

## The Comparative Analysis of Balochi and Brahui Folk-tales

Language and literature

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### Abstract

*Folktales tell us about the customs and traditions of ancient societies and people and survive today as they were passed from generation to another. The research article is an attempt to make a comparative study of the folk tales of Brahui and Balochi languages. The origins and the development of folktales in Brahui and Balochi are also discussed. The folktales consist of different themes such as Kings, Princes, Giants, Jinnies as well as good and bad characters. The folk tales are the mirrors of society and one can see his/her past in them. The article has mainly used secondary sources for the conduct of study.*

**Keywords:** Balochi, Brahui, Folktales, Literature, legend, myth, short story

### Introduction

The origins of stories and myths and the conditions and time under which they emerged are still unknown. However, we can only make assumptions about them. To know about the beginning of these stories, the researchers go into the tribal areas which are a model of ancient traditions. They compile and arrange these stories and put forth them as ancient stories.

As far as human history is concerned; there are clear indications that human history is like a book whose first pages have been torn apart and in the absence of these pages, chapters of history have to be read from the middle (Ul Islam, p 27-28).

Human beings have migrated from place to place embedded with their own customs and traditions which also affected the traditions of other areas. Likewise, in the journey of thousands of years, the history of proverbs also covers

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thousands of years. If, at any time, we analyse the stories and proverbs of our own language, we will find that many legends, stories and short-stories are of the type which are identical to a great extent, one speculation is that with the advent of humans, stories also emerged. But many historians reject this proposition. In the beginning men were oblivious of results and effects of many things. In Europe and Greece people saw spirits in trees and forests. Many kinds of misfortunes and fears associated with nature, made human beings closer to the reality of nature (Cuddon, p-300).

When man was obliged to be in need of nature, then he created such conditions which could face nature made phenomena such as rivers, clouds, day and night. With the evolution of short stories thinking about its writings commenced and with the passage of time writers and researchers wrote the legends (myths) in their own style and changes occurred in them with the time. Many researchers are of the opinion that Greek myths were the very beginning of such short-stories and legends.

Folk-tale and ancient –men, according to an estimate, cropped up in tandem with the advent of men. The legends and stories of every nation and tribe are described in their own way. We can judge from these short-stories about their instruments used and traditions. A story can be long and brief but legend is often long. The one difference between modern and ancient legends is that old legends were confined to narration while new legends and stories are in written form. These stories and legends are embedded to human civilization and progress and conditions, events and characters are of great importance in the stories (Armstrong, p 7-15).

In the past, there was a popular way of telling stories and legends, when they were narrated in coffee shops, gatherings, inns and oasis. There is no doubt that narrating legend was a skill and it was not the job of an ordinary person to deal with narrating a legend.

Short-story writers, in order to create interest, added a plot in it or added a legend in a legend. This type of legend was called ‘story or legend’. There are many ancient centers whose historical reality cannot be denied. In this connection, legend or short-story has different impact on the people of the society and area (Armstrong, 16-21).

### **Impact of Sumerian Mythology**

If we deliberate upon ‘Sumerian’ legends, we will find that it influences every area or a nation in one way or the other. Many of these stories have influenced Brahui and Balochi literature. This deliberation is correct to some

extent that 'Sumerian legend' is widespread but some historians say that Sumerians have taken these legends from somewhere else.

Every field of knowledge has performed something good. For example, Medical science has invented medicine to prevent diseases. Similarly architecture laid down the foundation of a good house. Folk-tales provided the society a good literature. With the Folk-tales Philosophy science and history cropped up (Akhtar, p 21-24).

### **The Narrative style of Brahui Folktales**

If we analyse both the languages of Brahui and Balochi, we will find that both these languages are ancient languages of the region. Very old stories of Brahui language like 'forty Giants' speak about princess, gods, etc and many other characters (Ahmedzai, p 25-27). Similarly in 'Gul Khandan' a just, honest and veteran King is mentioned and he has two wives and before death he advises his wives what will happen afterwards, etc (Anwar, p 10-13). All these stories indicate that the story-teller not only tells the story but he is also aware of society's values, traditions and psychology. In Brahui folk-tales there are many details such as customs, fight between good and bad, qualities and praise of good human beings. Along with this, bad elements and crafty nature related characters, kings, advisers, mothers, brothers and other blood-stained praise worthy legends are available. In this way there are characters of old women, giants, Jinnies, fairies etc. In addition to these characters, one big quality of Brahui folktales is that in every story there is another story and sometimes there are many stories inside one story which expands the story. Due to this phenomena the stories become splendid and entertaining (Brahui, p 7-17).

Today, we do not need any reference to confirm that our people – Brahui, Balochi speakers are lagging behind in knowledge. This is crystal clear that development of any language especially of a nation is dependent on knowledge and understanding.

Balochi language too has a big portion of folk-tales and its legends are part of ancient literature. According to researcher Sher Mohammad, the history of these folktales is thousands of years old. Today these stories are in written form but it is clear that in the beginning they were memorized. This continued from one generation to another and this sequence is today available in the shape of written stories. The tradition of Balochi folktales is very old but it needs further research. In Balochi Folk-tales peculiar words have been used which today's Balochi speaking generations do not understand. In this

connection, we can say with confidence that Balochi Folktales is older than Balochi poetry and Balochi literature (Mengal, p 5-25).

We can infer from all this talk that Balochi stories and legends are very old. It is not because its words are very old but along with the words there are characters which are found in other nations and civilizations too. However, further research is required. There is no language of the world, where there is no abundance of literature. In every language a nation's traditions, culture, social set-up and economic life are prominent. Therefore it is not correct to say that in so and so languages literary matters are more and in other languages they are less.

Twentieth century accepts this fact that all the languages in the world have literature and civilizational aspects. According to the researchers, Balochi language is the old branch of 'Aryan' Languages. If we study the old Iranian books then it becomes obvious that Balochi language is not devoid of literary writing (Marri, p-2).

Stories (short stories) are literary requirements and ingredients of a nation. Balochs living in cities or mountaineous areas remember the short-stories very less. However, people residing in Eastern Balochistan usually can recall these stories. The legacy of Balochi literary collection are those stories and short-stories which are spoken and listened to for thousands of years. As far as folktales are concerned, these stories are of basic importance. Whenever a story is talked about, its beginning could be the legends of ancient people (Dad, p 12-18).

When we talk of writing Baloch stories, we will find that its beginning started in the English era when English were occupying sub-continent and a worth-mentioning name was 'Warth Dames'. The Balochi Academy was started in recent times and since its inception much work has been done in the field of stories.

As far as Gidi (folk) stories is concerned, it was written by English writer Warth Dames and it was translated afterwards by Mohammad Ramzan. Therefore, in total eleven books were written. Still there are many places in Balochistan where no story has been written in their dialect. Awaran, Kharan, Mashkey, Grisha and some parts of Mekran are included in these areas but some stories have been written in Mekrani dialect. Since 1950 monthly magazines and papers were started.

One of the main characteristics of Balochi literature is its religious trends. In addition to this there are affects of superstition. Many animals and snaked, etc which are seen in dreams are referred to in the stories. Along with this –

Giants, Jinnees, fairies and their miracles and effects are depicted Baloch, P 6-7).

Narration of folktales has a history. Apparently these tales seem to be an entertainment but the fact of the matter is that the history of the society is ingrained in it. For understanding this history, it is necessary to understand the source of history of education. In ancient societies there were no teachers and school. Why these stories existed? Because the ancient people sat together and recalled the old times and narrated their legends. There were different kinds of stories in it which highlighted piousness, bravery, wisdom, etc. When education spread in society, with it came consciousness and awareness and it had a lasting effect. Then the people of the world realized that education has eradicated old customs and culture and thus was named Enculturization (Mehmood, p 18-19).

There are many topics in Balochi as well as Brahui stories. Perhaps the topics of both these languages are the same. Some of its topics are as follows.

Humanity, honesty, sacrifice, courage, resolve and perseverance, physical power, cleverness, cunning, quarrels and mischief, friendship, faithful woman or wife, Male and female, dervish and Pir, Qazi, poverty, etc.

### **Comparative Analysis:**

#### **Comparative Analysis of Balochi and Brahui Folktales**

It is crystal clear that every language starts with poetry and later on keeps a repository of folk-tales.

Every language of the world—whether Persian or Arabic or any European language have reached to a certain stage after a long civilizational journey. That is why, ancient stories of many languages have attained the status of classics. In the same way when we talk of Baloch nation – the two languages of Brahui and Balochi are counted amongst thousands of years old languages. However, in this regard, further research is required. When we look at stories or folktales of Brahui language, we come to know that Brahui language is an ancient language, but its stories are not much older. There are reasons to believe that Brahui language came late in the sphere of reading and writing. The initial writings totally consisted of poetry. In this connection, ‘Durkhani’ school played a key role (Mengal, p-81).

The aims and objectives of English for the occupation of Balochistan were varied but still in order to protect their interests, they tried to promote both the languages (Brahui and balochi) in their own way. But despite this

promotion, both the languages were also harmed at many places. However, it is another matter. Whether it was grammar or prose of Brahui language, the English were the first to work on it. After the English, for a long time, no work was done on Brahui language. When Pakistan came into being and Radio and T.V stations were established then a few writers started writing for Radio and T.V. like-wise Brahui Academy was established and stories were printed by the Academy.

As far as Brahuian an ancient language is concerned; the Brahui folk-tales do not tell us anything about its oldness. However, the Brahui language as the capacity to absorb not only one single story but many stories come out of it. At many places changes in the story also take place (Ragam, p-20).

Here it is pertinent to draw attention whether Brahui or Balochi stories tell us anything about how old is Balochi history? Whether we can guess it from the words in stories? On the other hand there is an opinion that we can judge the state of folk-tales being old not by words but by their characters. Whether it is Brahui or Balochi, we have to see that in which surroundings these tales have been narrated.

The first priority is the mirror – in the literary world the problem under discussion is whether literature is mirror of life or not? In this regard different researchers have different opinions. As far as fate and destiny is concerned; it is not confined to Balochi and Brahui languages but this can be found prominently in Indian folktales, too. In both Balochi and Brahui destiny/fate have been preferred with long discussions. For example, in a Balochi tale, a shepherd becomes a king and in this way people have a great faith on destiny (Momin, p-61).

While speaking about history; both Brahui and Balochi speakers discuss it. Regarding Romanticism, many writers are of the view that sufficient romance is found in the stories of both the languages but not to the extent as claimed by some people (Akhtar, p 22-48).

It is clear that whatever the story may be; it is exemplary. Its theme, plot and character are extra-ordinary. If we look at Brahui stories – for example ‘Wise Vizier and Ruby King’ we will find a character who seems to be a very honest and wise person.

As a matter of fact, every language and literature is the mirror of its society and nation and represents its feelings and emotions. Many writer put forward these feelings in poetry and prose and some submit these feelings in another way. Like other genres, folktales have this fact, too. Brahui and Balochi writers have taken the hold of folk-tales to represent their society. Apparently

these stories are a time pass but in actual fact they contain many realities and represent the society. In addition to time pass these stories also work like an institution which teach and train. Since these stories encompass thousands of years therefore they are an anthology and both Brahui and Balochi languages have heaps of such stories. Although every language has its folktales but Brahui and Balochi short-stories have their peculiar way of expression.

When common stories and their characters are talked about, we see Brahui stories (short stories) with their unique status. Unnatural stories along with stories of kings and their representatives also play a pivotal role in the reform of our society. Thinking of ancient people make a hero of the story. The hero confronts the mischievous characters of Giants and Jinnies. We also find in Balochi short stories social characters who are bent upon reforming the society. Many of the stories are about the State where the King plays the role of a key character every time and people are also discussed in it. Poor and farmers conditions is the same as was thousands of years ago like the role of king and cruel king hundreds of years before. If we look at Brahui and Balochi stories we will find that many stories have been made up by their own people and they revolve around the Baloch nation. Both the languages mention Giants and Jinnies. About Giants it is said that it is an ugly character and Jinnies were created by God which are mentioned in the Holy Quran many times. In Baloch society about Jinnies it is said that they are of two kinds – good and bad. In fact, our nation has passed through many moments and stages of stories, literature and short-stories etc.

It can be said with confidence that a story is a biography of a nation. From the ascent of man till the present date man has passed through many stages and all these stages are essential ingredients for human evolution. With the passage of time stories too change their types and direction. Stories are those chains which bind together the old and the new man. Due to these stories we can decipher our past because they are mirrors of our past. Today we live in a scientific age and are passing through different stages of development. All these phases are circumvented because of human wisdom.

At many places wisdom is quite obvious in stories. For example from the stories of Kings, Viziers, Advisers, wisdom is clearly evident. The important point of the stories is how they prepare and impress the minds of the whole society with one mind. As far as tradition is concerned; they remain in one society for thousands of years but its shape changes with time.

In reality study and research of tradition is the main point because the long the stories are old, the more they are studied with their society. It is justified to say that because of Brahui and Balochi stories, we are embedded to our

society. Therefore, we can say that tradition is a powerful and positive step in right direction. It is because of literary genres that we have maintained our identity.

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