

Cultural Ethics in Life of Baloch

Language and literature

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Abstract

Whenever some one thinks about the socio-culture of this region and especially the people of Pakistan, He wants to know about all the communities of this region, the back ground history of these nomadic people and their migration to sub-continent. Balochistan remained as a route of the great invaders toward India. Thus Balochistan remained the centre of the different cultures, world great religions and civilizations. The grave of Greek General Ourmaz at Ormarah is still witness of Greek invasion of Balochistan. The Arabs attack of Seestan Balochistan is also a part of important history of this region. There are four major ethnic groups living in Balochistan, Baloch, Pashtoon, Hazara and Punjabi speaking settlers. All of them have their own identity through their language and cultural life. This is a minor effort to highlight the social and cultural life of Baloch. Baloch live in Iran (Seestan Balochistan), Afghanistan, Middle East, Gulf countries, USSR and mainly in Pakistan (Balochistan, Punjab, NWFP and Sindh). Although the social and cultural life of all Baloch is alike but this study is focused on the Baloch living in Pakistan.

Key words: *Baloch, social life, cultural life,*

Introduction

W.G. Sumner a famous American sociologist says about the folkways of the people. "It includes the customs, literature, etiquette, and culture of the people".

He says that human beings can differ in joys and sorrows through his inherent property. He developed such social values, through his experience which proved to be useful in life struggle. These habits and customs of the people

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are result of some unconscious efforts. The powers behind these customs are habits, religions and with passage of time its influences increases. When these folkways reach at a certain period that the human being feels that these customs are important for a happy life, these habits becomes the customs of those people. The same power of social values and folkways become the protectors of these customs. These customs decide that what is fair and what is unfair in any society. In this way manners are created and scale is also the same custom. The manners of each society are different from each other and can not be the same as for the entire globe.

Balochistan is one of the provinces of Pakistan and Baloch have their own national identity with in nations of this area. Balochistan is surrounded by Iran and Afghanistan on the west and south west. On the north and north east of Balochistan are KPK and Punjab. On south of the Balochistan are Sind, Arabian Sea (Baloch Sea) and the Persian Gulf.

Balochistan is an extension of the Iranian plateau and consists of barren mountains, intermountain valleys, ravine deserts and a four hundred mile long Arabian Sea coast.

Balochistan with the area of 347190 sq km is about 44% of total geographical area of Pakistan. It is the largest province in this respect. On other hand its population is almost 4% of total population of the country.

Culture

There is a very common question that what do we mean by social and cultural life? People think that culture means the common thinking and doing of a group of people.

Jary says, "Culture has been called entire society; as such it includes codes of manners, dress, language, religion, rituals, norms of behavior, such as law and morality and systems of belief as well as the arts and gastronomy." (Jary, 1991)

E.B Tylor says,

"Culture or civilization take in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society."(E.B TYLOR, 1974)

Thus culture is integrated whole of learned behavior traits and characteristics of the member of given society. Culture is also determined by the genetic make-up of its founders.

Culture is always depicted through language which is one of the guiding factors in classifying the human groups.

UNESCO has described the Culture as under:

“Culture should be regarded as the set of distinctive spiritual, material, intellectual and emotional features of society or a social group and that it encompasses in addition to art and literature, lifestyle, way of living together, value systems, traditions and belief”.

European’s identifies “Culture” with civilization and contrasts it with nature.

The Baloch Culture and its historical background

The history of Baloch with their unique culture is still unexplored. The scientific study of Baloch culture is ignored not only by the ruling class but also by the Baloch themselves.

Mistruth and so many myths have been considered as references for the Baloch culture.

Jan Muhammad Dashti says that no sincere efforts were made to highlight the Baloch culture in its true spirit to study its deep-rooted institutions objectively. A superfluous approach was adopted about the uselessness and rigidity of such institutions and their futility in the modern era.

Among Baloch themselves, unfortunately there was no Herodotus or Xenophan. Information about them emanated from its dishonest enemies who twisted its history to suit political exigencies with the result that the Baloch youths are completely unaware of their cultural traditions. Only a few honest gentlemen have endeavored to present a correct picture of its culture. These sincere efforts had helped in understanding the true historical perspective. But they have their pit-falls. They have based their notions entirely on Baloch traditions, depicted mostly in poetry and some isolated historical events. (Dashti, 1982)

Whenever we peep into our past especially the history and the culture of the Baloch, it is absolutely agreed by all writers and scholars of Baloch history and culture that Baloch are Arian by race. The rich culture of Baloch is part of great Aryan culture. Although their accrued so many changes with passage of time. The influence of the world great religions and invaders can not be neglected, when being a route toward India.

Unfortunately written source material on Baloch history and culture is almost scarce, except some faint references in a few ancient documents which require a very cautious and scientific analysis for assessing at proper conclusion. To reach on some reasonable result, tremendous efforts are needed to separate facts from fiction and distortions of the modern writers on the Baloch.

One of the somewhat reliable sources could be the Baloch traditions that had been preserved mostly in classical poetry and folk literature. There also one has to proceed with extra care to avoid the later additions to almost every poem.

Baloch today claim that they have great civilization of MehrGarh which flourished here before 7000 years BC. It is also claimed that when human being were living the life of savages and innatural caves were they dwelling, the people of MehrGarh had known the use of fire and even they had given shape to the metals to make statues and ornaments. They do not agree with poetic history of mass migration and claim that Baloch were living in this region for thousands of years. But no doubt this period of time is far away from the Baloch migration to this area. May be the people of this region like Brahvi's who claim to be Dravidian, belong to the MehrGarh civilization.

Like everywhere in the world the great Aryan culture of Baloch has been also affected by turbulent, empires expending culture and, mostly by great religions of the World. As the Baloch areas has been a cross-road of invaders and same as the different civilizations, so people of that area had absorbed so many cultural events and preserved them as well.

The Baloch Culture is the main criteria, for the closely examining of its character. It will also prove the lost relationship of its language and people of other groups. It has roots in Socio-political and religious systems, inherited from its Aryan ancestors. The Baloch, like other Aryan people had great pressure-political, social, economic and military throughout the history, but had resisted such pressures; and their linguistic and cultural transformation had been surprisingly very slow and without any mark or drastic impact on their general cultural outlook.

Like the Aryans the Baloch society was based on tribalism and had clan system which is still intact. The tribal chief was revered. He enjoyed great prestige. He had a pivotal position; social and economic system was based on primitive tribalism. The chief enjoyed tremendous powers. There are no traces of any permanent legal institution at the early age. However, the Sardar with the help of elders decided the disputes. Disputes regarding land or inheritance appear to be rare. Polygamy was unknown, and polyandry is mentioned in later writings.

Baloch enjoy the richness of ethnic variety and cultural heritage.

Baloch

What does this word Baloch means and from where it derived it is still unknown. E.Herzfeld believes that it is derived from Braza-vaciya, which came from brza-vak, Median word meaning a loud cry, in contrast to namravak, quiet, polite way of talking. (E.Herzfeld, 1971)

Some scholar thinks that “Baloch,” owe to their name to Babylonian King, Belus. Belus was also the name of their God and that word Belus later became Baloch.

Another idea driven from Firdousi is that Baloch wore distinctive helmets decorated with Cocks comb, the name “Baloch” is said to have been derived from the token of cock.

While Afghan writer Dost Muhammad Dost believe that etymologically it is made of two Sanskrit words “Bal’ and ‘Och’. ‘Bal’ means strength or power, and ‘Och’ high or magnificent. (Dost Muhammad, 1975)

There is another idea about word ‘Baloch’ that it means ‘nomad’ or ‘wanderer’ and this may be because of the fact that the term may be used by indigenous settlers for the Baloch nomads. In other hand history proves that the all Aryan races had lived a nomad life till they got settled on fertile areas of India.

The Mongols also lived a nomadic life, even it is said that they use to shift and travel from one place to another. These races and people of nomadic age did not have name of ‘Baloch. Cultural life of Baloch people is deeply rooted in experience of thousands years and beliefs. So the racial kinship of Baloch must be kept in mind when describing their codes of life. Scholars have mainly two different ideas about the racial kinship of Baloch. Some of them think that Baloch are very near to Semites and they have strong relationship with Arab *Badoos*. Their language is from the family of Ebrani. This group of scholars have the evidence that the nomadic life of Arabs and Baloch is similar.

They often quote the classical poetry of Baloch legend poets, saying “We are the son of great warrior Amir Hamza the close relative of Holy Prophet (PBUH). They also claim that Baloch and Arabs have same codes of life and nomadic manners.

While the other school of thought thinks that Baloch are Aryan and their language is also from the group of Indo-Iranian languages.

Language

Balochi is the language of almost all Baloch, who have with passage of time migrated to different areas of the world and many new words had got mixed in Balochi Language. In some areas (Punjab and Sindh) the Baloch have adopted the Punjabi and Sindhi Languages accordingly. Baloch living in Balochistan (From Seistan, Irani Balochistan up to the right bank of the Indus River in southern Punjab) speak Balochi and are proud of being inhabitants of the oldest language of this area. Baloch living in Punjab near, Lahore (Chah Balochaan), Jang, Multan, Sirgoda and Sahiwal speak Punjabi but live pure cultural life of the Baloch with their separate identification.

The second widely spoken language of Baloch is Saraeki and Baloch of Rajan Pur D.G.Khan and D.I.Khan speak Saraeki. They can speak Balochi but now they have adopted a more developed language Saraeki with most of Balochi words and terms. Then there is Barahvi language in Balochistan and Sindh. It is being spoken by Baloch of Balochistan and Sindh.

Some people think that Barahvi is language of the Baloch, while scholars of Barahvi language believe that they are Dravidian.

Balochi has three major dialects.

Rakhshani.

Sulamani

Makrani

All of these three dialects are understood by all Baloch. People love their language and land.

Ishaq Sajid Buzdar says

(Goun Do Sheha eshqen manaan

Yake watan dome zawaan(Zabaan)

I am deeply concerned and in love with two things. First one is my home land (Balochistan) and the second my language (Balochi).

Chart of languages, Indo- Iranian (Aryan) Family of Languages

Iranian languages	Indian Languages	Kafiti
Old Persian	Sanskrit	Ashkun
Avestan	Prakrits	Kati
Median	Pali	
Persian	Hindi	Prasun
Parthian	Bengali	waigeli
Chorasamian	and other new	
Soghdian	Indo-Aryan languages	
Khotanese		
Persian		
Kurdish		

Balochi
Pashto
Wakhi
Ossetic

Racial kinship and Culture is always depicted through language which is one of the guiding factors in classifying the human groups. In light of the above chart it is agreed that Baloch are Aryan by race.

There is another idea that language wise Balochi has some words near to the Semites. May be through the process of migration the Baloch has some very close relation with the Semites. It does not show that by race Baloch has any kinship with Semites.

Some writers have neglected many important aspects of Baloch history, while tracing the social and cultural origin of the Baloch. All the theories almost have been based merely on some isolated events and historical mistruths. In any analysis of Baloch culture and social life, three important factors may be kept in view, Firstly, similarities of customs and traditions of the ancient people living under tribal set-up should be viewed scientifically.

Organization

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

- 1.Sardar(Tribal chief)
- 2.Head of clans/section (Malik/ Wadera)
- 3.Head of sub clan/section (Mukadam)
- 4.Head of Family (Safed Reesh)
- 5.Baloch Rajj (common People)
- 6.Different low-castes like Naqeeb, domb/ lori, 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 Marathas of India and when Baloch Lashkar(army) defeated the Sorees and Mughal kingdom was restored back in India these Marhetas were given to Baloch Sardar as a gift. They had served the Baloch for the ages. They are being treated at low cast and there are separate cultural rules and code of conducts for these people in Baloch society.

The Family System

A family is basic unit of Baloch tribal organization. It is almost same like other nomadic tribes of the Arian race. A Baloch sets up his own separate

home as he grows up to 40 years and after marriage gains the status of father. He likes to make a hut of palm leaves and grasses within a markable distance from his own relatives even from his brother. The Baloch tribes (almost all) who depend on animal raising, pay keen attention on their economical development by increasing the number of their sheep and goats.

Certain aspects of the family system which seem to have an impact on resource utilization are further explained below. Marriages generally, take place between members of the same tribe and between close kin preferably first cousins and only rarely between the members of different tribes. A man must acquire brides for his sons by giving a portion of his livestock for each bridal payment, called "*LEB*". Bridal payment in past was high and this payment consisted average of 60-70 sheep or goats, 6-7 camels or 10-20 cows.Most families must work for a number of years in order to put together a bridal payment. Since a man marries normally at about 16-18 years of age and establishes a separate household only when he is 35-40 years old. Until the sons establish independent households the family normally has one house made of tree trunks palm fronds, reed and grass.

Inheritance

The sons are given patrimony in accordance with Islamic law. All property are equally divided among the male living members of the family.

"Among the Baloch of all tribal areas especially of Suleman mountain ranges a daughter receives no share of father's animal and other property in inheritance. All property is equally divided among male living members of family after death of father in accordance with Islamic law as interpreted in the tribal areas."(**Buzdar, 2008**).

The Tribal Organization and Leadership

With the fall of Rind power, the glory of Sibi passed away. The great decentralization of Baloch people, made tribalism more firm and strong than it was during the Rind supremacy.

The tribal organization strongly discourages unequal and exploitative use by stronger or richer segments of the society. In numerous other ways the tribal organization encourages equality, social and political stability and social equality in the community.

Dr. Nek .M buzdar says,

" the traditional Baloch tribal system contains strong elements of democracy and rule of law. It is relatively democratic because the chief rules only with the consent of the tribe, and if he violates the tribal code of conduct and any

traditional customs and laws he could be subjected to removal. Although the *Sardar's* position is normally hereditary, all appointments must be ratified and agreed up on by the lower echelons of the tribal leadership, the *Maliks*, *Mokadam*, *Wadera* and *the Safed Reesh*. Normally the elder son of the chief succeeds him on his death, but the tribal elders have the right to deny the elder son's appointment in favor of his younger brother, a cousin or even sometimes in favor of some *Malik or Safed Reesh*. The Jirga can even remove a *Sardar* if he proves his incompetence in running the tribal affairs. The tribal council of elders is the most powerful institution of tribal system. Before the British rule and especially the ever famous Sandeman reforms the tribal council was the authority to appoint and displace the tribes head/*Sardar*. The *Sardar* was accountable before this council and in many cases the council had dismissed the *Sardar* and had appointed some other from the sectional heads. Later the strong help of British regime made their position so powerful that today non can think of the removal of *Sardar*. Now it is said (*Sardai gon Zahm Rahaa bastagha aen*). *Sardai* can be gained with sharp edge of sward.

If there is a war with any other tribe the *Sardar* himself leads the fighting troops(*lashkar*). He some time appoint any commander for leading the *Lashkar* as we see that Chakar e Azam had appointed Meeran Rind (his nephew) as flag man(*Berak Dar*) of Rind *lashkar* when fighting against Lasharies in Nali Gatt war.(Buzdar, 2008)

The *Sardar*, the *Malik* , and the *Safed Reesh* of the tribe together constitute a tribal council of wise (*deer gind*) elders called *Jerga* which is responsible for the administering tribal affairs.

This tribal council makes all important decisions concerning dispute settlement and matters of war and peace within the tribe and with other tribes. *Jergas* or councils of elders are also formed at the sub-tribal or sectional level within the tribal territory. These local *Jergas* settle the dispute between individual members of the section.

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 without any solid reason, but nowadays 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 Jerga. They were judges of the people and their just decision was strongly valued by all Baloch.

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 similar 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 one century).

Mast Tokli says

“Men Salaheno Jatharaan Garaanenaan gere,

“Jawaan Dhala ee ae pola she Samoaa kane” (Mari, 1995)

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.

Revenge/ Vengeance (Ber Garee)

Avenge is necessary for all Baloch and even if there is no male inheritance the female have to take revenge. Revenge is a no-win situation and can only lead to more pain and heartbreak. Step back and take a look at how you are planning to deal with the situation at hand. What is rational and what is irrational? Be calm, but some Baloch do not care about this philosophy.

Baloch even today remember and sing the everlasting poetry of the Balach and his act of avenge against Baledies who had killed Dodaa, his elder brother. In revenge of his brother he killed more then sixty Buledies.

Baalach says in his poetry,

Man gown Badaan Hancho Kanaan

Dodaa thee Joren Dushmanaan

Choon Baaz gown Kapootey Walaraan

Rosh gown Tanaken Chalaraan

Chon Buz gown kaleren Dhangaraan (Maree, 1960)

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.

HAAL (The News)

The Haal (news) is process of giving and receiving of the latest news. Whenever Baloch meet with each other they share Haal with in a particular way. There are certain conditions and limitations in giving and asking for Haal.

If there are more then one person asking for the Haal, the most noble and respected person, belonging to some chief family or Saed will ask for the Haal. But first he offers the opportunity to all Baloch men present at the spot. The same rule is applicable for the new comers. If they are more than one, the most respectable person, with an honorable family back ground will give Haal. Here the haal giver is bound to ask/ offer the other fellowmen to gain

this honorable opportunity. Commonly the grading for asking and giving Haal is under.

Tribal Chief himself, his elder son.

The Syed (a person belonging to the family of Holy prophet)

Mukhadam/ Malik

Safed Reesh (the family elder)

The commander of Baloch lashkar.

common Baloch man or woman.

The main points of Haal contain as following.

1. The news of death. (especially some notable person of that area and commonly the all others.)
2. The serious patient and its condition. Injured patient have to be paid especial attention giving all detail of clash in which the said person got injury.
3. The rain fall 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, maze 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.

This helps the people conveying the latest information to the remote areas.

BAHOT (Giving protection to a person)

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 still 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,) 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 Beebarghe 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.

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

Marshee Rindaan Barey Merhene.

Guda Meeraana mana shondarey

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 got avenge of his late brother and killed more then sixty people of the Buledies.

There is an interesting story about the Bahot Daaree in Balochi 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.

Muhammad Sardar khan says in his ever popular book the Literary History of Balochis,

“Throughout the history the Balochis had been king makers. They were only fated to know how to sacrifice their lives, but were never tutored to get the game and gain, though ever they played the game manfully on many fatal fields, but always gave the trophy to others. Their help to the Sassanian emperor of Persia, the Mughal emperor of India against Soories, the Arghun rulers of Sind, the Langah rulers of Multan, the Durrani rulers of Kandahar are illustrative proofs and glaring testimony of history. To the present Age of Atom, the Baloch people have learnt no lesson from history, though they ever tasted and tested the cruel dictates of cruel time and fate. Feudalism or patriarchal authority has done irretrievable damage to the socio-political structure of the Balochis both in pristine and present”

Muhammad Sardar Khan

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 Mehrab 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 strong 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 Daree. (Dashti, 1982)

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.

Daankho theraan zaleengees may Dehi tawar

Maazenan Thaashenaan dil rashokhen Zewar

Mani waten kas na baarth thi waten kas na baarth

But now there is no lolee and no dehi but only (motak) mourning on death of young boys

Conclusion

Baloch living in Balochistan have two different ways of living. Some of them are living nomadic life like in the early days and keep on shifting their homes/houses like nomadic ages. They have homes at the height of

mountains for summer and houses in lower part of the country for winter days, while others had adopted the urban life and now living in developed cities. Balochistan especially the Baloch areas are contained on high mountains and barren land. The hardship of nature had made life very difficult but with passages of time some small and big towns have developed. The living pattern had been changed with new needs of life. Although well to do families had left behind the typical horse keeping and camel loving and now they have latest vehicles for their personal use but their way of living and thinking is still like early past.

It proves the deep concern of a Baloch toward his horse as it was a major tool of weapon for war of that age. People have left behind the grass made huts and started living in well-decorated RCC houses. No doubt these material changes are important and have impact on cultural life of the Baloch but this study discussed the basic codes of manners, thinking of the people, belief, language, dresses, organization, myths, rituals and system of honor and dishonor in Baloch as a whole.

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