

## **BALUCH NORMS AND CODES OF MANNERS** (A Case Study of the classical Baluchi poetry and History)

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### **ABSTRACT:**

This Study is focused on the Baloch philosophy of honor and code of manners with an effort to study the Baloch social codes of life. These nomadic and semi-nomadic people have made so many codes of manners and then these codes got change with passage of time. New unwritten social agreements were made when got migrated to fertile land from desert and hills, Needs of life and sources of earning also got change. The nomadic Baloch became feudal lord on both side of river Indus. Life which was depended on animal raising and livestock now owned very productive land. Thus the change in codes of manners was compulsory. This study will high light the Baloch philosophy of honor and resistance as well. No doubt that the Baluchi poetry is only source of preservation of social life and its norms. The king of diction Sead Khan Buzdar when asked about the future usage and importance of his poetry, He said "I am going to save and preserve the Baloch culture in my poetry as the poets of ancient age have done." Even today the verses of Bevarge and Balaach are code of honor in Baloch society. The Baloch People have a psychology of living with respect and honor. The British rulers of this area also understood the Baloch psychology of honor, so they said "Respect the Baloch". Classical poetry tells us that the Chief of Rind Meer Chakar when came in clash with Beevarg, He never claim to be more respected then the opponent. Beevarg then left Sibi and went to Bolan as He kills the Shah in revenge of his father. Same psychology we see in everlasting love story of Shah Mureed and Hani. When Hani the wife of Meer Chakar says to Meer Chakar.

*"Mana thu Meeren Chakar ay  
Rinde qavee aen wazahe,  
Bal Math Mureedane na wey." (Maree: 1960)*

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## INTRODUCTION:

**Norms:** Social norms are the behavior and cues within a society or group. This sociological term has been defined as “the rules that a group uses for appropriate and inappropriate values, beliefs, attitudes and behaviors”. These rules may be explicit or implicit failure to follow the rules can result in severe punishment, including exclusion from the group.

The norms have been also described as the “customary rules of behavior that coordinate our interactions with others.” Norms means the rules of behavior that are part of the ideology of the group. Norms tend to reflect the values of the group and specify those actions that are proper and those that are inappropriate as well as rewards for adherence and punishment for conformity.

Manners or honor codes are some set of rules or principles governing a community based on a set of rules or ideals that define what constitutes honorable behavior within that community. The use of an honor code depends on the idea that people can be trusted to act honorably. Those who are in violation of the honor code can be subjected to different sanctions, including expulsion from the institution. Honor codes are most commonly used in the tribal and rural societies.

Ayaz Mandokhail a well-known sociologist says “Norms are shared standards of behavior, customs are social practice of any cultural group and mores type of informal values.

The honor system is a set of rules or principles governing a community. These rules are based on ideals that define what constitutes honorable behavior within that community. The use of an honor code depends on the idea that people can be trusted to act honorably. Those who are in violation of honor code can be subject to various sanctions, including expulsion from the institution. Honor codes are most commonly used in the tribal and rural society.

Every Baloch has a firm believe that he is respectable, equal to his tribe chief.

Beevarg a poet of Chakar’s age says

*‘CHAKAR KE RAAJE WAJAH AEN  
MEN DAH BAZEN MARDE NAHYAAN.*

Chakar is chief of the nation but I am also not a degraded person and I never consider myself underneath the Chakar in any manner. (**Baloch: 1984**) (Chakar-e-Azam was the ever famous Sardar of Rind tribe) this psychology of being honored developed more and even there is a Balochi proverb that

“Mardaa Mardro mah gushe” Don’t consider any man weaker or lesser than yourself. History tells us that Baloch has great concern of honor for the women. So Killing of its non- combatant women-folk in order to avoid their being dishonored by the enemy is a glaring example. The Baloch who fought to defend Multan under Hindu, killed their women because they feared that they might be molested in case of their defeat which was imminent. In 1539 AD during the Mughal- Suri conflict in subcontinent Multan came under a few Baloch tribes. Sher Shah sent Haibat Khan Niazi the Governor of Punjab to subdue the rebellious Baloch under Hindu.

The Baloch killed most of their women themselves. In the battle three hundred Baloch fought the invading forces and were routed. Their leaders were taken prisoners. (Baloch: 1984).

**The Social Truth:** Some kind of social values are even stronger than religious belief. These social truths had developed after thousands of years experiences and now they are strong values of the people. It is also agreed that almost all social values of Pakistani People are nearly same like but when some one see it with keen observation he can get know about the special social truth of the Baloch.

As example, to condemn the greed it is said

*“Laaf Che Chamaan Banaa Aen”*

Means, Belly is lower then eyes.

Or *“DAf Warth Lajj Chamaan bee”*

Means that eating is the job of mouth and after that eyes will feel shame till it is not repaid and served in return.

*“Shaf keh Taharen Mass o guhaar pajwaren”*

The night is absolutely dark but there is no problem to identify/recognize the mother and sister”

*“Yeh kasage aap war sad salaa wafaa bekan”*

(Have a glass of water and be in faith and loyal with your host till on century).

Mast Tokli says

*“Men Salaheno Jatharaan Garaanenaan gere,*

*“Jawaan Dhala ee ae pola she Samoaa kane”*

I recommend that man should choose hardship and difficult way of living and what is wrong and what is graceful it may be asked from women-folk.

So Baloch desire to be respected among women-folk, as Baloch mothers pray to Allah Almighty that his son might be killed in field of war

fighting bravely and May Allah he may not die in old blanket at a corner of dark home.

*“Allah men bachaa che Gendalee motaa bechaa aen ao Motakee mote dee”*

Mother prays to Almighty Allah and Says “May Allah my son will not die on the bed of illness and give him such death that women should mourn on his death and sing Mootak (the songs sing by women of tribe after some one is killed, fighting against enemy) after he is killed in field of war like a brave fighter.

**Vows/ Promise as taster of honor code (Balochi Qual):** Baloch are very conscious toward their vows/ QUOL promise. They never give up their words and if some one after promise does not complete his promise he is considered as some none Muslim none Baloch and even from low cast such as *lori*.

Historically Baloch remember the four important and most difficult Qual/ promise of Chakar (The Tribal Chief of Rind) who promised to not tell a lie even on the cast of his own life.

Habtaan promised that if some one’s camel will come to herd of his camels, he will never return the camel to the owner.

*“Har kasi Dachi beyeas men Bagaa goun kafees*

*Qual ant ke she mula ae kandghan aadenaa charees”*

Shah Mureed promised that No beggar will go without getting the asked thing from my home.

*Qual ant ke man dadanaan Band ne baan”*

*Shal aergen sawaleege mehaaes bora loeei yaa janaa”*

Jaro said he who touches my beard I will never allow him but to death.

*“Gushtaa Jaro aa jaren masta,*

*Her kase reeshaan jat manee dastaa*

*Zeedagaa nelaani dile kastaa. (Baloch: 1984)*

Classical poetry tells us that these all great people were tested then and they had honored their words. Chakar was forced by storm of Bolan to go to the home of his enemy when he was returning after completion of revenge. He had killed the brother of that Baloch lady where he was staying as a guest now. When he was asked for *Haal* (*Haal* is asked first from guest and guest will tell about all those news what he knows that moment and then the host also give *Haal* of his area.) He then asked his fellows to give *Haal* as he can not hide the serious event, they had done. But he was the chief of tribe and none can give the *Haal* according to the mores of Baloch tribes, so he gave the *Hall* and told the absolute truth that they have killed her brother on the height

of Bolan and now after facing this storm they are here to stay for night as guest in her home.

Same happen with Jaro, his innocent son touched his dark black beard and Jaro killed his son with sword and came true to his words.

Muhammad Sardar khan says, that Baloch was deeply proud and egoistic there are instances in history that to boost the individual or tribal ego, he took actions or made vows quite inconsistent with general practices. Vows made by Chakar, Haibatan, Jarho, Shah Mureed Sumael-e Hero apparently had no rationale, but such instance was considered appropriate in boosting the extreme sense of their pride.

**Respect to the Elder:** Baloch respect their elder and same time they hope for equal response from the elders as well. There is an unseen discipline in Baloch to obey their elders and when ever some one is given a task to does he must complete it, even on the cast of his own life. Baloch respect their chiefs and the Sardar of the opponent tribes as well.

One of the great striking points in Baloch norms of respect is that even in the war the respect was accorded to the leaders of the opposing forces. History tells us that during the thirty year wars of Baloch (*Rind Lashaar Jang*) Chakar the chief of the Rinds was rescued by Nodbandag (famous in the history as Zarzwal) in Nali war. Various versions, however of the background of rescue have been indicated in the folk traditions but saving the Sardar from the enemy forces who were at that time still fighting, could only be seen through the Baloch sense of respect. (Dashti: 1982)

Note. Nodbandag when asked to explain his conduct by the Laashar head, He then said that the entire victory would have been tasteless without Chakar living and mourning for the death of Meeran and others. (Meeran was Chakar's nephew and the Salaar (Army chief of the Rind). He was killed in Nali war. However it is widely believed that Mir Gawahram (the chief of the Laashar) had ultimately approved Nodbandag's action of saving and respecting the opponent tribal chief.

### **Respect to the Women Folk**

Although the social and economical life of women is miserable in Baloch Society. The fact is that Baloch as whole are living very poor life and women have wretched condition.

It is also agreed that in tribal set up the women, land and money (Three Zee;s Zen Zameen and Zar) are being counted in same list. This is due to feudal

and tribal system. In rural areas of Balochistan women are living very crucial life.

Dr Shah Muhammad Maree a well-known Baloch Scholar says, “ Baloch women is still living in slavery age. She works whole day long not only at home but in farms/ field of agriculture and in caring the herd of sheep.

In other hand there is great respect for the women-folk in Baloch. Mast Tokli says that the bravery, hospitality and generosity of Baloch men can be assessed by the final remark of women.

*Men salaahenau kah jatharaan garaanenaan gere.*

*“Jawan Dhelaa ae pholaa shae Sammo aa kane” (Maree: 1995)*

Although women are regarded to be incapable of shouldering the onerous responsibilities however the Baloch consider the women as a complete life partner. She is not only doing the household work but also she takes part in manly all occupations of grooming horses, grazing flocks and even working in field by assisting the men in the cultivation.

Baloch has deep rooted respect for women. In Sulemani Rind tribes it is said that when some one blames on the black hair (young lady) he will be paralyze from both legs.

*(Aan marh keh Sayeh saren zalani namaan graan she sarena hushak baan)*

In Baloch ethic of war the women have a very important role to bring immediate peace. If there breaks some kind of furious war and the casualties of both sides are the main cause of non stop firing. A Baloch lady has to come in between the two opponent and asking for cease fire. The Baloch culture values are so strong that none of them can ignore this effort of Baloch lady, due to respect of women-Folk the furious bloodshed will stop.

When ever there is any kind of serious dispute and common Jergah and Merh (group of the respected old and well to do people of some tribes/ clans) fail to solve the problem. As a final and sincere effort the Merh will keep white haired women with themselves and reaches to the grieved house for settlement of the dispute. The other party has no right to ask for any thing and even no right to claim for their revenge (*Bear*) when the Merh is accompanied with a woman. This is to the deep rooted respect for the women-folk in Baloch society.

In other hand Baloch can bear every kind of destruction but never allows his women to go to the opponent's home for forgiveness or mercy.

**Revenge (Ber Garee):** Avenge is necessary for all Baloch and even if there is no male inheritance the female have to take revenge. Baloch even today remember and sing the everlasting poetry of the Balach and his action of

avenge against Baledies who had killed Dodaa, his elder brother. When Dodaa was killed by Buledies, Balaach (his younger brother) was only 6-8 year old. He left his home town and went to Sindh. After growing up to 18 years of age Balaach with his faithful servant Nahcefo came back and then killed more than sixty Buledies in revenge of his late brother Dodaa.

Baalach says in his poetry,

*Man goun Badaan Hancho Kanaan  
Dodaa thee Joren Dushmanaan  
Choon Baaz goun Kapootey Walaraan  
Rosh goun Tanaken Chalaraan*

*Chon Butz goun kaleren Dhangaraan (Maree: 1960)*

(Balaach is a symbol of bravery and taking revenge of his elder brother Dodaa.)

He says, My late brother Dodaa I will treat your worst enemies in such harsh way, as like goats graze up the leaves of some trees ( Kaler) branches, as eagle attacks on the flock of pigeons or like hot shining sun who sucks up thin layer of water from the surface of racks.

Balaach himself says, I have killed more than sixty people of the enemies and till my throat feels the sureness of the Dodaa's murder.

*Ber Balochani Derehaan na ro  
Menataan theeghaan Aer kanaan  
Or  
Ber Balochaani daan Do sad Saala  
Lassen Ahuge do dantaanen. (Baloch: 1984)*

The spirit of revenge persists and remains smart like a young hare of tender age as long as two centuries.

The time is no factor and no hurdle in taking revenge because it is said that fire of revenge burns in the heart of Baloch till two hundred years and remains young for ever.

The incomplete and remaining revenge against any tribe is inherited to the next generation to complete it. The father asks his sons to take revenge after his death so that his soil may feel comfort and pleasure in the grave.

The mode of avenging the blood may differ and must be in the same proportion in which the first murder took place. If inhuman or insulting tactics were adopted in killing, the revenge would be the same nature. There was no leniency in this regard. If some body was beaten to death, he was

avenged in the same manner. Bijjar, a sixteenth century noble-man was killed by Buledies. His ribs were roasted to feed the birds. Bijjar's relatives killed the Buledies Chief Habatan, his head was cut off, his skull was fashioned into a drinking cup. (Baloch: 1984)

**Shagaan (Taunting):** Like all other castes of Aryan races the Baloch also never afraid of death but greatly feared living a life of disgrace. So it is said in Balochi proverb that death comes once, but if the living and facing taunting, it is hundred times difficult and torturing then death.

(*Marg yek roche o Shagaan sad roch*)

There for Shagaan was intolerable. Baloch entire personality is guided by the social codes of honors. Any weakness or action which does not in accordance with social ethos is scornfully rebutted by the people.

In same way *Shagaan* is an established factor in Baloch Culture and a permanent check on its members. It is the capsule form a frank and honest opinion of others about others. Such scoff would usually be directed against the person at Diwan or on ceremonial occasions. If some bodies wife is suspected to be unfaithful to or some one fails to avenge the blood of his relative, he is always looked down upon with hatred and mocked at. If any body runs away from the battlefield, he is cursed and his action is remembered even after his death and his sons receive *Shagaan/* taunting. (Dashti: 1982)

Such people are ignored to call for discuss on national issues and discussions. They are not even invited on any marriage or *Murad*. No one pays salaam to them in *Diwaan*. They are forbidden to go in *Purs* of any well-known tribal personality. In short they are badly degraded and totally ignored for any action of being against of social codes of life.

**WAHEE (Call for help or an Announcement of Emergency):** Baloch from their nomadic age believe on (*Aekwaa Gaar Be Beyaa thee Dastaa geraa*) close co- operation with each other in any difficulty. The above verses of Balochi Poetry means "You may lose in race of life so come I am here to hold your hand in all sorrows and difficulties" (Buzdar: 2004)

It is part of Baloch Culture and psychology. Whenever there is any kind of personal or national emergency or any breaking news related with nation the Wahee is a common source of information sharing and calling for help. When ever there is a Wahee, all men living in nearby areas have to come out of the houses along with available weapon they have.

Society is bond morally and culturally to come foreword to handle the problem. There are two different kinds of *Wahees* in Baloch Culture. Firstly



when there is any threat of disaster and the house men are unable to control, such as flood, house on fire, or sudden death of any member of the society. The house man will call for help by informing the people by "*Wahee*". In such causes the men of the area are bound to leave all their own activities and come out for the help of that person or family.

Secondly when there is any kind of national level emergency or some very important activities like war, loss of some person and sudden clash between two tribes takes place the information is mostly shared with the all people with *Wahee*.

**HAAL (The News):** The Haal is process of giving and receiving of the latest news. Whenever Baloch meet with each other they share Haal with in a particular way. The main points of *Haal* contain as following.

1. The news of death.
2. The serious patient and its condition.
3. The rain and cultivation of the area.
4. The grazing up areas and condition of animals.
5. The merchants and prices of the animals.
6. The market rate of house holds necessary items/goods like rate of wheat, maize and other grains used in that area.
7. Quarrel, clashes, and other social disputes included *Kaaro Kaaree*.
8. Political events are also discussed/ shared during *Haal*.

**BAHOT (Giving protection to a person):** A neighbor is always considered as *Bahot* and Baloch regard him as under protection till he may not be blamed for some national crime like being an agent of enemy. The home of Baloch elder is a safe refuge and place of protection for all the offenders of law till the decision of the dispute through *Jirgah* or *Marh*.

*Bahot* is never refused for his protection and also never can be given to some when willingly, but some one came to some Baloch's home and he feels himself unsafe then that is responsibility of that man and his tribes men to protect him even on cost of their own lives.

A Baloch never hesitate to take up arms to safeguard the life and property of *Bahot*. In Baloch History two rich women ( *Gohar and Sami*) are till remembered as *Bahot*. Those both have caused prolong wars among Baloch tribes.

What so for mistruth the classical Balochi Poetry have but it is agreed that one of the main and immediate cause of Rind-Lashar war was *Goher's* (a *Bahot* of *Mir Chakar*, the Rind Chief) camels. The lasher killed her baby-

camels after a row precipitated apparently by an unjust decision of Rind judges of a horse-race between Rameen Lashari and Rehan Rind.

Chakar rejected the good counsel of Meeran and Beebarga and was adamant to teach a lesson to the Laashar. He maintained that they had insulted the entire tribe by killing the camels of Goher who was under his protection. The battle was lost by Chakar and his nephew and very brave army commander Meeran was killed in war. (Dashti: 1982)

Beebarga tried to prevent the war till last moment and even he said to Chakar.

*Marshee Rindaan Barey Merhene.*

*Guda Meeraana mana shondarey (Maree: 1960)*

Dodaa also fought with very armed person of Beebarga Buledy to protect the cows of Sumi who was living as Bahot in his protection. In the fight Dodaa was even killed. When Dodaa was told that the armed persons of Buledies has snatched the cows from the shepherd his mother said to Dodaa "go and bring back the cows of Sami or die fighting as a brave Baloch and you should be never seen"

*Gokhaan Sarjamee Beyaare*

*Yaa hesee chotwa zeyaan Daare.*

Balaach, then avenged his late brother and more then sixty people of the Buledies were killed by Baalaach.

There is an interesting story in about the *Bahot Daaree* in Baloch that a lizard was killed by the boys of other tribe in the tent of the Omer Bulfati. The wife of Omer told her husband that she would not remain his wife until he took the revenge of lizard's death. Omer then killed a Kalmati. This turned into tribal feud and scores of people war killed from both side.

Another example of giving of refuge is by the Kalat Chief, Mir Mehrab Khan to fleeing Afghan King, Shah Shujaul-Mulk. He after his defeat by Amir Dost Muhammad's forces at Kandhar on June, 2nd, 1834 reached Kalat.

The Shah fled to Lash on the shore of the lake of Seestan. Later on he made his way across the desert to Kalat. Shah Shuja arrived at Kalat where Mir Mehrab Khan was encamped in a garden at Garadi, seven miles from Kalat. The Shah walked directly into his tent and asked for his protection "Bahot", which was instantly granted. Meanwhile the Afghan forces reached near the Kalat and asked to hand over the Shah to them.

Mir Merab Khan rejected the counsel of his political adviser, Daud Muhammad who requested the Khan to deliver up the defeated Prince to the Afghan General, and sent a strongly worded message to the commander of the Afghan army, Rahm Dil Khan that Shah Shuja had asked for protection

which had been promised according to Baloch tradition and that he would be protected by all means. He asked the Afghan General to immediately withdraw his troops from Kalat territory. Mir Mehrab Khan's action is a glaring example of the Baloch tradition of Bahot Darce. (Tate: 1973)

Malik Khatee, the Chaghi tribal chief gave refuge to Emperor Humayun. He not only rejected to receive the high price of arresting the Prince but also escorted him to the borders of Persia.

He told the Mughal Prince that as he was in his area he had the privilege of Bahot. It was an insult to him if something happened to Humayun.

The Baloch not only defend the Bahot but even took arms in order to restore any property already lost or compensated an injustice already done.

### **ORGANIZATION:**

There are following sects/ sections in almost all Baloch tribes.

*Sardar* (Tribal chief)

Head of clans (the members of Jerga)

*Baloch Rajj* (common People) and different low-castes like *Naqeeb*, *domb*, *lohaar*, *Merethah*, *theeha* and *darzaadagh*. All of these low castes are considered as slave in Baloch tribal set up. It is also said that *Merethas* are actually the *Marhata* of India and when Baloch *Lashkar* defeated the Sorees and Mughal kingdom restored back in India these *Marhetas* were given to Baloch Sardar as a gift. They had served the Baloch for the ages. They treated at low cast and there are separate cultural rules and code of conducts for these people in Baloch society.

This study is focused on the two most important administrative groups i.e. the Sardar and Jergaa of Baloch tribes.

### **SARDAR (The tribal Chief):**

It is really very interesting that in Baloch tribes, each tribe has their own Sardar, Some spiritual powerful Saint and a poet (*Qomi Shahir*). These most important figures can be seen almost in every Baloch tribe and they are respected by all Baloch even today.

The *Sardar* is the executive chief in tribal set up of Baloch tribes. It is an essential and useful institution for the administrative, judicial, economic and social requirement of the people till today, as the state has not introduced any better system of judiciary and justice so people have firm believe on the justice in *Sardari*/tribal system. Off course today the Baloch Chief has no limit of the power as ruler but in past (before the British Rule in this region) the Baloch chief had considerable checks on his authority. The guiding factor

was Baloch code of conduct and traditions which had stronger influence than any law prevalent in any contemporary society.

The *Sardar* could not act contrary to its principles evolve through out centuries. He was answerable in his action not only to the *Jergah* which was custodian of tribal codes and which the *Sardar* followed in his public as well as his private life, but to every member of the tribe.

The *Sardar* was the symbol of most revered figure, but after British rulers defaced the entire socio- political structure. The *Sardars* who were always the best representatives of the people were compelled through gold and gun tactics to take side with the alien rulers against the interest of their masses.

A wedge was drawn between the people and *Sardar* who became the paid agent of the British rulers. The *Jergah* system was corrupted and manipulated. Even the departure of the British, the new rulers followed the same stratagem.

The present degenerated *Sardars* who are selfish and hypocrites are imposed on the people by the rulers in order to maintain the so-called *Sardari* system in its cruel and hated form.

In past the office of the *Sardar* was not hereditary. It was an elective post which required great personal qualities for the man who held it. Not only the heads of tribal sub-sections and divisions participated in the election but Electoral College practically consisted of all important individuals in the tribe. But tribes or sections considered by the Baloch as their inferior and who are aligned with them however did not take part in the election of the chief.

They are guided in their decision by the *Jerga*, always in existence. Generally the eldest son of the *Sardar* is being elected as new chief, but in case if he has any inferior social status from his mother's side the question of his election would become the point of much dispute. As the Baloch consider the purity of blood essential for the leader. They never agreed if their chief belong from an inferior descended stock.

The caste consciousness still prevails among the Baloch who could hardly accept a person socially inferior to be elected as their leader or representative. In the modern era quite a few educated, well-known gentlemen had a chance breakthrough in the political field, were not successful because they were not accepted by the Baloch masses. The main reason was the strange approach towards their social impurity or inferior ness then *Sardar*. **(Dashti: 1982)**

Even to day Mr Jamil Akbar Bugti has no right to claim for office of *Sardar* of Bugti Baloch tribes. He is a well-known and an educated son of

Nawab Muhammad Akbar Bugti (Shaheed). As every Baloch concerning to Bugti tribe knows that his most respected mother is not from Baloch tribes, especially from the ruling family *Raahejaw*. (the section of Bugti tribe and ruling clan of the Bugti tribe).

Author himself is witness that in different elections when there was any opponent to Sardar/ chief, it is almost impossible to make agree the people to vote against Sardar. People often used to say that they can not make a new father by voting against Sardar. Baloch have a myth and belief that Sardar has power of seven Saints.

The ceremony of election is very simple. The grand *Jerga* performs the ceremony of PAAGH BANDEE. (a turban is put on the head of new chief).

Some time and in some areas of Balochistan the most respected religious personalities also perform this act of PAAGH BANDEE after complete confidence of *Jerga*.

### **JERGA**

In each Baloch tribe there are number of clans and sub-clans. The members of grand *Jerga* are composed from the head of those clans/ sub-clans. The *Jerga* deals with administrative, judicial and other important matters affecting the welfare and general condition of the tribes.

The clans and each sub-clans has own council of elders to decide some matters concerning to that group or section. Head of these Baloch clans/ sub clans are considered as member of *Jerga*.

After British rule in Balochistan and especially after Sandayman reforms, the chief of tribe gets a person of his own choice elected as a head of the section and that person performs the duty of *Jerga* member in grand tribal *Jerga*.

In past it was not possible even for Chief to replace any *Jerga* member with out any solid reason, but now a day Sardar can replace a *Jerga* Member if opposing him in grand *Jerga* meeting on any issue.

The meeting of *Jerga* is called only if there is an important issue. All other petty matters of dispute are decided by the Sardar himself.

The *Jerga* is most important institution of Baloch tribal structure. The British rulers had also made the *Jerga* System very useful during their rule on Baloch areas. The members of *Jerga* were prominent figures of the clans. They had been paid for their services during British regime accordingly.

During British rule and even till end of seventies the *Jerga* was working properly under state administration. All the disputes related to tribal

areas were solved by Jega. They were judges of the people and their just decision was strongly valued by all Baloch.

## SUPERSTITIONS

In light of above myths Baloch have many superstitions and firm believes. Mr Jan Muhammad Dashti has collected the more in vogue superstitions which are as under. "The following Superstitions are still in vogue among various Baloch tribes.

1. A person ready for a journey or has started it if called from behind is always considered inauspicious. In such a case he would discontinue his journey because it is feared that the purpose of the journey would not be met. Journey on Fridays and in some places on Wednesdays, was never regarded proper. Among some tribes journeys towards the east or west whatever the case may be on particular days were considered inappropriate.
2. Neighbors usually refused, give salt after sunset till next morning.
3. A woman in her early days of pregnancy if not given the desired to eat, the child in her womb, it is believed, would be either born out of date or with some deformity.
4. During military movement for attack on enemy if a hare or a cat ran ahead of the *lashkar* or crossed it. It is considered a bad day for combat. For an individual on a journey if a hare crosses his path he will return and restart it.
5. Giyanch, a small bird, owl is considered vicious, while a hog was also bad perhaps due to Islamic influences. Simurg, an immortal mythical bird like the Egyptian phoenix, was said to be of good omen.
6. Women never take a bath on Saturday and 16th of month, because it is inauspicious for her brother and father.
7. Certain days are not good for marriages.
8. The Baloch draw auguries from various things: Hiss of a serpent, a bird on the wing, flight direction of a particular bird on a particular occasion.
9. Primitive Baloch used to put some pot full of water in a deserted place, especially on the mountains. It is believed that the water, if drunk by birds, would become sacred; and if given to infants, they could understand the language of the birds.
10. A light bluish stone, *Feroza*, could help ward off evil eye. Yet another white bluish stone is hung around the neck to heal tonsil infections. Similarly, onion is used for the treatment of jaundice.
11. Signs on a certain bone, *Burdast*, of goat or sheep are read to draw omens and forecast the future or the immediate past.

12. The Baloch draw omen from piss, Palmyra leaves. It is called *Masag*. A few leaves of piss are put together and then set apart. The expert on this will forecast events of the past or future.
13. *Sochoki, paganum* herbal, is set on the fire to set on smokes in the house on particular occasions to ward of evils.
14. The Baloch never spit into fire on towards the sky.
15. *Momenai*, a liquid obtained from mountains, considered sacred. It is believed to be the best treatment for back-pain.
16. When the bride is taken to the bed during the first night of marriage, she carried cotton seeds in one hand and grain in the other. Before sitting on the bed, she will throw these beneath the bed.
17. Among some tribes, it is considered inauspicious for the mother-in-law to meet the bridegroom for three days after marriage.
18. After child is born, a thread, mound, made of goat hair, is tied round the bed of the lady. A similar mound is put ring-like on the right hand and right foot of the bride. Some times, a few cotton seeds are also put in some hidden places in the house. Leaves of *Karag*, (a poisonous tree), may be of carrot family, with white flowers and long leaves, are put in a few places in the house. These are precautions toward off evil forces.
19. A pregnant lady will not visit another who may be having child-pains. Similarly, a woman having her menses would not visit a *kaptouk*, (a woman who had borne a child recently.)
20. If some one, especially a child, becomes the victim of 'evil eye' a glass is filled with water and leaves of Palmyra, are rounded on the head of the child many times after putting them in that water. This is called "Nazarburri" and repeated for a few days. The water is then poured outside the house in morning and evening at least for three days. It is believed that this will have a healing effect on the victim of 'evil eye'.
21. If goats or sheep had some epidemic, one animal of that disease is buried at the gate of the "warh" wooden compound prepared for the animal and others were driven out over the buried body of the dead animal. It is believed that the disease which is caused by some evil forces will end.
22. Among some tribes, women never start making cloths on Tuesdays. It is believed that cloths prepared on this day will have short life and will catch fire not long after." (Dashti: 1982)

## CONCLUSION:

After this very short study the social and cultural life of Baloch may not be very clearly understood, but to some manners this study will help us to understand about the following basic facts.

1. Baloch are Aryan and their migration took place through Iraq and Iran. Their some myths tell us that they have a long stay in Azarbyjaan near Koh- E-Kaaf.
2. Balochi language is from the family of the Indo-Iranian family of languages.
3. We can easily understand the Baloch psychology of friendship and faith.
4. When study the revenge of Balaach it is clear indication of Baloch hater for the enemy.
5. Defending of (Bahot) some one after giving protection to a person is prime duty of the Baloch who would never hesitate to take up arms to safeguard his life and property.
6. Vows. Vow "Qual" is very respected to every noble Baloch and he must acts accordingly.
7. The Baloch political system of the past has been portrayed as a permanent curse which decimated the vigor and vitality of the race.<sup>30</sup>
8. British writer like Charles Masson says that the prominent Baloch personalities were regarded as criminals. Even today some old parents like to see their sons as warrior and robber.
9. Although Baloch have very deep concern with relatives and believes that strength comes by brother and son but still every Baloch is a threat and permanent danger to another Baloch. (Baloch: 1965)
10. The Brahui speaking tribes are identified as Dravadians and their culture said to be inferior to other Baloch tribes. (Baloch: 1958)
11. Baloch are conscious of race and caste and it is claimed that among the Baloch only a particular tribe, Rind represents the Baloch in all aspects. They are supposed to be the best representatives of all Baloch virtues and vices. (Baloch: 1984)

### Jaar

*Dozaa therhaan zaleengeet mae dehee tawaar  
Mazanaan taashenaan dil rashokhen sawaar  
Dheerwaan daas gahen naarhi ae dast daar  
Neshafaan burz bant aashiqaani azaar*

*Mae watan kas na baarht tae watan kas na barht may watan kas na baarht.*

*Dozaa arhbang kohaanee waazah anat  
Maas washen dil e chukaan lolee de anat*



*Laal jeeghaan muraaze pa doshaan jan ant  
Pa heel waden teley kase chetee wasaar  
Mae watan kas na baarht tae watan kas na barht may watan kas na baarht.  
Dozaa seeraan dhareesaani perh garm beet  
Wash gushen lorheeyaanee sareendaa shaleet  
Jeezaan masten shawaankaanee koohaar beet  
Shoqaan sohaan data narm koshen bahaar  
Mae watan kas na baarht tae watan kas na barht may watan kas na baarht.  
(Buzdar: 2004)*

Till the happy songs of shepherd can be heard in valleys and high mountains  
Till there are horse riders with their attractive method of speedy riding.  
The musical instrument of ( Narh) produces the tunes of hopes.  
Till there are midnight sigh of the lovers.  
No one snatch my home land no one can snatch your home land no one can  
occupy our home land.  
Till those people who do not care much of profit or loss are the lard of the  
hills.  
Till mothers sing sweet songs for their children  
Till the beloved/darlings stitch their clothes with beautiful embroidery.  
And till people take care of themselves in hope of good days  
No one snatch my home land no one can snatch your home land no one can  
occupy our home land.  
Till people do the Chaap( Balochi Dance) in the marriages  
Till the sweet tune of Sereendaa (A Balochi musical instrument) increases the  
happiness and till there are young shepherd with loving heart in the grazing  
up areas and till the wind from sea gives new life and sharpness to the wills.  
No one snatch my home land no one can snatch your home land no one can  
occupy our home land.

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