hares and quails were struck with the side of the arrows and stunned.⁶ Besides this, they were founders of some other sports and games, but notable thing is that they played these games only to extend their mental and physical features and to spend their spare time.⁷ They never indulged themselves

1 *Interview*, Muhammad Afzal Masood, Ahmad Pur East, April 25, 2010.

2 Brigadier Nazeer Ali Shah, *Sadiq Namah*, Maktaba Jadeed Lahore, 1959, 14.

3 *Interview*, Mian Basheer Ahmad, Ahmad pur East, April 25, 2010.

4 Brigadier Nazeer Ali Shah, *Sadiq Namah*, 14.

5 *Interview*, Mian Bashir Ahmad.

6 Nur-ul-Zaman Ahamd Auj, *Ancient Bahawalpur*, Carvan Book Centre, Multan, 1987, 67.

7 *Interview*, Mian Basheer Ahmad.

in them for wastage of time, but it was also a source of amusement and pleasure.

In this connection they used to play cards, chess etc., some of them indulged in dancing parties.⁸ Besides this, they used to play the principal sport and games were; wrestling, *chaupat* or *chaupar* (a game played with dice) *tash* (playing cards) and *Ikki-poor* (a gambling game played with cowries).⁹ In it two persons took part mostly and was played with *harnoli* seeds (castor seeds) or sometimes with coins.¹⁰ In this way it was kinds of gambling. Likewise, they played a game to show strength and power which they called *nali pakran* (to hold the wrist) in local language. It was played in a way that two persons sat face to face indulging legs of each other and held the wrists of each other turn by turn.¹¹ In which one held the wrist firmly and the other tried to get it free and if the later succeeded to get it free the former lost.¹² They played another game to show their power, was *danda pakran* (hold a club) in which two persons sat facing each other holding a club between their feet and each tried to wrest the club by pulling it with his hands. It was a fun and show of expertise to win the game.

The people of Bahawalpur State played another game of this kind to show the power “they called it *panja pakran* in local language. It meant the hand and five fingers and it was a game like fist fighting but by interlocking of fingers.¹³ It was played in way that two persons sat facing each other kept their elbows on earth and interlocked each other’s fingers and pushed with full strength.¹⁴ It was also a show of power.

8 Shahmat Ali, *The History of Bahawalpur*, James Madden, London, 1848, 20.

9 *Punjab Sates Gazetteer*, Bahawalpur State, VOIXXXVIA, 1904, 201.

10 *Interview*, Malik Allah Ditta, Basti Rama Bahawalpur, April 15, 2010.

11 Muhammad Basheer Ahmad Zami, *Lughat-e-Saraiki*, 258.

12 *Interview*, Malik Allah Ditta.

13 *Punjab States Gazetteer*, 201.

14 *Interview*, Mian Basheer Ahmad.

It was popular among village people mostly and rarely in towns' people. Another game was played by State people was *warya* which was like the English prisoners, base and a game *saunchi* (the universal Punjabi game) was played in the State by the people of the *ubha*.¹⁵ In this connection they used to play *paltha* (a kind of game which was played with a club). It was popular among village people. It was played in a way that a man known to play it, stood on the ground having a long club (known as *dang* in local language) in hand and brandished with so expertness in round up and high with both the hands that no one could reach around him. It was a great fun game but sometimes it was used in quarrel of opposite parties in villages. There were expert persons of this game in the State area. Ghulam Mustafa baan ala was one of the experts of this art.¹⁶ Besides this they participated in games of *rassa kashi* (pulling a rope) and jumping. These games were played in towns and villages but most popular among towns' people where the facilities of grounds were available and teams of players were set up regularly for the purpose.¹⁷ The winners were given prizes by high officials, landlords and even Nawabs, and also patronized them.¹⁸ Not only this but also Nawabs participated in the games events to encourage and appreciate the teams and for enjoyment and to distribute prizes among them."¹⁹ Besides this, the appearance of Nawabs among them enhanced the excitement of the participants.²⁰ Likewise, athletics were very popular in the whole State area.²¹ It was a traditional game

15 *Punjab States Gaetiteer*, 201.

16 *Interview*, Malik Peeran Ditta, Basti Kachi Kothe Bahawalpur, April 15, 2009.

17 *Interview*, Gulzar Ahmad Ghouri, Bahawalpur, October 15, 2011.

18 See details: *The Bahawalpur Review*, Monthly, April 1954, 43-45.

19 *Sadiq-ul-Akhbar*, Weekly, Bahawalpur, No.3, vol.15, August 4, 1873, 5.

20 *Interview*, Munshee Deen Muhammad, Basti Bindra Bahawalur, February 5, 2011.

21 *Interview*, Gulzar Ahmad Ghouri.

which was known as *pehlwani* in local term. The people were very fond of seeing these competitions, which were held in different areas in various times. Special arenas were made in different areas for the purpose. The athletes of the area gathered at arena on daily basis at proper time for practice. They worked very hard to participate in circus and to win also. They were sponsored by rich and elite classes and ruling family as well.²² It was more popular in villages than towns. The Nawabs themselves appreciated the athletes (*Pehlwans*) and gave them special scholarships to promote the game of art. They also participated sometimes themselves in the circus and enjoyed the wrestling, jumping and pulling-rope events at fairs or any other event for the purpose.²³ As during his tours of the State area Nawab Sadiq Muhammad Khan IV (known as Subh-Sadiq: 1866-1899) at Minchenabad participated an event of athletic and pulling rope (*Rassa kasha*). At 3, O, clock wrestling event was held. Nazim Minchanabad Muhammad Feruz-ud-deen managed illumination very finely of the both sides of bazaar and on arrival of the Nawab Sadiq Muhammad Khan IV they also did a show of pyrotechnic.²⁴ In 1873 another event of pulling rope and wrestling was held, in which Nawab Sadiq Muhammad Khan IV also participated, accompanied by political agent and other officials. On the occasion His Highness Nawab gave prizes to winners accordingly.²⁵ That is why; these games were popular among villages and towns people and elite classes as well. There were a number of well-known athletes in the State area. It was a traditional avidity of the State people to be athlete and the other also had interest to appreciate them and to promote it. Rana Muhammad Bukhsh (known as mumdi pehlwan), Ghulam Hussain (known as Husana), Taj Muhammad (Known as Taja), karim Bukhsh (Known as karima), Rajab Ali (Known

22 Interview, Muhammad Afzal Masood.

23 Interview, Gulzar Ahmad Ghouri.

24 *Sadiq-ul-Akhbar*, Weekly, Bahawalpur, January 8, 1872, 4.

25 *Sadiq-ul-Akhbar*, August 4, 1873, 5.

as Rajab), were the well-known *phelwens* of the State period.²⁶ They participated in different competitions held in the State area at different occasions. Among them, there were many other athletes in the State who were experts in their field. Likewise, Saaman was a Government servant who had popularity very far off due to his perfection of his art. The art of *pehlwani* was appreciated by ruling authorities in that ages so most people among officials and masses had interest and tried to promote it. Even some *buzurgs* (venerable people) were experts in the art. Ameer Hydar Shah (known as Meeran Shah) had dexterity in the art. It is said that he subdued an athlete of Afghanistan who had faced him. He was in the age of Nawab Muhammad Bahwal Khan III (1825-1852), but after the death of Nawab Muhammad Bahawal Khan IV (1858-1866) he retired from State service but he was given Rs.5 from the State treasury during the life time.²⁷ It is said that later on, he went to Uch Sharif to pilgrimage the reverend persons. In the same way during the time of Nawab Sadiq Muhammad Khan V (1907-1947), the art was promoted extremely.²⁸ Rajab and karema were well known athletes of the age. In September 20, 1915 a high level circus was held in village *ganwan* on chah Allah Bukhsh vala (well of Allah Buksh). About 4 to 5 thousand people gathered at the event. Aali Janab Haji Muhammad Khan, Mr. Raza Ullah Khan SE, Sardar Sher Ameer Sing Judge, and Incharge District Judge Bahawalpur, Syed Ghulam Ali Shah Judge Khair pur, also came to participate and supervise the circus. About 5 o' clock, the wrestling between Rajab and karema started and the competition remained for 1.25 hours without a clear victory. At last it was determined equal (tie) due to sunset.²⁹ The events of this

26 Interview, Rana Khuda Bukhsh, Lamberdar, Naharwali Bahawalpur, December 10, 2010.

27 *AL-Aziz*, Monthly, Bahawalpur, December 1942, 5,6.

28 Interview, Gulzar Ahmad Ghouri.

29 *Govt. Gazette Sadiq-ul-Akhbar*, Bahawalpur, September 23, 1915, 6.

kind shows how popular was the art of athletic and how much it was promoted and appreciated by masses, elite classes, officials and ruling personals. There was another game of this kind prevalent in the State was known locally *malhenr* (it was also kind of wrestling at low level).³⁰ It was popular mostly among village people and was patronized by local zimindars and land lards. Generally, local athletes took part in it and it was a traditional event in which people of surrounding areas were spectators.³¹ These competitions were also held at local fairs and the winners were given prizes by some nobles. There were regular teams of wrestling or *malhenr* in schools, colleges and universities. It was a game of young ones and was played in villages in the evening or at moonlit night.³² Another kind of wrestling which was prevalent in the State was known as *kaudi* in local language.³³ It was well-known game of Punjab deriving its name from the two words uttered by the players when playing it.³⁴ It was popular among villagesrs, but was also played in towns.³⁵ There were regular teams at schools colleges and universities level. Special competitions were held of their teams on official levels. While in villages, the game was held or supervised by landlords and nobles at village or moza levels.³⁶ At the time of playing *kaudi*, young females also sang songs to appreciate their teams. It also extended the excitement of the event.³⁷ Although the game was popular in Punjab, it also became a traditional game of the State people.

30 Jamshed Ahmad Kamtar Rasolpuri, *Saraiki Sammal*, Saraiki Adbi Majlis Bahawalpur, 1977, 26.

31 *Interview*, Rana Khuda Bukhsh.

32 Dilshad kalanchvi, *Bahawalpur Di Tarikh Tey Saqafat*, Saraiki Adbi Majlis Bahawalpur, May, 1988, 219.

33 Muhammad Basheer Ahmad Zami, *Lughat-e-Saraiki*, 201.

34 *Punjab States Gazetteer*, 201.

35 Dilshad kalanchvi, *Bahawalpur De Tarikh Tey Saqafat*, 217.

36 *nterview*, Rana Khuda Bukhsh.

37 Dilshad kalanchvi, *Bahawalpur De Tarikh Tey Saqafat*, 218.

Besides this, there were other traditional games which were prevalent in the State were: *tulli-doda* a game of young ones in which two teams (couple of each) participated. One person of a team ran fast and the other two of the opposite team chased him to catch. If the former slapped any one of those, with palm (*tulli*) on his chest he had a score and if he did not succeed the other team won the score. The same procedure was done repeatedly, and the team won final round the people lifted them up shoulders. The drummer beat the drum and people also gave the money as prize. Likewise, they used to play *chori doda* in which two teams participated; it was played in the evening in winter and at night in summer. One team sat on the ground in circle and the other outside it. It was played in a way that all members of the outside team came into circle turn by turn and slapped anyone of the circle member and tried to return. But the player who was slapped by him tried to catch him and if he succeeded to bind him, he would win the goal and the other would be out the game and sat aside.³⁸ In this way the game continued and the team whose members were isolated one by one, lost the game. In this connection a traditional game was prevalent among the State people was *kodian khadanr*. It was popular in villages and played by both Youngers and children.³⁹ Likewise, another traditional game was *guchi khadanr*. It was played with coins and was popular mostly among villagers. It was a kind of gambling. Moreover, a game resembling *guchi* and played in the same way was known locally *phitton khadanr*. It was played by children and young boys of the villages, *phitton* was infact a small pieces of earthen wares which were made in round shape in a peculiar way for the purpose.⁴⁰ It was played only to kill time. Another game was played by the people known locally as *dhi-dhi khadanr*. It was played by both children and young in

38 Javed Ehsan khan, *Saraiki Saqat*, (Urdu) Suleman Academy, Dera Ghazi Khan, January, 1995, 190,1

39 Dilshad kalanchvi, *Bahawalpur De Tarikh Tey Saqafat*, 217.

40 *Interview*, Malik Allah Ditta.

the water of stream or river.⁴¹ Another game which was popular in villages among children was called *dan* in local language.⁴² It resembled cricket, in which the ball used was made of old pieces of clothes tied tightly and called "*khudda*". It was played in a way that a player stood in a circle while one player among others turn by turn tried to throw the ball in circle, and the player stood in circle having, a small club (bat) tried to hit the ball and not to fall in circle. But if the ball fell in circle and stopped in it, the player in the circle lost the score and he had to go out of the game⁴³ and other player of the opposite team continued the game in circle. It was played in another way that a hole was dug up and the opposite player tried to throw the ball in that whole, while the player having a small club, stood near the hole tried to stop the ball out of the hole. But if he did not succeed to stop the ball out of the hole, he would lose the point and he had to give his turn out of circle.⁴⁴ The game continued in this way. It was also played in another way which called *mandi* in local term. They fixed a boundary in rectangle shape and a group of players stood in the boundary, and the player of other team threw the ball in boundary, and the players stood in the boundary having one leg lifting up, tried to hit the ball with a bat or small club, which they called *dana* in local term. If they or one of them could not hit with one leg and fell he would lose the point.⁴⁵ In this way the game continued turn by turn till last player. In the way they used to play a traditional game with reeds." It was known as *chiralian* in local language, was played with "four pieces of reeds cleaved in the middle equally. Two persons sat opposite

41 Dilshad kalanchvi, *Bahawalpur De Tarikh Tey Saqafat*, 214.

42 Muhammad Basheer Ahmad Zami, *Lughat-e-Saraiki*, 146.

43 Dilshad kalanchvi, *Bahawalpur De Tarikh Tey Saqafat*, 202,203.

44 Muhammad Basheer Ahmad Zami, *Lughat-e-Saraiki*, 146.

45 *Interview*, Syed Irshad Nabi Shah, Basti Saeedpur Bahawalpur, December 12, 2010.

sides of each other and played the game.⁴⁶ It was played only for enjoyment.

Likewise, another game prevalent in the State area was known as *nonar patta* in local language.⁴⁷ It was played in a way that a circle was made in the ground with four spaces marked inside it.⁴⁸ In the middle of the circle was kept a small heap of clay and called it hap of *loonr* (salt). A player of a team stood at the heap to protect it from others who were standing in circle and tried to snatch it. If the player performing as guard succeeded to catch the invader, he won the point and the boy who was caught had to do the duty at salt's heap." In this way game continued and provided enjoyment to the participants and players. The notable thing is that it was played mostly in moonlit nights⁴⁹ which extended the amusement of the game. A game was played by the children *gerian* or *gedian*. It was played with small pieces of wood. Another game of the children was *deti-danda* or *gulli danda* or tip cat.⁵⁰ It was made of wood having subtle of its both ends and thick in the middle.⁵¹ It was played with a small wooden club. Two players played at a time and tried to hit the *deti* or *gulli* with *danda* as far as they could.⁵² Besides this, the children used to play *goli* or *chidde* which was played with small balls (generally colored of wood *chidde*) or with marbles *goli*.⁵³ It was played by the children of towns and villages equally. There was another game prevalent among children was *korra watt*, in which all the boys sat in a circle and one of them would quietly put a

46 Dilshad kalanchvi, *Bahawalpur Di Tarikh Tey Saqafat*, 210,211.

47 Muhammad Basheer Ahmad Zami, *Lughat-e-Saraiki*, 256.

48 *Punjab States Gazetteer*, 202.

49 Dilshad kalanchvi, *Bahawalpur Di Tarikh Tey Saqafat*, 208,207.

50 *Punjab States Gazetteer*, 202, 201.

51 Muhammad Basheer Ahmad Zami, *Lughat-e-Saraiki*, 150.

52 Dilshad kalanchvi, *Bahawalpur Di Tarikh Tey Saqafat*, 204.

53 *Punjab States Gazetteer*, 201-202.

folded turban behind anyone around the circle.⁵⁴ In his rounds, he would keep the turban behind any one of them quietly,⁵⁵ if the participants could guess correctly, the game would continue. In this way if the boy was beaten had to give his turn and he repeated the same procedure and the game remained continued. It was popular among children and they played it with fervour. Another interesting traditional game was prevalent among children of the State which was known as *sheedan* in local term.⁵⁶ It was played in a way that they drew lines on the ground in rectangular shape and made 8 to 9 portions or boxes. The player had to cross *thekri* on these boxes. The procedure was repeated in the same way by all the players on one leg.⁵⁷ The player crossed it over all boxes without touching the leg on ground was succeeded in the game. Another game resembling *sheedan* was *ada khadda*, which was introduced in the State by migrators and mostly their children played the game.⁵⁸ But *sheedan* was a local game. Another traditional game of the children was prevalent among villagers who were grazing the animals, goats, sheep or buffelos.⁵⁹ It was known locally as *phutt kalia khaidanr*. It was played in way that two boys sat face to face and dug up five small holes in front of them in a line and a tad bigger hole was dug up in the middle of the small holes which was called *gukhal* in local term (store).⁶⁰ They filled these holes with dates kernels (known locally as *gitkon*) and the dung of goats and sheep (known locally as *phengrian*).⁶¹ Then one of those inquired to other that *khaid chasein ya bhaid* (or you play first or later). If he said for *bhaid* he picked up two

54 Muhammad Basheer Ahmad Zami, *Lughat-e-Saraiki*, 219.

55 Dilsahad Kalanchvi, *Bahawalpur Di Tarikh Tey Saqafat*, 204.

56 Muhammad Basheer Ahmad Zami, *Lughat-e-Saraiki*, 219, 187.

57 Dilshad Kalanchvi, *Bahawalpur Di Tarikh Tey Saqafat*, 206.

58 Muhammad Basheer Ahmad Zami, *Lughat-e-Saraiki*, 38.

59 Dilshad kalanchvi, *Bahawalpur Di Tarikh Tey Saqafat*, 208.

60 Muhammad Basheer Ahmad Zami, *Lughat-e-Saraiki*, 67.

61 Dilshad Kalanchvi, *Bahawalpur Di Tarikh Tey Saqafat*, 209.

kernels from anyone of the holes and in case of asking for khaid he picked five kernels and started to play. In this way they both used to play turn by turn till end.

In the same way the children of the State played a game which was called *andhra kasai* (blind butcher) in local language.⁶² It was played in a way that some boys gathered on a ground and they tossed for starting the game. The boy who lost the toss was tied a *chadar* around his waist and a bandage on his eyes.⁶³ Then he had to catch any one of the boys. He wandered here and there like blind and when he caught the other one, he had to do the same.⁶⁴ The game continued in this way till last player. They also laughed at him and jeered of different types as: *andhra kasai tedi menjh kithon aie* (o blind butcher from where your buffalo came) or *andhra kasi na tu meda bhai na ma tada bhai* (o blind butcher, neither you are my brother nor I am yours) etc.⁶⁵ The boy who was being laughed at never minded it ill because it was a part of game and enjoyment. Another game prevalent in the State was *ganji kabotri* (a bald female pegeon). It was played by both young and children. It was played in a way that a group of boys gathered at a place. They kept a bundle of clothes and turbans on the head of one boy who had lost the toss.⁶⁶ The other boys threw shoes on the bundle of clothes, while another boy protected the sitting boy with bundle on his head and tried to catch the boys who were throwing shoes on the bundles. When they succeeded to catch anyone from them, the bundle was put on his head and he had to face the same situation while the former boy was being released.⁶⁷ In this way the game continued. In the same way a game was played by females

62 Muhammad Basheer Ahmad Zami, *Lughat-e-Saraiki*, 67, 68, 42.

63 Dilshad kalanchvi, *Bahawalpur Di Tarikh Tey Saqafat*, 211.

64 Muhammad Bashir Ahmad Zami, *Lughat-e-Saraiki*, 42.

65 Dilshad kalanchvi, *Bahawalpur Di Tarikh Tey Saqafat*, 212.

66 Muhammad Bashir Ahmad Zami, *Lughat-e-Saraiki*, 228.

67 Dilshad kalanchvi, *Bahawalpur Di Tarikh Tey Saqafat*, 213.

of all ages; youngs and children. It was called *changali* in local language.⁶⁸ It was played in a way that the girls were standing face to face and caught the thumbs of each other of opposite sides made the of multiply. They joined toes of each other, bent heads on tergal and went round in peculiar way.⁶⁹ They also sang songs on rounding according to their own will. Newly wedded girls also participated in the game when they went to see her paternal home. Likewise, a game was prevalent among children and grils particularly which was known as *cheekal* in local language. It was played in a way that a wooden stump having 2.5 to 3 feet in length was fixed on the ground.⁷⁰ Then a long piece of wood with both corners bent was put on the fixed stump at middle in a way that it would be balanced. Then two girls or boys sat on each corner and rounded it with their feet.⁷¹ It was a kind of swing but also used as a game in the State area.

They used to play a game which was called *gerian* or *gedian* in local language. It was played in way that small pieces of wood were made of round shape as *danda* in peculiar way. Then the player (the boy) who played first had to hit with wooden stump to others that moved at fix line. If he could not do so, he would lose the game and the other had his turn. In this way the game remained continued till the last player. It was also an amusing traditional game. In this context a traditional game prevalent in the State area, this was known as *chakkar watt* in local term.⁷² It was played in a way that two groups of boys participated in it. A boy or player of a team having wooden club stood on the ground while other team was doing fielding and one boy, turn by turn threw the ball to him. He hit the ball and had the score but if his catch was caught or he failed to hit properly them not

68 Muhammad Bashir Ahmad Zami, *Lughat-e-Saraiki*, 114.

69 Dilshad kalanchvi, *Bahawalpur Di Tarikh Tey Saqafat*, 216.

70 Muhammad Bashir Ahmad Zami, *Lughat-e-Saraiki*, 114, 123.

71 Dilshad kalanchvi, *Bahawalpur Di Tarikh Tey Saqafat*, 216.

72 *Punjab States Gazetteer*, 202.

only him but also the whole team was considered out of the game. The other team took place of the former and they went to do fielding.⁷³ The same procedure was followed by them and in this way the game remained continued mostly the game was played in towns but in villages at little level. It could be considered as an initial stage of cricket.

Conclusion

The people of Bahawalpur State were simple in their life style. But their attitudes towards each other were of reverence, affection, humility and affability. All the social activities and attitudes were not only a source of mutual contacts and co-operation but also a way of developing their economic trends. The remarkable thing is that the social activities and attitudes of the people were appreciated even patronized by the rulers. It was a good gesture for promoting these trends.

73 *Interview*, Hajee Mumtaz Ahmad, Bahawalpur, February 20, 2011.