

BRAHUI LANGUAGE, BRAHUIOLOGY 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 decendents of Qambranies, these tribs are sons of Miro Mirwani. The other tribes who speak Brahui mengles with Brahuis and formed a confedracy. The Brahui language spoken in sarawan, 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, Jhlawan and Kachi in addition to this Brahui is also spoken in some parts of the Sindh and Afghanistan. As for 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 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 resemble to Thamil language of south India which is Dravidian language. This 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 resembles 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.

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

The Brahuies are one of the main groups of Balochistan. The rulers of kalat Mir Ahmed Yar Khan and other Ahmedzais belong to Qamari tribe of Brahui. As Gul Khan naseer and Mir Saleh Lehri are of the opinion that the Brahuies are primitive tribes of Balochistan, who migrated earlier than Balochs from "Alburz" hills. For the reason they were named as burzkohi and letter on Brahui. Khan Mir Ahmed Yar Khan the khairat Kalat said in his book that the brahuies 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 brahuies and Baloch tribes. The reality 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 advisers for 30-32 years simultaneously in the subordination of Sir Robert 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 expand their territorial aggrandizement(1). The historical material or dates and annals, which were collected by the supremacy of Robert Sandeman, were the traditional records of that time., transferred from generation to generation or the part of the activities who (Sandeman) wanted to enslave Balochistan. It is a real fact that the compiler of these materials was a part of that missionary who only 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 Ghaznavi (the king of Ghazni/Afghanistan), gives some clues of the king Noshervan, 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 Noshervan Adil (the famous king of Persia, popular for his justice among the people of Asia), who expanded 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 Noshervan himself had to attack them (2). 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 mind-set 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 verses from "Shahnama Firdosi" to 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 (3).

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 spend time and knowledge. But it is a sorry state, that the historians and intellectuals have kept these elements apart. The worst element among the researchers which has made the history ambiguous, is lack of research knowledge. For composing an authentic research, sometimes one has to spend 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 these matters. Therefore, these concepts lead the historians to write down the 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 past events by art and transferred them from generation to generation. In these events took the shape of tradition, and when the evolution of time gave the masses a new phenomena of reading and writing then they penned down the historical events, whom they had been preserving by art. (4).

The book "Lafz e Baloch" was mentioned as a reference in the book "The Baloch through centuries versus legend" (Justice Khuda Bakht 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 the Baloch nation, too, in their treatises. Ibn-e-Hokal has mentioned about the Baloch tribes, land and their language in his book "Almasalik ilal 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 (5).

Mr. Resley is a European intellectual, according to him Baloch and Brahuis 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 own 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 existence of other tribes, what have been described in Ibn-e-Hokel's book. There are hundreds of Baloch tribes with different names, which have been flourishing on his piece of land. So, we can firmly say, that except the Bairavi (Brahvis), the name of the Baloches has 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 these tribes are under:-

(1) Kirma (2) Kirmani (3) Brakhuvi (Brahuvi) (4) Organi (5) Sabaki (6) Saffari (7) Saffari (8) Sanjawi (9) Amili (10) Muhammad Bashad and Fakhi. But ironically, the author of the Mardoj isoty considers these tribes as the part of Kurdish nation. So, according to his view Balochs may be the part of the Kurdish nation which flourished 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 history, I have come to know that the history of Balochistan has not been composed authentically, history of a nation is written when the historian knows the familiarity of the nation's language, temper, inhabitation, it is a pity to state that these things were ignored during the composition of the Baloch history. History is a complete and simultaneous authentic story of a nation, to which the forthcoming generations take guidance and inspiration. History always shows bitter events as well as proudly memorable events to a nation, by which, the expectation and hopes of the nation are fulfilled in future.

As for as the history of Gul Lhan Nasir concerns, no doubt, it is the history of Balochistan. But it seems to be the history of Kalat. Then that of the whole Balochistan. Because of this, all the chapters of his history are consisted of the administration Kalat and the tribal occupation of different tribes.

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