

Brahui Historical Poetry and its Impacts on Brahui Society and Culture. An overview

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Abstract:

Brahui history is full of legendry personalities and their unforgettable role. The history of this group is very ancient but their written resources are not much old. Before fifteenth century these tribes were lived mostly in mountainous areas of Central Balochistan. in the end of fifteenth century they awoke and after a long struggle they captured a huge area and stablished their government. Then they started their role in the field of Socio-politics of Balochistan. They ruled more then five hundred years on Balochistan. The history of Brahuis is full of many kind social, political and military events events, in which the noteable personalities and legends played their historical role and made these events unforgettable. The following research article is about the poetry which set on the legendry personalities and unforgettable events of Brahui history. The objectives behind this study are to overview the some historical events and explain their historical and social impacts and importance. This study is descriptive in nature and the primary and secondary; both kind sources were consulted for the purpose and as well as the field work.

Key words:

Brahui (history, culture, society, literature, folk lore), Balochistan, Durkhani (Maktaba), national heroes, Noora Mengal, Mehrab Khan (Khan of Kalat)

Introduction:

According to historians and researchers that the history of that group which konown as Brahui, belongs to the most ancient and basic settlement of Balochistan. The majority of the researchers and experts of linguistics connect their roots with the ancient people of Sindh valley civilization and supposed them as Dravadian stock. The first writer and expert was Sir Denis Brey, who was write and supposed them as the ancient stock of the area and the successor of ancient Dravadians. (Brey (1982):53-78) After brey many other historians and researchers accepted this theory. Mr. Leach, Henry Pottinger and many other foreigners are in this line. Moreover, when the local experts and researchers started their work, then many of them also

accepted the theory of Denis Brey. Many of these experts started their work in the light of the theory of Denis Brey. Very famous Brahui historian and researcher Dr. Abdul Rehman Brahui was the first local historian who was strongly accepted the theory of Sir Denis Brey. He work on Brahui history and supported the theory of Sir Denis Brey, and given more arguments in the favour of this theory. (Brahui (2014): 48-58) Dr. Abdul Razzaq Sabir is another famous name who worked over Brahui history, language and literature and published many books on this subject. He also visited the southern India and stayed among Dravadian people for a long time. He is also known as a follower of Dravadian theory of Sir Denis Brey. Dr. Abdul Razzaq Sabir supported yhis theory in his many books and articles. He also wrote many books and articles on this topic in which he replied this theory time to time. (Sabir (2003): 13) Moreover, many other popular historians and scholars of Brahui history and literature also supported this theory. Like; Sir Jhon Marshal, M.B. Amenio, Isko Parpola, T. Brow, G.R. Hunter, Bishop Caldwell, Arnst Triumph, Dr. Ghulam Ali, M.S.Adrove, M. H. Dani, Noor Mohammad Parwana, Javed Akhtar and many other names are included in this line. These all writers and scholars strongly support and follow the theory of Sir Denis Brey. This should be in our mind that this theory based on linguistic point of view. Sir Denis Brey writes that the Brahui language is a branch of Dravadian languistics family. And the other writers also support this argument.

But there are many other local scholars who do not agree with Dravadian theory. Famous Baloch historian and poet Mir Gul Khan Naseer, famous Baloch historian and expert of Balochi and Brahui languages Agha Naseer Khan Ahmedzai Kambrani, famous poet and scholar Professor Nadir Kambrani, Malik Saleh Mohammad Lehri and many others are standing in this linme. They dos'nt accept Brahui language as a Dravadian language. Mir Gul Khan Naseer writes them an ancient branch of the tribes of northern tribes of Persia. According to him, that these tribes were affected by the famous Sassanid ruler Anusherwan during 531.A.D, and then they migrated from these mountains which are known as Alburz Mountains and marched towards east. After a long journey they reached central Balochistan. They setteled in Surab (Distt: Sikandar Abad), Nigharr, Chappar, Ziarat and the other areas of Surab and Kalat. That time the rulers and inhabitants of Kalat and its surrounding areas were Hindoo. These new comers were famous as the name of Burzkohi among the local settlement. Slowly this name Burzkohi was changed into the word Brahui. (Naseer (2000): 2-5) Malik Saleh Mohammad Lehri and many others also follow and support the supposition of Mir Gul Khan Naseer. (Lehri(1955): 9-13)

Agha Mir Naseer Khan Ahmedzai admits them a pre Aryan Iranian stock. According to him that before Median Era the Baloch peoples of present time Iran and Balchistan were devided in to three parts. They were known in the area as Kurd, Med and Brakhoi. (Ahmedzai(1984):140) the Brahuis are belong to this ancient Brakhoi family. In the beginning they lived in northern parts of Persia (Iran) and mostly setteled in the mountainous areas. Kambrani writes that the name of Brakhoi was given from a famous person of Kurd tribes. The family of this famous person was called Brakhoi because of his historical role. The Brahui derived from word Brakhoi.(Ahmedzai(1984):140) Professor Nadir Kambrani insists that the Brahui tribes are the successors of Kushans, which were ruled over a huge area of Asia during 3rd century B.C.

(Kambrani(1985):113-122) professor Mir Aqil Mengal and many others also follow him and support his theory. And accept the Brahuis as Kushan origin.

So, there is a huge line of scholars and researchers whose claim about Brahui origin and onearth their theories. The followers of Dravadian are good in strength and have a mass support, but the other theories about this group are not so strong and did not have a good support in educated sector of Balochistan.

It proves that the origin of Brahui tribes belongs to the ancient people of Balochistan and these tribes were settled in the mountainous areas of Balochistan from beginning. They have a strong ethnic background and justified as an ancient race of Asia.

Brahui Literature and its background:

As every one knows that the Brahuis are the ancient group of this area (Balochistan and Asia), but their literature is not available before eighteenth century. Dr. Brahui says that the Brahui language was spoken in this area before the stablishment of Kambrani rule. Dr. Brahui mentioned three books which are in Brahui language. He says that the books 1. Khidmat-e-Deen, 2. Amaliat Gohr Bar 3. Majhool al Ism, are the basic books of Brahui language which were came in written form before the Khanate of Kalat. (Brahui(2014):87) During Khanate period the Persian language become an official language of Kambrani government. This ruler Brahui family did not give any support to their mother tounge. So, in this important political scenario the Brahuis were expected that thgese Brahui rulers will work for the development and improvement for their own mother tounge, but the Khanates were totally forget their mother tounge and accepted Persian language for their stste affairs. So, in this important period the Brahui language was ignored by the rulers. During eighteenth century when the Great Brahui ruler Mir Naseer Khan was the ruler of Balochistan, the first Brahui book become in written form. The name of this book was tohfatul Ajaib and the author of this book was Malik Dad Kalati. Moreover, in Shah Jo Risalo the famous Sindhi poet Shah Abdul Latif Bhittahi also used some Brahui words. (Brahui(2014):87) Shah Abdul Latif Bhittahi period was also eighteenth century. Before the involvement of Britians in Balochistan the rulers of kalat did not took any positive step for the development and improvement of Brahui language.

After the advent of Britians, Brahui language came in written form. Many Britishers worked on this ancient language and published many good books and articles. The British scholars and other officials were keen interested in this language which were similar to southern Indian languages. Uncertainty the Brahui language well developed in the time of Great Britian. Many Britian officials worked on this language and on its grammar. Including Denis Brey, Lawson, Sir Jhon Marshal, M.B.Amenio, Isko Parpola, T. Brow, G.R. Hunter, Bishop Caldwell, Arnst Trumph, M.S.Adrove and many other names are also in this list. These forighners were worked on Brahui language and draw out this language as a branch of Dravadian languages.

Behind these forighners, many local writers also started their work in the end of nineteenth century and published some very good books. In 1883 A.D, Maktaba Durkhani was stablished against the religious activities of British officials. The Britian government was trying to change the religion of Brahui people and bring them in Christanity. This was a very dangerous act taken by Britians, so, the Ulamas of Maktaba Durkhani were took step against the

conspiracies of forighners. (Rodeni(2018):112) They did not use any weapon against Britians and did not struggled with armes against them, but they answered with their own style and published many effective books in Brahui language and freely distributed these books among the Brahui tribes. So, maktaba Durkhani was worked for the growth and improvement of Brahui language. This institute published books in huge quantity. Most of these books are in Brahui language but this institute also published many books in Balochi, Persian and Urdu. The literary reign of Maktaba Durkhani was ended after the emergence of Pakistan and annexation of Balochistan in 1948. (Brahui(2014):125)

After the emergence of Pakistan the fourth period of Brahui language and literature has started. This period also called the modern era of Brahui language. In this period many scholars came on front and done lot of work on Brahui poetry and literature.

At the present time, the work on Brahui language and literature is in good position and countless number of scholars, writers, poets, historians and researchers are working on this language and developing its every form. Many educational, cultural and research institutes are active for the progress and improvement of this language and sharing their role very well. In the result of this hardwork of literary activists, the dying Brahui language once again got a life, and now it's travelling fastly towards a healty future.

Brahui Poetry on Historical Events:

As a society and a cultural group Brahuies have rich historical background. The history of this group is full of every kind event. Many individuals of this group have played unforgettable role in their history. All of such kind historical individuals got a place in their history and the poets ever remembered them in their poetry. These peoteries transford man to man and remembered generation to generation. After a long journey, the writers brought them in to written form. Up to the end of nineteenth century, all of this work was scattered and was not formed in written shape. Then the foreign and the local writers done well, and brought a huge part of this folk tales and poetic historical events in written form, and secured a huge treasury of Brahui language literature and history.

Different kind of events has been discussed in this old folk poetry. Mostly social, cultural, military events and natural disasters were the main topics of this poetry. Many romantic histories, confrontational events and natural disasters were effected Brahui society, so, the Brahui poets saved many of these events in their poems and tributed the individuals for their contributions and services.

Some examples are given below about these important events of Brahui history, which were became the topics of the poets.

Social, Cultural and historical events and Brahui poets:

Brahuies are basically rural people and lived in villages. In a very low quantity they lived in urban areas, but majority of their population permanently settled in their traditional tribal areas. Brahuies are Muslim but they are not rigid in their religious believes, but customary and culturally they have very stiff and inflexible laws. They love nature and follow the natural laws. So, there is no flexibility for love, romance and any kind sexual relations with opposite gender. If such kind event happened in the Brahui society, the characters of this story were badly punished and killed by the hands of their own family members. Like the love story of Deen Jan and

Manin, the both characters of this love story Deen Jan (male) and Manin (female) were killed by the hands of the brothers and relatives of Manin. (Mengal(2014):179) Same like above mentioned love story, another famous love story of Mah Gul and Sher Jan is known a most popular and famous folk tale of Brahui society and culture, But, the result of the characters of this love story was same. The both Mah Gul and Sher Jan were killed by the hand of Mah Gul's husband. (Brahui(2008):17)

So, it proves that there is no place for illegal relations between a male and a female in the Brahui society. So every Brahui try to avoid such kind non-ethical step, because they know the result of its.

Some other kind important social and cultural event also happened in the history of Brahuists which effected their society and these events remembered by the poets. These unforgettable events like Chanjal, beebal, laa ana bagghi also the strong parts of Brahui history and culture. chanjal was a camel which was lost by his owner. Then its owner set a long poem about him. (Baloch(2012):171) This poetry got a remarkable place in the literary history of Brahuists, while the beebal was a girls who died in a flood on her wedding day. She can ran away, but she avoided to escape and did not save her self because of her tribal customes. And the famous poem of Mulla Mazar, which title was, *Laa ana Bagghi*, (Brahui(2014):115-16) was also set on a historical event. In this poem the poet, Mulla Mazar highlights an unforgettable historical event of Balochistan. this event happened in British colonial era. A British officer (lord) came to Sibi (a famous city of Balochistan) on an official visit, when he was going back, he ordered to Baloch and Brahui Tribal sardars (chiefs) to take his chirot on their shoulders and leave him and his lady to the railway station. Except three tribal chiefs Sardar Khair Bakhsh Marri 1st, sardar Sohbat Khan Gola and Wadera Noor Mohammad Bangulzai, the other all sardars of sarawan obey the order of English Lord. So, on this important event famous Brahui and Balochi poet Mulla Mazar said a poem with the title of "Laa ana Bagghi" mean "Chirot of Lord". Mulla Mazar has written this poem in Brahui, Balochi and Sindhi languages. (Brahui(2014):115-16)

Much more poetry also available in the Brahui folk lore, in which, the social and cultural events have pointed out by the known and unknown poets.

Beside these social events, Brahui history and folk lore is also full of armed and war events, in which the individuals of the Brahuists played a honorable role. Such kind many individuals got a immense place in their history. The Brahui history can be proud on the role and characters of their countless individuals like Mir Naseer Khan Noori, Mir Mehrab Khan Shaheed, Mir Kan Mohammad, Mir Noroz Khan, Noora Mengal, Mir Ali Mohammad Sannarri and many others. Above mentioned personalities and many other brave and fearless persons prove their role in the battels and wars against enemies and invaders. Many of these heroes devote their lives and sacrifice their self but saved and secured their nation and land. The poets preferred these national heroes and happily and fanatically make their poems and set their poetry upon them and their role and characte. Brahui literature is very rich in such kind poetry in which the national heroes and their stories and events were conversed. This type of poetry is still very famous in the Brahui tribes.

Moreover, the natural disasters are also very famous topics of the Brahui poets. Brahui people and their land always face different kind natural disasters like, earth quake, heavy snowfall, heavy rain and floods, muddy and sandy storms and drought. So, the Brahui poets constantly remember these natural events in their poetry. Brahui poetry is also full of such kind poetry.

Impacts:

These poetries which are set on different kind events affected the society and culture of Brahui tribes. Some type of stories and events appreciated by the poets and the natives like war stories, but romantic stories were refused and rejected by the people. Poets also appreciated the characters of love stories but they did not accept their acts which were destroying the internal laws and traditions of these tribes. The historical poetry, in which the national war heroes were pointed out, developed the heroism. When a young Brahui listen the story of Noora Mengal or another brave man, he will naturally follow these heroes and try to make him self like them. Moreover, this type of poetry also developed the patriotism and nationalism in the Brahui tribes. Brahui youngsters blindly follow the way of martyr Mir Mehrab Khan when they hear a poem about Mir Mehrab Khan's battle against British attackers. When poet says, that the Mir Mehrab Khan sacrificed himself for the honor and safety of his land, then a young Brahui will want to follow Mir Mehrab Khan. After the listening such kind poetry, every Brahui person will wish to be a patriot like their ruler Mir Mehrab Khan. Many other kind impacts also affected Brahui society Because of historical poetry like more strong the tribalism, increase the feelings of respect for national heroes, increases the nationalism and racialism, avoiding from non-ethical activities, fear of nature etc.

The expressing the details and argumentation of these impacts are not possible in these limited pages, but it proved that such kind poetry left its every kind impacts over the society and culture of Brahui tribes. The impacts of historical, cultural and social events and natural disasters can see very well in these tribes. And that poetry which is exploring these events and disasters also left its impacts over these tribes.

Conclusion:

Its came in knowledge after this study, that the Brahui tribes have a long and ampressive historical background. After the study of Brahui folk lore, it comes in knowledge that the Brahui language is an old language and in past it was spoken language of these tribes. Because, many of these folk lore have no poet and these based on generation to generation orally transferred literature. So, it proves the Brahui language is an old language which was the usual language of the people of Brahui settlement areas, but this language had no government and official support.

This study highlighted the many type impacts which were effected Brahui society and culture. The stories and events were concentrated by the authors but no one discussed their impacts. This study will help to understand the social and cultural psychology of Brahui tribes. This study also brought out this result that, undoubtedly, these tribes are brave, open heart, loving and caring and not rigid in religious believes, but they are not liberal and flexible in non-ethical and romantic performance. The above study says, there is no place for above mentioned activities in the Brahui society and no one appreciate such kind steps, taken by any one. This study also pointed out this fact that, traditional and historical poetry played a great role in the

making of Brahui history. Brahui poets always remembered their heroes and tribute them by poetry. They were set their poems on them and explained in detail the all events. They did not show their hero like a superman, but they explore the facts. Their hero was a brave man and defending the nation and country, but like a human not as a superman. Brahui poets are never say lie, but they honestly and truly explain the all events. The poets of other nations and cultures demonstrate their national heroes like a superhero and undefeatable immortal like, Greeks, Persians, Indians etc, but the Brahui poets do not set any fake story about their heroes.

This study needs more work and research. This is an important topic which is ignored by the researchers. Now it is need of time that the researchers move their concentration towards such kind topics. Nodoubt, these topics are the base of Brahui society, culture, literature, language and history, and the all Brahui history is formed by his rich literature.

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