BRAHUI LANGUAGE, BRAHUIMOLOGY AND BALOCHISTAN.

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ABSTRACT:
Balochistan is the largest province of Pakistan. It is forty two percent of the total area of Pakistan. However, the population of Balochistan is the lowest. It is 6.5 million; Balochistan is a multi-linguistic provance. Many languages are spoken and written. There are important among the Brahui, Balochi and Pashto. Balochi and Brahui have many common words. Brahui is considered the oldest language spoken in Balochistan. According to famous Russian Scholar Uri: Genko Vsky, it is an old as 3000 B.C. the Brahuis came earlier then Baloch from Alburz, and settled in central Balochistan. The original Brahuis are Mirwanis, Qambranis, Gurganaris, Sumalanies, Qalandranis, Rodains and Zagar Mengles. Ahmed Zais are basically descendent of Qambranies, these tribes are sons of Miro Mirwani. The other tribes who speak Brahui mengles with Brahuis and formed a confederacy. The Brahui language spoken in Sarwan, Jhalawan Chagai, Noshki and Kachi. Some parts of Sindh and Afghanistan.

The province of Balochistan is an area where different languages are spoken and written, among them the two languages Brahui and Balochi are spoken in most parts of the Balochistan. The Brahui language is spoken in the central Balochistan, i.e. Sarawan, Jhalawan and Kachi in addition to this Brahui is also spoken in some parts of the Sindh and Afghanistan. As far as the history of Brahui is concerned, it is said that the Brahui language is among oldest language spoken in the area. According to the Russian author Prof: Uri Gankovsky that the Brahui was spoken in

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3000 years B.C. so some historians say that this language resembles the language spoken in Manjo daro of Sindh and because of the resemblance they think that the Brahui language is a Dravidian language.

The contention of historian is that some words of Brahui refer to Thamil language of south India which is Dravidian language. It is not true as Brahui language resembles with Balochi language, almost all of the words of Balochi and Brahui resemble to each other or it refers to Persian language. Balochistan is a multi-lingual province. The people and tribes living in Balochistan speak different languages for example Brahui, Balochi, Pashto, Hazargi, Serahki, Punjabi and Urdu.

Baloche is spoken in easten and part of the Balochistan i.e. Makran Bughti. It is known as Eastern Balochi. Baloche is spoken in western part of Balochistan is known Mekrani Balochi or Rukhshani Balochi while spoken in Chagai and Iran.

The Brahis are one of the main groups of Balochistan. They are of kalat Mir Ahmed Yar Khan and other Ahmedzais belong to Qame Carhi tribe of Brahui. As Gul Khan naseer and Mir Saleh Lehri are of the opinion that the Brahis are primitive tribes of Balochistan, who migrated earlier then Balochs from “Alburz” hills. For the reason they were named as burzkohi and letter on Brahui. Khan Mir Ahmed Yar Khan the khan Kalat said in his book that the brahuis and Balochs are two groups of the same people. What does it prove that the desire in 17th century to emphasize the common origin of brahuis and Baloch tribes. The reason was then that time the Brahui rulers were ruling over Kalat of Balochistan.

In this regard I want to mention some of these names below:-

Roy Bahadur Hitto Ram, was one of the most prominent advisors for 30-32 years simultaneously in the subordination of Sir Roop Singh Sandeman, while he was residing in Rajan Pur Dehra Ghazi Khan. It is right to say that the concerned person was not appointed for the historical research work but he was only a servant of Neo-colonialism and imperialism, which they were interested to expend their territory aggrandizement. The historical material or dates and annal, which he collected by the supremacy of Robert Sandeman, were the traditions of that time, transferred from generation to generation or the part of the activities who (Sandeman) wanted to enslave Balochistan. It is a reality that the compiler of these materials was a part of that missionary who laid his attention on tribal and racial distribution.
But when we scrutinize these conceptions, according to the sayings of the book “Shahnama Firdousi” it neglects the said conceptions. The “Shahnama” of Hakim Abul Qasim Tusi in the era of Sultan Mehmood Ghazavi (the king of Ghazni/Afghanistan), gives some clues of the king Noshewan, Gilani, Elani and the Baloch nation. For further verification of the aforesaid lines, some verses of Shahnama are under:-

It proves that, the Baloch nation was inhabiting over the territory in the era of Noshewan Adil (the famous king of Persia, popular for his justice among the people of Asia), who expended the kingdom of Iran in 531 A.D. from Afghanistan to the Indus River, and on the other hand, he assaulted on the Baloch nation and annihilated them in some extent, which were famous for their insurgencies. The concept thoroughly proves that the Baloch nation was really powerful, might an insurgent nation, which the king Noshewan himself had to attack them. The writer has taken these materials about the Baloch Nation from the Sandeman’s view, and strategies, against the Baloch nation to malign them because they wanted to protect their motherland from the hand of the British imperialists.

After analyzing the above-mentioned annals, it will be easy to understand the political strategy and the mindset of the British imperialists about the origin of the Balochs and Baloch history, using such kind of strategies on the Balochs; they entirely succeeded to govern them. These self-made historical exaggerations then applied on the Baloch. Oppression and coercion were carried out to subjugate them and deprive the territory of the subcontinent from their own people.

Shahnama Firdosi, which has been one of the prominent masterpieces among the authors and intellectual of his territory, considered as an authentic book. Iranian historians, still consider “Shahnama Firdosi” as a revealed book, and on the bases of this book, the Iranian want to malign other Iranian-based race or nations, during the compilation of the history, they search out proves from “Shahnama Firdousi” an read verses from Shahnama to prove their Statements. They use Shahnama as tool against the arguments of their foes. When they negate the baloch nation as a part of Arab, they also search out verses from Shahnama, and include these verses proudly in their treatises.

Most of the historians of Balochistan penned down the Baloch history with their own way and limited the boundary of research in their own region, because of this, the research of these historians have no spirit
the depth. Ironically, for composing such kind of research one has to devote time and knowledge. But it is a sorry state, that the historians and intellectuals have kept these elements apart. The worst element is that of the researchers which has made the history ambiguous, is lack of research and knowledge. For composing an authentic research, someone has to devote approximately two years to carry out information. According to Baloch intellectuals, it perhaps be right, that the historians may avoid to write down the complete history of Balochistan, because, criticism and interference in the Baloch society is considered to be a bad omen, because of these reasons, the historians keep themselves away from the matter. Therefore, these concepts lead the historians to write down history of their own way.

The story of the history shows the different angle of ancient times; it shows that the unreliability of the history took place because of the lack of writing and facilities. And the nations had to remember their events by art and transferred them from generation to generation. These events took the shape of trdition, and when the evolution gave the masses a new phenomena of reading and writing then they penned down the historical events, whom they had been preserving art.

The book “Lafz e Baloch” was mentioned as a reference in the book” the Baloch through centuries versus legend” (justice Khuda b. Marri). Jafar Jarir al-tari is the only Arab historian who first mentioned the book “Lafz e Baloch”. In this book “Tarikh al Rasol Wal Mamalik” besides, many Arab historians have given a great portion about Baloch nation, too, in their treatises. Ibn-e-Hokal has mentioned about Baloch tribes, land and their language in his book “Almasalik Mamalik” which is also called “Surat al Arz”, he has distributed the Baloch nation into 18 tribes. But it is a sorry state, that what he mentioned in his book about the Baloch tribes. 11 of which belong to the Kurdish nation.

Mr. Resley is a European intellectual, according to him Baloch Brahis are mixture of Turk and Iranian Race. These views negate the opinion of their historians, which had been propagated against the Baloch. It is clear that every historian composed the Baloch history with their manner and available information, which is very far from the reality.

In the present time Bairavi(Brahvis) is the only tribe which is...
ous in its name but there is no existance of other tribes, what have

described in Ibn-e-Hokel’s book. There are hundreds of baloch tribes
different names, which have been florishing on his piece of land. So, we
firmly say, that except the Bairavi(brahvis), the name od the Baloch
es have been changed simultaneously into the current names.

The history of Mardoj, which had been written on Kurdish nation,
baloch tribes, which were mentioned in the Hokel’s book, the name of
es are under:-

Kirma (2) Kirmani (3) Brakhvui (Brahuvi) (4) Organi (5) Sabaki (6)
öna (7) Safiari (8) Sanjawi (9) Amili (10) Muhammad Bashad and
Fakhi. But ironically, the author of the Mardoj isotyr considers these
as the part of Kurdish nation. So, according to his view Balochs may
be part of the Kurdish nation which florished on the territory and in the
age of time became famous in the name of Baloch.(6)

Reading such type of hypothetical and fake treaties of the Baloch
any, I have come to know that the history of Balochistan has not been
posed authentically, history of a nation is written when the historian
the familiarity of the nation’s language, temper, inhabitation, it is a
state that these things were ignored during the composition of the
history. History is a complete and simultaneous authentic story of
ation, to which the forthcoming generations take guidance and
fits. History always shows bitter events as well as proudly memorable
its to a nation, by which, the expectation and hopes of the nation
ail in future.

As for as the history of Gul Lhan Nasir concerns, no doubt, it is the
ry of Balochistan. But it seems to be the history of Kalat. Then that of
hole Balochistan. Because of this, all the chapters of his history are
listed of the administration Kalat and the tribal occupation of different
s.
REFERENCES:

5. The Baloch through centries, history versus legened.
6. Ibid: "Tarikh e Baloch aur Balochistan”, vol 1, p-07