

SEED, SWORD AND STEED

A Baloch feels ever proud to extol his seed, sword and steed (A case Study of Balochi Classical Poetry)

Language and Literature

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Abstract

This study revolves round the Baluch concern about his race and pride of being a respectable tribesman. His love for his sword and poetry about the sharpness of his sword is on high position. The third thing which Baloch love like his beloved is his steed. Baloch people live a nomadic life through the history. The Clash with other tribes are people his blessed him with unity and strengthen within themselves. That is why when Prof Abdullah Jan Jamaldini was asked about those vows and promises which were made by notable persons of his age, and even all of them tested through very harmful examination but they all proved to be men of words.

He said,

"this was the age of war and bravery. All the respectable Baloch were warier, all of them were generous to his guests, almost all were poet and beloved Sumaries. Now it was not easy to prove himself superior then other one, so they made these vows and difficult promises to be more prominent figure is society"

Introduction

Baloch tribesmen are prone to make trifles of terrors. The tribes, therefore, have been accustomed from ages to the simultaneous delight and exhaustion of their energies in inter-tribal war fare. As it is the tribesmen dislike the chiefs and among the tribesmen who deserve greatness deserve their hate, the chiefs care not who is like to rise, who thrives, who declines, and who dies. Neither age nor experience taught the tribal chiefs anything. Bound with plenty are unbound to any principal. They have power to command and the

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tribesmen none to forsake. They are armed with dignity and power, and therein wealthiest the tribesmen protest to be poor, and therefore powerless. The result has been that the highways of fortune leading to the benefits of pen were marred by the curses of both social and political life. No scientific or philosophic literature existed beyond few medicinal formulas. Their literature only translates the literature of sword and shield, arrow and armory and bravery. Peace, prosperity, soothing environment and well established society necessary for the advancement of literary pursuits had never been the idols of Baloch life. That is why we find the entire race indisposed to the sublimities of art, literature and administration.

The whole race as such to the present day is steeped in poverty to the very lips. Feudalism is yet playing its losing game in the age of the Atom and is bound to be doomed. Henry Martin states about feudalism that “ It concealed in its bosom the weapons with which it would be itself one day smitten” (Dames)(1)

1.Quoted by George Burton Adams, Civilization During the Middle Ages”

1. Seed (The Blood Pride and Purity)

No doubt that all nomadic races have great concern with their blood and race. They feel pride to be honorable tribesmen. When there was a clash between Chakar e Azam and ever popular poet Bevergh on killing of Shah katti, the Chief was angry with Beevargh, here Beevergh says,

“ Chakar k raaje wazahen , mann deh bazen marred neyaan”

Meanings: if Chakar is the master/ chief of the Rinds it is ok and agreed but I (Beevergh) do not consider myself as lower cast then him. Being a notable Baloch I am equal to Sardar Chakar.

Muhammad Sardar Baloch also agree with the philosophy that Baloch are strongly concern with purity of blood. In his book History of Baloch race and Balochistan Sardar Muhammad Baloch says,

“ The Baloch people have preserved to great extent their blood pride and purity. To them the Baloch race is the noblest of all nations. The reasons which make the Baloch people of pure blood, and the best representative of the ancient Semitic family biologically, could be attributed to the reclusive character, political isolation, superiority complex and in the monotonous uniformity of Nomadic and tribal life” (Khan 1977)

Although the ethnic purity resulted the most displeasing and isolated environment among different tribes of Baloch as well but no loss can change the thinking of Baloch people. It is commonly said that Rind can not Lashar.

“ Rindaan Khuza Laashar na kat”

Meanings: It cannot be imagined that Rind noble man can be equal to Laashar.

The same is in practice even after seven hundred years of ever known war of Rind o Laashar. Marri tribes consider below than Marries, the other neighbor Baloch tribes like Bugties, Mazaries of Sindh and Punjab and Khetran on the north of their homeland. The famous Rind tribe Buzdar never gives equal status to Khusa and Qaisranies on north end of their areas. The pride of purity and superiority exist even today. Baloch conception of virtue is not inherent or inbuilt in a person, but it comes to one as hereditary possession which he derived from ancestors.

Famous poet of Koh E Suleman Shaher Sead Khan, the author of “Ishtau Manaan Roohen FIRRAR” told the story regarding the virtue and pure blood. Baloch poet tolled the researcher that Rind Baloch of Suleman range has firm believe that Baloch chief of any tribe possess the spiritual power equal to seven saints.

He says,

“ once in British era four Buzdar tribesmen were arrested in Hengloon BMP post. One of them was from very noble family of late saint Raheem Khan. The police staff of local area knew all about his family and do not made any manner of disgrace towards that young man. But one day the visit of Political Agent , probably Mr. Dames was expected so all the prisoners were put in jail room of police post. One of the fellowman said to incharge to not put that young man to dark room as he was from very respectable family of Raheekhan, but he refused to do say as his immediate officer was going to inspect the post. At that moment that old man said,

“ Agha ae warna beesa hillalee a eta thee jail aeshee aa dashat na khat agha zaale she chure e aarrta ta Dakey desee”

Meaning: If this young man’s blood is pure your jail can not bound him and if has some mixture then we do not care of it.

The young man said to his fellow man in jail “you put me and mother in unwanted test, but I am sure my Allah will keep our honor. Then he cried very loudly and called his grandfather for help. In next moment the all locks and chains of jail were on ground with a voice of Chann. Many old people of that area are witness even today of this incident” (Saed Khan, 2016)(3)

The purity of blood in Baloch tribes is obligatory to be the chief of tribe after death of one Sardar. The only elder son of Sardar is being considered as chief if his mother is also from the Baloch noble family.

In some Baloch tribe the son of Sardar can not claim to be chief if his mother is not from Baloch noble family. Baloch always consider the family back ground very important when choosing their leader even in this democratic era.

Dr. Wahid Bakhsh Buzdar says,

“ it is not possible that a Baloch will vote to person which is below in tribal status then his own sub-tribe. That is why we have no good and more options to choose a leader in democratic way. People only agree on leader ship of the Sardar or Nawab family and in almost all areas they are not good political leader to lead the people toward the progress and prosperity. If we have a leader with good education, with good wealth and from very noble and from family of tribal elder he can lead the Baloch race toward a glorious ruling period. But this unfortunate that these three qualities are never being congregated in any leader”(Buzdar, 2016)

Sword and Steed

In light of classical poetry Baloch love the war weapon either it is sword and shield or the rifle or gun of modern age.

Shahir Sead Khan when caught by heavy rain and furious storm when returning back after a every lasting happiness of date with beloved, He request to the rain and storm to not make wet his gun as the Gun is loved by me as my beloved. He says in his poetry book Ishtau Manaan Roohen Firrar,

“Yaar e hamaan daraa ee boozen raan

Nuozaan choon dezeegha garasta

Saftii thee yaar kussi Dukhi

Gefati haan hanaan saabastaan

Nuzaan man dazbandi gushta

Meene e nauwaan chenrrkooli nashkaan

Dosten manaan theer gushen malkhai

Sarree mani guarokhen wash Khan

Khaatkaan phaza wal werri chatta

Maanaan kul laal paree cheerraan

Malkhai she thekaani handa

Neta barrthu heezentha hauraan.” (Sead Khan, 2014)

Meaning: O my beloved when I was going back for date I was caught by very heavy rain of Sawan in hilly area and I felt very pain to face that storm without any shelter. I requested to the rain fall to not make wet my gun as it is loved by me as same I love you. But nature put me in difficult test and my rifle got full wet.

Baloch well-known poet Bewargh when the Tent of shah Arghoon, he first face the guard of shah and here he says about his sword,

“Deesghaan jago aan bah Turkeghaan
Man wasee meyaan jauharen Hindee
chonaan be Chandra chaghal daasah
guasta chau garandokhen smeen aeghaan

Meaning: The night watchers of the Turk , the king saw me unsheathed my trenchant Indian steel.

I struck it so fearlessly, that It passed with velocity like the thunder of raining clouds:” (Baloch, 1977)

Steed.

**Washtant ehdee daur Balochaani
Sabaz tant thal au chang tant taazi
Laashari chief Mir Guahraam.**

**Meaning: what a glorious period was on Baloch race when
there were ever green grazing up areas and the Steed of
Baloch were speedy and healthy.**

Mir Metha khan also addresses his steed to fly and over the distances.

Jee manee Irani behaan banzen

Juzagh aa meer zaaee qadam naazen

Jenth maan phaz naalaan kunaalee aan

Worthy of praise is my falcon-like swift colt of Persian breed ,

Gallops with stately gait

While galloping, the Colt strikes speedily the tail on the thighs like a lash.

Beewargh also praises his steed when taking Granaz from palace of Kandhar,

He says,

Mal azz maarree banaa bauktah

Dost maan sayaah ae mandwa neyaastah

Meaning : I came down the palace and untied my steed (mal)

Mounted my beloved on the back of the Black steed.

When travelling towards the Baloch land Sibi and Gandawah his beloved Granaz asked about the military power of Rind o Laashar. Bewargh told her about the strength of Baloch and her also the Great Baloch poet mention the steed of fighters is this way, (Marri,1988)

Chall hazaar rind gaun baarghen buoraan

Cee Hazaar Meer Aalee bahaduraan.

Meaning: We have forty thousand Rind Cavalry with thin steeds

Thirty thousand are the brave Meeralies.

The turning point of Baloch history from peace and prosperity to war and destruction is also connected to the race of steeds. Mir Rehan Rind and Rameen the son of Lashari chief, were friends. There lived a cobbler in town of Sibi. The fame of his wife's beauty, health and charming fashion was known everywhere. Rehan Rind the son of Mir Chakar and Rameen the son of other Baloch chief fell in love with that lady. Now there was a matter to save their relations. They mutually agreed that there will be a race of steeds with in both young chiefs and the winner will have the trophy of love with that young lady and looser will never come to gaze the beloved of other. The both Rehaan and Rameen were renowned for their speedy steeds. The length of course was covered by both horses in same time. The horses finished the race neck to neck. But the judges like judges awarded the victory to Rehan Rind. This injustice makes Rameen angry and he flew to Gajan. This clash resulted carrying out the camels of Gohar and cutting legs of she-camels. Onward this event caused the historical Nali war where steed threatened steeds in proud neighs. The entire plain of Nali was crimsoned by the blood of the Rinds. Chaker lost his brother Sohrab and noblest Miran.

Meeran aen hamaan darshe bar

Keh Qandharash giraan soda gar.

(Meeran was the fruit of that tree , which the fruit merchants of Kandhar would eagerly purchase.

The importance of steeds is always mentioned the poetry of Mir Guahram the chief of lashaar. He went addressing Mir Chakar after Nali war says that you have very glorious period when your rind fellowmen live in very peace.

“ Jamap saren juoahanish gharhaa aethat

Nuokaraan taruden bor zaa aetant

Manah ae saarten saahegish bastant

Mash guon par mash aa hawarenaan

Aapash maan zaren koodiyaan daataan

Daan duo shash maah aa markabi beetaan

Diljamen warnaaish sawaar beetaan

Paadash maan peelee mundaraan dataan

Zen zabadani chandnaan seetan

Rind shakaarani shaadehaan kaatkaan.

Meanings: they would gather heaps of harvest, high like round hillock.

The servants would assist at birth untamed mares.

They would fasten the steeds under the cool and sheds, and fed the steeds with nose-bags full of sweet corn along with field- beans and pulses. Water was served within silvery bowls. Thus soon they developed to colts after a year would become full grown filly.

Gallant youths would mount the steeds, putting their feet within bronze stirrups.

After chase and hunting wild goats the rind come back on silvery sandals.
(Baloch, 1977)

Almost in all poetry of classical age we find the pride of Baloch pure blood, and pride for his sharp sword “ Hindi or tegh Khurasani” and great concern with steed. Hamal Rind when coming from eastern boundary /border of Baloch land to see his beloved in Sibi, he tells us about his companion the Seyaah steed. He says,

Seyaah Tarafaana ma neghoshana

Har duoen koori aa shamoshaana

Malah o maahlanj maaraa man yeh dil aa dost ant

Malah dee may Dukhaani shareedar ant

Maahlanj pa majlisaan shafaani aan

Malah pa sheemoshan aqaawee aan

Meanings: My black steed running calculated steps, smooth and soft. I was listening the rhythm of his steps beat. We both, me and my steed forgetting the world and all worldliness. (Marri. 2011)

My Malah (steed) and my moon like beloved both are alike dear to me. My steed is liked for its eagle-like flights and as a faithful friend in all hardship of life. My moonlike beloved is liked for her beauty.

The sword and steed are war weapon or tools of that age. Baloch history represents record regular bloodshed not only between Rind o Laashar but afterward as well. During the fifteen century the Hamal Jiand and Chakar Rind of Kolwa were rival chiefs. Hamal jiand says in his poetry composed about the war events. About both, the sword and steed he says,

Hamal aa Turki tegh abar laanken

Chakar aa Kermani mazaan malen

Hamal aa guan ant seyaah mazaan gaaaten

Chaakar aa gaun ant guor kushen sughaat.

Meaning: sword:Hamal have the sharp and inflexible and Chakar boasted of his kirmani steel sword.

Steed: Hamal is master of the proud black steed and Chakar kept as a souvenir the horse which would hunt and kill hog deer with swift speed.
(Baloch, 1977)

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