

## **Myths of Baloch Society** **(A case study of Balochi Myths in the light of folk stories)**

*Language & Literature*

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### **Abstract**

*This study will discuss myths of Baloch society in light of folk stories. Here the true or false all mythical believes will be discussed. It is said that all myths are strong conceptual believes of people. After experiences of hundred years the men has assumed some myths and magical event to control the nature. This deep study of nature and saving themselves from the disaster of nature by creating some myths and believes, men have defeated the cruelty of nature with help of these myths. In somehow the myths are considered as one of component or aspect of religion but mainly they differ from each other. Myths had played vital role to organize the society and to remember the experiences of thousands of years.*

*Although Myths became believes of the Society but religion and mythology differ each other. In somehow both are overlapping aspects. Both (the mythology and religion) terms refer to systems of concepts that are of high importance to a certain community.*

*It is agreed that mythology is considered as one component or aspect of religion. Religion is broader term when mythical aspects, includes aspects of ritual morality, theology and mystical experience.*

*Mythology is almost always associated with a certain religion and race, such as Greek Mythology with ancient Greek religion. Myths if disconnected from its religions system, loses its immediate relevance to the community and evolve away from scared importance into a legend of folktale.*

**Keywords:** Myths, Baloch society, believes, cultural values, Jinni

## **Introduction**

Pre Socratics interpreted myths as accounts of actual historical events, distorted over many retellings. This view of Myths and their origins is criticized by Plato. Where Socrates says, that this approach is the province of one who is vehemently curious and laborious and not entirely happy.

Myths are divided into five categories.

- Theological
- Physical
- Aromatics or concerning soul
- Material
- Mixed.

E.B. Taylor (1974) interpreted Myth as an attempt at a literal explanation for natural phenomena. Some time it is framed as a failed or obsolete mode of thought. According to Taylor, human thought evolves through various stages, starting with mythological ideas and gradually progressing to scientific ideas. Although this all has been not agreed as it is said that primitive mentality is a condition of human mind, and not a stage in its historical development.

Max Muller called myths "A disease of languages".

When we discuss the nature of myths we can say that mainly the Gods or Supernatural Heroes are main characters of Myths. Myths are often endorsed by rulers and priests/ religion leaders of that era. They are closely linked to religion or spirituality. In the society in which it is told, a myth is usually regarded as a true account of the remote past.

In fact, many societies have two categories of traditional narrative "true stories" or Myths and false stories or fables. Creation of Myths generally take place in primordial age, when they would had been yet achieved its current form, and explain how the customs, institutions and taboos were established.

All Sociologists agree that men have created so many myths for their help and myths had sported the men in many field of life. Although so many myths have been rejected with passage of time and so many other believes has taken their place but none can claim about any society with out believing on any unseen power and finding assistances from some superpower through some self created acts.

Myths are false or true assumptions which help the men in all hardship of life. Myths are varying from society to society and also from time to time. Some of these myths have some religious background and other are from cultural norms.

Syed Sabt-e- Hassan says "that myths, believes and cultural values are not like some solid things or universal truths but they get changed with progress and process of Human beings. Almost after every hundred years the society

looks through the myths of past which were in practice and then makes necessary changes through his last experiences and knowledge. Thus new myths are created to explain the secrets and anonymity.

It is agreed that religions were useful and good according to the need of time. Some time religions were considered neither good nor bad. Like religions, myths are the product of human beings, glaring imagination to satisfy its deep curiosity about things and situations.

Kern a western writer says in her book "The History of gods", that man has created gods according to his need of satisfaction. The same is true in study of myths. Most interesting thing about these myths is that their domain is unknown. One should do study of myth and analyses the aim of that creative mind by such myths and the goal intended to be achieved. Myths are helpful in knowing the people outlook on a wide range of subjects.(wikipedia, free encyclopidia)

Among Rind tribes of Suleman range the Saints especially those who claim to be from the family of Holy Prophet (peace be upon him) are considered to be spiritually very powerful. Baloch believe that they can control almost all disasters. These Saints have special gift for beloved followers namely TEGH BANDEE (protection from all weapons including latest fire arms)

People have firm belief that a man having that TEGH BANDEE can never be killed or injured by any weapon the author himself has visited the Buzdar Rind tribe and collected Interesting facts. According to his research more than fourteen people of Jalaani Buzdar, opponent to each other, had been killed with fire arms with in one year and all of them had the TEGH BANDEE from ever famous Saint Raheem Shah.

## **JINN**

Jinn and Jatu are well-known in Baloch society but none has seen them in physical. They think that according to Quran the Jinn are made by fire.( I have created the Jinn from fire) Al-Quran Sura Rahman.

Allah Bukhsh Buzdar has shared this story with reference of his nephew Mr. Mansoor Ahmed.

"We were living near the grave yard of Tounsa City. Mansoor was hardly 10-12 year old. He used to go out on his newly purchased bicycle. One day he can home and was terrified and told that a man runs along with him when He rode his bicycle near the graveyard. This happened several time and at the end that boy left riding bicycle. One day when we all family member were coming back from Wahoaa in a local bus. Mansoor tell me, that the same man is traveling with us by hanging the window of bus. At one place the bus had a strong jump and then Mansoor said that the man dropped from window

and died as bus passed over his body. From that day one Mansoor did not see the strange man."

(Buzdar Allah Bakhsh, interview on June, 26, 2013, 9 pm, Balochi academy Quetta.)

Mr. Ahmed Khan and Mr. Jamal Khan told me that they were going to High School Barthi in Koh-e-Suleman. It was almost 11 am when they passed the Patki. We both saw a beautiful lady on our left cliff of rock. The spot was so dangerous that no human being can go there.

(Ahmed Khan, interview on June, 28, 2013, 3 pm Quetta.)

According to the view of common and old tribal people, they are capable of appearing in various shapes and colors. They live mostly in desert and jungles. Some time they also occupy the houses, vacant from long time.

Note. Interesting thing is that in this modern time there is a bungalow on Sabzal Road Quetta and it is being ruined and no one is ready to live or buy that house as it is believed that there are Jinn in that house. This is famous as **BOOT BANGLA**.

Baloch has firm belief that only some one who has completed the witchcraft or some Mulla or Sheh can force the Jinn to go out of their mind.

Even in big city like Quetta, people use to come to Mulla for such complicated cases.

(Mulana Muhammad Ibrahim Baloch of PTCL Colony is a well known expert of controlling Jinn)

Author himself visited the Imam Masjid of postal colony and keenly observed the process of controlling Jinn and treatment of Jinn patient. That Mulla is well-known throughout the Balochistan.

Once the researcher and went to above said expert and took child specialist Dr. Ejaz Buzdar as witness. Mr. Ibrahim shared his experience with us both by telling,

"One day a gentle man came from Noshki and told me that his daughter is suffering in same JINN case. I belonged to very respectable family of Noshki. I was forced by my relatives and friends to go Noshki and to solve his problem. I left for Noshki and reached there at 6 pm along with father of that girl. After Balochi Haal Ahwaal I asked to bring the patient. She was caught by a Jinni. After special treatment she felt well and I was offered a separate room to sleep. At midnight I felt that some one is trying to open the door as it was closed from inner side. There was a dim light of zero bulb. I saw that door was opened by itself and a lady with some athletic body came in and told me to leave the city as early as possible and then she threatened me and vanished away"

(M. Ibrahim Mulana, interview on Oct, 2009, 4 pm and t&t colony Quetta)

Jatu In light of folk tales it is said that Jatu rode on hyena. They pull out human heart from their body especially the sick and weak women during the delivery period are their victims. To protect the woman and baby, Baloch believe on RAKK (the safeguard). They put any kind of iron piece sword or knife under the pillow of the sick person. In this the Jatu, Jinn or evil forces can not affect her.

If some where that Jatu is apprehended the first and immediate act is to cut her hair or to break one of her teeth of that Jatu. Baloch believe that after this the magical power and affects on any person comes to end.

In Barahui clan of Baloch living in Quetta, Dasht, Mastug Khuzdar, Naal Wadh and Kharaan distt, it is badly feared that there are magicians with power of magic after having witchcraft that they can make the groom sexless during the first night of his marriage.

Note(In this clan of Baloch tribe the sexual intercourse is necessary during first night of marriage when other Baloch tribe consider the wife as respected guest in first night and never do sexual act in first night and even till her mother or elder sister who came with her is there in grooms house)

Baloch Consider Sun or moon eclipses as bad Omens and offer sacrifices on there occasions. Pregnant women are neither allowed to see the eclipse nor are they allowed to move for the fear of bad impact on child in womb.

### **Superstitions**

In light of above myths Baloch have many superstitions and firm believes. Mr. Jan Muhammad Dashti (1982) 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 refuse to 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 off 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, mould, made of goat hair, is tied round the bed of the lady. A similar mould 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 to ward 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."

23. if there is a sudden knot in the turban of any Baloch it is strongly believed that he will gain money from any unexpected source.

24. Baloch of Koh e Suleman had a firm believe that they can know about the gender of the baby in womb of pregnant lady with out any scientific test. If there is a snake nearby that said lady, by the listening of that lady having male baby, the snake will turn to be complete blind. Thus there is good news for that family. The snake in this case is left to go safely. While killing of snake and scorpion is a religious duty of every one as these insects are harmful for human beings.

## **Conclusion**

Mythology is almost always associated with a certain religion and race. Myths if disconnected from its religions system, loses its immediate relevance to the community and evolve away from sacred importance into a legend of folktale. Myths had played vital role to organize the society and to remember the experiences of thousands of years. In this study we discussed myths of Baloch society in light of folk stories. Here the true or false all mythical believes were discussed. It is said that all myths are strong conceptual believes of people. After experiences of hundred years the men has assumed some myths and magical event to control the nature. This deep study of nature and saving themselves from the disaster of nature by creating some myths and believes, men have defeated the cruelty of nature with help of these myths. In somehow the myths are considered as one of component or aspect of religion but mainly they differ from each other.

**Note.** (Researcher has observed the practices with absolute correct result in his early life)

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