

Makkoran in shahname

Mohammad Anvar Bejarzehi

Nikshahr Branch, Islamic Azad University, Nikshahr, Iran

Abstract : The great Iran involves a lot of different nations each of them including a micro-culture. These micro-cultures have caused a nationally strong culture and have made it peculiar in the world. Although it has been divided into thirty provinces, you can trace back the reasons for their naming in the history because "every body is looking for his lost origin." The word "Makkoran" is clearly recognizable in the historical inscriptions that are left by Achaemenian. These inscriptions claim that Makkoran had been part of the big states and its existence has been proven. The "Epic of kings" the epic poetry that was written by honorable Firdausi as a unique, exact order, fluent rhythm, and rhythmic, exciting and wonderful work of art is the result of the sufferings and the pains of its poet. The epic of kings has mentioned the name of Makkoran and its residents in the historical and heroic period. It also mentions the war of Iran and Makkoran. This book praises Balouch tribes who had taken part in Iranian army as original and genuine Iranians (Aryans). Firdausi who is a unique poet sometimes alludes to the history of some tribes that he mentions their names in his book for example; by referring to Makkoran he means modern Balouchestan. This Makkoran in the ancient history was attacked and conquered by Iranian army among them were brave soldiers of Balouch and Kooch tribes and by the passage of time and because of the combination and settlement of Balouch tribes this region has changed its name to Balouchestan. It seems that the reason for the combination of Makkoran and Balouch tribes in this army had been their similar features and it can be revealed by considering the war between king of Makkoran and Kai Khosrauo, the king of Iran. In spite of the fact that, china and Rome were supporting Kai Khosrauo the king of Makkoran did not notice and started the fight bravely. Although he was defeated severely and his land destroyed, because of his patriotism and protecting his land, Kai Khosrauo ordered his people to bury him with respect and glory like the knights and great men. Then Kai Khosrauo forgave his people and appointed one of his people as a king and perhaps this had been the first presence and residence of Balouches in this region. What is noticeable is that the word Makkoran is repeated more than thirty times by Firdausi in his book which signifies the importance of this region. Another reason for the importance of Makkoran is the existence of the big Makkoran Sea which is the only sea connecting to the ocean and is the military, trade, economical; and arterial road. It was also for the crossing of the sea of Makkoran to get to Turanians which made Kai Khosrauo to confront with the resistance of the king of Makkoran and attack them. Nowadays, the geopolitical and politically significant situation of Makkoran has become obvious more than ever, and its appearance as a province called Makkoran seems to be necessary.

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Introductin

The land of Iran with a wide extent and the provinces that each of them has various capacities, without exaggeration is a world of talents and peculiar aptitudes. The provinces that their micro-cultures had a wonderful power and unique role in building the national culture and have caused the Iranian culture to become unique. In all around the world, Makkoran, which is pronounced Mokran or Makran in the past had been one of the states of ancient Persia, it has experienced a lot of incidents and changes throughout the history. From the period of ancient kings, including Kiyanians, Pishdadians, and also preceding that up to present day, the name of this state has changed many times. What is known as Balouchestan today is only a part of the wide Makkoran state which is recognizable on the modern maps. It is obvious that

by cursory glance it will be found out that this extensive state once had been the fourteenth state of Achaemenian.

This region could be exploited to strengthen the area and the country by careful planning. What is presented in this article is a brief review over the name and history of this area of ancient Persia which has always been one of the honors of the country, and the inhabitants have the power not only in the sea which is the only connection to ocean but also in land and have embellished the history with patriotism, fighting with enemies, and protecting the country and the native land.

In this article, the author is going to study and analyze Makkoran and part of the historical events related to this region and also the capacity and marine and land potentialities of it by concentrating on

Firdausi's Epic of Kings. Each time the word Makkoran is used in this book it is enumerated by the author to show exactly its number of repetition. It is worth mentioning that Firdausi has emphasized the point that the stories in his book are not myths and legends, and he said that the marvels should be studied by resolving their symbols and puzzles.

Don't consider this as a lie or a myth

Don't consider the world obvious at once

In this world look at everything with wisdom

And consider that in symbolic and enigmatic terms

The Meaning of Makkoran

Dehkhoda has pronounced it /mokkaran/ in his Persian dictionary and describes it as, "name of a city in Iran and also the name of its province. It is also pronounced /makkoran/ and defined as a word referring to a wide province. It has a lot of cities and villages. It has sugar and it is exported from this region to other areas. This province is connected to Seistan from the North West and from the southern parts it is linked to the sea. Moreover, Makkoran is a wide land and is not a part of Persian land but because they pay tribute to Iran and is controlled by Kerman governor, this is why it is worth to mention it in here". Great Dehkhoda continues, "The states of Makkoran include Geh (meaning better and good) Bent, Ghasr-e-Ghand, Bahoo Kalat." (Dehkhoda, 1967, p.990).

Makkoran, Mokkoran, or Makkooran, is historically a coastal land in south eastern part of Iran and south western part of Pakistan. This area extends from Oman gulf and Ra's-al-Kuh in west to Jask and Las Bala in south west of Balouchestan in Pakistan. In some European references of 16th century and 17th century the state of Makkoran is mentioned. This area was independent and run by local Khans, but sometimes called it as an Iranian subject. In 18th century, England made this place a British colonization and part of India, there is still some cities in India and Pakistan that are called Makkoran. Historically Makkoran had been part of Iran (wiki Pedia, Internet free article).

In the above mentioned text there was no name of Makkoran, but here is only a brief description on the political, economical, and geographical location of it. The author is going to present some explanation about the subject. Nowadays, the inhabitants of this land pronounce it "Makkoran". There are different opinions about the meaning of this word, for instance, some believe it means "swamp" while some others say it means "Pisciverous". Because of the existence of a big sea and the significant role that this sea plays in feeding the people and also the epic stories and tales

associated with this sea, it is more probably true to say that Makkoran means Pisciverous.

According to what was stated in the preceding section, Balouch is blended with Makkoran that the author will quote part of it from reverend Firdausi in the following sections. However, some other meanings are also mentioned for Makkoran in the local dialect. Some believe that Makkoran is made of "Mak" meaning palm and "ron" meaning the land, in that Makkoran means the land of palms. At the present, most of the people of this region believe that the existence of palms is the main reason behind the name of it. However, the writer of the present article believes that it is more acceptable for the people to call it after the palms because the sea was unavailable to most of the people and there was a paucity of correct investment in it and more important than all is the presence of big palm-groves that has made it believable to call it palm land. The author who is the inhabitant and coming from Nikshahr- one of the big cities of Makkoran- on the basis of what has been brought over in Epic of Kings and also the ancient maps of this land, besides obtaining the daily bread by most of the inhabitants from the sea and the sea business relationship with other countries, believes that calling it the land of Pisciverous is more reasonable, because throughout the years and as a result of drought these palms dried for several times and these palm-groves are not as old as the sea and navigation.

Makkoran in Firdausi's Epic of Kings (Heroic period)

Story of the fight between Kai Kaous and the King of Hamaveran

The Epic of Kings is divided into three parts : Mythology, Heroic period, and Historical period. Kai Kaous is the 6th king of heroic period. He is one of the kings who ruled by law and crowned after Kai Kobad. "He was tired of convenience and parasitic life and thought of kingdom and throne of Mazinderan." (Kazazi, 2008, p.348) At first, he was an inexperienced and cruel man and sang songs to cherish and praise his own homeland, Mazinderan, the great poet who said,

Mazinderan, our city, be commemorated

Your territory always be habitable and populous (Firdausi, 2002, p.p. 25-130).

Kai Kaous started moving toward Mazinderan without consulting with the people of distinction, consequently he was captivated and by the effect of the magic and spell of the white demon he got blind. The king was released by braveries of valiant Rustem and by passing through the seven adventures. This was a very important lesson for him

to do reflected measures and respect the throne and crown of Iran, after that, Kai Kaous decided to capture the distant and close lands and ask for tribute and revenue from them.

From then on Kai Kaous decided to

Move from his place in kingdom

Set out for china and Turan

Moved to the land of Makkoran after that

From Makkoran up to Zareh they started to move

Between the two places they bore no difficulty (ibid, p.1-3, 155)

Zareh which was spelled the same in Pahlavi language is an ancient word meaning "sea". By sea he must have meant Oman sea that played a role in the decline of Makkoran. (Kazazi, 2002, p.480). Afshar Seistani argues that what you see on the maps as Oman has no historical background. The place which is called Oman these days is not except a base for the European colonizers to develop their influence on Persian Gulf and the neighboring countries (Afshar Seistani, 1993, p.58). Zar is equivalent name for sea in Balouchian dialect. Linguists recognize Balouchian as one of Iranian languages beside Kurdish, Persian, Pahlavi, and ancient Persian) that is also categorized by itself under a larger category called indo-Iranian (Hosseini, 2008, p.124).

According to the fact that Balouchian is the synonym of Pahlavi and also because the inhabitants of Makkoran had lived on a sea side, it can be stated that in the preceding lines of poetry "zar" is the same as Makkoran and not Oman sea.

By studying the geographical maps that are prepared by European and foreign tourists from Persian gulf and Makkoran sea, it can be found out that until the end of 17th century and early 18th century there had been no trace of the name of Oman in the world and the world maps. (Afshar Seistani, 1993, p.61)

On the basis of political views of the countries of this region, coastal areas of Makkoran, especially Chabahar that is located at the junction of the road, a place where super powers of the world meet and because of its geopolitical location, has gained a politically, economically and militarily unique position. (ibid, 1993, p.71). According to the available references, the author has presented a map related to Soloukian era in which Makkoran is obviously depicted beside Persian sea. (Tihecha Persian E-Ti) (Iranian Topography Organization, 2005, p.31). Some more maps are presented at the end of this article.

Firdausi continues the previous lines by:

Every man of significance satisfied to pay the revenue and the tribute

Because no cow can compete with a lion

Cow is a metaphor for the great men and elders of Makkoran and lion is a metaphor standing for Kai Kaous (Kazazi, 2002, p.485). Since the great men and elders of Makkoran could not confront with Iranian army they had to pay tribute and revenue.

Respectful Firdausi continues:

As the king wanted to conquer the Makkoran kingdom

He came to Ghaf Mountain and the West

When they got aware of the king's attack

Started praying and tried to block the way

But all the men of significance welcomed the king

And accepted to pay the big revenue

As they obeyed the orders the road was opened

King and his army passed without trouble

Then he took all his army to Zaboulistan

And they accepted the party of the prince (Firdausi, 2002, pp.21-25, 155)

It is understandable from the above lines that at the time of Kai Kaous, Makkoran had been an independent kingdom but paid revenue to the powerful and great king of Iran.

Makkoran in the Story of Siavash (Heroic Period)

Siavash story is one of the most beautiful and longest stories in the heroic period. In this story Siavash is an honest, faithful, and trustworthy character. Because of his loyalty he does not betray his enemies and is not treacherous to them. Even he has to accept the Turanians' invitation in order to escape from the temptations and conspiracies of his step mother and ignore all the possessions of his father and travel to Turan. However, he reminds his homeland and lives with the name of it all his life. He takes part in all wars as a representative of Iran and by relying on God he is victorious in all war fields. Heroic era starts with the revolution of Kawah, the black smith, and Feridoun against cruel Zohak and culminates by heroic deeds of Rustem. It is noteworthy that the most heroic era in the history of Iran in Epic of Kings of Firdausi is the period between Kianian and the End of the Kingdom of Gashtasb and as a matter of fact until the death of Rustem. After Rustem, mythological heroic actions diminished gradually and at last finished. The interesting point in this period is the mentioning of the word "Balouch" as a title for one of the Iranian tribes in the army. Balouches who are living in Makkoran today, for the first time in Epic of kings are mentioned when they are participating in Kai Kaous army led by his virtuous son, Siavash when they got ready to fight with Turanian Afrasiyab. He chose twelve thousand fighters among his brave knights.

From among all Iranian tribes including Balouchi, Gilani, Kooch,

Pahlavi, Persian, Serouch, plains, cavalry, infantry

Were about two thousand and the king chose all Who were born in Iran, were brave, wise, and free men. (ibid, pp. 615-618, 21)

It is worth to mention that, Afrasiyab, king of Turan and the first degree enemy of Iran, like Kai Kaous ordered Makkoran to pay him revenue. When he orders the elders in Siavash story to pay tribute, also mentions Makkoran.

Go away from there up to china

Then pass by and go to Makkoran

Continue like this until you get to Indian borders

Go and arrive at Send Sea

Ask for taxes from all countries

Spread your army along the coasts of Persian sea (ibid, lines 1706-1707/248)

Firdausi commemorates the return of elders from china and India but there is no word of Makkoran.

As the elders come back from India and china

They were reminded with praise and celebration (ibid, lines 1738/248)

This is the time when Makkoran pays taxes to Iran and is under the control of it, like what was mentioned in the story of the fight between Kai Kaous and the king of Hamaveran.

Makkoran, story of a big war between Kai Khosrauo and Afrasiyab (Heroic period)

The biggest and the most important war in the Epic of Kings is the revenge war of Siavash which happened between Iran and Turan. The purpose of this war according to Iranian point of view is to have the last word as right and true. (Eslami Nadoushan, 1993, p.9). Kai Khosrauo who was the third kianian king, in order to seek revenge for his father's death, prepared a large army to fight with Afrasiyab. This was undoubtedly the biggest army of Kianians.

A large army was prepared for justice

Told him be happy and optimistic

Conquer the lands of china and Makkoran

Send messengers and letters around the world

Get news from Afrasiyab

Perhaps he can be removed from the face of the world (Firdausi, 2002, lines, 2123-2125, p. 594)

He sent letters to the men of significance of his states to prepare this army.

For famous and arbitrary

They wrote letters in Pahlavi

He asked for messengers from commitments

Wise, eloquent and counselors

That the victorious Kai Khosrauo from the back of elephant

His sword and the world became like Nile from bloodshed

There is no comfort and no sleeping

Unless you fight and defeat Afrasiyab

In this way the biggest army of Kianian history was prepared at first Afrasiyab wanted to calm down Kai Khosrauo, because of this fact he sent a messenger to Kai Khosrauo and said that he was regretful for the death of Siavash. He said,

If thou conquereth china and India thou deserve it

Seek the way in which thy heart is resting

Khorasan and Makkoran are resting in front of thee

I am happy with what makes thee happy

I will send thee as many soldiers as

Kaous needed to pass the road

I strengthen all thy army and equip them

I give thee the throne and enough knights

I accompany thee in all fights

And call thee the king of the world in all gatherings.

(ibid, lines 1194-1198, p.569)

But Kai Kaous called him a liar and glib-tongued and invited him to fight. That was a difficult war and Afrasiyab defeated him severely. A war happened that no refractor battalion could show like that in history

They killed so many from the Turanian army

That there was a sea of blood on the battle field

Afrasiyab ran away. No king sheltered him and helped him; Kai Khosrauo followed and prosecuted him.

Afrasiyab as he was forlorn and helpless arrived at Zareh.

He came from china to Zareh Sea

He was too tired and suffered from difficulties

As he arrived in the deep water

He did not recognize the coast and the sea

As it was stated in the preceding pages, Zareh Sea which is located beside Makkoran could be the same with Makkoran Sea. In some European historical evidences and maps and some Arabic notes, today Arabian sea is also called Makkoran sea (Wiki pedia).

Although Persian sea is connected Indian Ocean to Makkoran sea, it is still the shallowest sea (about 93 meters deep) and is categorized in the same group with Baltic and Hudson gulf. While Makkoran Sea is 3000 meters deep in some parts of it. (Parsapour, web site of the society of research about Persian sea).

There are torrential and huge waves in this sea which hit the coastal areas harshly that their height reaches at 5 meters. Afrasiyab who wants to pass this sea in order to save his life, he is warned by an experienced navigator.

O' king the navigator told him

Thou cannot pass through this deep sea

I am seventy years old

I have not seen any ship passing through

Afrasiyab answered with confidence

Happy is the one who dies in sea
 The sword of enemy has not killed me
 Since it couldn't kill me, this also won't
 Ordered the men of significance, launch the ship
 He started sailing to the Gang sea
 Getting ready to confront with the ups and downs
 (ibid, lines 1694-1699 p. 582)
 Afrasiyab is unique in bravery. Although he is the
 enemy of Iran, wherever it is necessary Firdausi
 praises Valery and bravery from every one.
 The mountains of Iran will melt
 If bore the name of Afrasiyab (ibid, pp.359-546)
 As Afrasiyab passed the Zareh Sea, Kai Khosrau was
 informed about it,
 When Kai Khosrau got aware of this saying
 That the old man had thought of a new trick
 Afrasiyab told Rustem,
 Set off to Gang through the sea
 I will spread army to India and china
 I will pass through the cream water
 I will take my army through Zareh Sea
 If the fortune is with me (ibid, lines 170201711,
 p.583)
 In a letter Kai Khosrau writes to his maternal
 grandfather -Kai Kaous- continuing:
 I took army to India and china
 Because of this I am moving to Makkoran
 Then I will pass through Zareh sea
 If God is with me. (ibid, lines 1758, p.569)
 And Kai Kaous answers him writing:
 Don't follow him to give up his land
 Turan, Makkoran and China Sea
 The world will redeem very soon
 The worthless life will become worthy (ibid, lines
 1824-1825, p.586)
 It was because of this that Kai Khosrau sent some
 forces to china, Rome, and Makkoran to follow
 Afrasiyab and respect and receive him with open arms
 when he is entering there. King of Iran and Rome had
 to respect, obey and receive him with open arms but
 the king of Makkoran replied differently.
 He chose messengers from among his army
 Who knew how to behave and speak?
 Sent them to the king of China
 Ad to a leader and king of Makkoran
 Go and follow, respect and obey
 Regret and excuse and feel sorry for it
 Send foods to the army
 Pretend seeing us accidentally
 Each messenger went to a country
 Wherever there had been a famous king
 The king of China felt sorry
 And the king of all the other countries
 They talked warmly to the messenger
 Sweet talking and soft words

That we are all the servants of the king
 We do nothing except following his orders
 The path that had been the road for army
 We will see how much they are destroyed
 Again we make them habitable and cultivated
 We cater the feast and bring the gifts for him
 The other famous king as arrived to the Makkoran
 The king of Makkoran changed his mind. (ibid, lines
 1847-1856, p.587)
 As it was stated before in the war between Kai Kaous
 and king of Hamaveran, Makkoran accepted to pay
 tribute to Iran with no resistance. But at this time he
 seems unwilling to pay any more taxes. Like
 Afrasiyab who passed through Zareh (Makkoran Sea)
 without paying any taxes and with no bloodshed and
 war, king of Makkoran was also interested in the
 method of Afrasiyab in confronting. With Makkoran,
 of course, it is clear that Iran is busy with a big war
 with Turan and this idea that Iran is not as powerful as
 before it could be one of the reasons for Makkoran to
 disobey. Here is the king of Makkoran's speech with
 Kai Khosrau:
 Told him to say to the king of Iran
 That doesn't try to conquer us negligibly
 The entire world is under my control
 The world is benefitting from my fortunes
 As the sun starts shining in the sky
 I will shine on my land from its kindness
 I have both knowledge and treasure in my land
 Also greatness, bravery and workforce
 If you come to this land with army
 You cannot reach your hand to this throne
 Kai Khosrau went to Khotan after hearing these
 speeches and stayed there for three months. There are
 some Samples of poetry by Firdausi in this regard:
 The king with his famous society came to khotan in
 rush
 The king and leader of China received him with praise
 and celebration
 The king and his disciples come from three stations
 forward
 Al the road was made clear like the palm of hand
 Plains and deserts were made like a place for
 recreation
 All the lands and cities were designed and embellished
 Feats were ready and spreads full of edibles
 As the king approached, all the ways and by-ways
 were decorated
 The fourth month, he drove the king of Iran away
 from china
 He went to Makkoran and Rustem stayed there (ibid,
 lines 1885-1889, p.588)
 They he returned to Makkoran and sent a messenger
 to the king of Makkoran and if he didn't obey him, he
 threatened to attack and destroy his land.

As he came to Makkoran
 He chose a cosmopolitan messenger from his army
 Sent him to the king of Makkoran and told him to join
 the wise kings
 Welcome and receive my army with open arms
 Decorate my crown and throne
 Look! Where I have gone and what I have done
 We are not drunk, deviated or negligible
 The world is bright with my crown and throne
 The head of great men are with me
 When they reach their hand at something
 If I am not there to give them that
 If they do not bring grass for the horses
 They are knights or the soldiers who tighten the
 condition for enemies
 If you do not believe my words
 I will make a sea of blood in Makkoran
 I will destroy all you land
 If you disobey and act out of spite (ibid, lines 1892-
 1900, p.588)
 The messenger came to the king of Makkoran and
 gave the message of Kai Khosrauo to him, but on the
 other side the king:
 Prepared and spread all his forces
 Designed the plain for the war field
 Told the messenger go to your king
 Go to your doubtful, suspicious lord
 Tell him, you are happy and conqueror out of fortune
 and chance
 You will see as you come and fight with me
 Who is a man and who is a hero
 As the messenger came back
 All the people in Makkoran became aware
 All the land from mountain to mountain was full of
 army
 All the people of Tiz and Makkoran held their shields
 (ibid, lines 1903-1908, p.588)
 Tis port which is called Tis these days is located in the
 northern parts of Chabahar and is considered one of
 the most important villages of it. It is located about 5
 kilometers away from chabahar. From above the lines
 it is comprehensible that this big village had been the
 capital of Makkoran. The king of Makkoran got ready
 to confront the army of Kai Khosrauo with all forces.
 He brought two hundred war elephants.
 As if there were no places on the earth
 From the horses neighing and the roar of army
 The moon lost its way in revolving around the earth
 As if the earth and sky attached together
 No more the sun is going to shine
 Advance guard came to the king
 To tell him that Makkoran is black with the dust of
 army
 In front and back of army there are banners
 Now the king can see from two sides

An advance-guard from Makkoran army who was
 checking the the arrival of Iranian army and during all
 night he was turning around it and maneuvering. He
 was killed by one of Iranian heroes who was watching
 and guarding the army.
 An advance-guard came to the plains from Makkoran
 All night turning around Iranian army
 A brave guard from Iranian army
 Who was close to that fighter?
 Came and started fighting with him
 Like a brave elephant and angry lion
 Hit the sword and cut him in half
 Frightened the king of Makkoran
 Iranian army with a Kavianian banner and under the
 command of Toos started war. Some of the fighters
 were coming from Balouchestan and were Kooch that
 their presence in region after the war can be one of the
 factors for changing the name of Makkoran into
 Balouchestan. Ashkash was the commander of the
 army of Balouchestan and their banner had the figure
 of a panther on it.
 Then Gustahm had Ashkash who was clever
 Powerful, brave, and intelligent
 A man carrying mace from the auspicious and
 fortunate origin
 On the way he was rushing on foot
 His army made of Kooch and Balouch tribes
 Have thought of war and prepared helmet
 No one has seen his back in the war
 And no one has ever seen his bare foot
 Their commander is a cosmopolitan
 His fame is widespread all over the world
 He has a banner having panther on it
 This banner is associated with the war
 Firdausi commemorates eleven banners in eleven
 different armies that accompany him. Each banner has
 a picture on it.: Faribourz' banner has a picture of sun
 on it, Goudarz had an image of lion, Sheidoush's
 banner was purple, Giou had wolf, Raham, Giou, and
 Bijan each of them had a different designs and colors
 of banner, Gustahm had a figure of moon, Ashkash
 (commander of Kooch and Balouch) had an image of
 panther on his banner, Gourazeh had an image of a
 wild pig, Farhad had a figure of ghazal, Zanganeh
 Shavaran had a figure of osprey, Feramorz, Rustem 's
 son had an image of a dragon which had seven heads.
 Eleven armies with eleven commanders and the main
 commander of them was Kai Khosrauo himself. (
 Kariman, 2012, p. 3). The war between Iran and
 Makkoran started, Makkoran army was defeated
 severly and the king of Makkoran was killed.
 The heart of the king of Makkoran became full of
 sorrows
 From that tedium his soul redeemed. (Firdausi, 2002,
 line 1924, p.588)

One of the members of Iranian army told Kai Khosrau to behead the king of Makkoran and put it at the tip of spear as a lesson for others but Kai Khosrau declined.

One told o' king let's cut his head

The king opposed and said don't consider it

No one should cut the head of a king

Except he is an evil

Cover his face with Chinese silk

Because the great men die like this (ibid, p.589)

Then the king of Makkoran buried respectfully like a great king.

Firdausi says that Kai Khosrau army became rich by using booties from the war with Makkoran.

The great men of Iran became rich

And some others possessed throne and soldiers (ibid, lines 1933, p. 589)

This shows that Makkoran had a plenty of properties and treasure, then Iranian army started to plunder it.

After that the brave uproarers

Set off to plunder Makkoran (ibid, lines 1934, p.588)

Kai Khosrau ordered Ashkash who was the commander of the plunderers to give up pillaging.

Then he stayed for a year in Makkoran with his army.

The skilled sailors and captains of the ships were summoned up from everywhere to follow Afrasiyab by passing through the Zareh sea.

The king stayed in Makkoran for a year

Summoned all the sailors from all around the world (ibid, lines 1988, p. 588)

The significant and interesting point in the following line is that Ashkash – a brave commander of Kai Khosrau- stayed in Makkoran for a year by his order.

Ordered Ashkash to stay with his army

For a year in Makkoran (ibid, line 1951, p.588)

These lines show that first, the inhabitants of Makkoran were not Aryan before the attack of Kai Khosrau second, the victorious army in the war was Ashkash army which had been made of Aryan, Kooch, Balouch tribes. The author believes that some of the inhabitants of Makkoran mixed with Ashkash and his army during their stay in Makkoran. And this army included kooch and Balouch. Their stay in Makkoran and their ruling over this region resulted in the change of its name from Makkoran into Balouchestan. Kai Khosrau left his army under the command of Ashkash in Makkoran and this could be considered as the first settlement of Balouch tribes in this area. It is noticeable that the king of Iran choose Kooch and Balouch which were commanded by Ashkash to stay in Makkoran while his army was made of different tribes. The author believes that because of the similarities between makkoranian and Balouches in their warlike nature, not turning their back to enemy in battle field, and even their severity against the

enemy, their patriotism, and protecting their native land to the extent that the king of Makkoran did not leave it until he was killed. These were the similarities that made Kai Khosrau leave Ashkash and his army of Kooch and Balouch in Makkoran and he himself followed the enemy with clear thought and then accompany navigators and skillful sailors from china and Makkoran.

Many experienced sailors and navigators

He took from china and Makkoran with himself (ibid, line 1959, p.590)

The above lines show the makkoranian's skill in navigation. Makkoran sea is the only free sea which is connected to Indian ocean and Persian gulf is also connected to all world through Hormoz strait and this sea .(Afhsar Seistani, 1993, p. 29)

Makkoranian language in Epic of Kings of Firdausi

One of the important parts that Firdausi mentions in his book is the Makkoranian language.

All cities looked like china

And spoke like the people of Makkoran (Firdausi, 2002, line1987, p.590)

As it is mentioned in the preceding pages, linguists categorize Balouchi as one of Iranian languages like Kurdish, Persian, Pahlavi, and ancient Persian which is by itself categorized under a category of Indo-Iranian languages . However, is the Makkoranian language that Firdausi is talking about is the Same as Balouchi? Or not? This requires more research.

When kai Khosrau returned from travelling to the sea after seven years, he rendered the ruling of this land to one of the great men with Ashkash 's satisfaction.

They decorated all Tis and Makkoran

They called forth all the minstrels from everywhere

In Makkoran whoever is a traitor

And if a great man should accept the ruling

They went with gifts and presents

To the victorious king of the world

And from the border which is not good

Bring down Ashkash while he washed and dressed up

He accepted from Ashkash whatever he saw

And chose from them a great man

Made him the ruler of Makkoran

Even gave him his own robe as a gift

As the victorious knights of Iran

Came down from Makkoran and Turan to china

Rustem Zal received Saum with open arms

A happy army and triumphant (ibid, lines 2069-2078, p.593)

Tabari argues, "Kai Khosrau made his uncle the ruler of Makkoran." (Garousi, 1995, p.399). it is crystal clear that the appointment of an Iranian ruler and especially one of the close relatives of the king for Makkoran indicates its importance and this is the

exordium of the change of the name of Makkoran to Balouchestan. The Same Balouches who accompanied Ashkash in attacking Makkoran and by the order of Kai Khosrauo stayed there for about a year. In line 2124 on page 594 , Kai Khosrauo tells his brave commander Gustahm :

Go an conquer Makkoran and china
Write letters and send messenger everywhere
Look for Afrasiyab to find his place
Maybe you could clear the earth from him
Don't worry about its expenses
Whatever is needed pay from gold and jewelry
From musk, nurse, or golden harness for horses
Also clothes, horses, throne, or servants
From spreads or the Chinese porcelain
Whatever that grows in Makkoran
Forty thousand stubborn cows
The king riding in front of him
He said nobody has ever seen
More than this much request

Makkoran in Epic of Kings (Historical Period)

This period that starts with Achaemanian is divided into two parts: 1. From Sasanians to Achaemanian 2. Islamic period

Makkoran at the time of Sasanian

As pointed out before, Kai Khosrauo with the confirmation of Ashkash, chose one of the great men of Iran as a king of Makkoran. Although there is no name of Makkoran in Epic of Kings of Firdausi in Sasanian period, according to te evidences, the presence of Balouches at the time of Kianian is obvious. In this conditions, it is necessary to study the situation and the role of Balouches in this period . During this time and at the time of the sovereignty of Sasanians, Balouches are mentioned in the Epic of Kings not in Balouchestan, but in the northern parts of Iran. Firdausi in the story of the kingdom of Kasra Noushin Ravan states that Balouches had disturbed and worried the king and made him angry. On the way the news came to the king that Balouches have made the world dark

By looting, murdering, attacking, and flooding the earth

There is a big destruction in Gilan by this
From the curse hath spread praise
The heart of Noushin got sad
A big worry combined with her pleasure
Told the Iranians from now on in India
The swords should become plain
We look for lions so brave
We cannot tolerate our cities misfortune
Someone told the king that
In kitchen garden there is no flower without thorn
The borders are difficult to maintain
If spread wide they are treasure

To fight with Balouches
The reverend Ardeshir tried with experienced fighters
There is no use in magic and tricks
And from suffer, injury, fighting and battle
Although these words were inevitable
Ardeshir wore his chain mail
He became angry with peasants' words
The king moved on the way toward Balouches (ibid, lines 369-380, p.1046)
Then, Anushirvan Sasani attacked Balouches with a large army and killed all of them until:
There left no one of them
Man and woman, soldier and child
They killed all of them with sword
Oppressed and injured them
The king had no worry
If there was no Balouch, obvious or hidden (ibid, lines 388, p.1046)

It is most probable that after this war some of Balouches migrated to the south of Iran and some entered Makkoran. However, during Sasanian reign they are considered as an Iranian tribe and classified with Gilanians. Author believes that this is not their first presence in Makkoran, because as it is pointed out in the war between Kai Khosrauo and king of Makkoran, some of the Balouches who were in Ashkash army by the order of the king stayed in Makkoran, as this migration of them to Makkoran can be their second settlement. Makkoran which is called makkay by Achaemanian is one of the twenty eight states that is mentioned on the inscription left from the period in Biston, Shoosh, Naghshe Rusem. Herodotus has said that Iran had twenty Satrapies and Makkoran is one of those Satrapies that each of them was run by one Satrap. Each Satrapy paid assigned revenue. Each ruler or Satrap was controlling a region. Darius has noted on an inscription of Biston that the countries under his sovereignty are twenty three cases and starts from the center which is Persia. First the western states and then the eastern states are mentioned. The last state which is mentioned is makka that is following Rakaj. (Rolf, 2005, p.33)

Makkoran Words in Epic of Kings

From Sasanians onward, there is no name of Makkoran or Balouches in Epic of Kings. If the number of repetition of word of Makkoran is studied, the number will be 33. Author believes that, a short pause and pondering over this region which has language, culture, army, sea and plenty of blessings will be useful.

Makkoran in the Local Poetry

In the poetry that has been transmitted orally throughout centuries ago, Makkoran is static. In the modern and contemporary poetry, it is also found a lot. It could be certainly said that Makkoran in the old

poetry of Balouch is repeated more than the word Balouchestan. In modern century it is also true to say that Makkoran is repeated more and this can be because of the historical affection of the people to their cultivated, habitable, native land.

Late Mulavi Abdullah Ravanbod Sarbazi (contemporary poet) who is called Sa'di of Balouchestan, has described Makkoran with beautiful words and mentioned its wonderful and nostalgic history. There are two lines of his poetry as an example:

O' Makkoran o' Makkoran

Even Mazinderan cannot compete with thee in beauty
I describe thee till I'm tired

Thou may never wither o' Makkoran (Jahandideh, 2004, p. 318)

And some lines from late Sedigh Salimi, a resident of Chabahar who died in 2006 at the age of 27.

The raining clouds come from the sea

The brave good news for me

The happy days of the past have come

Makkoran is again the bride of wishes

In the present century, Nikshahr in Seistan and Balouchestan province is called the central Makkoran.

The local people call it Ghasre Ghand, sarbou, and also villages including Homyari, Candukan, and also the close villages of Makkoran, while the people in the northern part of Balouchestan called Saravan, Iranshahr, Sarbaz, Nikshahr, Chabahar, Kenarak, Makkoran.

Makkoran in the Historical maps

The following map is chosen as an example (topography Organization of Iran, 2005, p.34)

Map of Iran during Xerxes I to Darius (ibid, p.35)

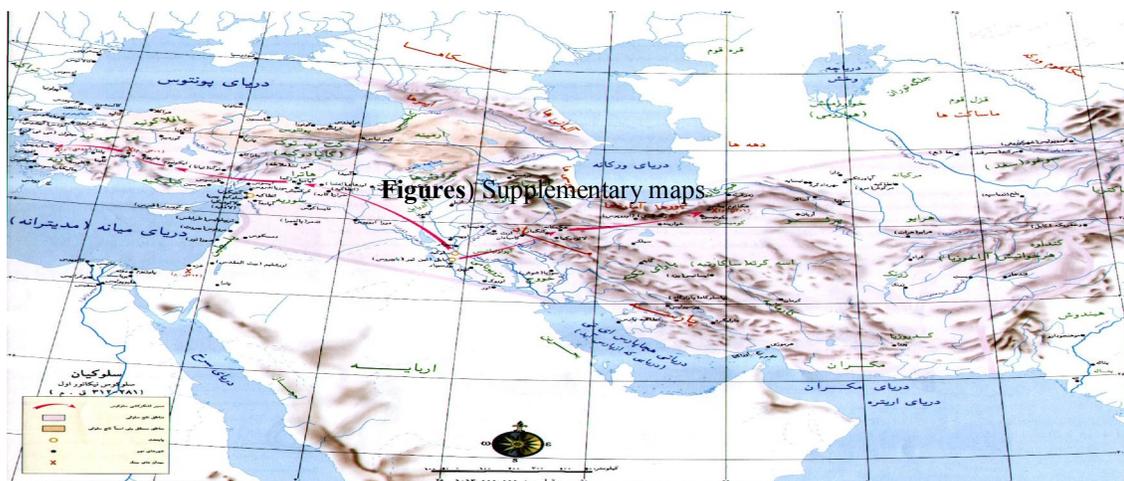
Map of Iran during Alexander the great (ibid, p.37)

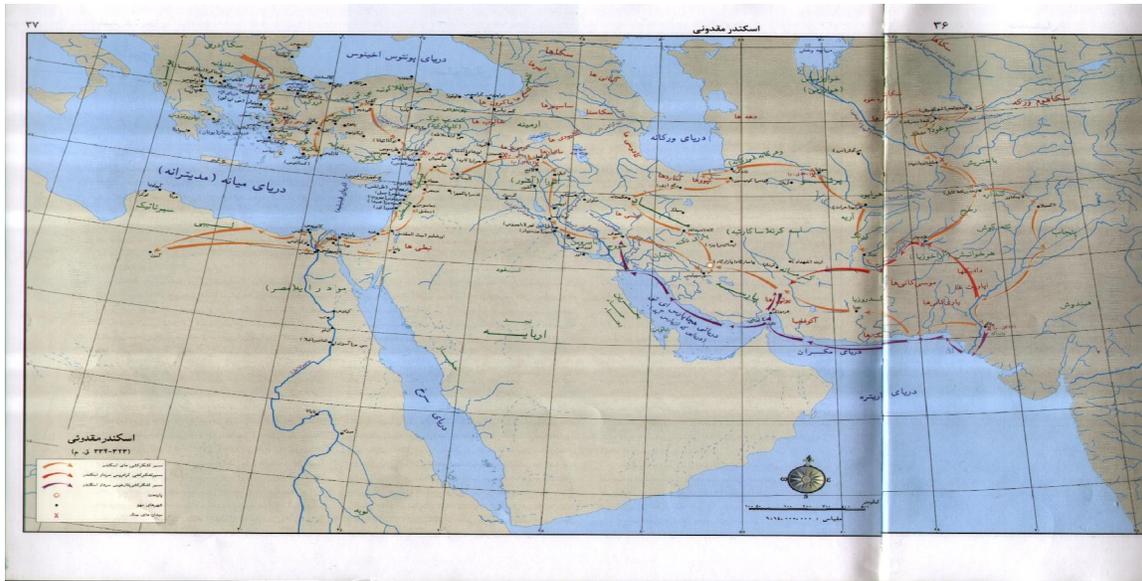
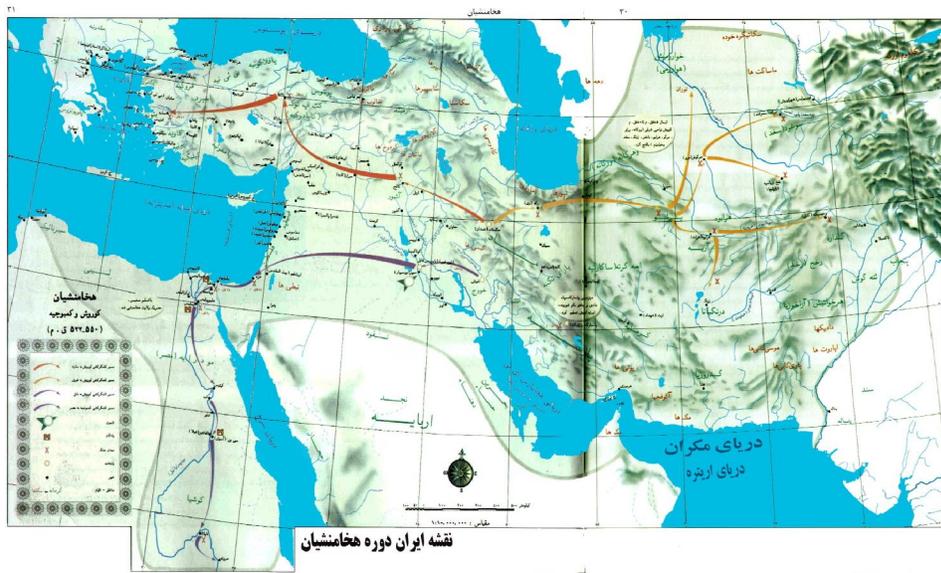
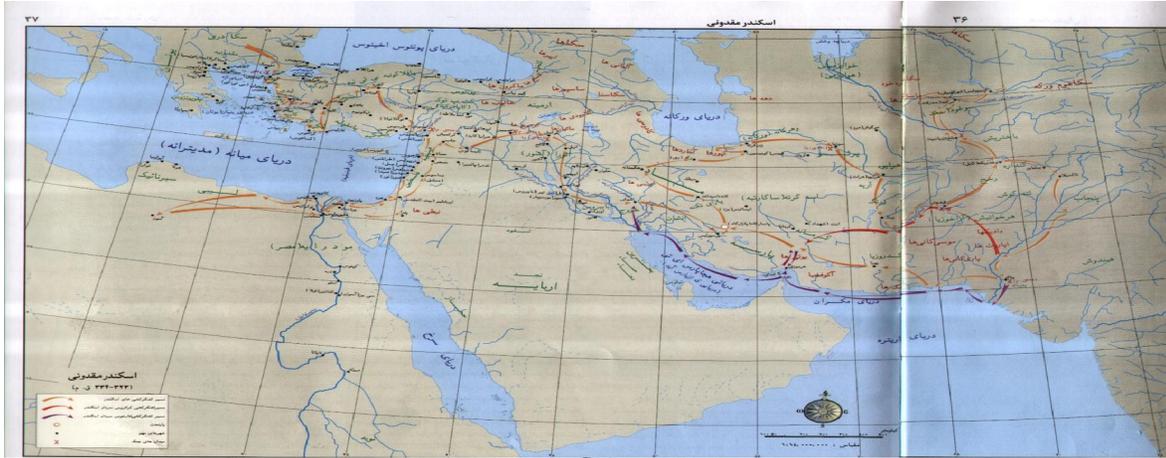
Conclusion

Holy, great, culture-centered and civilized Iran, each area of that is a world of talent and potential

aptitude that can be used to cultivate and develop the country economically and constructively. The Epic of Kings which is an important part of our national history, epics, myths, national honor, and raises Persian language to the highest points. This book gives us useful information about the development, warlike nature of the people, patriotism, and strategic condition of Makkoran. Makkoran which has 300 hundred kilometer sea borders with free waters can have connection with the world with high speed and little time. As it is obvious it could be geopolitically significant and nationally and internationally.

This region is so much important to the extent that, it is counted as the south corridor of international transportation. More than that, the people of Iran could establish deep relationship with the history of their country by getting informed about Makkoran and historical background of that. They can even be proud of their developed history, because historically Makkoran had been an important and large state of Iran. The other effect of knowing this land is to prepare the field for thinking and doing researches by the youth. By increasing the information and knowledge of the past, they get released from illogical prejudices and hope for future life increases. It is obvious that such an individual would never disparage the others with pre judgment and bias and always considers the truth and recites it. The other point is that the managers and responsible people of the region could plan subtly about the region and would step forward in security and safety in order to improve and develop the area statically. Even this point could be raised here that according to the potential and de-facto talents and capacities and the wide extent of Makkoran it could be introduced as a new province of Iran





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