

**THEMATIC ANALYSIS OF BRAHVI FOLKLORE, A CASE  
STUDY OF HARBOI KALAT, BALOCHISTAN.**



**By**

**MUHAMMAD QASIM**

**Department of Anthropology Quaid-I-Azam University**

**Islamabad - Pakistan**

**2022**

**THEMATIC ANALYSIS OF BRAHVI FOLKLORE, A CASE  
STUDY OF HARBOHI KALAT, BALOCHISTAN**



**By  
MUHAMMAD QASIM**

A thesis submitted to the Department of Anthropology, Quaid-i-Azam University Islamabad, in partial fulfillment of the degree of Master of Philosophy (M.Phil.) in Anthropology.

**Department of Anthropology Quaid-I-Azam University  
Islamabad - Pakistan**

**2022**

*Dedicated*

*to*

*My Loving parents whose prayers and affection are the*

*Strength for me at every step of life.*

## **ACKNOWLEDGMENTS**

I am grateful to my supervisor, **Dr. Ikram Badshah** for his generous support, ever-inspiring guidance, keen interest, and suggestions throughout my work.

I offer my sincerest thanks and prayers to **Dr. Arab Naz, the external Examiner**. I am not able to select words to extend my thanks to **Dr. Inam Ullah Leghari, Chairperson, Department of Anthropology**. Special thanks to My friend, **Muhammad Iqbal**, who was ever present lifting me up when I was down. Last but not least, I am grateful to my wife, **Muqadas Ayaz**, for her care and support throughout all this process.

**Allah blesses them all.**

**Muhammad Qasim**

## ABSTRACT

*The Baloch have few historical records about them. The purpose of this study is to explore the Brahvi folklore of Harbohi Kalat, Balochistan. The objectives of the study were to explore the customs and rituals of the nomads of Harbohi Mountains, to determine the proverbs and their meaning and significance among the nomads of Harbohi, and to find out the Brahvi folktales. It is qualitative study in nature. Participants of this study were the nomadic Baloch tribe in the Harbohi Mountain Range of Kalat District. Convenient sampling used for selection of respondents who were belong to nomadic Baloch tribe in the Harboi Mountain Range of Kalat District, Balochistan. According to Creswell (2009) and Cohen, Manion & Morrison (2013, p.105), 6 to 8 interviewees from each stratum may be selected to target the desired population. So, the researcher conducted 24 interviews, from aged 40 to 55 years old male and female, to reach the saturation point. Self-developed semi structured interviews were used for qualitative data. The respondents were taken from Harbohi mountains. The semi structured interview based on their culture, rituals, proverbs, their meaning and Brahvi folktales, were used. The validity (construct & content) of the instruments (semi structured interview) were conducted with the help of five key informants. After the thematic analysis the study was concluded that People of Kalat, whether nomads or semi settled, have their own unique way of life, they have their own understanding of the actions and pentices. Their different social rituals, two genres of folklore, folktales and proverbs were given more attention. These nomads have inherited these rituals, folktales and proverbs from their forefathers orally. Though nomadic folklore and rituals have not been documented academically, but the contribution of Brahui periodicals, weekly newspapers, and quarterly reports in promoting the language's literature cannot be overlooked*

**Keywords:** *proverbs, folktales, custom and rituals*

## TABLE OF CONTENTS

ABSTRACT.....	
CHAPTER NO 1.....	1
1. INTRODUCTION.....	1
1.1 BACKGROUND OF THE STUDY.....	6
1.2 STATEMENT OF THE PROBLEM.....	8
1.3 SIGNIFICANCE OF THE STUDY.....	9
1.5 THE RESEARCH QUESTION.....	9
CHAPTER NO 2.....	12
2. LITERATURE REVIEW.....	12
2.1 <i>Conceptualization of the concept of folklore</i> .....	12
2.2 <i>Marriage ritual and Patterns</i> .....	16
2.3 <i>Customary marriage patterns in Pakistan</i> .....	16
2.4 <i>Tribal marriage patterns in Sindh</i> .....	17
2.5 <i>Tribal marriage patterns in South Asia</i> .....	18
2.6 <i>Tribal marriage patterns in Europe</i> .....	19
2.7 ABOUT BLOCHISTAN.....	19
2.8 BALUCHISTAN HISTORY.....	20
2.9 CUSTOM DIVERSITY IN BALUCHISTAN.....	22
2.9.1 <i>Childbirth Rituals</i> .....	22
2.9.2 <i>Engagement and Marriage Ritual</i> .....	23
2.9.3 <i>Engagement:</i> .....	23
2.10 <i>Girl Child</i> .....	24
2.11 THE BALOCH NAMES AND TITLES.....	25
2.11.1 <i>Shahi Darbar</i> .....	26

2.12 GLORIOUS PART OF THE REGION.....	27
2.12.4 Folk literature.....	29
2.13 BRAHVI CLASSICAL LITERATURE .....	29
2.14 PRIMARY BALUCH TRIBES IN PAKISTAN.....	32
2.14.1 Baloch Bugti:.....	32
2.14.2 Chandia:.....	32
2.14.3 Dombki:.....	33
2.15 CRIMES AND PUNISHMENTSIN BALOCH SOCIETY .....	33
2.16 BALOCHI STORY AT NIGHTTIME.....	35
2.16.1 Imagery in Brahvi short stories.....	35
2.17 BALOCH FOLK TALES: .....	36
2.17.1 The story of Shahdad Chota.....	36
2.17.2 Arabian nights.....	37
2.18 HARBOHI MOUNTAINS.....	37
2.19 The Juniper Forests of Harboi Kalat Baluchistan .....	38
2.20 PROVERBS AND SPEECH.....	39
2.21 PASHTO PROVERBS IN ENGLISH .....	39
2.22 PROVERBS OF AFGHANISTAN AND PAKISTAN.....	40
2.22.1 Afghan proverbs .....	42
2.23 ANALYSIS OF BLOCH PROVERBS.....	43
2.23.1 Balochi Proverbs.....	44
2.23.2 Legends and Myths.....	44
2.24 BRAHVI FOLKTALES.....	45
2.24.1 The mountain of the dead .....	46
2.24.2 The eternal love stories .....	46

CHAPTER NO 3.....	47
3. RESEARCH METHODOLOGY .....	47
3.1 RESEARCH TECHNIQUES .....	47
3.1.1 Rapport building .....	47
3.1.2 Participant Observation .....	48
3.2 APPROACH.....	48
3.3 METHODS.....	50
3.4 PARTICIPANTS.....	50
3.5 POPULATION:.....	50
3.6 DELIMITATION .....	50
3.7 LIMITATION .....	51
3.8 SAMPLING TECHNIQUE.....	51
3.9 SAMPLE SELECTION FOR QUALITATIVE STUDY.....	51
3.10 INSTRUMENTS .....	51
3.10.2 PILOT STUDY OF INSTRUMENTS .....	52
3.11 QUALITATIVE DATA ANALYSIS .....	52
CHAPTER 4.....	53
AREA PROFILE.....	53
4. INTRODUCTIONS.....	53
4.1 ORIGIN OF NAME OF KALAT .....	54
4.2 RULERS OF KALAT .....	54
4.2.1 Khanate of Kalat (Khawaneen Kalat).....	54
4.2.2 Khan Mir Ahmed Yar Khan 1st (1666 to 1695).....	55
4.2.3 Mir Merhab Khan IST (1695 to 1696) .....	56
4.2.4 Mir Samandar Khan (1697 to 1714).....	56



4.2.5 Khan Abdullah Khan Qahar (1714 to 1731).....	56
4.2.6 Khan Mir Mohabat Khan (1731 to 1749).....	57
2.2.7 Khan Nasir Khan Nori (1749 to 1795).....	58
4.2.8 Mir Mahmood Khan 1st (1794 to 1821).....	59
4.2.9 Mir Mehraab Khan (1821 to 1839).....	59
4.2.10 Mir Shah Nawaz Khan (1839 to 1840).....	60
4.2.11 Hassan Khan Ahmedzai aka Mir Naseer Khan Sani.....	60
4.2.12 Khan Khud-e-Dad Khan Ahmedzai (1857 to 1893).....	61
4.2.13 Khan Mir Mamood Khan 2nd.....	62
4.3 LOCATING THE SITE .....	63
4.4 GEOGRAPHICAL LOCATIONS.....	63
4.5 TOPOGRAPHY .....	64
4.5.1 Soil.....	64
4.6 LAND USE .....	64
4.6.1 Agriculture.....	64
4.6.2 Forestry.....	64
4.7 CLIMATE .....	64
4.8 DEMOGRAPHY AND POPULATION .....	65
4.9 TRIBES, ETHNIC GROUPS AND LANGUAGE. ....	65
4.10 RELIGIOUS BELIEFS .....	65
4.11 AGRICULTURE.....	65
4.12 IRRIGATION.....	65
4.13 LIVESTOCK.....	66
4.14 EDUCATIONAL INSTITUTION.....	66
4.15 HEALTH FACILITIES.....	66

CHAPTER 5 .....	67
5. DATA ANALYSIS .....	67
5.1 CUSTOMS AND RITUALS.....	67
5.2 PROVERBS AND THEIR MEANING .....	74
5.3 BRAHVI FOLKTALES.....	89
5.5 <i>Marriage Patterns among Pawal</i> .....	115
5.6 <i>Decision making Process</i> .....	115
5.7 <i>Role of Parents in Spouse selection</i> .....	118
5.8 <i>Role of parents in deciding LAB</i> .....	119
5.9 <i>Ritual and customs</i> .....	120
5.10 <i>Pre-Wedding Ceremonies</i> .....	120
5.11 <i>Marriage Proposal</i> .....	120
5.12 <i>Marriage proposal to the bride's family</i> .....	121
5.13 <i>Betrothal or Engagement</i> .....	121
5.15 <i>Baraam ( Marriage)</i> .....	123
CHAPETR NO 6.....	126
SUMMERY AND DISCUSSION.....	126
CONCLUSION.....	129
REFERENCES AND BIBLOGRAPHY .....	131
SEMI STRUCTURED INTERVIEW .....	136
<i>LOCAL TERMINOLOGIES</i> .....	137

# CHPATER NO 1

## 1. INTRODUCTION

Folklore is the knowledge and understanding of a large group of people that may be a nation, tribe, race, kinship group or any other larger social unit of people throughout their history. It refers to the entire body of traditional culture, or traditional ways of thinking and acting. It is made up informally by a group of people for themselves, but it has been generally recognized enough to have gained significant currency, and it has been around long enough to have developed traditional characteristics of authority (Ben-Amos, 2005). According to Mac Edward Leach, a North American folklorist, Folklore is a broad expression that encompasses habits, beliefs, traditions, tales, magical practices, proverbs, songs, and so on, in other words, the collected knowledge of a homogeneous, uneducated people. Similarly, according to Richard A. Waterman, Folklore is an art genre that uses spoken language as its medium and includes a variety of stories, proverbs, sayings, charms, songs, incantations, and other formulations. (Bascom,1972). In the book *Meaning of Folklore: The Analytical Essays of Alan Dundes* Simon J introduces that Myths, stories, folktales, jokes, proverbs, riddles, chants, charms, blessings, curses, oaths, insults, retorts, taunts, teases, toasts, tongue-twisters, and greeting and leave-taking formulas all fall under the category of folklore. Folklore has been a significant way to transfer cultural knowledge and folk wisdom from generation to generation (Bronner, 2013). The folklores are so important that Bronner calls them autobiographical ethnography, by which he means that people's own description of themselves. In folkloristic studies, the *mirror* concept devised by Franz Boas, father of anthropology, that folklore is unavoidable in understanding the culture and values of any society. Alan Dundas highlights in his article that study of folklore brings out the similarities and differences in ways of thinking which fosters tolerance and cultural understanding. (Bronner, 2013). There are different genres of folklore including as myths, folktales, legends, folksongs, proverbs, riddles, games, dance and others.

Baloch nation is linguistically heterogeneous. There are many languages spoken by Baloch with different dialects. Balochi, Brahvi, Seraiki, Jadgali, Rakhshani, Lasi etc. historically the area of Balochistan is distributed in Khurasan, Sarwan, Jalawan, Makoran

and Rakhan. People living in central Balochistan, named as Sarwan and Jalawan speak Brahvi language. (Dehwar, 2014) The area of my studies lies in Sarwan, which falls in district Kalat in Harbohi maintains.

The research area is mountains of Harbohi in Kalat district. Kalat has remained state from 1215 to 1955. The name of Kalat has been originated from word *Kehkan* which means fort on a mountain (Dehwar, 2014). Kalat is 160 kilometers away from provincial capital Quetta. Kalat shares its boundaries with five districts of Blochistan, Kachi in the east-northeast, Kharan in the west, Mustung in the northwest, Surab and Khuzdar in the south and southeast. Kalat was declared district on February 3, 1954. Kalat town is the head quarter of Kalat District. Kalat is further divided in two Tasils, Kalat and Mangochar. It is divided in four Sub- tasils, Gazg, Johan, Kalat, Mangochar. The inhabitants of Kalat are Brahvi speaking Baloch from different Baloch tribes including Dehwar, bangulzai, shawani, Nichari, Pandrani, Mengal, Irdhi, Jattak, Zehri, Qambarani, Muhammad Hassani etc. Kalat district has an area of 6,632 square kilometers, having a population of 412,232 (2017) with density of 4.8/square kilometers. (BRSP, 2017).

The targeted population is the nomads of Harbohi; these nomads are called Pawal in local terminology. These are the nomads who stay in Harbohi maintains from April to September. In these days weather at Harbohi is moderate and has lush greenery and pasturals for their sheep and goat. The reason behind migrating is that the weather gets hotter in Kachi. Kachi is the adjoining district to Kalat, it is very hot, and the sun heat from April to September is at extreme. These nomads live six months in Kalat and six months in Kachi. The days when weather becomes cold due to snow and rainfall, they migrate to Kachi district. They travel on foot having their bag and baggage on donkeys and camels. It takes more than a month's traveling from Harbohi to Kachi with many hardships of weather and health issues. A respondent aged 45 said that the difficulties increase when there is rain during journey or health problem with any child, women or other family member. Their lifestyle which is still traditional compared to the villages and cities. There are many nomads who have had quite nomadic lifestyle and settle in nearby villages due to the hardships of nomadic life. I have met two persons who have quite twenty years of nomadic life and settled for five years. He said that they had a lot of

hardship during nomadic life, but they were happy in their life, now the complexities of life of increased.

The first part of the study is to explore the folklore of Brahvi speaking nomads, called Pawal, in Harbohi maintains of Kalat, Balochistan. Folklore has been a significant way to transfer cultural knowledge and folk wisdom from generation to generation (Bronner, 2013). The folklores are so important that Bronner calls them autobiographical ethnography, by which he means that people's own description of themselves. In folkloristic studies, the "mirror" concept devised by Franz Boas, father of anthropology, that folklore is unavoidable in understanding the culture and values of any society. The study of folklore brings out the similarities and differences in ways of thinking which fosters tolerance and cultural understanding. (Bronner, 2013). There are different genres of folklore including as myths, folktales, legends, folksongs, proverbs, riddles, games, dance and others. First part of my work will only be focusing on the folktales and proverbs due to the time and resource limitation. Exploring the folklore provides the opportunity to understand a group of people from inside view without alteration in their values of life and their self-image: it is so important because in today's world of advanced technology and communication, the worldview of indigenous and small group of people needs to be more learnt for understanding their values. Many native anthropologists in modern time have worked on folklore with the desire to preserve their national heritage which is in danger due to sweeping forces of Globalization and commercial entertainment, which is negatively affecting indigenous cultures.

The second part of my work will be focusing on the childbirth rituals, engagement and marriage rituals of Pawals residing a nomadic life in Harbohi Mountains. More focus is on marriage rituals, since marriage is a universal institution in which there is formal, legal and ritual recognition of union of two individuals as spouses in a very personal relation leading to normal sexual relationship between two individuals of opposite sex (Gough, 1959). If we have a glance on the marriage patterns of tribes in Europe, we find that Ge-Speaking Ramokakera and Canela have prohibited genealogical relationships and are conserved disrespected and matter of shame (William, 1984). Age at marriage is 12-14 for boys and 10-13 for girls who are taught sexual relations by the elderly women. A married

girl's body is painted red to symbolize her married status and warning other male members having extramarital relation with her. Similarly, the marriage patterns investigated by (Rountree, 2014) in South Asia states that the marriage patterns are based on patriarchy where a male finds a girl for marriage, female and her parents are permitted to accept or reject the proposal. The man has to compensate by giving a certain amount of money for the work value which female had been contributing to the household affairs. Except the chief of the tribe other all women are allowed to keep extramarital relation with the prior approval of their husbands. On the same pattern of research work, marriage patterns in different tribes were studied by (Rehan and Kanwa, 2017) where they had served three provinces of Pakistan except Khabar Pakhtonkhawa. They write about the *Sawara* marriage when young girls are forcefully married to the enemy's community for compensation against who the prior community had committed crime. *Vani* is also described as forced marriage for compensation for resolving the conflicts. *WattaSatta* is also type of marriage in rural Sindh where two family exchange brides with one another by marrying a girl from a family and intern giving a bride to any male member of the other family. In conclusion *marriage with Quran* is also traditional marriage pattern in which inherence is surrendered by the female. A study conducted by (Razzaq and Jamil, 2014) on the marriage patterns of Meghawa tribe where the role of *Manga* for the *Sagai* was of due significance for searching an appropriate match for bride or groom. Once they find better match y the help of middleman called Manga, the *lungi* is given to boy and a one-rupee coin is given to the girl for conformation and final decision. After the marriages in Megwal, both the families sign an agreement that if a girl is born, she will be married to the family of groom and if a boy is born, he will be married to girl's family.

In this research work, I have tried to explore the proverbs, folktales and marriage patterns of one of the disconnected populations of Kalat called *Pawals*. Besides these three areas, I have also tried to gain understanding of inter-tribal relationships of them and the hardships they face while leaving one place and moving to other places due to harsh and cold weather for the sake their living and food for their goats and sheep.

The motivation behind doing this research was the documentation of the cultural practices, oral proverbs and folktales so that they be preserved which are threaded by today's world

of modernization and globalization.

These people are linguistically "Brahvi." They live in the rugged hills of Pakistan's western borderland. Brahvi is the name of a lot of different things. If it's a word, it most likely means "mountain dweller." At some point in the 17th century, the Brahvi took control of Kalat, a city in Baluchistan, which is now a part of the country of Pakistan today. There were no breaks in the rule of Brahvi. Kalat was a strategic point for the British, so they eventually took it over. The state of Kalat stayed independent until 1948, when it joined Pakistan. There are a lot of languages in South India that sound a lot like the Brahvi language, but they aren't the same. When they saw this language resemblance, they didn't know what to make of it at first.

One of the stories in Brahvi is about Mulla Mansur, who was an orphan and worked in the house of the wealthy qadi, or judge (a Muslim religious leader). Qadi: The person who oversaw the meeting was rude. It didn't matter that Mansur had worked for him for seven years. He beat him because of a small mistake he made. Instead of going back to work, Mansur took a world tour. She was the daughter of a long-time shepherd.

He met her and fell in love with his daughter, and they got married after that. At the end of the day, when Mansur came home with his beautiful wife, everyone wanted their hands on her. However, Mansur's wife stayed loyal to her husband, even though she didn't like him very much. He tried to get close and try to seduce her all the time, so she made him public. The qadi was thrown out of the Brahvi land by the king. This story shows the Brahvi view of what makes a good wife, as well as some skepticism about religious leaders who preach purity to the world but act in a different way (Kamal, 2020).

There are tribes for the Brahvi people. Each of these tribes has a hereditary chief, who oversees the tribe (sadar). Based on matrilineal descent (tracing your family tree back to your mother) and political allegiance, the tribes aren't very well-defined groups. People from Baluchi and Pathan groups can join the Brahvi tribes because of this clan system. There are a lot of big tribes in the Brahvi region, like the Mengals, Zahris, and Muhammad Hassani tribe. The Brahvi like to marry the daughter of their father's brother. Marriages are set up, but the wishes of the couple are considered. It used to be common for people in Pakistan to marry young people, but this practice has been banned by the law

in the country. In both families and tribes, the betrothal and marriage ceremonies are very important events in the lives of both people and their families. Disputes between tribes are usually settled when people get married. A bride price (lab) is paid by the family of the groom. Most Brahvi marriages are monogamous, even though Muslim law allows for multiple wives. Family structure tends to mirror the way people make money. The nomadic Brahvi are more likely to have a nuclear family, while the villager's extended families are more common. Despite how easy it is to get divorced; it is very rare. In the past, adultery was punishable by death, even though Pakistani law says that such things are not allowed. Widows can get married again (Dinakhel, 2020)

## **1.1 BACKGROUND OF THE STUDY**

The Brahvi tribes mostly found in Baluchistan, but they also live in other parts of the country. People from the Brahvi tribe live in Sindh, Afghanistan, and Iran. During a long time, the Brahvi were very popular in Kalat, which is where they lived. They ruled for the next 300 years. In the end, the British took over the strategically important Kalat. Afterward, the British took Kalat. The state didn't become a part of the UK. When Pakistan was formed in 1948, it became a part of the country of Pakistan. Near Kalat, there are a lot of Brahvi in Baluchistan. People who speak Brahvi are also found in Iran and Sindh. There isn't much rain in the area around Kalat. In the summer, there is a lot of heat and a lot of snow. Brahvi are known for being nice. These people treat their guests like a gift and serve them great food. There are some people who kill animals so that they can make food for their guests that is different. Everyone in the village thinks that people who visit your house are guests. They are the Mengals and the Bazenjos, two of the most important Brahvi tribes. People call it "Brahvi." It can be found in Afghanistan, Iran, and Baluchistan, as well as in Sindh. Brahvi is one of the oldest languages in the area. In Sindh, people who live there know both Brahvi and Sindhi because Sindh is a part of Sindh. They know both Brahvi and Baluchi because they live there. It's mostly Sunni Islam, and the Brahvi follow it. They do all the Islamic rituals that are done. They believe in saints, and they visit their shrines a lot. The Brahvi live in groups called tribes. Each tribe has a Sardar (a person who helps them), and each Sardar helps another Sardar (Chief). When people live with each other in most families, they stay together for a long



time. Those who live in cities, on the other hand, have a single mother and father. They don't go to court in this country. There is a Sardar, who oversees the tribe. They can't read or write well in Brahvi. A few of them don't think formal education is worth the time and money that it takes. This means that only a very small group of people can go to school for real. Almost all the Brahvi live on farming. They mostly own land and do farming. Brahvi are very fond of the dish *Sajji*. Goat or sheep is cooked over an open flame. This is called "saji." As a part of the Brahvi diet, meat is a very important thing to have. They are big, slouchy pants for men. They also have long shirts that reach to the knee. Clothing for men and women comes in different styles. They are called "frocks." Each one of them has a small pocket on the front. These shirts have small round mirror pieces sewn into them. People call this long, square-shaped piece of cloth, the "Chaddar." People who are women wear it. A turban is a piece of clothing that men wear to protect their heads from the sun. Even the young boys dress like men. Marriages are usually set up by people in the same family. To make things even better, there isn't a lot of divorce in this country because of this. A lot of the weddings are the same as other Muslims' weddings, but there are a few differences in how they're done. They do not ask their kids what they want most of the time. They set up their own marriage. Girls get married very quickly. Soon after the kids are born, a lot of marriages must be set up, and this is a big job. She can't show up in front of her partner before the wedding. A bride must sit in the corner before her wedding. For at least a week, they can't leave that room. They can't meet anyone but their family. Lab: The groom must give the bride's family some money to cover the costs of the wedding. This doesn't happen very often these days. Everyone at the wedding pays for everything. There is no dowry in the Brahvi way of life. Make sure that the groom's feet aren't on the ground by having him get clean and put on his special Boski (cream colored Shalwar Kameez) dress and Turban. When he needs to go somewhere, his cousins help him. They carry him. Brahvi play and sing folk songs. Stringed instruments like the Rabab, the Siroz, the Punzik, and the Dambura are some of them. They are all played with a piece of wood, a bow, and other things, like reed instruments and stringed instruments (a three-stringed instrument played with the fingers). Their Chaap dance, which is very different from the other dances they do, has men dancing together in a circle. This is called Chaap. Brahvi shake hands and hug each other after they meet. They shake hands between Brahvi men

and women. This is how they live. Celebrations are often held in Brahvi culture when a male child is born, and therefore. These things are seen as a sign of pride by the people who live there. This is very important if you're a Brahvi. They celebrate it by firing gunshots into the sky to show how much they love each other. For the birth of their son, they kill goats and roast them in a fire.

## **1.2 STATEMENT OF THE PROBLEM**

People used to teach their children and adults with the help of different types of oral literature when they didn't have secular education and information technology. Modernization and township spirit have had a negative effect on the oral traditions of indigenous cultures, making them less likely to pass on their stories. It is thought that Baloch have a lot of oral literature. Traditions help people form a sense of identity. However, keeping and changing these traditions for the next generation is important because traditions help people form a sense of identity. These folktales, myths, proverbs, and rituals from the past help people think about the world around them today. They help people keep their values and beliefs strong which makes their culture and politics unique. Thus, the folktales, myths, proverbs, and rituals of the people need to be kept in order to keep their identity in the face of modernization and globalization.

Folklore is the expressive body of culture that is shared by a group of people. It includes the traditions that are part of that culture, subculture, or group. Among these are stories, proverbs, and jokes that are told by people who speak. Each one of these, alone or in combination is a piece of folklore. Folklore is a term that describes stories, customs, and beliefs in a culture that aren't written down and that are passed down from generation to generation by word of mouth. In folklore, a grandmother tells her grandchildren a story about where their family came from. The stories, legends, and superstitions of a certain group of people. Brahui has a very short history with writing. There is only one extra letter in the Urdu script used by Brahui anthropology today  $\text{ٺ}$  or lh. People in Brahui still don't use a set writing system or orthography. Brahui has adopted all of the Arabic alphabets, including the Persian and Urdu alphabets, as well. Most of the time, the spelling of Arabic loanwords in Brahui is based on how they are spelled in Arabic.

### **1.3 SIGNIFICANCE OF THE STUDY**

This research is meant to spread knowledge about folklore of the Brahvi speaking Baloch nomads in the mountains of Harbohi, Kalat, Balochistan. This will hopefully encourage other students to study the folklore of their own disconnected populations. This study is meant to protect and document these folkloric treasures from the destructive effects of other cultural practices that have reached through technology in this age of modernization and globalization. People who do research and write curriculum can make it easier for them to find these oral stories, proverbs, and rituals by having them documented. They can use them for academics and for reference in their research. These things will help build the national identity of the Baloch people.

### **1.4 OBJECTIVES OF THE STUDY**

The following were objectives of the study

1. To Explore the customs and rituals of the nomads of Harbohi mountains
2. To determine the proverbs and their meaning and significance among the nomads of Harbohi
3. To find out the Brahvi folktales.

### **1.5 THE RESEARCH QUESTION**

The following were research questions of the study

1. What are the customs and rituals of the nomads of Harboi Mountains?
2. What are the proverbs and their meaning and significance among the nomads of Harboi?
3. What are the Brahvi folktales?

### **1.6 THE KEY CONCEPTS**

#### **1.6.1 Folklore**

The word –folklore” was coined, in 1846, by British Antiquarian, William John Thoms.

The concept of “folklore” in Anthropology refers to all culturally expressions including folktales, narratives, jokes, beliefs, proverbs, legends, myths, music, songs, dance, food, customs, and festivals through which shape and disseminate a shared identity.

### **1.6.2 Folktales**

Folktales are the stories depicting courage, bravery, moral values, good manners and reverence to supernatural are transmitted through generations. It consists of fairy tales, animal tales, magical stories, humorous tales and moral stories. Folktale functions as an informal way of enculturating generations especially among the rural folk.

### **1.6.3 Ritual**

An act or series of acts regularly repeated over years or generations those embody the beliefs of a group of people and create a sense of continuity and belonging (Davis-Floyd, 8). Alternatively, a ritual is a sequence of activities involving gestures, words, and objects, performed in a sequestered place or time, and performed according to set order (Stein and Stein, page 77).

### **1.6.4 Customs**

A custom is defined as a cultural idea that describes a regular, patterned behavior that is considered characteristic of life in a social system. Shaking hands, bowing, and kissing—all customs—are methods of greeting people. The method most commonly used in a given society helps distinguish one culture from another.

### **1.6.5 Myth**

Myths is defined as traditional stories that deal with nature, ancestors, heroes, and heroines or supernatural beings that serve as primordial types in a primitive view of the world. Myths appeal to the consciousness of a people by embodying its cultural ideals or by giving expression to deep and commonly felt emotions. These accounts relate the origin of humankind and a perception of the visible world; the character, attributes, and functions of the ancient gods; and stories concerning an individual, an event, or an institution.

### **1.6.6 Legend**

Legends are stories narrated in such a way as if it happened. Commonly legends consist of pseudo historical narrations about the heroism of leaders and establishment of customs. They are the mixture of realism and supernaturalism. They may or may not be truth but

are used to entertain, inspire, or convey values to next generation.

### **1.6.7 Riddle**

Riddle is a statement, question or phrase having double meaning; it is an important entertainment activity that caters intellectual development among children.

### **1.6.8 Proverb**

Proverbs are traditionally existing morals or advices \_in brief statements'. They originated from the live experience of early people. They are transmitted from generation to generation orally. Proverbs will be meaningful only when they are used in suitable situations.

## CHAPTER NO 2

### 2. LITERATURE REVIEW

#### 2.1 Conceptualization of the concept of folklore

Since its creation in 1846 by William Thoms, the definition of the term “folklore” has been subject to a great deal of discussion. According to Dundes, some definitions concern the definition of ‘lore’, that is the material of folklore and others concern the folk, that is the people who produce the lore. For Dundes (1965), the most common criterion used to define folklore is the means by which it is transmitted. Basically, most people who define folklore say that it is an oral tradition. However, even this criterion is not satisfactory for three reasons put forward by Dundes (1965: 1-2). First, in a culture without writing, almost everything is passed on orally and the question is to know whether all that is transmitted orally, for instance language, hunting techniques and so on, is part of folklore. Second, in a society with writing, some forms of folklore, like autograph-book verse, book marginalia, epitaphs, and traditional letters, are almost all passed on by writing, but still these are considered as part of folklore. Finally, the third reason is that some forms of folklore, folk dance for instance, are transmitted by means of body movements. Other authors who attempted to define folklore came up with the following definitions, all cited in Boswell and Reaver (1962:11): For Mac Edward Leach, Folklore is the generic term to designate the customs, beliefs, traditions, tales, magical practices, proverbs, songs, etc.; in short, the accumulated knowledge of a homogeneous unsophisticated people. According to Richard A. Waterman, Folklore is that art form, comprising various types of stories, proverbs, sayings, spells, songs, incantations, and other formulas, which employs spoken language as its medium. In Aurelio N. Espinosa’s terms, Folklore, or popular knowledge, is the accumulated store of what mankind has experienced, learned, and practiced across the ages as popular and traditional knowledge, as distinguished from so-called scientific knowledge. Dundes (1965: 3) also provides another definition of folklore consisting of an itemized list of the forms of folklore and I think this could help us understand what is really referred to when one talks of folklore. According to him, folklore includes myths, legends, folktales, jokes, proverbs, riddles, chants, charms, blessings, curses, oaths, insults, retorts, taunts, teases, toasts, tongue-

twisters, and greeting and leave-taking formulas...It also includes folk costume, folk dance, folk drama, (and mime), folk art, folk belief (or superstition), folk medicine, folk instrumental music (e.g., fiddle tunes), folksongs (e.g., lullabies, ballads), folk speech (e.g., slang), folk similes (e.g., as blind as a bat), folk metaphors (e.g., to paint the town red), and names (e.g., nicknames and place names) ... oral epics, autograph-book verse, epitaphs, latrinalia (writings on the walls of public bathrooms), limericks, ball bouncing rhymes, jump-rope rhymes, finger and toe rhymes, dandling rhymes (to bounce the children on the knee), counting-out rhymes (to determine who will be « it » in games), and nursery rhymes .... games; gestures; symbols; prayers (e.g. graces); practical jokes; folk etymologies; food recipes; quilt and embroidery designs; house, barn and fence types; street vendor's cries; and even traditional conventional sounds used to summon animals to give them commands; ... mnemonic devices (e.g. the name Roy G. Biv to remember the colors of the spectrum in order), envelope sealers (e.g. SWAK– Sealed With A Kiss), and the traditional comments made after body emissions (e.g., after burps and sneezes), ... festivals and special day (or holiday) customs (e.g., Christmas, Halloween, and birthday). As can be seen; the above definitions have many features in common. By combining them, I can define folklore as the set of customs, beliefs, traditions and all types of folk literature (myths, legends tales, poems, proverbs, sayings, spells, etc) and experiences passed on from one generation of a folk, defined by Dundes (1965: 2) as any group of people whatsoever who share one common factor', to another either through oral tradition or through imitation.

The study of folklore is inclusive of many different disciplines that overlap and intermingle with each other. Disciplines like anthropology, psychology, sociology, literary studies and women's studies, linguistics, all come together to study the folklore in wider terms. It becomes essential to understand and analyze folk literature in the light of above disciplines to get a better understanding of the culture and history behind the given oral literature. Folklore surpasses boundaries of time in a way that it brings the culture and civilization of the past and merges it with the future for a better understanding. It continuously flows with the civilization by adopting different forms on the course of its journey. That way, it never gets struck in one time. It is not a static thing to be stored and preserved in any one form which struts itself as the original. It is continuously and

Spontaneously being produced by the people who are blissfully ignorant of its various facets and its profound effect on the modern civilization. It is no more a thing of the rural or semi-urban masses, but it is very much a part of the modern world. Many attempts have been made to define, categorize and theorize the term 'folklore' through words that can give it a concrete meaning. Folklore does not only include what is passed orally from one generation to another rather it encompasses everything including the cultural norms, behavioral codes, individual identities, feelings and emotions, religious beliefs, and experiences of not only a particular race or nationality but also of each individual living through it. The speakers of every society or cultural group have their own way of defining folklore for themselves. Any singular definition of folklore will fall short in its attempt to encompass the multiplicity of meanings attributed to it and derived from it by varied individuals and myriad ethnic groups. Therefore, it becomes imperative to look into the cultural trajectories and critical perspectives on folklore till date. One of the best definitions for the term "folklore" can be found in Alan Dundes essay, "Who Are the Folk?". Dundes rejects the notion that folk belongs only to the rural folk or peasants. He argues that in the 19th century many folklorists assumed 'folk' to be the rural folk or peasant class who fall somewhere in between primitive or pre-literate and civilized literate classes. Therefore, the folklore emerging out of such a category which is not as savage as that of primitive people, but is also not as educated as the urban masses, is assumed to be the reproducer of folklore. Such a group of people sharing common customs, beliefs, ideologies, mannerisms, and rituals etc. are the bearers of folklore. According to his definition of 'folk'; the term 'folk' can refer to any group of people whatsoever who share at least one common factor. It does not matter what the linking factor is—it could be a common occupation, language, or religion—but what is important is that a group formed for whatever reason will have some traditions which it calls its own. In theory a group must consist of at least two persons, but generally most groups consist of many individuals. A member of the group may not know all other members, but he will probably know the common core of traditions belonging to the group, traditions which help the group have a sense of group identity. Thus he disagrees with the notion of rejecting folk as a part of primitive people as well as urban ones. Folk was always there since the primitive times and as man began to civilize and adopted settled



ways of living, his folklore travelled and embedded with him. Similarly, with the advent of modernization and urban development, the same rural folk moved to cities but not without their folklore. The folklore thus changed forms, but it was always a part of the human life and civilization. According to Ralph Steele Boggs, "Folklore refers to a body of materials, to the science which studies these materials, and to the art which applies these materials and scientific conclusions about them to practical ends". Tracing out its origin, Boggs further adds that: The word "folklore" was first proposed, in its present sense, by William John Thoms in the Athenaeum of August 22, 1846, and has been widely adopted into Spanish, Portuguese, Italian, French, and other languages, notably of the Romance group. Of wider concept, the Germans use Volkskunde. As a body of materials, folklore is the lore, erudition, knowledge, or teachings, of a folk, large social unit, kindred group, tribe, race, or nation, primitive or civilized, throughout its history. It is the whole body of traditional culture, or conventional modes of human thought and action. It is created informally in a group of persons for themselves, but has been accepted widely enough to have attained considerable currency, and over a sufficient period of time to have acquired traditional traits, such as anonymity of authorship and historic geographic patterns of variants of basic forms. Barbro Klein defines folklore through four basic meanings. He says: First, it denotes oral narration, rituals, crafts, and other forms of vernacular expressive culture. Second, folklore or folkloristics, names an academic discipline devoted to the study of such phenomenon. Third, in everyday usage, folklore sometimes describes colorful folkloric phenomenon linked to the music, tourist and fashion industries. Fourth, like myth folklore can mean falsehood. In the words of Jan Brunvand: Folklore comprises the unrecorded traditions of a people; it includes both the form and content of these traditions and their style or technique of communication from person to person. Folklore is the traditional, unofficial, non-institutional part of culture. It encompasses all knowledge, understandings, values, attitudes, assumptions, feelings, and beliefs transmitted in traditional forms by word of mouth or by customary examples (Brunvand: n.pag). While commenting upon folkloric in the context of India, Trilochan Pande argues: The term Folklore has always remained a debatable subject since its coinage by Thoms in 1846 among the European and American scholars, and in India and Pakistan the situation is not much different. Indian folkloristics

have been using for a long time another term Lok Varta parallel to the term Folklore, but as regards its exact scope and meaning the state is still more confusing than in the western.

## **2.2 Marriage ritual and Patterns**

Marriage is a formal and legal recognition of union of two individuals as spouse to one and other in much private and personal relationship which is socially recognized by rituals. In other words, marriage is a sexual relationship between two persons of opposite sex which is considered normal and recognized by the other members of the society. (Gough, 1959) Marriage has been found in all cultures and civilization throughout the history irrespective of time and space. Marriage is both dynamic and static phenomenon. It is dynamic because it has involved performance of different rituals, patterns and customs in different cultures and civilization of the world and static because of its very existence. Furthermore, marriage is an established relationship between one or more individuals of opposite sex, which provides legitimate birth status to child born to a woman under the approved rules of the society (Gough, 1959).

According to (Westermarck, 1926) marriage is union of one or more than one man or women which is acknowledged by the rules of the customs of the society with some duties and responsibilities to each other and to the children born out of this union of two individuals. Westermarck gives more importance to the social recognition and division of labor between the individuals who are bound to each other through marriage. He links both rights and responsibilities of the married couple to one another and the child born out of this socially recognized child.

I am interested in exploring the marriage patterns of nomads of Harboi Mountain, who belong to the different Baloch tribes of District Kalat, Balochistan.

## **2.3 Customary marriage patterns in Pakistan**

marriages in Pakistan were explored by (Rehan, 2017). This research work was conducted in three provinces of Pakistan except KPK. He explored one of the marriage patterns called *Sawara*. This practice is linked with the blood disputes in which a child is

forcefully married to the enemy's tribe for the compensation of murder by one tribe to the next in tribal. Another type of marriage was explored as *Vanii*. It is also a forced marriage in which a girl is married to the family of opposite tribe who has suffered the crime of a murder. The girl is married to compensate the murder committed by the family of the forced married girl. There is another way to compensate the murder without making the girl married is to give specific amount of money called *Diyat*. The researchers have documented another type of marriage called *Warrasatta*. In this type of marriage, a boy is married to a girl, and a girl from the family of the boy is supposed to be married to a boy of the girl family as exchange. Another customary marriage called *PaitLikhaii or Chatti*. It is type of marriage pattern in which newborn girl's engagement is performed to a male member of the family, then later it becomes compulsory to be married to the same male member once she gets adult. Marriage with Quran is also a kind of customary marriage pattern in which a girl is married to Quran. Her all-property rights of inheritance are surrendered to family's maternal side. These properties may include land, house and all other type of property.

#### **2.4 Tribal marriage patterns in Sindh**

(Razzaq Shahid, 2014) Studied the marriage patterns of Meghawal tribe of Sindh. In this research work they explored the significant role of middleman, called *Manga* in the process of *Sagahi* (engagement). When there is to be find a bride or groom, first they contact the *Manga*. The *Manga* searches and finds the appropriate bride or groom irrespective of financial status, social position or profession. The all arrangements of *Sagahi* ceremony are managed by the family of groom, the feast for all the family members and relatives of bride are prepared by the family of groom and presented them with respect and honor. Family members, relative and friends present gift and money to the groom for the expression of their love and happy approval of their relationship. The boy is presented a *Lungi* by the family members of the girl and similarly girl is given one rupee as a ritual by the family members of the boy. This ritual of giving *Lungi* to boy from girl side and one rupee to the girl from boy side is the presentation of the final decision by the families at both sides. *Meghawal* were also observed practicing *Wattasatta*. This exchange marriage accurses normally when there are adult girls and boy

present in both families. But when there are no adult girls in the next family than an agreement is signed for twenty to thirty years that if a girl is born to the family of groom than had to be married to a boy of the bride's family. There is rampant child marriage in Meghawal tribe. A boy cannot talk nor meet the girl before the marriage. After the fixation of the date of the marriage by the *Pandit* the bride and groom are restricted meeting any stranger or the relatives except the family members who reside in the same household. The bride is applied *Haldi* by the women of the family, and then later the won are not allowed to accompany the *bahraat*. The mother of groom applies Tika on the forehead of bride and presents her with a glass of milk. The whole tribe is gathered in the house and the mother of bride shows all things of dowry. At the time of marriage, parents of both bride and groom practice *Vrat* as intention and token of best wishes for the new couple. Dowry is of due significance in the process of marriage for both families of bride and groom. It shows great prestige and honor for the family of groom and a source of honor and respect for the family of bride and particularly for the bride in the family of groom and among the relatives and friends of him. Practice of divorce and second marriage are very rare. The concept of "get married and stay married" is strictly fallowed except the case of death or childlessness.

## **2.5 Tribal marriage patterns in South Asia**

Marriage patterns in early Virginia Indian societies were studied by (Rountree, 2014). Marriage pattern in Virginal Indian society were based on patriarchy where man had the authority to choose a woman for managing the household affairs and doing the everyday work at household. The man had the responsibility to search women for him. He had also the authority to accept or reject the girl. Bride price is considered and justified as the loss of labor which she had been performing in her parent's house. The practice of polygamy was rampant on the condition of affordability by the male members. The wife of the common man, except the wife of the head of the tribe, could keep extra marital relationships with the prior approval of husband. After the payment of the bride price, a mega feast was arranged. After this feast the father of the bride would join the hands of the bride and groom in a ceremony. The final ceremony of the marriage was held as conclusion of marriage ceremony by breaking a long chain of shell beads on the head of

the bride and groom. The new married couples would adopt new residence. It was not considered respectful for the new couple to reside at the homes of the parents, both bride and groom.

## **2.6 Tribal marriage patterns in Europe**

The dynamics of marriage patterns of Ge-Speaking Ramokakera and Apanyekra-Canela in Brazilian Savanna were investigated by (Crocker, 1984) the inhabitants of the area considered the gemological relationships as shame and dishonor, and they had strict social norms to avoid such sort of relationships. The start of sexual age for boys was considered normal from twelve to fourteen and for girls it was considered normal from ten to thirteen. Virginitly was not a condition for marriage. The experienced old women would teach practicing sex to the boys and girls. As a social convention, the newly married was not allowed to live separately until and unless a child is born to them. During the period when there is no birth of a child, woman was supposed to live with the group of the males of the family member and would make sexual relationships with all of them. Some man would paint red color on the body and belt of the women to warn the prohibition of extramarital sexual relationship with other male family members. In case of death of the wife, the man is married to a girl from the family of his wife, and if husband died, the wife would sit in husband home for six months as ritual of mourning on the death of her husband.

## **2.7 ABOUT BLOCHISTAN**

The word "Baloch" has been defined in many ways, and many different stories have been told about how the word came to be used to describe a certain ethnic group. Herzfeld (2001) thought it came from Brza-vaciya, which came from Brza-vak, a word in the Median language that meant a loud cry. Namravak, on the other hand, meant a quiet and polite way of talking. "Belus" is the name of their God, Rawlinson (1873) said, and that's why the Baloch are named after him. It is also thought that the word is a nickname for cockscomb. Many people think Baloch means cockscomb or crest, and because the Baloch troops who served Astyages or Kai Khusrau (585-550 BC) had helmets with cockscombs on them, they were called Baloch. (Badalkhan, 2017)

The area of Baluchistan is 347,190 Sq. Km, the largest of the four provinces of Pakistan and the fourth largest in terms of area. It has a lot of people living close together and is smaller than other provinces. It has a population of xx million people, according to the 1998 census. It has a low density of people per square mile. Physically, Baluchistan is a large area of rough terrain that is divided into basins by ranges of enough height and roughness to separate them. Baluchistan is a large area that can be broken down into four main parts: upper highlands, lower highlands, plains, and deserts. ( Grare, 2013).

Flat land is very few and far between in Balochistan. The rest of the land is very steep. It includes the Kachi plain, the southern part of Dera Bugti district, and an area that goes from Kachi to Iran along the coast of the Mekran River. Cover a lot of land: It is very big: the plains of Kachi, Las Bela, and the river Dasht Mountains make up most of the land. 15% of land is made up of valley floors, prairies, and valley floors. Between 1970 and 3940 ft, the Lower High Lands are the tallest place in the world (600 to 1200 M). Balochistan is in the south-eastern corner. The exception is the eastern part of Kachi, the southern end of both districts, and the southern part (but not the whole) of Nasirabad. In Pakistan, some land near the borders of Gwadar and Turbat, Panjgur and Kharan, as well as Chaghi, is part of the lower highlands in the area. (Van Steenberg,et al 2015).

## **2.8 BALUCHISTAN HISTORY**

Singh (2016) said that Baloch history is hard to find. The Baloch aren't mentioned very often in ancient history books. It is possible to figure out some parts of the history of the Baloch people from old historical records, but only in a very tentative and abstract way. It looks like the ancient historians didn't write about the Baloch at all. A lot of people think it's because the Baloch were mostly pastoralist nomadic groups of people, so they didn't have much to do with the political turmoil of the time. The Baloch, like many other pastoralist nomads of ancient Iran who came from Central Asia, have few historical records about them. The difference is that some of these groups died out and didn't exist as separate groups anymore, but the Baloch became a distinct linguistic and cultural group in the Middle Ages.

Baloch culture is rich, diverse, and deeply ingrained. There is a wealth of evidence and artifacts demonstrating the depth of Baloch culture throughout ages. The Baloch cultural history is quite rich; they developed a highly effective irrigation technology known as Karezes that is being used today in Balochistan, as well as in agricultural and husbandry. Balochi poetry is one of the most beautiful forms of poetry in the area, as well as one of the oldest. Poetry and music have long been inextricably linked in Baloch culture. Balochi and Brahui music and folklore have been handed down as a significant art form from generation to generation. Baloch craftsmanship is known around the globe. The Baloch are very welcoming, kind, and sociable people. They are typically clever, well- educated, well-cultivated, and socially adept. They are culturally diverse and self- sufficient. (Baloch: September 11–11, 2002)

Brahui is a North Proto Dravidian language spoken around 2000 kilometers north of other South Dravidian languages in South India, such as Tamil, Telugu, Malayalam, Kannada, and Gondi, and by about three million people in Central India, such as Karukh and Malto. Brahui is spoken in central Balochistan, inner Sindh province in Pakistan, Iran's Sistan o Balochistan province, Afghanistan's Helmand and Nimroz provinces, and the Gulf States, as well as by a few households in Turkmenistan's Mari province. (Sabir, 1994)

It is assumed that many Brahvi folk songs were composed by shepherds and farmers while grazing livestock or doing labor. Brahui women have a significant part in the creation of Brahui folk tunes. The vital issues depicted in Brahvi folk songs are social issues such as droughts, women and men labor, insufficient food supplies, difficulties associated with mountainous and nomadic life, flock keeping, and tribal conflicts; travel difficulties, wildlife danger, and a lack of information and communication, among others. It is worth noting that owing to the stringent Brahui traditional rules, Brahui folk literature is devoid of love tales.

Brahui was used exclusively as an oral language in Balochistan until the post-colonial era. Brahui did not have a history as a medium of education or as a written language. Christine Lassen, an Englishwoman, wrote the first printed book about Brahui in 1839. Malik Dad Kalati wrote the first book in Brahui in 1173 AD at Kalat. Brahui was written

for the first time in Pashto-style Arabic script in the first manuscript written in 1759 BC in Kalat by Mullah Mailk Dad, a religious scholar and Brahui poet. Later Brahui authors of Mukatab-iDurkhani, a renowned religious school in Dhadar Balochistan, utilized the same script for their Brahui Books. After 1950, Brahui was written in Persian character, and all books, periodicals, and newspapers are now produced in Urdu script in the Persian manner. (Rehman, 2001)

Spooner, (1988), the name Baluchistan comes from the Baloch people who live there. Most of them are Sunni Muslims who speak an Iranian language called Balochi that can't be classified as either an eastern or a western language. In the north-western part of Iran, the Balochi language comes from. Its most closely related to Kurdish, which is a language in the same family. A lot of people have different ideas about how the Baloch got to the country of Baluchistan.

## **2.9 CUSTOM DIVERSITY IN BALUCHISTAN**

### **2.9.1 Childbirth Rituals**

Bano and Raisani (2018) said that Baloch women are very excited when they have a baby. Do this in their villages and even in the city, they do this all the time In a pot, they put pure oil and sugar, and then heat it. Children are fed the rest of the mixture when it's warm enough so they can eat it. You put a little bit in the corners of a room, and the rest is fed to them. At night, outside the house where the child was born, a small fire is made.

Around the fire until midnight, they dance and sing. For the child's life to be bright, they also pray. Many people who speak the Balochi language sing Sepat, lellock, chogan, and a lot of other songs with their beautiful sounds.

Boys can play different Balochi games around the fire. Some of the names of these games are sachi, kapag, tapagi, ware, kapag, hadoki, and tapagi. People who live near her or have a relationship with her will see her on the second day and ask how she is. Some sweet syrup or halwa is given to people when they come over to see us. They also get something else that tastes good when they arrive.



This isn't the only thing you'll get when you come. They will also get another thing. Sant will put the smell of the beautiful clothes on their clothes for them.

People will keep coming to see her for the next six days and nights. On the other hand, the girls and women will say and write heartfelt things about the child. "Seventh night" is the name for the seventh night in a week. There are two words that make up "Shashgan," which is not the case with "Shashgan." Shash is six, and gan is gone. Six days of the baby's life have come to an end.

### **2.9.2 Engagement and Marriage Ritual**

Spooner (1988). When two people get married, it's a sign that they're going to be together for the rest of their lives. Like a master key that can not only end sorrows but also open the door to happiness. In Baloch history, marriages aren't the same as in other parts of Pakistan. However, when we open the pages of our history, we can see a Balochi wedding in a different shape with a lot of happiness. It is celebrated in many ways, and everyone in the society comes to the place where marriage is celebrated. So, let's take a quick look at some of the Balochi wedding traditions that are important to them.

### **2.9.3 Engagement:**

Before the wedding, the parents of the boy send a messenger to the parents of the girl and ask them if they are willing to marry their son. They tell them he was sent as a messenger to pop the question for their son, and it is their hope that they will say yes or no. While, after the engagement, the elders of the boy's family come together on the date that the girl's parents want, which is called dowry. After both families accept the dowry, they will choose a date for their wedding.

**2.9.3.1 Dozzoki:** Everyone meets at their house on this night. They are getting married. Sargwap puts henna on the hands of the bride and groom, and then they sing traditional songs as they do it, which is how they do it.

**2.9.3.2 Henni Band:** They all come together when it's time to put on the henna band. They all meet at the bride's house. They have dinner at night. They all sing and dance together, too

(Dochappi). Of course, Sargwap keeps henna on the hands of both the bride and the groom, even though they're not getting married.

**2.9.3.3 Khorag:** There is Khorag after the henni band. On Henni Band, Khorag is done at night. Sargwap sings songs, gets money, and other women dance around her all at the same time. Khorag is the name of the whole thing.

**2.9.3.4 Wedlock (Nikha):** It's important to call a Molvi (clergyman) to pray for the bride and groom when they meet. This is it. It's the same thing with the groom. He promises to keep the bride safe from any trouble. In the end, he will be taken to the bride's room by some of the older people.

**2.9.3.5 Mubarak:** When you get married, you spend the night together. This is the last day of marriage. They all meet up together at the house of the groom, and they leave with drummers to go to the house of the bride. Bride's family and friends welcome them. When a bride and groom get married, everyone says things like "Mubarak mani saloonk tara, tara, ra washi baa."

## **2.10 Girl Child**

She has been called Janekh or Neyanrin by the Baloch tribe because that's the name of the girl child. When it comes to sons, Baloch like them, too. They don't kill female babies or use sex checks for that, but they do like sons. It's like the older sister is a mother because they love and respect their younger brother and sister. Boys and girls don't have the same rules about how they inherit their money. When a Baloch woman inherits land, she doesn't have the same rights as other women. This is true only in matrilineal societies or in very rare cases. Even so, they aren't abused or hated, and they aren't forced to follow strict social rules either. Boys and girls can have fun together by going to social events, dancing, and having fun at home. In this case, girls aren't seen as a burden because they make money. It doesn't cost anything to marry. The father of the bridegroom may pay the father of the bride a Lab. This is how it works: A brother and sister from one family don't pay a bride price when they marry someone from another family. Boys and girls work together in the fields and take care of younger siblings, do housework, and do chores. All the girls learn how to be good housewives and mothers. They also learn how to behave

in a way that is consistent with obeying, being a lady, and being passive, among other things. People who get an education have the chance to improve their social and economic lives. Therefore, the right to get an education is so important. Girls are not given the chance to grow up and become all that they can be. The reason parents don't let their daughter go to school is that they think it will make her more submissive, make her less of a mother, or make her less of a person. There are a lot of them. Boys don't work for the girls, so they must do a lot of work at home and in the fields. In the end, girls must get married and start a family, so everyone thought about that. parents get their daughters into school when they are excited about it. They don't let them finish it very often, though. In school, they get married. Girls are sometimes taken out of school when they can write their names and read letters. Boys get more attention in school than girls. As far as gender goes, there is a big difference between rural and city girls when it comes to having a lot of educational options. Probably, urban girls have gotten the most out of more schools.

## **2.11 THE BALOCH NAMES AND TITLES**

They used it for political reasons when the British Government took over the whole area and used it. Make sure the shape is right so that more people from different places will come over. The first British agent for the Governor General and the Chief Commissioner in Baluchistan, Captain Sir Robert Sandeman, did this when the Horse and Cattle Show was taking place in 1882, which is when he was in charge. They used to give people in the Shahi Darbar awards like Sanads, Khil'ats, and other things, but now they don't do that. They did this because they were happy with their lives.

Because the event is so important, it can't be denied that it took place. At times, a small group of people meet to talk about their problems and figure out how to solve them, like at a party. During the time when the country was free, the system was changed. This changed the name of the Shahi Darbar because people began to think in different ways. In the end, the word "shah" was dropped, and the Divisional Jirga was changed to the Divisional Jirga. From the beginning of Pakistan, you can see how important it is to the country. Several high-ranking people from the country have come to this meeting. As

the first governor general, Quaid-e-Azam Mohammad Ali Jinnah came to Sibi. Other famous people who came to Sibi were:

Now, there is a meeting of councillors, which is being attended by a lot of high-ranking government officials as well as representatives of the people and other people who work there. In the Jirga, Sardars from different tribes wear the clothes they used to wear. They usually have very loose shirts on them. In the area, there are white showers and "patches," as well as chapels made by people who live there, it's easy for people in charge of the province to give a quick overview of the government's work in a few different fields.

### **2.11.1 Shahi Darbar**

When the British Government took over the whole area, they used it for political reasons. A proper shape was made so that it would draw in more people from different places. This is what Captain Sir Robert Sandeman, the first British agent for the Governor General and Chief Commissioner in Baluchistan did in 1882, when the Horse and Cattle Show was taking place. They used to give Sanads, Khil'ats, and other awards to people in the Shahi Darbar, but now they don't do that. Most Sardars used to show their loyalty on this day because they were happy with their lives.

Because of the significance of the event, it can't be denied. At times, a small group of people meet to talk about their problems and find ways to solve them. During the time of independence, the system was changed. People started to think in different ways, so the name of the Shahi Darbar was changed to the Shahi Jirga. Finally, the word "shah" was dropped, and it was renamed the Divisional Jirga. From the start of Pakistan, you can see how important it is. The leaders of the country, the Prime Minister, and other important people have come to this event. Many famous people came to Sibi: The Father of the Nation, Quaid-e-Azam Mohammad Ali Jinnah, who came to Sibi as the first governor-general.

Now, a councilors' convention is taking place, which is attended by high-ranking government officials, people's representatives, and other people who work there. Sardars from the tribes wear their traditional clothes to the Jirga, which are mostly very loose

shirts. Showers and "patches" in white, and chapels made by people in the area. People in the province's top job give a quick overview of the government's work in different fields.

## **2.12 GLORIOUS PART OF THE REGION**

The Baluchi, also known as Baloch or Balochi, are a semi nomadic people (they travel with their herds on a seasonal basis but also have a home area where they grow some food crops). South Asia's western borderlands are home to people who live in the southern mountains and on the coast. They live in Pakistan, Iran, and Afghanistan, but their traditional home is split up between them. (Titus, & Swidler, 2000).

In 1843, the border between British India and Baluchistan was. By the early 20th century, the British had a lot of control over the area. During the 1947 war, Pakistan became a country. The British province of Baluchistan became part of that country, too. Pakistan also got the problems from the rest of the world. Violence broke out in the mid-1970s between the Pakistani military and people who didn't like the central government. The military bombed villages and civilians to get the Baluchi rebels to give up their weapons. Today, the Baluchi see themselves as a minority group in a country where the government is run by people who aren't from the Baluchi group, like the Punjabis.

### **2.12.1 Location**

Today, the Baloch population is thought to be about 7.5 million people. It's also true that a lot of people who are from the Baluchi culture, but speak the language of their neighbours, do that, too. Baluchi could be more than 11 million people. This is where the Baluchi lived in the past. It goes from the borders of Pakistan's Punjab and Sind provinces to the areas of the Iranian Plateau southeast of the city of Kirman. The southern boundary is made up of the coast of the Arabian Sea and the Gulf of Oman, which are both in the Middle East.

Pakistan has the province of Baluchistan, which is home to about 6 million people, or about 80% of the Baluch I population. Baluchi lives in both Iran and Afghanistan. There

are more than 1 million Baluchi living inside Iran's borders and more than 300,000 in Afghanistan.

### **2.12.2 Language**

The Baluchi language is part of the Indo-Iranian language family. Modern Baluchi has words from Persian, Arabic, Sindhi, and other languages mixed in. Before the early 1800s, there was no written form of the language. It wasn't until then that Persian was used for official things.

Many linguists think that even though Brahui has a very old language, its literary history isn't very old. Brahui has a lot of folk literature, and the Maktaba Durkhani was the first place where the Brahui language was made a teaching language. Arabic and Persian were also taught there. Later, several scholars of this Maktaba who had studied these languages made some of the best literary works in the Maktaba. When we compare Brahui to other tribal dialects of Dravidian languages that aren't used for writing, it looks like Brahui has a lot of literary value in Baluchistan-Pakistan. In the past, the Brahui language can be seen to have been used only as an oral language until the post-colonial era in Baluchistan. There was no tradition of using Brahvi to teach or write. When Khan Naseer Khan (of Kalat) oversaw Kalat, some newspapers started publishing in Brahui and Balochi in Pakistan in the 1950s. Even though some Brahui works had been written before then, the Brahui literary movement began during Khan Naseer Khan's reign. This movement helped Brahui modern literature get better, so it got better.

### **2.12.3 Folklore**

The Baluch admire bravery and the court. Many heroes from the tribe are celebrated in folk songs and ballads. Doda, for example, is known for defending the idea of Bhot, or protection. People in the village of Doda Gorgez told a legend about a rich widow named Sammi. She went there to get help. One day, Beebagr, a relative of Sammi's dead husband, took some of Sammi's cows away. The widow's property and her life were in Doda's hands, so even though he was just married, he went after the thieves to protect

them. Doda was killed in the battle that came after. Baluchi tradition says that Doda's death was retaliated for by his brother, Balach, who was killed in the same way.

#### **2.12.4 Folk literature**

The Baluch admire bravery and the court. Many heroes from the tribe are celebrated in folk songs and ballads. Doda, for example, is known for defending the idea of Bahot, or protection. People in the village of Doda Gorgez told a legend about a rich widow named Sammi. She went there to get help. One day, Beebagr, a relative of Sammi's dead husband, took some of Sammi's cows away. The widow's property and her life were in Doda's hands, so even though he was just married, he went after the thieves to protect them. Doda was killed in the battle that came after. Baluch tradition says that Doda's death was retaliated for by his brother, Balach, who was killed in the same way.

#### **2.13 BRAHVI CLASSICAL LITERATURE**

The Brahui language was only spoken until the post-colonial era in Balochistan, where it was spoken by people. There was no history of Brahui being used to teach or write. Christine Lassen, an Englishwoman, wrote the first book about Brahui that was printed. It came out in 1839. Brahui was written by Malik Dad Kalati in 1173 AD. It was the first book to be written in Brahui. If you read Mullah Mailk Dad's first manuscript, you'll see that it's written in Pashto-style Arabic script for the first time in the 1759 BC Kalat manuscript. They kept using this same script for their Brahui books later when they wrote for Mukatab-i-Durkhani, a well-known religious school in Dhadar Baluchistan. All of the books, magazines, and newspapers that are written in Urdu now use the Persian script. Brahui was written in Persian script after 1950 and now all of them are.

The Brahui language was only spoken until the post-colonial era in Balochistan, where it was spoken by people. There was no history of Brahui being used to teach or write. Christine Lassen, an Englishwoman, wrote the first book about Brahui that was printed. It came out in 1839. Brahui was written by Malik Dad Kalati in 1173 AD. It was the first book to be written in Brahui. If you read Mullah Mailk Dad's first manuscript, you'll see that it's written in Pashto-style Arabic script for the first time in the 1759 BC Kalat manuscript. They kept using this same script for their Brahui books later when they wrote

for Mukatab-i-Durkhani, a well-known religious school in Dhadar Baluchistan. All of the books, magazines, and newspapers that are written in Urdu now use the Persian script. Brahui was written in Persian script after 1950 and now all of them are.

The Baloch women, comprise like any other social group, around half of population. The Baloch women, as well as other groups, are more uneducated than males. Like other social groups, the Baloch women share difficulties connected reproductive health. When primary and secondary subsistence activities are considered, women labor more than males. The connectional framework to examine women's position contain the seven roles' women perform in life and work: - parental, marital, domestic, kin, occupational, community and as an individual. In order to assess the social standing of women in these varied ecological settings, the data have been split into several categories: - (a) a girl; daughter, (b) mother, (c) married women and (d) ordinary women. Involvement of women not only of significance economic activities, but her role in non-economic activities is as significant.

Baloch women work very hard, often even more than men. Women, on the other hand, enjoy independence and self-expression in their own sphere. Economic changes have occurred as a result of developmental programmers, yet Baloch women retain their traditional attire, language, tools, and resources. Baloch women have historically had a significant role in politics, social issues, economics, literature, and health. The social structure is shifting as the Baloch people transition from nomadic to semi-nomadic to agro-pastoral lifestyles. Modernization is bringing forth changes that have varying effects on men and women. Rapid changes and modernization in the social structure have had a detrimental effect on the constructive values, traditions, and norms that have persisted in Baloch society for generations, adversely harming women's respect, honor, and dignity. There is a need to incorporate and promote constructive values, traditions, and standards in view of recent fast changes, to revitalize good features and to safeguard women's standing considering women's historical role and relevance.

Regardless of their ethnic status, the Baloch see their women as equal partners. Baloch women have historically played a significant role as housewives and in agriculture for ages throughout the cultivation phase - nomadic women may assist in grazing flocks and



much more. Women are responsible for feeding cattle, cleaning abodes, and even administering conventional sickness treatment. Additionally, they are engaged in milking and the milking process, as well as poultry and egg sales. Women have a key part in the growth of Balochistan's livestock business (Shafiq, 2008).

Baloch women assisted their men throughout the battle by tending to their wounds and helping in a variety of ways. For generations, the Baloch did not practice gender segregation, nor did they wear veils in nomadic life. On the other hand, as a sign of women's esteem in Baloch culture, if she intervenes in tribal feuds between two feuding clans, both sides will cease fighting. Baloch women have taken on the job of instilling moral principles and values in their children. In Baloch society, specifically, murdering women is considered hidden. Baloch women's roles throughout history have often been oversimplified and misconstrued through the perspective of contemporary history, which has significantly more records. Numerous instances exist throughout our history of women assisting rulers in their business or exerting significant intellectual effort for the reform and improvement of society.

In Baloch culture, it is necessary to respect one's mother and sister. Mother is given extra attention as she ages. Personally, I've witnessed that when an elderly mother becomes ill, her son takes care of her. Her remarks have never been disregarded. In tribes, the mother and wife of the tribal leader have a prominent rank. If a tribal man has a complaint about his chief, he should contact the tribal chief's mother and wife, who will attempt to bring him justice. Baloch women are very devoted to their husbands. If her husband is murdered, she trains and begs her son for vengeance.

The Portuguese conquered the Persian Gulf area in the sixteenth century, including the Baloch coast of Makran. Mir Hamal Jiand, a Kalimat leader in the Makran, fought them and was eventually imprisoned, and they promised to marry him to a European lady. He declined, and he adores his indigenous women. Bibi Khanun, a Baloch poetess, reveals his views on the distinction between Baloch and European girls in her poems.

*On the score that they do not wash their eyes, nor pronounce the name of God;*

*They devour handfuls of dates with flies, their shirts are cut above the knees,*

*And the naval is exposed to view l; Neither their address to God is decent,*

*Nor (do they) recite the Muslim way prayer.*

*Hamal loves his native girls having intoxicating eyes, they wear shirts and*

*trousers,*

## **2.14 PRIMARY BALUCH TRIBES IN PAKISTAN**

### **2.14.1 Baloch Bugti:**

Dunne, (2006). Criticised that Bugti (also known as Bughti) is an eastern Baluch tribe that mostly lives in the Dera Bugti District of the Sibi Division in Baluchistan. Sibi and Barkhan are two other places where some people live, as well. The Bugtis, along with the Marris, Dombkis, and Jakranis, are known as the "hill tribes." They have been more independent and warlike than the rest of the Baluch, who were more likely to join. People in Sindh and Punjab provinces used to be raided by Baluch tribes in the past. The British found them to be the most difficult Baluch tribes to deal with. As of today, the Marri and Bugti tribes lead the Baluch nationalist movement. They're also led by the Mengal Brahui tribes. In 1951, there were about 31,000 Bugtis.

### **2.14.2 Chandia:**

Chandia (also known as Chandya) is a group of people who live mostly in Sindh and Baluchistan. They are said to have assimilated with the people there. They also live in the Dera Ismail Khan District of the North-West Frontier Province and the Muzaffargarh District in the Punjab province. They may have been from the Leghari Baluch tribe.

### **2.14.3 Dombki:**

Dombki, also known as Domki or Dumki, is an eastern Baluch tribe that lives mostly in the area around Lahri in Bolan District of Nasirabad Division, Baluchistan, but also in Sindh. The Dombkis are a group of people who live in the hills. They, like the Marri and Bugti, carried out raids against their neighbours up until the late 1800s, just like those two groups. These groups of people often fought and raided each other, but sometimes they worked together to fight other groups of people, or the British. Dombkis are said to be the storytellers of the Baluch and the recorders of Baluch family history. As of 1951, there were about 14,000 Dombkis. They wrapped a shawl around their heads to keep warm.

## **2.15 CRIMES AND PUNISHMENTSIN BALOCH SOCIETY**

In Baloch society, crimes against the individual like theft or robbery were crimes against the whole tribe. Any violation was punished based on the nature of the crime. It was only if the offence was done outside of the tribe that it was a crime against that tribe. Therefore. The tribes would then be responsible for the actions of the people. His family and the whole world were hurt. The other tribesmen could punish the offender in an appropriate way, not just against that person, but against anyone from the offender's tribe.

The punishment for a misdemeanor was to pay a fine or pay for the loss of property if someone stole or robbed someone else. People who stole sometimes got killed. Punishment for corporate crimes was to outlaw a person, which meant disowning the person and separating him from the tribe. There were only a few times this punishment was given, and it was a big one. Then he was also banned from the area.

There isn't a lot of evidence that people were punished with dore kassag, which meant being ripped apart by horses, or pahao, which meant being hanged. These forms of punishment, on the other hand, were clearly added later and not the original Baloch ways of doing things. Beheading was the most common way to get a sentence. But there isn't any proof that the Baloch have a permanent hangman or jallad to use when they want to kill people. In Kalat State, there wasn't a job for a hangman that could stay. It was also always given in front of everyone.

There is no evidence that people were killed by drowning, being thrown from a rock, being burned alive, or being buried alive. There is no evidence that people were thrown from rocks, burned alive, or buried alive, or that people were thrown from rocks, burned alive, or buried alive. Most of these punishments were common in Semitic societies and were approved by Mosaic Law, which was used by Jews to punish people who were conquered in Palestine in the Bible. Later, they spread to many cultures through Islam.

In the case of a murder, the relatives of the dead had the right to get blood for blood, and this right was backed by the tribal code of conduct, the dead family, and the entire tribe. He could only be forgiven by his closest friends and family, not everyone else. Most of the time, blood money was paid by either the person who did the bad thing or by his or her family. Families of the person who broke the law had to accept the punishment. If no agreement could be reached, they had to agree to the punishment, too. In the tribe, extreme torture or dishonoring was against the rules. Torture was sometimes done to low- caste people who had done bad things. The Baloch thought it was better to be beheaded than to be hanged. Other ways of killing people were not very effective.

The only crime that could lead to the death penalty or being sent away was adultery. Sometimes, just the thought that a wife was unfaithful was enough to kill her. The man would also be punished in the same way as the woman. It was different in some tribes, though, where the adulterous woman was divorced and the cheater was forced to marry her, but not all tribes did this. In the case of adultery, there was no need for the husband who was angry to go to a tribal council to get help. The sentence was given to him by himself. People who are close to the unmarried women or widows punish them.

Even if a criminal or offender was caught, they would never tell a lie even if they were going to be punished right away. This was a very unique cultural trait. In his mind, this was not right. He was always honest. This made torture to get information or confessions of guilt a lot less important.

Baloch, like other Aryan groups, may have used ordeals to try people out. Walk through a fire or touch a hot rod to show that you aren't the person who did this. Many times, in Balochi folk stories, the offender had to show that he was not guilty by putting his hands

on hot stones, tapag. This practice may have been done away with early in the Christian era.

Children under ten years old were usually thought to be incompetent or guilty because they couldn't tell right from wrong when they were young. People in the Baloch did not do this at all. The Baloch child had a good sense of who his enemies and friends were. Old blood debts were sometimes paid by people who were younger than ten years old. A child from the Baloch tribe took part in fights. Because of this, the case of the minor's guilt or criminal responsibility was always judged on the facts and merits of the case. In this case, the people in the minor's family would have to pay for his guilt if the crime was started by them. The home of any Baloch elder was a safe place for anyone who broke the law until the Jirga or med. decided.

## **2.16 BALOCHI STORY AT NIGHTTIME**

### **2.16.1 Imagery in Brahvi short stories**

Dames, (1893). When you read short stories, you learn about the bad things that happen in the world as well as the good things. Mir Haibat Khan wrote the first short story for the Brahui. Musafir (the passenger) is the storey. It was first written about in "Nava-e- Bolan." He was on the head side of a grave in Bibi Nani. He came closer and asked, "O, old man, who are you? Who are you?" He said to Sardar, "Come here."

These myths show that Baloch have many superstitions and strong beliefs, in light of the above stories. There are some superstitions that are popular right now that Mr. Jan Muhammad has put together for you, like these. People say the following things. This is how it works: Some Baloch tribes believe in superstitious things.

Getting called from behind when someone is ready to go on a trip or has already started is always bad luck. To avoid not meeting the goal of the trip, the person would stop. People didn't think it was right to go to work on Fridays and in some places, on Wednesdays, either. Some tribes thought it was bad to go to the east or west, no matter what, on certain days.

After sunset, most people don't give salt to their neighbors for a few hours until the next morning. It is thought that if a woman isn't given enough to eat in the early stages of her pregnancy, the child in her womb would either be born late or have flaw.

It would be bad for the Lashkar when they were moving to attack an enemy. It is thought to be a bad day for fighting. During a journey, if a hare comes across your path, you'll have to start over. Giyanch, a small bird, an owl, and a hog were all bad because of Islamic influences. Simurg, a mythical bird like the Egyptian phoenix, was said to be a good sign. Women don't take a bath on Saturday or the 16th of the month because it's bad luck for her brother and father.

Some days aren't good for marriage. The Baloch look at a lot of different things for signs, like the hiss of a snake, a bird on the wing, and the flight direction of a certain bird on a certain day or time. The Baloch used to put some water in a pot and leave it in a deserted place, especially on the hills. People believe that if birds drank the water, it would become sacred. If it was given to babies, they would be able to read the birds' language. This is called "bird language."

10. Froze, a light blue stone, could help protect against the evil eye. Another white bluish stone is hung around the neck to treat tonsil infections, and this one is even more blue. In the same way, onion is used to treat jaundice.

## **2.17 BALOCH FOLK TALES:**

### **2.17.1 The story of Shahdad Chota**

Marzen, (2019), An African native of coastal Baluchistan was able to trap the Portuguese inside their own fort in Mombasa. One year after they started a long fight, they agreed to give up their East African coast. Because Shahdad Chota defeated one of the biggest empires in history, he isn't talked about in textual histories of East Africa. He lives only in the memories of the Baloch people.

### **2.17.2 Arabian nights**

Another myth about the origin of the Baloch people says that they came from Arabia. Until Hajjaj bin Yusuf (660-714 AD) became the Sultan and started killing the descendants of Sayyid, the Chief of the Domkis and other Baloch tribes lived in Arabia, it is said. It was kind Shahshuddin who ran Iran. The 44 Domkis and Baloch tribes moved to Iran because Shahshuddin was kind.

Unfortunately, Shahshuddin came after Badruddin, who was not very friendly to the Baloch. This is what happened in Iran: The king asked for a wife from each of the 44 powerful Baloch tribes to marry him. Baloch don't give their daughters away to non-Baloch, so they dressed 44 boys as women and sent them to the king. In the meantime, they got out of Iran and went to Jagin. From there, the Baloch went to Kech.

### **2.18 HARBOHI MOUNTAINS**

Baloch, (2009) described that Harboi is a mountain range in Pakistan. It is in the Kalat District of Balochistan. It is at 29°3'0N, 66°43'0 E, and it is 9,000 feet high. Most of the mountains in the area are black and barren, but the Harboi has juniper trees and beautiful scenery. Harboi is a mountain range in the Kalat District of Balochistan. It is 9,000 feet tall and has juniper trees and beautiful scenery. These trees are called "living fossils" because they are rare and slow to grow. Junipers can also be found in the Ziarat district of Balochistan, which is in the south of the country. Juniper trees grow in areas that aren't as humid and are at least 7000 to 8000 feet above sea level. A juniper tree grows about 25 mm in length and 1 mm in width each year. Balochistan has a lot of trees that date back as far as about 5000 to 7000 years. Afterward, Abdul Slam sells the wood to people in the city of Kalat and the surrounding area. Salam says that his source of income is more important than juniper trees, because people in the area of Harboi and in the district don't have the basic things they need to live. Thus, they use forest resources for fuel, shelter, and firewood for their daily lives, as well as for other things like making fires. There are 55230 acres of Harboi that were notified in 1961, but the area with juniper trees is over 200000 acres. This range goes from the Deghari area of Dashat to

Zehri in Khuzdar. Balochistan Point that there was not enough attention paid to preserving the Harboi forest, which is near the city. "Juniper forests cover thousands of hectares in Harboi, which is a blessing for Balochistan, but they are being cut down all the time. Balochistan's juniper forests are mostly open, with male and female trees spread out at a certain distance from each other in a group. Because junipers grow more slowly than other plants, they are thought to be the most primitive in the world. Added Saeed Mughal to the list.

Saeed has done research on juniper trees and wildlife in Harboi in the past. According to the National Conservation Strategy, Baluchistan's juniper forests are the most endangered ecosystem in Pakistan. UNESCO's International Coordinating Council of Man and Biosphere Program has named Ziarat Juniper Forest the second Biosphere Reserve and added it to its World Network of Biosphere Reserve. However, Harboi forest has been overlooked because of unknown reasons.

### **2.19 The Juniper Forests of Harboi Kalat Baluchistan**

According to Tareen, et al (2010). Harbohi's juniper forest is one of the rarest and oldest forests in the world. It stands at 9,000 feet above sea level and covers about 55,230 acres, making it one of the world's largest and oldest forests. The 55,230 acres of Harboi that were notified in 1961. The area with juniper trees spreads over 253,000 acres, which is a lot bigger. This mountain range is called Harboi, and it starts in Dashat and goes all the way to Zehri in Khuzdar. Juniper trees are one of the oldest types of trees that can live for more than 3,000 years. They are sometimes called "living fossils."

Juniper trees grow in areas that aren't as humid and are at least 7000 to 8000 feet above sea level. A juniper tree grows about 25 mm in length and 1 mm in width each year. People in Baluchistan have a lot of trees that have been around for 5000 to 7000 years. They're not the only trees that grow in Harboi; there are also junipers there. In the wild, there are about five streams that flow all year long, no matter what. There are also a lot of wild animals in this place, as well.



## **2.20 PROVERBS AND SPEECH**

Fischer, & Yoshida, (1968) showed that in recent studies and reference projects on speech and narrative, there are a lot of questions about how folklore fits into modern culture and how it can be used for rhetoric. There is a big question: Is modernization going to get rid of folk expressions that came from pre-industrial life, or will there be new forms that come from things like urbanization, mobility, and commercialization?

Proverbs that are short and to the point may be so common in some preliterate cultures that they can be used as court precedents, just like lawyers use court precedents to help them make decisions about what to do. Books in the Old Testament and Sumerian writings are full of it, but it also shows up in other parts of the world's history. There has been a lot of back and forth between oral and written proverbs, so it's important to look into the history of each one.

## **2.21 PASHTO PROVERBS IN ENGLISH**

Tahir, (2009). Expressed that in Afghanistan and Pakistan, people who are Pashtuns are called Pathans. They are ethnic Afghans who live there and in Pakistan. In South and Central Asia, as well as the Middle East, Pashtuns have played a big part in the history of these places. They are mostly from eastern Iran, speak the same language, culture, and history, live close to each other geographically, and treat each other as kin. The Pashtuns speak the Pashto language and follow old patriarchal rules that have been kept alive until now. There are about 60 major Pashtun tribes and more than 400 sub-clans. One of the Pashtun tribes is called the Marwat, and it is a branch of the group.

They came from the first English translation of Pashto proverbs made by Septimus S. Thorburn, who made it between 1872 and 1874. His collection has Pathan views on social issues and other things. When you look at "Miscellaneous," there are 17 proverbs from Major Raherty's Pushto Manual added there (see book list). A third book, by Major Cecil A. Boyle, has also been added to the list (2013). The book has 323 proverbs with English translations and some notes. We can learn a lot about a group of people by

looking at what they say, because many proverbs are critical and show how they feel about honor and shame and a lot more.

The translator says that high-toned proverbs of a people, which seem to be ahead of their moral state and show how the good and ideal could be, don't show how the many or the base understand them. If two proverbs on the same subject are "refined and ennobling," but the other one is "cowboy" or "dirty," the latter will "in most cases" be more representative of the public's opinion than the first one, he says. This isn't the only thing Thorburn says about proverbs. Finer ones "have a sense of the finer workings of the human heart," and thus "may be the work of educated minds."

Many proverbs from the West are like those from the rest of the world. By and large, I haven't kept "old friends in new dresses." I've kept Thorburn's theme arrangement, though. After many of the proverbs in question, he adds a long hyphen to explain them. The language of the choice has been changed a little.

## **2.22 PROVERBS OF AFGHANISTAN AND PAKISTAN**

Bartlotti, (2000). In Afghanistan and Pakistan, people who are Pashtuns are called Pathans. They are ethnic Afghans who live there and in Pakistan. In South and Central Asia, as well as the Middle East, Pashtuns have played a big part in the history of these places. They are mostly from eastern Iran, speak the same language, culture, and history, live close to each other geographically, and treat each other as kin.

The Pashtuns speak the Pashto language and follow old patriarchal rules that have been kept alive until now. There are about 60 major Pashtun tribes and more than 400 sub-clans. One of the Pashtun tribes is called the Marwat, and it is a branch of the group.

They came from the first English translation of Pashto proverbs made by Septimus S. Thorburn, who made it between 1872 and 1874. His collection has Pathan views on social issues and other things. When you look at "Miscellaneous," there are 17 proverbs

from Major Raherty's Pushto Manual added there (see book list). A third book, by Major Cecil A. Boyle, has also been added to the list (2013). The book has 323 proverbs with English translations and some notes. We can learn a lot about a group of people by looking at what they say, because many proverbs are critical and show how they feel about honor and shame and a lot more.

The translator says that high-toned proverbs of a people, which seem to be ahead of their moral state and show how the good and ideal could be, don't show how the many or the base understand them. If two proverbs on the same subject are "refined and ennobling," but the other one is "cowboy" or "dirty," the latter will "in most cases" be more representative of the public's opinion than the first one, he says.

This isn't the only thing Thorburn says about proverbs. Finer ones "have a sense of the finer workings of the human heart," and thus "may be the work of educated minds."

Many proverbs from the West are like those from the rest of the world. By and large, I haven't kept "old friends in new dresses." I've kept Thorburn's theme arrangement, though. After many of the proverbs in question, he adds a long hyphen to explain them. The language of the choice has been changed a little.

The Pashtun culture is the Balochistani culture's second important component. They speak a language called Pashto, which is a member of the Indo Arian family. Ancient melodies, religious rituals, and artifacts have all been preserved, and their culture incorporates a variety of significant features of ancient Aryan civilization. Pashtunwali is the Pashtuns' primary code of conduct, which bestows some privileges and imposes certain obligations. They are obligated to honor, respect, and adhere to it. If someone is caught in contempt of this code, he brings shame upon himself and his family, and he is also likely to be excommunicated or exiled. The major tenets of this noble code include courage, hospitality, patriotism, love of independence, protecting one's neighbor, and cooperation. The Jirga or Tribal Assembly is a highly valuable and old institution in Pashtun culture. (Panzai, 1999, pp. 78–79)

### 2.22.1 Afghan proverbs

In Afghanistan, proverbs are an important part of both public and private speech. People in Afghanistan "use proverbs in their daily conversations a lot more than people in the West do, and with more success." Afghan languages have a lot of proverbs, but Pashto and Dari, the two official languages in Afghanistan, have the most in them.

Pashto is the language of Afghanistan's largest ethnic group, the Pashtuns. They are also the second-largest ethnic group in Pakistan, and they speak it at home. People who speak Pashto have the most and oldest proverbs. In Iran and Tajikistan, people speak Dari, which is a different kind of Persian. If you want to learn more about Afghan proverbs in a wider context, you should look at how Afghan proverbs compare to Persian proverbs from Iran and Tajik proverbs from Tajikistan (like Bell 2009). There is a study done by Margaret Mills about how people use proverbs to talk about war and instability in Afghanistan.

Proverbs are often shared across languages when there is a lot of interaction between people. • "Even on a mountain, there is still a road." This proverb is found in Dari, Pashai, and Pashto, and it's also in Pashto.

- "The wound of the sword/gun will heal, but not the wound of the tongue." This is a phrase in Dari, Pashai, and Pashto.
- "If you want to keep elephants or camels, make your door high." This phrase is found in Dari, Pashai, and Pashto.
- "A smart enemy is better than a dumb friend." This phrase is found in Dari, Pashai, and Pashto, but can be traced back to Al-Ghazali, a Persian poet of the 11th century.

Afghanistan's proverbs are not set, old words. Among other things, there is a common proverb in Pashto and Dari that says, "The wound of the sword will heal, but not the wound of the tongue." Pashai: "A bad wound caused by a gun will be healed, but a bad word won't be healed" (Yun 2010:159). Another example of an updated proverb is the

Pashai proverb "An unloaded gun makes two people afraid," which is different from the Pashto proverb "Of the broken bow, two people are afraid" (1876:408).

There are proverbs in all the languages that we looked at that talk about things like "camels," "mountains," and "poverty."

- "To read the Koran a lot is good," says a proverb from Afghanistan. • "It is the sword that protects Islam." • Pashto is the language of the Pashto people (Barlotti & Khattak 2015)

If you say "Salam" (an Islamic religious expression), you show that you have true faith. Dari (Wilson 2015): • "You are playful when you are young, lustful when you are young, and weak when you are old. So, when will you worship God before Him?" Dari: "You have cleaned your body. How will you clean your soul?" Pashto is the language of the Pashto people (Barlotti & Khattak 2016) Afghanistan has a lot of proverbs, and some of them are linked to stories (though this is not unique to Afghanistan). Proverbs that are based on stories can be found in Pashto, which is a language in Afghanistan

## **2.23 ANALYSIS OF BLOCH PROVERBS**

Lipson & Omidian (1997). For most Bloch languages, the first thing to do is find proverbs. Then, the analysis can start. For Pashto, which has the most and oldest proverbs, there have been two dissertations that looked at how their proverbs and culture are linked. If the findings from both projects are correct, they should also be true for people who speak Pashto on both sides of the border. The first was about "Pashtunwali," which means "the way of the Pashtuns." This is a code of honor that includes the customary law, morality, ethos, and idea of the ancestral heritage that comes with being a Pashtun. The second dissertation claims that Pashtun proverbs are full of patriarchal and sexist ideas. The way Pashto proverbs talk about gender roles and identities is also talked about in an article-length presentation. A separate article talks about how Pashtun proverbs show how women are seen in this country as well. Pashto proverbs have also been looked at to see how people think about marriage.

People who study Afghan Dari proverbs can better understand Afghanistan's culture if they read a thesis written by Kohistani, who says that. There is a study done by Margaret Mills about how people use proverbs to talk about war and instability in Afghanistan.

### **2.23.1 Balochi Proverbs**

Dashti, & Bakhsh, (2017) in the north-west of Iran, a language called Balochi (also called Baluchi) is used. It is the main language of the Baloch people who live in Baluchistan, Pakistan, Afghanistan, and parts of Iran and Afghanistan in the east. Some Brahui also speak it as a second language.

It's time for the key dozy to go.

\* If you steal water, you can't hide the dampness. There's no way to hide your guilt.

Aas ke kapeet tar hoshk nazant.

When the fire spreads, both the damp and the dry burn.

### **2.23.2 Legends and Myths**

Buzdar p 53, expressed that often, when people study folktales, they also study legends and myths. Legend studies are usually focused on the recent past and the truth or social reality of events and real-life people. Myth studies, on the other hand, investigate ancient realms and often have etiological and sacred purposes (folklorists don't like the rhetorical use of "myth" as a falsehood). Scholars who study both types of stories often connect folk beliefs to these narrative expressions and, in the case of myth, look at its symbolic content for society and how it fits into a cosmology or worldview. In *Mythography: The Study of Myths and Rituals*, William G. Doty says that myths come from rituals even more. *Myth: A New Symposium*, which was edited by Gregory Schrempp and William Hansen, has a lot of other ideas, like how myths are used in popular culture and how they can be read symbolically. There was an old, and important, symposium called *Myth: A Symposium*, edited by Thomas A. Sebeok that people still talk about today.

Folkloristic work on legend is very active, with a lot of books about legends in modern life. Many people think that the way legends are told is a way to deal with modern anxieties, such as a loss of community, a change in gender roles, and a fear that technology will make us less in control of our lives. *Legend and Belief* by Linda Dégh, *The Truth Never Stands in the Way of a Good Story* by Jan Harold Brunvand, and *Manufacturing Tales: Sex and Money in Contemporary Legends* by Gary Alan Fine are three of the most well-known folkloristic studies that look at these connections. These studies are: Another group of studies looks at legendry and rumors, and they find that people often use them to tell people they're right when they're afraid of things like health, global change, and invasion of privacy.

Legends also talk about racial issues, and folklorists often find that stories in legends help them understand how people of different races interact in the modern world. There are a lot of books out there that talk about this kind of thing. *I Heard It through the Grapevine: Rumor in African American Culture* by Patricia A. Turner and *Whispers on the Color Line: Rumor and Race in America* by Gary Alan Fine and Patricia A. Turner are some of them. Another question is why there are still so many ghost stories, even though modern society is supposed to be more rational.

## **2.24 BRAHVI FOLKTALES**

Bakht asserts (2009), that a Brahui legend recalls the story of Mulla Mansur, an orphan who found work in the household of a qadi, a very wealthy man (a Muslim religious leader). The qadi was an impolite person. Despite the fact that Mansur had worked for him for seven years, he thrashed him for making a little error. Mansur left the qadi and embarked on a globe tour rather than returning to his work. She was the elderly shepherd's daughter. He met him and fell in love with his daughter, which resulted in their marriage. When Mansur and his wife returned to their home, everyone from the qadi to the king wanted to possess his lovely bride. Mansur's wife, on the other hand, remained loyal to her husband. When the qadi continued to approach her and attempt to seduce her, she made him public. The king expelled the qadi from Brahui country. This

tale demonstrates the Brahui concept of what constitutes a decent wife, as well as some cynicism against religious leaders who preach purity yet behave otherwise.

#### **2.24.1 The mountain of the dead**

A Brahui legend recalls the account of Mulla Mansur, an orphan who obtained employment in the household of a qadi, a very wealthy man (a Muslim religious leader). The qadi was an impolite person. Despite the fact that Mansur had worked for him for seven years, he thrashed him for making a little error. Mansur left the qadi and embarked on a globe tour rather than returning to his work. She was the elderly shepherd's daughter. He met her and fell in love with her, which resulted in their marriage. When Mansur and his wife returned to their home, everyone from the qadi to the king wanted to possess his lovely bride. Mansur's wife, on the other hand, remained loyal to her husband. When the qadi continued to approach her and attempt to seduce her, she made him public. The king expelled the qadi from Brahui country. This tale demonstrates the Brahui concept of what constitutes a decent wife, as well as some skepticism against religious leaders who preach purity yet conduct in a contrary manner. (Roman,1959).

#### **2.24.2 The eternal love stories**

Sheh Murid, a member of the Kahiri tribe, was a skilled and brave man. In the army of Mir Chakar Khan Rind, Murid was known as "Lord of the Iron Bow." It's Mir Chakar's storey, and he falls in love with Murid's childhood love and fiancée Hani. One day, Murid promises Mir Chakar that he will give him anything of his that Chakar wants. In the end, Chakar asked him for Hani, so Murid had to give up the love of his life. He then left his old life behind and dedicated himself to worshipping the Lord and writing poems about his love for Hani. After wandering for years, he came back to his home country and found out that Hani never married Mir Chakar. According to folklore, if Chakar came near her, he would be paralysed by fear. In the end, Chakar decided to bring Hani and her lover together so that they could be together. When Murid got so close to God, though, he couldn't give his love to anyone else. So, he mounted his horse and disappeared from the world of people who didn't know him. Today, the Baloch see him as a saint who will never die. (Amir, 2020).



## **CHAPTER NO 3**

### **3. RESEARCH METHODOLOGY**

Research method is of due significance in the process of providing tools and techniques for the investigation of the population in a systematic way. It allows investigating and understanding social world in a disciplined way. This means that the researcher finds and expresses the social world in a strictly defined scientific framework. (Neuman, 2014).

In this research Qualitative method was used for data collection through interview guide, key informant interviews, participant observation, and close private conversations which helped the researcher in penetrating the world view of Pawals of Harbohi form inside view: which was of great significance in identifying and recording the folklore, proverbs and marriage rituals of the people in their original settings.

#### **3.1 RESEARCH TECHNIQUES**

Variety of research techniques were use carefully in relation to the nature of the study, since the type of data collection depends on the aim of research, all relevant procedures are used for collection, storage and analysis.

##### **3.1.1 Rapport building**

Rapport refers to the capability of the researcher to relate to others, being studied, in a certain manner to develop a level of belief and understanding. (Kapur, 2018) Rapport building is one of the important stages before the course of data collection in the field. Rapport building is also defined as the process of penetrating the defense mechanism of informants against the outsiders (Steven J. Taylor, 2016): Getting entry into the private sphere of the respondents in order to observe the contextual reflections of the rituals being performed during marriage patterns, (Goffman, 1959).

In this way researcher had shared the same meanings of the words, sounds, and reactions that the respondents uttered, comprehended the behaviors in their contextual placement, shared the similar socio-cultural background, had put on the same dress code, and met the respondents in their private sphere, the data researcher had been received were more

Credible in their nature and had been comprehended in their socio-cultural settings. The people of Kalat were open to me about their everyday activities and perceptions regarding the social happenings. During the process of data collection, so the researcher shares the setting with respondents to make the acquiring of data in their original setting. The presence of resource person, employed for the fieldwork, in the conversation was of due significant. The elderly informants were much relaxed and honored about sharing their folk knowledge, experiences and the stories which they had inherited from their forefathers.

### **3.1.2 Participant Observation**

It took be a half month to make the nomads of Harbohi comfortable for participating in their social setting. By the help of their tribal head, I was able to join them on some rituals and cultural events. By the help of rapport building, I was able to spend eight to ten hours with them, making them narrate stories, proverbs and the process of their rituals. When a researcher entered in field for taking participant observation, he only hopes to establish open and amiable relationship with the informant and all other people who are being studied, researchers mold himself in a way that he becomes modest part of happening events and interactions (Shaffir, 1991). A participant observer shall play by ears (J.M Johnson, 1975) because unlike natural science, in social science the understudy is human being and when humans feel that they are being observed by someone than they become cautious and start acting and exaggerating.

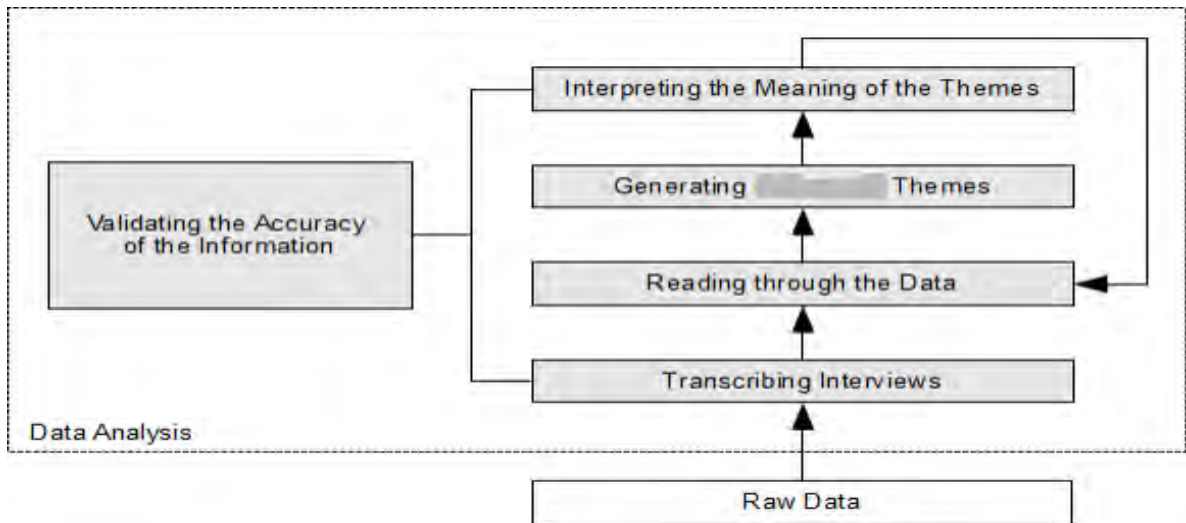
## **3.2 APPROACH**

People who do qualitative research don't want to generalize to a group of people, but they want to get a closer look at a single thing. To do this, you need to use specific sampling strategies. These strategies can help you get the information you need (2005:203). Because of the sampling strategy for the experts, the maximum variation and snowball sampling procedures have been combined to get the best of both worlds. The "snowball strategy" is a type of sampling in qualitative research in which the researcher asks participants to recommend other people to study after the study starts (Creswell 2005:206)

Following is each of the steps in this procedure.

- 1. Transcribing Interviews:** There was a transcription done of all the important parts of the interview data from an audio file to a text one.
- 2. Reading through the Data:** They read through all the interviews that had been transcribed so that they could get an idea of what the data meant as a whole. This in-depth lecture laid the groundwork for figuring out which codes and themes were important.
- 3. Generating Themes:** It then adds words that describe the data in different ways to each of these parts of the data. In social science research, Creswell says, "the traditional way to do it is to let the codes come up as you look at the data." People often prefer to use codes that "address a bigger theoretical perspective in the research" instead of making up their own codes (2009:187). Because it was not a straight line, it took a long time to code. Themes, which are the highest level of abstraction, came from the main thing and the questions that were asked in the research. They came from them. The intermediate level of abstraction is made up of codes from both the research questions and the theory of nodal government. These codes come from both. Sub-codes and their names also came to light while analyzing data. Finally, this was the last step in the process.

Interview data has been put together and shown. Next, the researcher looks at the coded data in light of "her or his own cultural background, history, and experiences," and then compares these findings "with information gleaned from literature or theories," as well (Creswell 2009:189). This is a good way to think about the four steps of data analysis that are shown in this picture. As it turns out, qualitative research procedures don't always follow a strict set of rules. There is a lot of back and forth between different stages of the research process (Creswell 2009). Finally; the research findings were proven to be correct during each step of the research process (see



(Figure). (Adapted from Creswell 2009:185)

### 3.3 METHODS

One-on-One Interviews: This is one of the most common ways to get qualitative research data because it is so personal. The interviewer or the researcher gets information from the person they are interviewing on a one-to-one basis.

### 3.4 PARTICIPANTS

Participants of this study were the nomadic Baloch tribe in the Harboi Mountain Range of Kalat District, Balochistan.

### 3.5 POPULATION:

Population was the nomads of Harbohi Kalat, Balochistan.

### 3.6 DELIMITATION

The study delimited to nomadic Baloch tribe in the Harboi Mountain Range of Kalat District, Balochistan

### 3.7 LIMITATION

Limitation of this study may be the qualitative data collection phase that may be impacted or influences the findings and conclusion of the study.

### 3.8 SAMPLING TECHNIQUE

Convenient sampling was used for selection of respondents who were belong to nomadic Baloch tribe in the Harboi Mountain Range of Kalat District, Balochistan

### 3.9 SAMPLE SELECTION FOR QUALITATIVE STUDY

According to Creswell (2009) and Cohen, Manion & Morrison (2013, p.105), 6 to 8 interviewees from each stratum may be selected to target the desired population. So the researcher conducted 24 interviews from (6) different areas of Harbohi Kalat.

### 3.10 INSTRUMENTS

#### 3.10.1 SEMI STRUCTURED INTERVIEW

Self-developed semi structured interview was used for qualitative data (Appendix A). The respondents were taken from Harbohi mountains. The semi structured interview based on Baluchistan's culture and rituals, proverbs and their meaning and Brahvi folktales

Major themes	statements
culture and rituals	Q1- Q3
Proverbs and their meaning	Q4-Q6
Brahvi folktales	Q7-Q9

There are three major themes, Q1- Q3 based on culture and rituals, Q4 to Q6 all questions are based on Proverbs and their meaning which are used in Brahvi language Q7- Q9 are based on Brahvi folktales.

### 3.10.2 PILOT STUDY OF INSTRUMENTS

Pilot study were be conducted by researcher for validity of instruments.

- **Validity:** the validity (construct &content) of the instruments (semi structured interview) were be conducted with the help of five experts.

### 3.11 QUALITATIVE DATA ANALYSIS

Qualitative data can come in many forms, such as texts, photos or videos, as well as audio and video. To find and understand patterns and themes in qualitative data, researchers used thematic analysis.

Qualitative data analysis through following steps:

1. **Prepare and organize the data.** Putting together field notes or transcribing interviews could be a part of this.
2. **Review and explore the data.** Examine the data to see if there are any common themes or ideas that show up.
3. **Assign themes to the data** as the researcher goes through the data, he or she comes up with new codes to add to the system if needed.
4. **Identify emerged themes.** Link together into a single, overall theme.

## CHAPTER 4

### AREA PROFILE



(Photo taken from website Commissioner Kalat Division)

### 4. INTRODUCTIONS

The name of Kalat has been originated from word *Kehkan* which means fort on a mountain (Dehwar, 2014). Kalat is 160 kilometers away from provincial capital Quetta. Kalat shares its boundaries with five districts of Blochistan, Kachi in the east- northeast, Kharan in the west, Mustung in the northwest, Surab and Khuzdar in the south and southeast. Kalat was declared district on February 3, 1954. Kalat town is the head quarter of Kalat District. Kalat is further divided in two Tasils, Kalat and Mangochar. It is divided in four Sub- tasils, Gazg, Johan, Kalat, Mangochar.

The inhabitants of Kalat are Brahvi speaking Baloch from different Baloch tribes

including Dehwar, bangulzai, shawani, Nichari, Pandrani, Mengal, Ierdhi, Jattak, Zehri, Qambarani, Muhammad Hassani etc. Kalat district has an area of 6,632 square kilometers, having a population of 412,232 (2017) with density of 4.8/square kilometers. (BRSP, 2017).

#### **4.1 ORIGIN OF NAME OF KALAT**

According to historian Kalat has been called with different names in different era. The Arab historian mentions present Kalat with the name of *Turaan* (Naseer, 1982). At the time of Sikandar Maqdonia Kalat was called *Archosia*, *Ala chosia*, the Athenian geographers called it *Gidroshia*, Chinese tourists called it *Kikiaang* and Arab Historian called it *Kehkan* (Hanif Kalati, 2019)

#### **4.2 RULERS OF KALAT**

Many rulers have ruled Kalat. Kalat was first conquered by a commander of Alexander named Seleucus in 326 BC. He was then defeated by Chandragupta Maurya in 322 BC till the era of King Ashoka from 272 BC to 232 BC. In 235 BC Rai Chach of Sindh ruled Kalat. Later from 710 AD to 972 AD the Kalat was governed by Arabs for 266 years. In 1383, Kalat came under the rule of Mangols for five hundred years. In 1733 Kalat remained under the influence of Iran. When Ahmed Shah Abdali came in power in Afghanistan, Khan Kalat, Naseer Khan accepted the sovereignty of Kabul. Since then, till the advent of Englishman and Martyrdom of Khan Kalat, Mir Mehrab Khan in 1839 Kalat remained under the influence of Afghanistan. (Hanif Kalati, 2019)

##### **4.2.1 Khanate of Kalat (Khawaneen Kalat)**

In the light of history, Baloch, for the first time got politically organized and formed a central government in Merwani and Ahmedzai era. Before those people would identify them with the name of the area, for example, people living in Makran would call them Makarani, people living in Khuzdar would call them Jalawani and people living in Kalat areas would call them Sarawani. (Hanif Kalati, 2019)

The Ahmedzai rulers who are called Khanate of Kalat ruled approximately for a century



and played a significant role in the formation of a central government for Baloch. This was the time when formally Baloch state was formed with its own geography, foreign affairs, diplomatic relation and their own currency. Baloch emerged as an organized political and military power in the world (Marri, 2017).

#### **4.2.2 Khan Mir Ahmed Yar Khan 1st (1666 to 1695)**

Khan Mir Ahmed was the first Baloch ruler who politically gathered all Baloch tribes and strengthened unity and cooperation; this was the new era in the history of Baloch. Baloch historian Sardar Muhammad Khan Gishgori writes “after Khan Mir Ahmed Yar Khan whatsoever happened in Kalat, reflected throughout Balochistan”. (Meson, 1844)

Mir Ahmed Yar Khan came in power in 1666. He ruled Kalat thirty years. He was a great ally of Mughal king, Aurangzaib Alamgeer. During his reign, he fought a battle with Barozai Afghan in North and Kalodho of Sindh in west and took over the Quetta, Pashin. He strengthened his military power by making an army which included members from different tribe of Jalawan and Sarawan, the Head of these tribes were selected as commanders of the army. Continuously, he controlled all the adjoining areas of Kalat where Kalat had less control. The areas included Baghbana, Khuzdar, Karkh and wadh.

Another great military work of him was dividing the army structure in three divisions. *Dasta Sarwan*, *Dasta Jalwan* and *Dasta Khas*. each of the division was given the responsibility of protecting the state boundaries for a period of three months (Dehwar, 2014)

Mir Ahmed Yar Khan took innovative steps for the strengthening of the economy of the state. He took keen interest in agriculture and digging of Karez(canals). He constructed three important Karez named kariz Mulladaru, Kariz Yousaf and Kariz Usmani in Kalat for agriculture purposes. Another important work of Mir Ahmed Yar Khan was to solve the dispute between the owner of the land and farmers on the revenue of agricultural production. He resolved the issue by compartmentalizing the revenue of agriculture production in six parts. One part of revenue for watering, one for look after the crop, seeding the land, plowing the land, managing the water reservoirs and sixth part for the owner of the land. Five parts of the revenue went to the farmers and one part for the

landowner which is called SHASHIK in local language. (Hanif Kalati, 2019)

#### **4.2.3 Mir Merhab Khan IST (1695 to 1696)**

After the death of his father Mir Ahmed Yar Khan, he became the ruler of Kalat. He could only rule for one year. He died in Kharkh when he was fighting to capture the two brothers named Noor Muhammad and Rahod Khan of Kalodha tribe of Sindh who had rebelled Ruler of Hind; the Mughal governor of Multan, Mohiz-ud-din Khan had requested Merhab Khan for capturing and handing over them to the governor, since the Baloch Mughal relations were very strong and cooperative with each other. (Naseer, 1982)

#### **4.2.4 Mir Samandar Khan (1697 to 1714)**

Mir Samandar Khan, nephew of Mir Merhab Khan 1<sup>st</sup>, becomes the ruler of Kalat after his death. He was very brave and man of wisdom. In his time, Shah of Iran tried to capture some part of Balochistan by sending twenty-five thousand soldiers. Mir Samandar Khan fought them in Hazarganji area of Quetta and killed their commander with his own sword. His most significant work was capturing the two brothers of Kalodha tribe who had killed his father. He brought them to Kalat and imprisoned them. At the last there was reconciliation between Mir Samander Khan and Kalodha tribe of Sindh. As a result, Karchi port was given to Khan Kalat in compensation for the murder of Khan Merhab Khan; an amount of forty thousand was to be paid annually to Khan Kalat by Kalodha tribe of Sindh. (Hanif Kalati, 2019)

#### **4.2.5 Khan Abdullah Khan Qahar (1714 to 1731)**

After the death of his uncle, Mir Samandar Khan Sakhi, he became the ruler of Kalat. He was son of Mir Mehrab Khan. At the sudden death of Mir Mehrab Khan he was too young to be ruler. He was the first among Khanete of Kalat to bring forward his official stamp. Two lines poetry was written as – (Hanif Kalati, 2019)

Khan Abdullah Khan united the Baloch from Kandar to Makuran, from Makuran till Bandar Abbas Karachi, till Iran. He conquered Ardandodajal (Dera Ghazi Khan). He fought with Dad Muhammad and Noor Muhammad Kalurdho who were obliged to pay forty thousand to Kalat under the agreement with Khan Samandar Khan; defeating the Kalurdha brothers he took the control of Kachi. (Naseer, 1982)

He gave more attention to Kalat as a trade junction between Panjgor, Pasni and Kandar, Sestan. Contemporary Irani Ruler, Nadir Shah, had a keen eye on the ambitions of Khan Abdullah Khan. His two sons, Mohabat Khan and Naseer Khan, were detained by Nadir, but soon they reach to a normal position and accepted each other. (Hanif Kalati, 2019). He died fighting Kalurdhos of Sindh at Sanni near Dadar, at the place of Jandriher.

#### **4.2.6 Khan Mir Mohabat Khan (1731 to 1749)**

Khan Abdullah Khan Qahar had three sons named Mir Mohabat Khan, Mir Iltiaz Khan and Mir Naseer Khan. Mir Mohabat Khan who was in detention of Nadir Shah of Iran was brought and made ruler of Kalat. It was the influence of Nadir Shah who brought Mohabat Khan in Power. After two years the tribes of Kalat impeached him and brought Mir Iltiaz Khan as leader. The conflict between Mir Mohabat Khan and Iltiaz Khan remained constant for a long time. Once again, some tribes with the help of Nadir Shah of Iran removed Iltiaz Khan and brought Mir Mohabat Khan in power

According to (Meson, 1844) the areas of Gandawa and Kachi were compensated to Mir Mohabat Khan for the murder of Mir Abdullah Qahar. Mir Mohabat Khan was side by side with Nadir Shah of Iran fighting the Khiljees who were considered worst enemies of Nadir Shah. The five thousand miles area of Gandawa and Kachi brought an agricultural revolution and Kalat got stronger. (Marri, 2017)

Writes as,

–On March 8, 1740, Nadir Shah reached Ladekana and received by Bibi Maryam. She requested him that the Head of Kalordho tribe, Ameer Mian Noor Khan had murdered her husband with no justification. His murder shall be compensated.”

As a result, Gandahwa and Kachi were given to Kalat state. These lands were distributed in three parts. One part was given into the ownership of Mir Abdullah Khan for his murder. Second part was distributed among the tribes who had previously performed well for the strengthening of Kalat. And third was given to Sarwan tribes who were accompanying Abdullah Qahar Khan in the battle of Kachi. Mir Mohabat Khan distributed third part of kachi among the tribes of Sarwan as following. Mozza Mitherdi to Raisani tribe, Mozza Haji Shaher to Shawani tribe, Mozza Hanbi to Lerdi tribe, Mozza Chandr to

Bangulzai tribe, Mozza Taj to Rodeni tribe, Mozza Kokar to Muhammad Hassani tribe and Mozza Rarozo to Muhammad Shahi tribe. (Hanif Kalati, 2019)

### **2.2.7 Khan Nasir Khan Nori (1749 to 1795)**

Nasir Khan Noor has been famous with the title of *–Begler Begi*”. It is a Turkish word which means Head of the heads. This title was given to him by the Abbasi Khalif of the time for his excellent administrative capabilities. (Dehwar, 2014)

He remained ruler of Kalat for half century. His first and foremost significant achievement was the formation of recruitment centers for state army throughout the Balochistan. As a result, he made an army of twenty-five thousand soldiers and one thousand camels which had been a distinguished and remarkable army in South Asia that time (Meson, 1844). Comparative to the previous rulers he was able to form a more functional central system of government in which he had a Prime minister who was responsible for the internal and foreign affairs. He formed an office of state advocate who was rendering the services of legal affairs in the Kalat state. Ahmed Shah Abdali was the contemporary ruler in the neighbors of Kalat state. He had recognized the governing capabilities of Nasir Khan Noor. Ahmed Shah Abdali wrote letter to Noori Naseer Khan to jointly help the Muslims of the subcontinent against the Marhata. In 1761 they fought Marhata in the battle of Pani Path bravely and defeated them. In 1763, he fought against the Sikhs of Punjab successfully. In this battle, Qazi Noor Muhammad Banjawi was sent to document the war stories which was letter presented to the Noori Naseer Khan titled as *–Fufatho-ul-Naseer*”. In short, Noori Naseer Khan participated in all war expeditions of Ahmed Shah Abdali from 1763 to 1765.

He took keen interest in the infrastructure and beauty of Kalat. He reconstructed the famous *–Meri Fort*”, built roads, and imported variety of trees and plants from Kandar and Iran and planted them in the Kalat. He facilitated the skillful people and gave handsome amount in return of their work.

He was more religious ruler than the previous heads of the state. He implemented his famous *–Shariha Rules*” 1759 which are as following.

- All drugs harvest and use is prohibited.
- On the occasions of mirage ceremonies, male and female aren't allowed to dance together. No music instrument shall be use in the ceremonies.
- Women shall not come out without veil.
- Jumma prayer shall be offered in all villages. The people in the villages will be responsible for the bread and butter of the Imam Masjid.
- Muslims shall avoid going to the shrines and Peers.
- No slave trade will be allowed in Kalat.
- At the time of death, female shall not shout and hurt themselves.
- Any person who attempts fake allegation of rap shall be punished with 80 lashes and shall not be illegible for any trust ahead.
- Heavy restriction on children shall be avoided.
- No animal sacrifices will be allowed on the graveyards of Peers.
- Zakat and other taxes shall be given regularly on time.
- Interest ( sood) shall be prohibited in Kalat.
- No Hindu is allowed to make a Muslim to work in the temple and its surrounding.
- Hindus shall apply symbol on their hand and forehead for their resonation. (Hanif Kalati, 2019)

#### **4.2.8 Mir Mahmood Khan 1st (1794 to 1821)**

After the death of Noori Naseer Khan his son was made the ruler of Kalat who was very young and couldn't sustain the legacy of his father. Tribes in Makuran, Mengal and Bizanjo rebelled his authority and he got weaker and weaker day by day. His brother, Raheem Khan, helped him sufficiently by ruling the Gandawa and Kachi. Many Sardards starding operating in their areas independently. Mahmood Khan died in Kalat in 1821 and buried in the Shahi graveyard in Kalat.

#### **4.2.9 Mir Mehraab Khan (1821 to 1839)**

The time when Mir Mehrab Khan became the ruler of Kalat, the situation had worsened in Kalat state where internally the Sardars had started their own independent activities.

Externally, the weakest ruler Shah Shuja-ul-Mulk of Afghanistan and English rule on Sindh surrounded Khan with great troubles. The distressing conditions in Afghanistan compelled Shah Shuja-ul-Mulk to take refuge at Kalat. Khan Kalat helped him with great hospitality but in return Shuja-ul-Mulk betrayed Khan and played a role in the conspiracy of attack to Kalat by the English. As a result, English attacked Kalat with the help of Sikhs from Punjab and Aghan ruler in 1839. But Khan Kalat despite the recommendations of his council to flee and get refuge in another place was denied by Mehrab Khan, and he fought boldly and got martyred. This was the time when Hindus of Kalat also fought with English army and killed during the battle. Before his death he advised his son as following.

- Die but never surrender in front of English people.
- Don't share secrets with the Sardards since they aren't trustworthy.
- Don't use drugs; otherwise, you will be like your uncle who spent a useless life.

#### **4.2.10 Mir Shah Nawaz Khan (1839 to 1840)**

Mir Shah Nawaz was the cousin of Mir Mehrab Khan who had killed his father during his rule. This caused Mir Shah Nawaz to get closer to the English ruler. He was made the ruler of Kalat with an English political agent named Captain Bean. (Mason, 1844) . The tenure of Mir Shah Nawaz was the time when internal conflicts erupted with full swing. The relationship between Shazada Muhammad Hassan, who was famous as Naseer Khan Sani, and Shah Nawaz Khan got worse. Shaizada Muhammad Hassan was governor at Panjgoor. Mir Shahnawaz left for Panjgoor to fight him. Mir Kamal Khan of Baghbana was aware of the departure of Khan towards Panjgoor for the fight against the Shaizada Hassan. Kamal Khan informed Shaizada Hassan and they escaped Panjgoor and Khan neither fought with them nor was able to capture them.

#### **4.2.11 Hassan Khan Ahmedzai aka Mir Naseer Khan Sani**

As a result of long fight, Mir Shahnawaz sent a group of tribal chieftains in the leadership of Kamal Khan and Muhammad Gul Darogha to reconcile Hassan Khan to Sarwan camp. They reached an agreement, under which Mir Shahnawaz Khan relinquished the power in Kalat. Mir Shahnawaz and his brother Mir Fateh Khan were allowed to go to Baghbana, the

areas of KHuzdar and Zedi were also hand hovered to them.

Mir Naseer Khani Sani fought the English people for three years. Since the English army had killed his father, Mir Mehrab Khan, that is why he kept on fighting them. He gave much concentration to the organization of army and enhancing the number and capabilities of his army. He was also in favor of peace. He tried to have negotiation with Captain Ben, but Captain Ben thought it as weakness of the Khan and he presented such demand which were in the favor of Khan of Kalat. The demands by the Captain Ben were as following.

- Kalat shall be handover to English Army
- Khan Naseer Khan Sani shall pay allegiance to the Shah Shuja-ul-mulk of Afghanistan.
- The territories which were given to Kabul shall remain in their control.
- Khan Kalat disagreed the points and move to Mastung and started preparing for the war of Aghbrag. He started marching towards Quetta. When Captain Ben came to know about the arrival of Khan, he sent his army to Aghbarg. Khan fought with the army of Captain Ben in Aghbrag and defeated them, Khan Move to the mountains of Kumbi near Dadar. The English army fights Khan in Dadar and made them disorganized.

(Dehwar, 2014) He writes in his book that Mir Naseer Khan Sani died in 1857. He was the way travelling from Kachi to Kalat. As a result of natural death, since he was suffering a stomach disease.

#### **4.2.12 Khan Khud-e-Dad Khan Ahmedzai (1857 to 1893)**

He became the ruler of Kalat after the death of Khan Naseer Khan Sani, his age sixteen years at that time. In the start of his rule, he faced the conspiracies of two group in the kingdom. Both the parites wanted the new young ruler to proceed according to their wishes. Khud-e-Dad Khan had much trust to Darogha Gul Muhaamd, he took him as his prime advisor. On the other hand, Shah Ghazi Wali Muhammad, Mulla Muhammad Khan Wakeel, Darigha Atha Muhammad were given due space in the process of decision making. The English rulers disliked Gul Muhammad and his other companions.

The tribal Sardars didn't like the cabinet of Khan. They started conspiracies against Khan. At the hand, the Sardars presented some demand to Khan Kalat, which are as following.

- The Sardars had the right to be consulted in civil and military affairs of the state. They shall be given due right in the civil and military decisions.
- The army of Kalat shall again be organized with the consultancy of Sardars
- The advisors and ministers in the court of Kalat shall be appointed on the approval of Sardars.
- Darogha Gul Muhammad and Diwan Ganga ram shall be ousted from their positions.

The relationship of Khan and Sardars kept on being worst. In 1857 the Marri tribes' insurgency, murder attack on Khud-e-Dad in 1863, and the seeking help of Kandar by Sardars, the killing of Mir sher Dil Khan were the attempt by the opponent groups made Khan very weak. The five insurgencies of 1864,1865,1866,1867 and 1868 against Khud-e-dad Khan were the reasons which at the end lead to the decisions of Jejababab commission in 1872.

In 1887, the British Balochistan was formed. The northern areas of Balochistan were made a new province which was totally in control of English army. The areas of Sibi, Pashin, Marri Bugti area, Bahrkan, Zoub, loralahi and Chagi were made part of this province. This province was under the English governor. Later in 1887, the areas were included in the rule of British India in the light of a resolution passed the British Indian rulers. Now power of state Kalat was in the control of governor general. In 1883, Khan Khuda-e-dad Khan was detained, and he died in 1909 in Pashin. He ruled Kalat for thirty-seven years. (Naseer, 1982)

#### **4.2.13 Khan Mir Mamood Khan 2nd**

The English rulers wanted a Khan who would facilitate them ruling Balochistan. On 30 May 1993 when Khuda-e-dad was detained in Loralahi, his son Khan Mir Mamood was made the king. All the powers of state of Kalat were in the control of Prime minister of Kalat who was under the control of Governor General Agent. The Khan remained titular. The English rulers took control of administration and judiciary and would order



everything on the name of Khan. English divided Balochistan by giving some parts to Iran and Afghanistan. The areas of Rajanpur and Dera Ghazi were made part of Punjab. The areas of Khan Gardh were made part of Sindh (Hanif Kalati, 2019). The Marri Bugti areas, Lasbela and Kharan were separated from Kalat. The areas of Kalat remain as Sarawan, Jalawan, kachi and Makran.

Khan Mir Mamood khan 2<sup>nd</sup> was a so-called Khan who had no during 41 years of his position of Khan. He died in Kalat in 1931.

#### **4.3 LOCATING THE SITE**

The locale of the research is Harboi mountain range in district kalat. Harboi Mountain is some hundred kilometers away from Kalat. There is no road so far. Harboi is famous for the old juniper trees. It is the second largest juniper jungle after Ziarat,Quetta. In 1905, a rest house a masque was made for the political agent of Kalat; it is only the construction in Harboi Mountain. There is small semi settled villages around Harboi named Robdaar, Thakht, sor, Bolkhy, Surkhain, Hadirkash, Ameeri and Nichara. Most importantly, there are Nomads, called Pawal in the mountains of Harboi. Who migrate from Hot Kachi district to Harboi in summer and go back in winter. They come to Harboi in month of March and when whether becomes hot in Kachi and normal in Harboi. They migrate from Harboi in September when weather becomes very cold due to rain and heavy snowfall. My research was on these nomads who who still practice traditional ways of folklore.

#### **4.4 GEOGRAPHICAL LOCATIONS**

The area of Kalat district is 13,851square kilometers. Kalat district is part of Kalat division Balochistan province. Kalat is 160 kilometers away from provincial capital Quetta. Kalat shares its boundaries with five districts of Blochistan, Kachi in the east-northeast, Kharan in the west, Mustung in the northwest, Surab and Khuzdar in the south and southeast. Kalat was declared district on February 3, 1954. Kalat town is the head quarter of Kalat District. Kalat is further divided in two Tasils, Kalat and Mangochar. It is divided in four Sub- tasils, Gazg, Johan, Kalat, Mangochar.

## **4.5 TOPOGRAPHY**

The geography of Kalat is mountainous region. There is cycle of parallel mountains stretched in north-west. Some mountains are on the height of 1,525 and some are on the height of 1,982 above the sea level. The prominent allies in Kalat are Pundran, Gazg, Mangucher and Chapar.

### **4.5.1 Soil**

The average altitude of Kalat district is 205604m. The soil of Kalat has been considered loam. According to directorate General of Agriculture Research Balochistan, the irrigated and non-irrigated soil of Kalat is fertile. The most fertile soil of Kalat is Narmuk, situation in Johan Tasil. The soil of Narmuk has been declared the unformed ality throughout Kalat. The color of this best soil is reddish color. There is second quality of soil found is named as –Siahzameen” is dark loam, which is generally found in irrigated area. This kind of soil is best for wheat production.

## **4.6 LAND USE**

### **4.6.1 Agriculture**

According to the development statistics of Balochistan (2016-17), 17,531hectrers are agriculturally cultivated through the water source of Karez and tube wells.

### **4.6.2 Forestry**

The juniper forest of Harbohi which is 100 kilometers away from district headquarter of Kalat, is one of the oldest forests in the world. The juniper forests of Harboi are at 9000 feet above sea level. The area of Harboi forest covers 55230 acres.

## **4.7 CLIMATE**

Kalat is a mountainous region with many valleys. The climate is extremely dry, moderate in summer and chilly cold in winter. It rains more in winter. Harboi Mountain is famous for old juniper trees. In the fertile land fruits, vegetables and wheat is produced. Most of the people are involved with livestock and agriculture.

#### **4.8 DEMOGRAPHY AND POPULATION**

The total population of Kalat is 412,232 people. The male population of the district is 211,695 while female population is 200,536 females. The gender proportion is 51.35% male and 48.65% female.

#### **4.9 TRIBES, ETHNIC GROUPS AND LANGUAGE.**

The main tribes of district kalat are Dehwar, Mengal, Shawani, Jattak, Nichari, Bangulzai, Lerhri, Merwani, Zehri, Qambrani, Langove etc. majority of the population speaks Brahvi followed by Balochi.

#### **4.10 RELIGIOUS BELIEFS**

Most of the population of Kalat district is Sunni Muslim. In institution of religion is very stron the rural areas of district Kalat. The religious festival of the inhabitant is Eid-ul- fitar and Eid-ul-Azha. Shab-e-brat and Eid-e-milaad is also celebrated. The Hindu community in the city celebrates Dewali and Holi. It is celebrated in Kali devi temple, only temple in Pakistan. This temple is famous in all over Pakistan. Hindus join the celebrations from all over Pakistan. All religious community leaves with peace and cooperation with each other.

#### **4.11 AGRICULTURE**

There are to cropping seasons in Kalat, Rabi crops and Kharif crops. Rabi crops includes wheat, cumin, barely, Latin, vegetable, sunflower. These all crops are cultivated in winter or early summer and harvested in the winter. The other kind of corps is Kharif crops which include fruits, vegetables, mungbean, onion, potato, melons, and chilies. They all are cultivated in summer and harvested in the end of summer.

#### **4.12 IRRIGATION**

The main sources of irrigation in Kalat are tube wells and Karez. 17,499 hectares of cultivated land is irrigated through tube wells and 32 hectares are irrigated by karez.

#### **4.13 LIVESTOCK**

Most of the native people in rural areas rely on livestock rearing, which includes sheep, goat, camel, cow and poultry. They generate income by selling their milk, meat, wool and skin etc.

#### **4.14 EDUCATIONAL INSTITUTION**

As per the 2016-2017 official statistic of Balochistan Education Management System (BEMS), there are 594 government schools, out of which 322 boys' primary schools, 158 girls' primary schools, 34 boys middle schools, 27 girls' middle schools, 34 boys' high schools and 16 girls' high schools. As per the above source there is one degree college for boys, two inter college for boys and two inter college for girls.

#### **4.15 HEALTH FACILITIES**

According to Development Statistics, Balochistan 2016-2017 there are two hospitals, 42 dispensaries, three rural health centers, 16 basic healths unites, four maternal child health centers and one TB clinic. As per the above source there are 44 doctors in District Kalat, 09 nurses, 13 pharmacists, 23 LHV and 80 mid wives.

## CHAPTER 5

### 5. DATA ANALYSIS

This section deals with analysis of qualitative data.

**Objective 1** - To explore the customs and rituals of the nomads of Harboi Mountains

#### 5.1 CUSTOMS AND RITUALS

**Interview Question 1-** What customs and rituals do you perform in your everyday life?

Question 1	Views
<i>Participant 1</i>	As I know that Baloch culture is opposite to the general perception about it. We perform childbirth, engagement ritual. We have the custom of Kachari and many more
<i>Participant 2</i>	Despite the fact that Balochistan is a nation of deserts, mountains, and arid plains, I believe the Baloch culture is rich in customs, arts, and crafts. As a result, we perform wedding and funeral rituals. We have the Bahot and Ashar customs.
<i>Participant 3</i>	In my opinion, Marriages in Baloch culture are distinct from those in other provinces of the country. Every member of the family attends the wedding and expresses their excitement and happiness in accordance with their culture's traditions. Bijar is a Bijar custom.

	<p>their heads with a gold chain to protect their ears from the weight. They commonly wear a tasni, which comes in a variety of sizes and forms and is used to connect two pieces of their clothing together over their chest. Baloch females used to sing songs and perform dances at numerous celebrations in the past, particularly during the pre-Islamic era.</p>
<i>Participant 5</i>	<p>I'd like to point out that Balochistan's cultural environment depicts diverse ethnic groups. Though individuals speak various languages, their literature, beliefs, moral order, and practices are all identical. Religion, which provides a foundation for unity and a common social order, is the unifying element. Marriages are performed in the presence of a Mullah (religious leader) and witnesses. Family members frequently choose life partners.</p>
<i>Participant 6</i>	<p>I examined In various tribes, a variety of marriage rites are observed. However, because it has resulted in numerous social issues, this custom is progressively dying off. The birth of a male child is regarded as a source of joy ride since he is thought to be the family's and tribe's defender. In my opinion since the ancient age, the tradition and practise of Baloch women singing 'Lullabies' to their children has played an important part in the transmission of knowledge and wisdom from generation to generation. Aside from fashion, the Baloch place a high value on traditional and regional ceremonies and activities.</p>

### **Themes emerged**

Through analysis and coding of interview question 1, the following themes were emerged

- Kachari
- Halhawal

- Bahot,
- Ashar,
- Bijar
- Podhi
- Gold jewellery
- Mothers singing

**Interview Question 2** - How do you perform them, what are the processes of these rituals and customs?

Question 2	Views
<i>Participant 1</i>	<p>In our area <b>birth of a child</b> and its customs are considered the matter of women matter among Pawal of Harboi since their social system is patriarchal in its nature.</p> <p>In our area (<i>Rasala</i>). the group of people, family members or relatives of groom who go to the home of bride for proposal of engagement. If the proposal of engagement is accepted by the parents of the bride than they say “yes” and farther ceremonies start by fixing the date for engagement ceremony.</p> <p>In our area when death occurs then (<b>Tan Shod</b>) it is the particular place in the surroundings of the Khalq ( house). This place is always demarked bit far from the living rooms. The dead body is never kept on wooden sheet or a greenery. The washing of the death body is called “Sawaab kaning” or “hanshodi”.</p>
<i>Participant 2</i>	<p>The <b>birth of the child</b> gets harder due to the presence of another women in the house. In their cultural context this process is called KAJJENGAAN or CHUNA DARANG THAMA (complicated childbirth).</p> <p>In our region After the date of engagement is fixed, on that date, the</p>

	<p>family, relatives and neighbors of groom are invited. Once all these gather at the home of groom than move to the home of bride. They are warmly welcomed by the family and relatives of bride.it is known as <i>Sharbat Khori</i>.</p> <p>Our trendafter the dead is bathed and made worn the shroud, the dead body is taken inside the house or near the rooms where the family members including children and female see the death body last time. This seeing of dead body by the family members is called Padiko dedaar .it is <i>Sharbat Khori</i>.</p>
<p><i>Participant 3</i></p>	<p>After getting the news of <b>birth of a baby</b> boy, they father awards some of money to the lady who first brought the good news of the birth of a baby boy. The amount of MISTAHI could be from ten rupees to thousand rupees. The information of birth of a boy baby is announced by a bullet fire, after listing the bullet fire all members of that family and nearby settled population come to the father of the newborn boy baby and congratulate him.</p> <p><i>Nat Maling</i>. After the engagement, the parents of the bride invite groom for feast at their home. The groom, with his family, friends and relatives joins the feast. After the feast, a basket of dry fruits is presented to the groom. The groom and all those who accompany him keep some money in return of that basket.</p> <p><b>Salam mon thining</b>. Before taking the dead body to the graveyard, the dead body is kept on a side where every female comes and utters Salam (greeting) for a dead one. She calls the name of previously dead person in the ear of the dead body being taken to the graveyard. This is indigenously oriented ritual in death ceremony. In Islamic death ritual this event doesn't exist. This is called salam monthining</p>



<p><i>Participant 4</i></p>	<p>After the <b>child is born</b>, amulet worn by a women or jewelry that could be gold or silver is dipped in water and then that water is sprayed on child. It is believed that is ritual will help baby avoiding health complications. For forty days the newborn baby is massaged with oil and flour. The mother of the newborn child is also massaged for six days so that the veins shrunken during the process of childbirth shall get to normal conditions. The massage of the mother is carried on for six days by the midwife and for thirty-two days the other women members of the family.</p> <p><b>Lab.</b> At the time of engagement certain amount is asked by the parents of bride for the expenditures of marriage. Most of the time Lab is discouraged but often it is claimed because it increases the value and respect of the bride. In some cases, Dowry is not claimed but a proposal of engagement is present for a girl from the family of groom.</p> <p><b>Dafan (burial)</b> this stage in the death ritual among Pawal is accordingly the Islamic teachings where dead body is taken to graveyard. The Namaz Janaza( last prayer) is offered over there in the graveyards. The close relative of the dead one keeps the dead boy into the grave; there are also other people who help the close relative in keeping the dead body in the grave.</p>
<p><i>Participant 5</i></p>	<p>After the birth of the child blue color is missed with water and on the walls of the room where child is born, a particular symbol is drowned on the four walls. This symbol is locally called ARYAH NISHAN. The symbol is just like swastika. The word swastika is a Sanskrit word which means good luck.</p> <p><b>Bijjaar.</b> When the date for the marriage is fixed, the father of the groom visits his relatives, other tribes for material cooperation which is called BIJJAR. He only visits the people who he has presented BIJJAR at the time of their any marriage. This cooperation is in shape of goats,</p>

	<p>sheep, cow and money. This cooperation is called BIJJAR. The one who takes BIJJAR must return it when there is marriage in that family from whom BIJJAR is taken.</p> <p><b>Patthar.</b> The family members, relatives and friends sit for three days in the house of the person who has died. This custom of three days sitting and morning for the dead one is called Patthar or kont in brahvi customs.</p>
<p><i>Participant 6</i></p>	<p>At the sixth day of the birth of the child, all the relatives and neighbors are invited for the celebration of SHASHA (sixth day a function is held, and the name of the child is kept). The ceremony of the SHASHA is warmly and passionately celebrated. Calibration of this function starts dusk time till late night. Most of the time a goat or cow is sacrificed. All the women of family and nearby relatives come; they sing songs, beat drums to celebrate the name keeping ceremony.</p> <p><b>Waj.</b> All the dresses and other useable things presented to groom from the parents of bride or to the bride presented by the parents of groom are called WAJ.</p> <p><b>Dhoburza. this</b> is the custom in which the people who come and participate in the ritual, pray for the dead person and wish him peace in the life after. This process of praying for the dead one is called Dhoburza among the nomads of Harbohi.</p>

### Themes emerged

Through analysis and coding of interview question 2, the following themes were emerged.

- Pawal of Harboi
- Rasala

- Tan Shod.
- Kajjengaan
- Dhoburza
- Nat Maling.
- Dafan (burial)

**Interview Question 3** - Who does play a significant role in spouse selection before the marriage ritual?

Question 4	Views
<i>Participant 1</i>	When two individuals marry in our area, it is a symbol that they will be together for the rest of their lives. As if there was a master key capable of not only ending sadness but also unlocking the door to happiness.
<i>Participant 2</i>	Marriage, in my view, is celebrated in a variety of ways, and everyone in society gathers at the location where it is celebrated. Therefore, let us take a brief look at some of the key Brahvi wedding customs.
<i>Participant 3</i>	As far as I am aware, weddings in Brahvi history are not the same as in other regions of Pakistan. However, as we turn the pages of our history, we witness a Brahvi wedding taken on a different path filled with joy. The ideal marriage partnership in Baluchistan is one created by first cousins. Consanguineous marriages, it is commonly thought, provide the greatest possibility for compatibility between the husband and wife, as well as between the bride and mother-in-law. Typically, women begin the marriage process.
<i>Participant 4</i>	It is rather usual in the majority of rural regions of Baluchistan for male family members to make decisions based on their economic and political interests. Early marriages of females and the bride payment (Lab; the bridal price) have been major issues in Baluchistan, particularly in the Pashtun community. A girl who is about to marry is seldom asked for her opinion and options for marriages; rather, if a

	female has any influence in her marriage choice, it is seen as a disgrace to her family, especially the male members.
<i>Participant 5</i>	Marriage Proposals are made in rural Baluchistan on the basis of loyalty to family members and rigorous adherence to traditional norms. A girl who did not always follow and serve her family or who left the house is regarded deserving of death. Once married, she will face a new set of ethical standards.
<i>Participant 6</i>	Female education is severely restricted and restricted in rural Baluchistan, and education and women with jobs have been segregated. They have very limited options to meet potential mates.

### **Themes emerged**

Through analysis and coding of interview question 3, the following themes were emerged.

- . Marriage is usually initiated by women
- . Consanguineous marriages offer the best opportunity
- . Provide the finest possibility for husband-and-wife compatibility
- . The ideal marriage couple is one created by first cousins.
- . Male family members make the ultimate choice.
- . Fewer opportunities for finding suitable partners

**Objective 2** - To determine the proverbs and their meaning and significance among the nomads of Harboi

### **5.2 PROVERBS AND THEIR MEANING**

**Interview Question 1**-What proverbs in Brahvi you use or know in your everyday?

Question 1	Views
<p><i>Participant 1</i></p>	<p>As I know many proverbs but some of them are shared as</p> <p><b>If you try to spit on the sky, the spit will be on your face.</b></p> <p>This proverb is used when someone who doesn't have capability to do anything, or he is not organized to do any significant thing in society but he speaks and propagates against the people who are busy in creative and productive works. That means that propagation against the man of action by the lazy people will bring disrespect for themselves.</p> <p><b>It is better to weep before than after</b></p> <p>this proverb indicates that one shall give due time to the homework, calculations and organization before starting any task. To avoid the problems in the middle or hand of the task, it is pertinent to give due consideration to each aspect of the task. One shall not be neglecting the fully understanding the process of that task. It suggests that it is better to face difficulties in the beginning than regretting at the end that why one was not serious in the initial stage of the task. Be worried and cognate about the task in the start than weeping at the end of the task.</p> <p><b>The donkey went for horns and lost his ear</b></p> <p>Sometimes it happens that one rushes to a situation to achieve something without preparation, it happens that he gets nothing but loses the things which he had before.</p> <p><b>A burdened donkey starts biting its child</b></p> <p>This proverb states the notion that if someone is burdened more than his strength, he does nothing but gets out his frustration on his subordinates or weaker members.</p>

	<p><b>One is milking the donkey and other is holding the bowl</b></p> <p>Sometimes it happens that during a conflict or contradiction the both parties are wrong but they keep on arguing and fighting. To discourage these irrational attitudes this proverb is used to prove both the parties wrong.</p> <p><b>At the time of need, one makes a donkey his father</b></p> <p>Sometimes it happens that one becomes so much marginalized and helpless that he accepts a person's unjust and cruel behavior just to let the time pass. It happens that someone takes advantage of his status and position to tease a person or push him to the wall but the effected is unable to do anything except silence and patience.</p>
<p><i>Participant 2</i></p>	<p>Yes, there are a lot of proverbs , like</p> <p><b>Beating of husband doesn't hurt but the words of co-wife do.</b></p> <p>There are many proverbs about the relationship of two wives of one man since in Baloch society there exists polygamy. The relation of the wives with each other has always been depicted antagonistic. The proverb states that the if husband beats, it is not a big issue or it doesn't cause much pain, but the words spoken by the next wife of the husband are much painful and disgraceful</p> <p><b>You cannot make a brother by money</b></p> <p>Traditionally Baloch have been nomads. The business approach takes in the collective consciousness of the masses, as a result, most of the traders are Hindus in Kalat. People value relationships, commitments more than the money. To a greater extent money is considered enemy of social relationships and feeling. People in Baloch society avoid bargains with the dear and close ones.</p>

	<p><b>The mouth of a person always talks for his own self</b></p> <p>This proverb embodies the meaning that I person when speaking will always favor himself, he will never tell his weakness but will always highlights his own strength; so one as to be cautious not to believe everything one says about himself.</p> <p><b>You can block a mouth of a stream, but you can't block the mouth of the people</b></p> <p>This proverb indicates the reality of public opinion that one likes or dislikes that opinion, but one cannot stop and control the public opinion. People will always make stories; they will discuss every event and phenomenon happening in the society. One shall accept the reality that people will always speak in every situation.</p> <p><b>A big morsel sticks in the throat, but a dry morsel doesn't.</b></p> <p>Traditionally, Baloch society has always given more priority to the honor, respect, dignity and self-respect than any other thing. People will choose to be hungry, but they will not compromise on their commitments and principals. They choose their self-respect than wealth and full bally. It is always discouraged that one encroaches the basic code of self-respect for material gains.</p> <p><b>Never sell your nose for a morsel</b></p> <p>It is considered very disrespecting that for bread one compromises on his own honor and dignity. This proverb states that one's own respect se more than all other things. One shall avoid sell himself for pity things. No gain is considered a true gain which let one to compromises his true existence.</p>
<i>Participant 3</i>	I remember many of them those are

---

**Make your bread sweet before eating it.**

This proverb means that it is of finest actions that one shall work hard, do physical work before eating their meal. The person who is actively involved in labor will always have the sweetest meals. This proverb encourages the spirit of working over the lazy people. Lazy people are considered Burdon over the society and people who have the spirit of work are always respected. The lazy people are unlucky to feel the test of the bread while the working people feel the sweetness of the bread.

**It is better to have no son than a bad son**

In Baloch society, the behavior of the children and young are considered the representation of the thoughts and ideas of the parents. People show disrespect for such parents who are deviant to the norms of society. People start spreading bad name of the parents if their children don't act as per the laws and customs of the society. This proverb shows that blood relationships don't matter but the code of conduct of the society matters.

**A misbalance load cannot reach the destiny**

There has always been much focus in Brahvi proverbs on the well organization of the process for successfully completing a task or objectives. Time and again we see emphasis on the process of doing the things than their results. This proverb indicates that without proper preparation, it is impossible to achieve success.

**Father died on harvest and the mother on plowing the field**

This proverb throws light on the economic contribution of both genders. In traditional Baloch society both male and female contribute to the economic prosperity of the family.



	<p>It is not only the responsibility of male but also the responsibility of female. Both equally share the activities which generate economy for the betterment of the family setup.</p> <p><b>Landlord can express love for you, but he can never do better for you.</b></p> <p>This proverb highlights the class consciousness among the working class. It depicts that notion that the relationship between the landlord and the peasants is of exploitation. Landlord may express best wishes for the peasants but will never contribute for the development of the workers because he becomes strong by the exploitation of the peasants.</p> <p><b>The peasant and landlord can never be in a family relationship</b></p> <p>This proverb also expresses the class different between the landlords and peasants that they both can never be in any union except exploitation. The landlord will never favor the working class because they think that the working class is not on the position to be equal to lords. The lords will die but will never encourage any relationship with the peasants.</p>
<p><i>Participant 4</i></p>	<p><b>Fool among you is the one who fight each other on children or dogs.</b></p> <p>This proverb explains as</p> <p>This proverb is used to segregate the fool and wise. It states that if someone disturbs the harmony of the village by fighting with each other on pity things, such as the everyday quarrel of children in their peer group or the barking of dogs of one group against the other, these people are considered fool and are disrespect. While the people who avoid fighting on pity things are considered wise and respectful. This proverb engorges patience in society and makes the people marked bad who go to fighting on small things</p>

---

**Your own people if killed you, at least will bury you in a shadow**

In Baloch society there is much solidarity among the members of the same tribe and family. People try their level best to be connected to their family and tribe. It is considered inappropriate to be disconnected from one's family or tribe even in the worst condition. People consider it far better to live with one's own family and tribe than moving to other people.

**Don't consider any thing smaller, at least it can make you blind if it hit your eye**

This proverb educates the people that never consider any thing small and weak, which could affect one's performance in the journey of achieving any goal. One shall give due consideration to every risk. There is always a possibility that anything could create a problem for an individual. This proverb teaches of carefulness and cautiousness.

**Poverty is not a bad name**

As discussed earlier that Baloch have always been attached with moral values than material gains. The Baloch code of conduct has always given strict emphasis on the following of moral values than achieving personal interests with diplomacy. If one is strictly following the Baloch code of conduct, poverty will never affect his respect and dignity; people strive more for self-respect than material gains.

**The king doesn't have eyes but ear**

Traditionally people have been detained and tortured for speaking against the king. This proverb is to a greater extent a precautionary statement for the masses that the king might not see you, but he will be always aware about the people that what they think and say about him.

---

	<p><b>Don't search stones in a baked floor</b></p> <p>This statement clearly emphasizes on careful planning of the things. Once they are completed it is impossible to amend them, it is better to give prior attention to it in its early process, once the task is complete it will not be sane to start working on the areas which have been neglected in the early stages. It always creates problem when one is not careful from the start of any work</p>
<p><i>Participant 5</i></p>	<p><b>Man is better with many; God is better being alone</b></p> <p>Generally, Baloch society is inclined toward collectivism than individualism. This proverb means that man shall always prefer to live groups since it is the nature of human being a social animal. This proverb resembles with the statement that who he lives alone could be a beast or God.</p> <p><b>Doing the work in hurry is the work of satin in hurry, a dog gives birth to blind puppies.</b></p> <p>In traditional Baloch society, the passionate, hardworking and organized individuals are much respected and appreciated. Those who start the tasks with a plane and framework are considered full of wisdom, while those how manage the tasks in hurry are not recognized and given due consideration. This proverb highlights the importance of doing any task with clear mindset and patiently.</p> <p><b>How much you fill your bally, it will not thank you.</b></p> <p>Eating and sleeping are considered very normal in Baloch society. It has always been highlighted that one shall give more attention to other aspect of life than only eating because your eating is a n individual task while society has its own principals of its sustainability and harmony.</p>

	<p>It is always suggested that never compromise just because you are getting subsistence for filling your belly.</p> <p><b>Smell a flower but don't take it with yourself</b></p> <p>This proverb signifies the societal functionality of things more than the individual benefits. It is emphasized that if something is giving benefit to all the society; we shall avoid being self-centric and shall avoid destroying social assets for our personal gains and interests.</p> <p><b>You became old but didn't become a Mir</b></p> <p>If someone who isn't serious about the affairs of life even, he has grown older to a certain age. To curb his carelessness this proverb is used that one has grown old but does have the capability and dignity of performing his social duties.</p> <p><b>Mouth doesn't smell if you haven't eaten onion</b></p> <p>If someone suffers hardships and problems in his life, it is considered the result of his past actions and thoughts. People often say him that these difficulties and problems are not sudden but rooted in the past activates of that person that he has committed any mistake or not handled the things seriously in the past'; as a result once suffers difficulties and problems in the present.</p>
<p><i>Participant 6</i></p>	<p><b>Keep that much luggage on your horse that it could take you to your destiny.</b></p> <p>This proverb is said in the situation when anyone who is going to do a significant work but what he does, he overloads himself with irrelevant activities which Burdon him and hinder him from completing any task. In other words, its meaning could be that one can't climb a bulky mountain by making two people sit on his shoulders. This proverb depicts that one shall focus on the things which are relevant to his</p>

---

objective and shall avoid doing or involving in irrelevant activities.

**Weep with the people who are weeping and laugh with the people who are laughing.**

This proverb indicates towards the notion that being a member of the society one shall always be appropriate to the situation. One shall always follow the expected standards of behavior in the society. This proverb speaks of the wisdom to be in proper connection with the social setting.

**One glass of water, hundred year's loyalty**

Loyalty and patriotism have always been regarded prestigious characteristics. It is said that if one has quenched his thirst with a glass of water, then one has to be loyal for hundred years

**Don't spit in the plate in which you eat**

The one who has been good with you, one shall always be thankful to him and shall always take care of his respect and dignity. The attitude of disloyalty has been relegated that one disrespects the person who has helped him or been supportive with him.

**Those who have fought, have taken lesson**

The war and fighting have prevailed in Baloch society. This proverb is the result of those fights that the war and fighting has never given anything but sufferings and lesions. This proverb encourages negotiating when there is clash of interest between individuals or group.

**Fighting is like old cloths**

The nature of old cloth is that if one fixes it from one area, but it will get torn from the other side. Fighting has been symbolized like that that it is not going to finish the problems but will increase. It is very tough to fix the things with fighting because you fix one problem with fighting, the other problems will erupt out of that fighting.

## Themes emerged

Through analysis and coding of interview question 1, the following themes were emerged

- Keep that much luggage on your horse that it could take you to your destiny, Weep with the people who are weeping and laugh with the people who are laughing, the donkey went for horns and lost his ear, A burdened donkey starts biting its child, one is milking the donkey and other is holding the bowl, At the time of need, one makes a donkey his father
- Man is better with many, God is better being alone, it is better to have no son than a bad son, beating of husband doesn't hurt but the words of co-wife do, you cannot make a brother by money, The mouth of a person always talks for his own self, you can block a mouth of a stream, but you can't block the mouth of the people
- Make your bread sweet before eating it, it is better to weep before than after, A misbalance load cannot reach the destiny, Father died on harvest and the mother on plowing the field. Landlord can express love for you, but he can never do better for you, the peasant and landlord can never be in a family relationship
- Beating of husband doesn't hurt but the words of co-wife do. Don't consider any thing smaller, at least it can make you blind if it hit your eye, Poverty is not a bad name, The king doesn't have eyes but ear, don't search stones in a baked floor
- If you try to spit on the sky, the spit will be on your face. How much you fill your bally, it will not thank you., Smell a flower but don't take it with yourself, you became old but didn't become a Mir, Mouth doesn't smell if you haven't eaten onion.
- Fool among you is the one who fight each other on children or dogs, One glass of water, hundred year's loyalty , Don't spit in the plate in which you eat , Those who have fought, have taken lesson , Fighting is like old cloths

**Interview Question 2 -What do these proverbs mean in the social setting of Pawal?**

Question 2	Views
<i>Participant 1</i>	Proverbs, I noticed, are a straightforward method of conveying a well-known fact or aphorism based on common sense or experience.
<i>Participant 2</i>	Proverbs, in my view, are a straightforward manner of conveying a widely accepted fact or aphorism based on common sense or experience. They are often believed to be endowed with ancient knowledge and handed down through generations until they become ingrained in a society's oral heritage.
<i>Participant 3</i>	As you are probably aware, proverbs are a sort of verbal arts or oral literature that, like poetry, music, riddles, myths, and jokes, are often an unwritten method of communication. They are stylistically distinct from everyday speech and are often metaphorical or symbolic in character.
<i>Participant 4</i>	I believe that proverbs are so important in certain communities that meta-proverbs develop to laud the virtues of proverb learning. Tales and proverbs are often used to educate youngsters, to bolster arguments, and to warn against rash action. Oftentimes, stories are recounted in the evenings as youngsters listen and learn.
<i>Participant 5</i>	I wish to emphasize that the moral imperatives embedded in proverbs from several cultures throughout the globe speak to numerous universal human impulses for kinship, friendship, equality, and fairness. Proverbs motivate good acts and discourage selfishness and anti-social behavior by promoting the finest level of moral behavior.

<i>Participant 6</i>	I believe that in any society without proverbs, what alternative spoken, or unsaid instruments may exist to serve the function of proverbs in many other communities, such as transmitting wisdom, information, and life lessons?
----------------------	---

### **Themes emerged**

Through analysis and coding of interview question 2, the following themes were emerged.

- . A straightforward manner of stating a well-known fact
- •. Moral imperatives of the proverbial teachings
- . Routinely used to instruct children
- . A form of unwritten communication
- . World alludes to several universal human needs for kinfolk.
- . Stylistically set apart from regular speech
- . To support arguments



**Interview Question 3 -What is the moral significance of these proverbs in everyday life? What people think about their truthfulness?**

<b>Question 3</b>	<b>Views</b>
<i>Participant 1</i>	Proverbs, I believe, may be used by speakers to transmit information, provide advice, educate or reinforce principles, make an argument, alleviate interpersonal tensions, help in comprehension, or to soothe or encourage people. And in terms of their veracity Proverbs are insightful sayings that provide life wisdom. They are the wisdom pearls. We may not always grasp a lengthy speech, but we readily understand a simple proverb since the truth it contains may span the world.
<i>Participant 2</i>	Proverbs teach individuals about the importance of succinct writing and speech, poetic meaning, and sometimes rhyme, alliteration, assonance, and other literary methods that improve oral and written literacy. And, in my opinion, their honesty may also provide a greater power to the message being expressed.
<i>Participant 3</i>	The primary purpose of proverbs is to instruct and educate the audience. They often feature professional advice and serve as a means of teaching readers about the consequences of their actions. Thus, proverbs have a didactic function, since they serve a general purpose of imparting knowledge and sagacity to the ordinary folk..
<i>Participant 4</i>	Through an examination of the cultural and proverbial properties, it is clear that proverbs may aid in the comprehension of a culture. The manner in which a proverb demonstrates cultural variety may be tied to the patterns of value dimension, which communicate information about a culture's inner meaning.

<p><i>Participant 5</i></p>	<p>It discusses social interactions and the necessity for social control, as well as ethical corporate practices. However, the society has evolved, as seen by our current attitude toward women. Previously, we taught women merely how to be excellent housemaids, but this is no longer the case. But proverbs had a significant societal function when communities coexisted; I believe that if society were more connected and people were more respectful of one another, proverbs would play a larger role; however, we have gotten more individualistic in recent years.</p>
<p><i>Participant 6</i></p>	<p>While research clearly implies that proverbs reflect human civilizations and customs, they may not always accurately depict a specific community. This is because good proverbs often call for ideals to live by, rather than reflecting reality.</p>

## Themes emerged

Through analysis and coding of interview question 3, the following themes were emerged.

- . Give advice about life.
- . People will learn about brevity in writing and speech
- . Contain expert advice
- . Reflect human cultures and traditions
- . Call for ideals that we are supposed to live
- . Gems of wisdom
- . Greater potency to what is being conveyed

**Objective 3** - To find out the Brahvi folktales.

## 5.3 BRAHVI FOLKTALES

**Interview Question 1**-What stories have you listened in your lifetime? Can you narrate any of them?

Question 1	Views
<i>Participant 1</i>	<p><b>Khati Khareeb(the poor Khati)</b></p> <p>Once there was a king. King is the God and his messenger; this was a worldly king. The king had only one daughter. The name of the girls was Shoshko. She was so beautiful that there wasn't any beautiful girl like her in the kingdom. She was very dear to the king since she was only the child of the king. The king loved his daughter more than his life. King would leave no stone unturned to fulfill the wishes of his only daughter.</p> <p>King had always desired that his only daughter shall get married to a boy who shall be matching the personality of Shoshko. She had grown adult and very attractive; king would always think and worry all the</p>

---

time about her marriage.

One day king, accompanied by his Wazeer and Wakeel(advisors) and guards, left for hunting to the nearby jungle. The traveled long in the jungle, suddenly they saw a deer, the king started chasing the deer. The king went a long distance by chasing the deer leaving his advisors and guards at a very long distance. The deer vanished in the jungle, he kept on searching it, and suddenly he saw an old man with a white beard absorbed in writing something on a page. The king stopped and got down the horse and greeted the old man when reached near him. The old man replied the king by looking into the eyes of the king. The king said to the old man that he was the king of the kingdom, he knew each person in each corner of his kingdom, but he was unaware of him that who he was and what was he doing alone in that jungle far from the people. The poor man replied that he is the writer of the fortunes of the male and female inhabitants of the area. After listening the old man, the king bewildered and started talking fearfully to the old man that he was the king of the kingdom, he had only one daughter, Shoshko. The king asked him that he shall tell him that with who his daughter fortune is for marriage .the old man took his pen, wrote something on page and kept it on a side and become silent. The king enquired the old man that why he become silent. The old man replied, —I am silent because I wish you hadn't asked me, if I tell you, you will be sad and heartbroken”

The king replied,” Anyhow tell me so that I am aware”

The old man started saying that the only daughter of king, Shoshko, will get married with his poor servant named Khati; Khati was one of the thin and ugly servants of the king. The king got sad. He didn't speak anything, got on to his horse and left for his home.His companions got worried by seeing the king in such a sad mode. They thought it might be because of his failure of hunting the deer. All the way the king didn't speak any single word and all of them reach home late night. King directed went to his room in his palace. His wife was waiting for him. As he reached the room and set down, his wife felt his sad mode and enquired him if there had been any problem. The king narrated the entire story to his wife that how he came across an old man. His wife suggested him that he shall discuss this matter with his Wazeer, Wakeel (advisors). In the morning the king told the entire story to his advisors about the marriage fortune of his daughter to the poor and ugly

servant named Khati. The advisor had kept keen eye on the marriage of the only daughter of king for their sons. After listening the story, they both got shocked.

King and his advisors all started thinking to resolve this issue. The Wazeer gave a suggestion that the area from where sun rises is called “Fikpardh”, over there, there is a small maintain called “Monbutt” (black maintain). The stone of that mountain produces a specific kind of antimony which is cure for all the eye diseases, and it has the characteristic that if blind apply it in their eyes, they will be able to see; if a normal person applies it he or she can see night time and will never suffer eye diseases. But bringing that antimony is much difficult, because there is a very strong anaconda as caretaker of that maintain. The anaconda resides from the side of the mountain by which side the sun rises. Day and night the anaconda rests there, he only leaves that place at the rising time of sun to search food for him; and at that time the heat much extensive that it burns everything even the anaconda. The anaconda returns to its place when the sun rises to the noon. That anatomy could only be obtained in that very duration when anaconda leaves for search of food. The Wazeer told the king that he shall send the Khati to bring that antimony. The anaconda will eat him out or the heat of the sun will burn him to the ashes. In this case life of his daughter will be saved. The king called for the Khati and asked him, —

Khati you are the hardworking servant of mine, there is a special work of mine for which I can't trust other servant, you are capable of doing it”The poor Khati got happy listening the remarks of king about himself. The Khati replied to the king, “my life is under you control my lord, say whatsoever you want”

The king said to the Khati that for some period the eyes of his daughter, Shoshko, have severe pain. The antimony of the specific area is recommended by the health experts of the kingdom. What you must do is to bring that antimony. You will be rewarded with ever high gifts of diamond and gold. After all his preparation, Khati left for the destiny to fulfill the command of his lord. He started his journey and passed from many other kingdoms. He kept on travelling where the jungle started. He was very tired, suddenly he saw a hut. He thought to go in the hut to see for some food and a shelter for a bit rest. He entered in the hut, what he sees an old man, with a white beard sitting and writing. He old man asked

Kati, “Why are you here?” Khati slowly came near him and sat down. He told the entire story to the old man. The old man said that the Khati, ho! Poor man, it is very dangerous, even impossible for a weak person like you to go to that place, firstly that place is very far from here and secondly, there is a dangerous anaconda”. The old man told him that he would help him. He offered him his cap and stick and told him, hold this stick in your hand and close your eyes; this will make you reach there. When you reach there, there are three small water pools. You can’t move forward having my stick and cap. You shall keep these near those three small water pools, and you shall stay a day and night there. Next morning when the sun rises the anaconda move to other places for food, that is the time you can pick some antimony stones. Once you pick the stones immediately come to the first pool and stay in the water until the sun rises at the top. If you couldn’t reach the pool soon you will burn to ashes, and even if you got out of pool before the sun has risen at the top will also burn to ashes. When the sun rises at the top then get out of the water, Take the stick and cap, they will make you reach here, and we will discuss the other things here once you reach. Khati took the cap and stick, closed his eyes, when he opened them, he was at the exact location which old man had told him. He observed everything there. The time came and he went to take the antimony stones and soon came back and dipped him in the first pool. The sun rose to the top and he got out of the pool. He was shocked by seeing his black color changing white, his ugliness vanished, and he became very handsome. He grew handsome to the level that the sons of king would be assumed in front of him. He again took the cap and stick and closed his eyes and again reach to the place where old man with white beard was absorbed in writing.

The old man told him that the king sent you just to get rid of you. He was the same old man who had told king about the marriage fortune of his daughter. Old man further kept on speaking that when the king came to know that his daughter marriage fortune is with an ugly and weak servant, he was reluctant to make his only and beautiful daughter to the poor servant. They just sent to die in the way. Now when you reach just present them antimony stones; the eyes of his daughter are not diseased.

When you go back to the king, present yourself as a guest who is son of a king since king is previously worried about the marriage of Shoshko. In their mind, they have gotten rid of

Khati, they will not be able to recognize you as Khati. Thinking you as son of a king, they will make you marry with Shoshko. When you get married to the Shoshko and spent some time together than say her that he shall say her father that I am the same Khati who they had sent for antimony stones, show them the antimony stones as proof. Khati went back to the kingdom. The new reached to the king that a handsome son of a king has come in the area. The king sent his people to bring him to his palace as guest. He was much impressed by his personality and made him married to his only beautiful daughter, Shoshko. His advisors were helpless and astonished since they got rid of Khati and suddenly this man came on the scene. They were in conspiracies to make the daughter of king to marry any of their sons, so that, after the death of the king, they shall take over the control of kingdom.

They've started celebration with joy and happiness for the marriage of the daughter of the king. For weeks they carried on and the new couple got settled in the palace. Khati said to Shoshko that he would not come near her until and unless she tells his father that she has gotten married to the person who was in his fortune; it is to see what the king reacts. Shoshko wondered what that all meant; since it was as an order from the husband, so he fulfilled and said to his father the story. The king wondered and asked if everything was fine. Shoshko took out the antimony stones and presented them to his father. The king went out of his mind and said that it can never happen like this. The daughter laughed and said, "No! Father, it was my fortune, and you had no power to change it."

Father replied, "It can never happen that he is our servant, Khati." Shoshko said, "What are you saying father?"

The king said that her marriage fortune was with him, so we sent him for the antimony stone so that they get rid of him.

At the very time the king called on his advisors. The advisors reached in minutes to enquire what had happened that they were called by the king in emergency. The king said them that the person who he had made son in law has told Shoshko that he was Khati. The advisors got shocked, and their mind couldn't accept that all. They rushed to the

---

	<p>Khati and asked him that how could that be possible.</p> <p>Son in law said, –The marriage fortune was tied to me of Shoshko, the eyes of Shoshko were not diseased. You people were not agreed to make her married to me. With the spirit of enmity, you people sent me to the “Tikpir” for antimony stones, I went there, took the antimony stones, and there my complexion changed, and I became handsome.”</p> <p>The king asked him that what proof he had. Khati took out the antimony stones and showed him. The king became silent and just started gazing to his advisors. Khati kept on saying that the fortune of anyone can’t be changed if ifwe try our best. The advisors of the king got assumed. The king showed resentment to their advisory and started disliking them. Khati and Shoshko started living happily. The time came when Khati became the king of the kingdom, and both had happy and prosperous like. The storyteller concluded, –They stared living happily and I left from there and came here and brought reality and faith for you people”</p>
<p><i>Participant 2</i></p>	<p><b>The Golden Rooster (folktale)</b></p> <p>Once there was a king on the mercy of lord, the king is the God and his messenger, he was a worldly king. The king had made a golden rooster. Once the king announced in his kingdom that any person who makes him listen a story or any narrative which I have never heard in my life, I will be rewarding him with this golden rooster. After listening the announcement, many storytellers arrived in the palace to entertain the king with a story which he had never listened. All of the storytellers told stories for the king, but the king said that he had already listened to them. No one could dear to challenge the words of the king. Eventually, The storytellers left the palace with</p>



---

disappointment.

There was a shepherd in that kingdom. On an Eid day, this shepherd requested his counterpart to take the herd of goats for grazing. He would go to the court of the king to win the golden rooster by making the king listen a novel story which he had not listened throughout his life. His friend replied to him with a joking attitude that there had been thousands of professional storytellers who had failed to win that golden rooster, how can it be possible for you!

The shepherd insisted to go passionately. His friend consent him so that it shall not be only an incomplete wish in his heart. The shepherd, after Eid prayer, went to the KACHARI of king with greetings. All greeting him and asked him HALHAWAL (purpose of coming). He replayed that he had gone to the court of the king to make him listen a story which he had not listened in his life. The king gave him permission to him for telling his story. The shepherd started....

Many years ago, my father went to the pilgrimage, before going, he came to your father and gave him a golden NUSKHAL (tradition tool to make the grains powder). The handle and other parts of it, all were made of gold and silver. Now I have come to take that NUSKHAL back because my father had died during pilgrimage. The king wondered and said that he had never listened this story before. The shepherd replied with confident that he won the reward of golden rooster by making you listen a story which you have never listened. The king was amazed and rewarded shepherd with golden rooster.

The Wazeer(advisor) got shocked on the win of shepherd. Wazeer said to the king shockingly that we lost golden rooster. King said that he had the right to take it since he accomplished the challenge, but the Wazeer insisted on the return of the golden rooster. The king advised the Wazeer not to take it back by force, if you convince him happily

---

that would be fine. Wazeer got onto the horse and left behind shepherd. He saw the shepherd going happily holding the golden rooster with pride. Wazeer stop his horse in front of the shepherd and warned him to stop. You can't take this golden rooster easily. Shepherd replied to him confidently that he had won it as a reward by the king. Wazeer said to the shepherd that you can't take the golden rooster until and unless you answer my questions. If you are able enough to answer the questions, then you have the right to take the golden rooster. The shepherd felt greed in the attitude of Wazeer and asked him to utter any question. The Wazeer started with the first question. "There are how many starts in the sky?". The shepherd replied by directing on the air of sheep that how many they were, count the air on the sheep, the starts are equal to the number of the air on the skin of the sheep. The Wazeer thought shockingly that he would take years to count the air on the skin of the sheep. Wazeer said to the shepherd that he was right in answering the puzzle question.

The Wazeer proceeded with the second question that where lays the middle of the earth. The Shepherd moved seven feet forward and seven feet right and demarked the center of the earth. The shepherd Asked the Wazeer if he any doubts he could measure the whole earth. The Wazeer stunned that how could he measure the whole earth. He confirmed his reply correct. Wazeer though it is very difficult to take the golden rooster back from him. He cogitated for a while and started asking the third and final question. Where does the middle of the sky lie?

The Shepherd asked the Wazeer that he was having the hold of horse and asking me the middle of sky, provide me with the horse I will mark the middle of the sky. Wazeer got down the horse and asked the shepherd to mark the middle of the sky. The shepherd got onto the horse and left for ever. Wazeer felt humiliated that he had come for

	<p>the golden rooster but lost his horse with all the baggage. Wazeer returned to the king shamefully and informed him that the shepherd also took his horse. The king wondered and asked him that how that all happened. All the people in the court of the king laughed at the Wazeer. The king admired the intellect of the shepherd and gave him credit that he deserved that golden rooster.</p>
<p><i>Participant 3</i></p>	<p><b>Story of Shah Pari.</b></p> <p>Under the command of the lord, once there was a king. The king is the Lord and his messenger, it was a worldly king. The king had two wives. The elder wife of the king had no value in the eyes of the king. The king didn't give any attention to his elder wife. The elder wife had a son. The son was very handsome and attractive, but he didn't have any value in the eyes of the king (his father). The son would leave the house in the morning and play with his peer group. He would get his cloths dirty while playing in the street all day. When the son would come to the house at night, his mother would be harsh to him saying that he was the son of the king; he shouldn't have been in this condition. The king is fad up of you. Fear the day that the king may authorized the sons of other wives for the kingdom in the future.</p> <p>The other wife, younger, had two sons. The younger wife was very dear to the king. The king would always take care of them with love, passion and much value. The king would leave no stone unturned for the happiness of his two sons of the younger wife. Two songs would always live under the decorum of kingdom. The elder wife who was valueless in the kingdom would live in a broken and unfurnished house in the side of the palace.</p> <p>Under the rules of nature, the king falls to severe disease. The doctors, religious scholars and all other expert in the kingdom tried their best but were unable to diagnose the disease of the king. The suffering of</p>

---

the king fostered day by day and he grew very weak. Once there came a beggar in the kingdom. He asked for charity. The people under the king replied to him that he would be given great chunk of charity if he can play a role in the recovery of the diseased king. The beggar came near the king and said, "The cure of the disease of the king isn't in medicinal and religious performance but lies under the control of fairy named SHAH PARI in the mountains of Koh-e-kahaf. She is only the beautiful entity on the earth. There is a tree in front of her palace. If the leaves of that tree are brought and put into the water for the bath of the king: than doctor might get good health." After saying this beggar moved on by getting some charity.

The advisors of the king spread the news in the kingdom that if anyone is successful in bringing leaves of the tree in front of the palace of the Shah Pari in Koh-e-Kahaf, he would be rewarded with maximum gold. No one was ready to go to the said mountain. The advisors were compelled to call on the beloved sons of the beloved younger wife. They were asked to bring leaves of the tree for the good health of the king, their father. The two sons of the beloved younger wife got ready to bring leaves of the tree for the recovery of their father. They had just started their journey, they happen to meet their stepbrother in the way. He enquired them that where were they going with this much preparation. The valued and loved sons said to him that their father had in bed health. They scold him of his unawareness and lack of interest in the health of their father. The told the unvalued son that they were going for leaves of the tree to the particular mountain. The son of the unvalued elder wife said to them that he will also be accompanying them, since king was also his father: he had too the responsibility. His stepbrothers agreed. He asked the two stepbrothers to wait for him, he is just coming. The son went to his mother and told her the whole story of the disease of the king and the journey for the cure through the specific leaves. His mother prepared meal for his journey and he moved to his father. he said to his father that was also accompanying his stepbrothers for bring the leaves for the treatment of the king. Since the king didn't value him and his mother. He gave him permission with less interest. He was presented with a aged and weak horse for the journey, so that he be in trouble in the way and die of being without ride. He took the horse and left for the journey with his two stepbrothers. His stepbrothers laughed at the weak and the aged

horse. He made fun of him and the horse. They faced their words with silence. They all left for the journey leaving back the aged and weak horse. The two stepbrothers planned to leave the brother behind because of his weak and aged horse, since their horses were young and healthy. They went forward and stayed near water. They took out their meals and started eating. The single stepbrother also took out his bread and started eating. They enquired about the way of the mountain from a dweller in the nearby mountains. He said that the right-side way will lead them to the very mountain in five days but there are risks and danger in the way. There is also left way in which there are no risks. There is human population in the left way. This way takes forty days till the mountain of Koh-e-kahf. The unloved stepbrother suggested that they shall opt the right-side way which takes five days, since their father is suffering the worst days. But two stepbrothers insisted to take the safer route.

They all three could not settle a final decision. The single stepbrother left from the way which would take five and the two brothers moved to travel on the route which would take forty days. The unloved son had the weak horse, he left the horse and started the journey on foot. He kept on moving on foot. He got tired and stayed for a rest. He suddenly saw a DEVIL. He greeted the DEVIL with respect of a father. The bulky DEVIL replied him, —O son of human! If you hadn't respect me like a father,

I would have swallowed you at the first glance.” The unloved son told him that he could eat him then. DEVIL said he would eat him since he respected him. DEVIL asked him the purpose of his journey to the Koh-e-kahf mountain. The unloved son explained all the situation that he was towards the palace of Shah Pari to bring leaves for his diseased father. DEVIL alarmed of the risks of the way to the mountain and suggested him to return. The unloved son of the king said that there is no way that could quit his journey. The DEVIL was impressed by his commitment and asked to have rest, morning he shall leave. DEVIL served him good food and facilitated him for rest.

The next morning the unloved son of the king asked DEVIL for departure. DEVIL asked him to stay for a while so that he brings something for him which might make him able enough to face the difficulties and risks during the journey ahead. In the way ahead there is a very narrow valley between two mountains. There are two dangerous dogs at each corner of the

valley. They leave no human from that valley. If any human passed the valley successfully, there come places where there are two massive oxen, which are too very dangerous. If someone is lucky enough to cross that area, then there is another place followed by a long tunnel. The tunnel is the place of residence of many DEV. It is impossible for a man to cross the tunnel. If one passed that tunnel than there is the palace of Shah Pari and the tree is in front. What you need is to pluck some leaf of that tree. The DEV left after saying all these. After a while he appeared and presented a cap to him and asked him that he shall wear the cap once he reaches near tunnel; the DEV would be unable to see him once he has worn the cap. The DEV hunted a deer for him and distributed it in two parts and asked him to throw the meat to the dogs, the dogs would be busy in eating and he shall move forward to cross the valley. After he crosses the narrow valley than he has to face the bulky ox over there, to avoid the risk of the ox, he shall take some grass with him and make the ox eat that. Moving forward, he will have to face the DEV in the tunnel who are residing there. the DEV in the tunnel is sleeping. Half of them have their head towards East and some of them have their heads towards West. What he has to do, is move silently from the middle way, then there is the palace of Shah Pari who would be sleeping inside the palace. There is the tree in front of the palace. Following the guideline of the DEV the son of the king reached the palace. He tackled the dogs, ox and DEV as per the guideline of the DEV. He reached to the tree happily and plucked many leaves. He saw Shah Pari. He exchanged rings with Shah pari, took the golden stick and a horse and left. He reached the place of the DEV flying who had guided him. He gave back the cap of the DEV and said goodbye to him. In the way, he reached a kingdom. He saw an old lady sitting in front of her hut. He asked the old lady to let him rest for a while in the hut. The old lady denied him for having rest in the hut. The king of the son presented some money to the old lady. The old lady allowed him for having rest after taking the money. In the early morning the son of the king got up and listen beating of drums. He asked the old lady about the sound of the drums that weather there is marriage what. The old lady replied no there isn't any marriage but there is the day of challenge for the young and handsome boys for the marriage with the daughter of the king of this kingdom. The son of the king asked the lady that what the challenge was. The lady replied that there is a big fire. The daughter of the king is standing the next side, if any man

crosses the fire and reaches the daughter of the king; the king would make his daughter marry to that man. But so far, no man has been successful doing this challenge. The unloved son of the king said to the old lady that he would complete the challenge of this king for getting married to his daughter. The lady warned him of death. But the son of the king moves to accept the challenge. He reached to the place. The king and his advisors met him and warned him not to lose his life, but the son of the king accepted the challenge. The next morning the big fire was ignited and challenged started. The unloved son of the king had the powerful horse and the magic stick of Shah Pari. With the help of these he crossed the fire and took the hand of the daughter of the king. All people who were there including king and his advisor were surprised. It was announced in the kingdom that a son of a king has won the challenge and he is going to get married with the daughter of the king of their kingdom. The entire kingdom started the celebrations of the marriage of the daughter of the king happily.

The unloved son of the sick king started searching his stepbrothers. He saw them working in that kingdom as labor in wretched condition. He felt very sympathetic to his stepbrothers. They all three made their stories listen to each other. The unloved brother took his two stepbrothers and left for his kingdom. In the middle of the way the two stepbrothers conspired the death of the single stepbrother. They reached near a well of water for rest. The two stepbrothers threw the single unloved stepbrother in the well. Since they had been jealous of him that he had been successful bringing the leaves and getting married with the daughter of the nearby kingdom.

His wife asked that that where her husband was. The two stepbrothers said that he would come to kingdom after is, he has to meet someone in the nearby village. His wife understood their intentions but was compelled, she kept on silent. They left for their kingdom and reach there after travelling all day. When they reached the kingdom, all people became happy and praised the two stepbrother for their loyalty and courage. Leaves were kept in water and the king took bath from them and became fully healthy. Celebrations started in the happiness for the recovery of the king from worst health. The wealth was

---

---

distributed in the kingdom. Everyone was happy.

No one spoke of the unloved son of the king who had done all this. His wife went to his two stepbrothers and asked them of their brother. They said that they did not know anything about him. His mother started weeping that her heart was in peace only because of his son. Two step brothers distributed all things among each other. One brother took the horse and other the lady. One of them asked the daughter of the king to marry him. She denied that she can't because her husband had not died. The horse of the unloved son of the king had also stopped eating anything by the hands of the step brother of the unloved son who had been thrown in the well.

After all this the Shah Pari at the mountain of the koh-e-kahf felt all these about her horse and other things which she had exchanged with the unloved son of the king who had brought leaf. Shah Pari ordered the DEVs and asked them about all these. The DEVs said that they hadn't seen any one taking her horse, ring and scarf. Shah Pari asked all of them to go and search the person who had taken all these.

DEVs flew for the search of horse and other thing after the order of Shah Pari. They reached to the kingdom and saw the horse, they went back to Shah Pari and informed her that her horse was there in a kingdom. Shah Pari left towards that kingdom with the army of DEVs and besieged the kingdom. The king shocked seeing all these that what has happen. Shah Pari sent a message that who had brought her horse here, he shall be soon presented in front of my otherwise she would order the DEVs to destroy the entire kingdom. The king called on his two sons, they came to the king bewildered. The king said Shah Pari that his two sons had brought horse to the kingdom. Shah Pari asked the sons that what you had seen in koh-e-kahf, the two sons were unable to reply anything since they hadn't been there. one of his sons

---



	<p>said to Shah Pari about their story that how their unloved step brother had been and after coming from there, he had rescued these two brothers who were working as labor in the next kingdom. But in the way we threw him in a well. We took his horse and wife. Shah Pari ordered to let the horse search for the unloved son of the king. the horse went to the well and all other went and took out the unloved son of the king. Shah Pari asked him whether he had come to Koh-ekahf. The son of the king said that he had been there. Shah Pari asked him that what he had seen. He told the entire story that how he had been there, how he had taken the ring and scarf. Shah Pari asked him about the scarf. He took pit the scarf and presented it Shah Pari. Shah Pari became very impressed. Shah Pari asked the DEVs to return beck to koh-ekahf. She stayed there and got married to the unloved son of the king. The mother of the unloved son reached there and after seeing all that she became very happy. For forty days there were calibrations. The king handover the kingdom to the son of his elder wife, the new king forgave his tow step brothers. All of them started living a happy life.</p>
<p><i>Participant 4</i></p>	<p><b>The story of Fox</b></p> <p>Once there was a fox. He left for hunting. He went here and there but couldn't hunt. He kept on searching and reached near a well. He saw in the well, he noticed a sheep grinder in the well. And starting how could he take it out and eat it. E couldn't control his heart and jumped in the well. He was shocked when he came to know that it was skin of sheep not a grinder of sheep. He got stacked in the well. He tried his level best but he couldn't get out of the well. A can noticed his sound and looked into the well, it saw the fox. He asked the fox that what he was doing in the well. The fox relied that he was having a good time and enjoy in the well; there is sheep here whose testy grinder I am eating and enjoying. The cat asked the fox if it comes down into the well, will</p>

---

he be allowing him to eat the grinder of the sheep. The fox persuaded him to come down; the grinder of the sheep is more than his food. The cat jumped into the well anxiously but got disappointed that it was not a grinder of a sheep but only a skin of the sheep. Fox said to the cat laughingly that cat itself came down in the well. A jackal outside the well listened their voice. Jackal saw into the well and asked them that what they were doing in the well. Fox replied him that they were eating a grinder of a sheep. Jackal said that he hadn't eaten anything for a week. If they give him share in the grinder of the sheep, he would jump into the well. The fox asked him to come down; they all will share the grinder of the sheep. The Jackal jumped in to the well but disappointed as the cat that it was not a grinder of sheep but a skin of the sheep. The jackal expressed with anger that why he was call down if was not a grinder of the sheep. The fox told him that he himself couldn't control and jumped. Similarly, a wolf and a KAFTAAR also came down like the previous animals in the well. A lion heard their voice and enquired them about their presence. The fox said that there is a very fat sheep in the well; we are having the grinder of the sheep. The lion also joined them but soon got disappointed like the previous. The lion warned them that why had the deceived him. After two days, all of them started felling hungry. The lion said that each day we will be eating one of us. The fox said that we will start eating from the smaller animal. The turned towards cat but the cat jumped out of well and saved his life. The lion gazed towards fox that it was his turn to be eaten, since he only remained the smallest among them. The fox said that I am small; I will hardly be one morsel. Let us have the bigger animal so that we would be relaxed for two to three couple of days. They all started eating KAFTAR. The fox said that the intestine shall be in his share. The fox took the intestines and wrapped them on his bally. Similarly, he also took the intestine of jackal in his share and wrapped them on his stomach. Eventually, all the animals were eaten

---

	<p>except lion and fox. The lion asked the fox what to do now. The fox replied that we shall eat something from our own body. He started eating the wrapped intestines of the eaten animals. Lion asked the fox that what he was eating. The fox replied that he was eating his own intestines, you shall also eat yours. The lion started eating his on stomach for the intestines, soon he died. The fox remained alone in the well. For some days he eats the intestines and then some day eat the meet of lion. After few days he again got hungry. He prayed that God that he may be taken out of the well, he will have charity on the name of God. The God is kind, it happened like that a fast came and took the fox out of the well. The fox moved on in a plane area. He was thinking that he had promised God to do charity on his name. He went and lay down in middle of the way. Two young boys with a donkey passed nearby. The back of the donkey was loaded with eating things. When they came nearer they saw a fox lying. One of the young boys toed the fox and said that it is died; the other said no it is not died but is alive. They took the fox and move forward in the jungle. The fox hit one of the boys on the nape by his tail. The both started quarrelling that why the next had hit him. They started fought with other; the fox got the chance to waste the eating subsistence on the back of the donkey. The fox exclaimed with grace that this is the charity in the name of God which he had promised. The two young boys stopped fighting and regretted that they were deceived by the fox. The story finishes and we remain with full faith.</p>
<p><i>Participant 5</i></p>	<p><b>Makakhi</b></p> <p>Once there was a poor man. His name was Malakhi. God had bestowed him will much intellect and patience, but until God wants, man can do nothing. Malakhi always tried to change, but unfortunately he couldn't.</p>

---

He was living on daily wages with a loving wife at his home. She usually served him the savings of night's food in breakfast, she herself didn't eat. After breakfast she provides him entangle and ax. Malakhi takes ax and entangle from his wife and goes to jungle where with his ax he cut woods. Ties them with entangle. Brings them to market sales them. Moreover, the earned money he gives to his wife from which hardly his wife runs home.

But she always saved a pie from his daily earnings. Slowly a pie turned much in savings. One she gave him all the savings. Malakhi, Asked her what those are. Our daily savings she replied, from now you don't have to shoulder lift the woods you have to buy a donkey from our savings and tie woods on donkey. Malakhi blushed and said you have done a great thing. I will buy you a new dress and shoes from our first earning. Where hearts are filled with love there homes turn paradise. Malakhi continued his daily routine of breaking and saling of woods. Once Malakhi saw a person sitting on footpath with some glasses of water where, whoever visits him, he provides them a glass of water, and takes money from them.

One day after bringing woods having them sold he tied his donkey somewhere and went to that person waited for his turn when his turn came he asked him, what are you saling? The saler didn't respond well precisely said bolid water (Pehun Puli).

The next day he took (گنی) instead of entangle, filled it with (پنپلی) He with his wife cleared and boiled them all night and in the morning they freshen them. Malakhi took them and went to the market and settled down on a footpath, still he is unknown to the people, and he is staring people. Finally he saw an old woman passing through with her grandson, Malakhi Asked her, why are you so worried? My grandson's health is not well I am looking for a Hakeem so that he may provide medicine for his treatment, Old women replied. He said bring it to me I will treat him. The women brought her grandson to him. Malakhi, Checked his forehead and hand veins. Then he gave him to women and women kept him in her lap. Malakhi, gave him a glass from those boiled water. Soon after drinking (پنپلی) the child stood up, started playing and asked women for food. Women turned happier, after providing him food, took him to home. When family members saw the child healthier, asked women, what happened. Old women told them all story. Now

---

Malakhi became their (Hakeem) Physician. They all bring their children to him for treatment.

Slowly and gradually Malakhi became famous in all the small towns of the city.

Malakhi's fortune from now became kinder to him. Now he started bringing (پہنپلی) on daily routine. Now he has money, his small pot of (پہنپلی) turned into a caldron. From now his hands water is medicine for people, people believe me as a Hakeem.

Additionally, The king's daughter was ill. Kings Hakeems were failed in her treatment. King called for other Hakeem and doctors for his daughter's treatment but no one could bring her health. Day by day Kings Daughter became Ill and I'll.

Daughter was the apple of king's eye he loved her more. Finally someone informed him about Malakhi. King sent servants for bringing him. The went and brought him at king's castle. Malakhi wasn't free from his own patients, many were waiting for there turn for treatment. Malakhi said to the servents "tell the king today i don't have time, tomorrow he has to send ha vehicle for me than I will come."

Servants went and gave his massage to kings. Astonishingly, King thought what kind of man he is, he don't have time for king's daughter. He might have expertise. He waited for tomorrow. The next morning king sent servants with vehicle for him. He took some of (pehunpuli) in a box. Servents drived him at king's place. Seeing the girl Malakhi said in heart, how beautiful she is!! But the ill has weeken her. He checked her hand's veins. Her nails. And came to know her ill. And impressively explained her ill to her father. King was impressed. Malakhi also gave her a glass from his boiled water. And then He returned to the foothpath started treating his patients.

Fortunately, king's daughter became well and healthier till the night. Malakhi went for another two days for giving her the boiled water. Finally, the girl became completely fit and well.

Kings was also impressed from Malakhi. Now King himself has started sharing Malakhi's laudability in every circle of him. King said, Malakhi is not only a Hakeem but also good physician. The Doctors of the whole country could not treat my daughter but Malakhi.

That was the reason for Malakhi to be chosen as one of kings physicians.

Now he daily comes at king's place, treats patients. After treating people in king's place is goes his usual place for treating patients.

But other kings and physicians were not happy with this fame of malakhi. They hated him alot. The always tried to degrade malakhi Infront of king. So that the king may hate him and Kick him out of his place.

Once what they did, they degraded Malakhi Infront of king saying that malakhi is neither a Hakeem nor a physician. He only treats people with boiled water of (pehunpuli). He know nothing about the therapy. He treats people on a foothpath, you should na praise him alot. Kings said, "I will test him once". Once king was returning from hunting, he saw a flying locust and hand it. The next day circle gather in king's place and Malakhi reached on his usual time. Kings took out locust from his pocket and hidden it in his hands asked malakhi tell what is in my hands.

Malakhi was shocked! And said in heart "I may not be successful in this test". unconsciously said "Malakhi you are failed today". Fortunately, king heard the world "Malakh" opened his hands, started praising malakhi.

Kings said to the people near him, he is not only a Hakeem but also (بویا) You were not agreeing with me.

This increased the fame of malakhi. Kings asked him to be his son in law. But Malakhi said he is married. And a poor man. Princess must get married with a prince.

You are my son in law king replied. You must start preparations of your marriage.

Malakhi started preparations and got married with king's daughter. But Malakhi was worried of another test. He expected another test. And thought he might get failed and king will not only kick him out of his place but will slaughter him. So he thought to slap king, in result he will get kicked out. And will be saved from another test. So did malakhi the next day. Guards gathered and took out swords but kings stopped them and said this slap may be profitable malakhi is the man of wisdom. Guards went and brought king's hoatzin and saw a snake in it and Finally Malakhi went home and shared the story with his wife. Her wife said, "Very lucky we are after your marriage with king's daughter we will no more remain poor".

killed it. Now king was not suspicious about malakhi. But malakhi turned suspicious about himself. And said in grief that "Malakhi you are getting nearer to death day by day". Now, King said him to leave working as physician. Now king kept him as the nearest to him. Now malakhi is thinking to run. A day malakhi and king went to mosque for offering prayer. When kings went on prostrate malakhi fled away. Other people in the mosque saw malakhi running they also started the same at the end ﺍﻟﻤﺎﺩﺍﺗﻪ also did the same after getting out of mosque the mosque collapsed down. Now king was very faithful about him, after getting him as his son in law the kingship's half was given to him. But after the incident of mosque kings called him to be the king of the city.

<i>Participant 6</i>	<p><b>The story of two fools</b></p> <p>Once there were two foolish persons living in a village. One of them was blind from one eye, and other was wearing a big turban on his head. One day both of them were walking together. A person who was riding an horse, passed near them. He greeted the two fools, they both replayed him. One of the fools said to the next that the horse Rider had greeted him, why had the other replied his greetings. The other fool resisted that the person who was riding the horse had greeted me, why had you answered him. Both the fools started quarrelling. A person was passing near them, he saw them fighting each other and asked them that why were they fighting. One of the fools replied that a person on a horse passed near us, he greeted me but this fool replied his greeting. The man stopped their fighting and asked them that there was a very sane old person in the nearby village, let us go to him, he will be helping you both in solving this issue. They both agreed and they reached the house of the old man who had great wisdom. The person told all the story of two fools that they were fighting. The wise man, after listening the story, said that they both were really fool. The wise man said that he will resolve the issue that the horse rider had</p>
----------------------	--



---

greeted whom. The horse rider had greeted the one who was more fool than the next. One of the fool said that he was more fool than the next. The fool with one eye started telling a story of his foolishness.

He stated, "I had married two wives, both were very dear to me. One day, we all were sleeping; both of them were sleeping on my arms. There was a Lantern hanging to the roof. A drop of gasoline came and hit my eye; I didn't move my hands so that sleep of my wives shall not be distributed. Thus in lost my eye" the old man listened him and then asked the next to narrate a story of his foolishness, so that he shall decide who was more foolish than the next. The second fool started telling his story that he was a shepherd in the mountains. Early in the morning he would take the sheep and goats for grazing and would return night time from the mountains. I had been grazing goats since my childhood, I had than grown adult. One day my father said me that I shall not take the goats to the mountains for grazing. I wondered that why father isn't letting me go today had a not appointed another shepherd for grazing the goats? Father said him that day was his marriage, he shall stay at home. All the preparation started, beating of drums started .he was made to wear new cloths. Goats were slaughtered. The food got ready and all ate happily. The night started. He was taken to a single tent. He was mad sit near his newlywed wife. All other went out and they were let alone. I was just wondering what was happening. I was found of smoking pipe but I couldn't find match box, I asked her to bring a match box .she said that she was newlywed, how would she go, her legs would get dirty outside. I said to her that get onto my back, I will move on four footed till the kitchen and she would take some fire from the kitchen. The wife climbed on him and they went. They took fire on a sheet of iron. The fire slipped on his head and his all hair got burnt. He finished his story that he was such a fool.

---

The old man concluded for them that they both were foolish. If they were not foolish, they wouldn't have fought on the greetings of the horseman.

---

## Themes emerged

Through analysis and coding of interview question 1, the following themes were emerged

- Khati Khareeb( the poor Khati)
- The Golden Rooster (folktale)
- Story of Shah Pari.
- The story of Fox
- Makakhi
- The story of two fools

**Interview Question 2** -Do Pawal of Harbohi still have storytelling practices night time?

Question 2	Views
<i>Participant 1</i>	They have, indeed. The act of telling or writing tales, or narratives, is referred to as storytelling. Typically, tales are recounted for the aim of amusement, information, or education..
<i>Participant 2</i>	Yes, since storytelling is ingrained in the human experience. Indeed, while it is unlikely to be proven, it has been proposed that storytelling evolved shortly after language development.
<i>Participant 3</i>	Without a doubt, oral storytelling is the act of narrating a narrative using one's voice and gestures. Oral storytelling, like storytelling itself,

	is an old practice that spans civilizations. The oral tradition may take on a variety of forms, including epic poetry, chants, rhymes, and songs.
<i>Participant 4</i>	Naturally, stories may be told verbally, via printed or handwritten text, as well as through recorded sound and imagery. It may include myths, stories, fables, religious texts, prayers, proverbs, and directions.
<i>Participant 5</i>	Yes, it is occurring. Additionally, stories may help us understand how others think and feel. In other words, they may help us sympathize with others. Indeed, research indicates that the more fascinating the tale, the more empathic the audience becomes in real life.
<i>Participant 6</i>	Yes, tales enable us to exchange knowledge in a memorable manner, which may have aided our forefathers in cooperating and surviving. By presenting a narrative rather than just delivering dry facts, we retain more information.

---

### **Themes emerged**

Through analysis and coding of interview question 2, the following themes were emerge.

- . Told for entertainment
- . Human experience. Indeed
- Encompass myths
- . Impossible to prove
- . How others think and feel
- . Ancestors cooperate and survive
- . Empathize with the people around us
- . Share information in a memorable way

**Interview Question 3** -What is the significance of storytelling among Pawal of Harbohi?

Question 3	Views
<i>Participant 1</i>	Storytelling brings language learning to life and offers a participatory and immersive environment in which Young Learners may appreciate hearing the language in a dynamic, sometimes stylistic, and amusing manner. Participating in activities that use essential words and phrases may help develop a knowledge of rhythm and structure.
<i>Participant 2</i>	The act of storytelling appeals to a variety of learning preferences and personalities, ensuring that everyone, from the most timid to the most active of pupils, has an opportunity to engage in an enjoyable manner. This might vary from passive listening to active participation as an actor.
<i>Participant 3</i>	Additionally, storytelling teaches students to appreciate and be aware of intonation and tone of voice, natural-sounding expressions and phrases, and interactions amongst native speakers.
<i>Participant 4</i>	Everyone has the opportunity to appreciate language and discover new worlds, new words, and new aspects of themselves via stories.
<i>Participant 5</i>	Through storytelling, everyone may develop an appreciation for language and discover new worlds, new words, and new facets of oneself.
<i>Participant 6</i>	Stories may provide light on many cultures and ideals.

**Themes emerged**

Through analysis and coding of interview question 1, the following themes were emerge.

- . Language learning alive and creates a participatory
- . Appeals to different learning preferences and personalities
- . Offer everyone a chance to enjoy language and discover new worlds
- Encourage active participation.
- . Offer insights into different traditions and values
- . Everyone has a chance to participate in a way that they can enjoy

### **5.5 Marriage Patterns among Pawal**

Marriage is a major event in that does represent the customs, practices rituals and the traits of culture more elaborately than any other aspect in Pakistani cultural setup. Investigating the marriage patterns is relevant to create an understanding about the social reproduction of cultural values within the institution of marriage and family. The research work shall describe certain pre and post marriage ceremonies of the Pawal in a sequential way. This research shall deal with how the marriages take place among the Pawal? Who has what roles to play in the decision of marriage? What practices do take place in the process of the marriage patterns? In the following paragraphs the researcher shall deal with the systematic process of marriage patterns, starting with the decision of marriage that is known as making the proposal for the alliance of the spouses. The question of who marries whom shall be discussed in the second segment in which endogamous and exogamous approaches of the Pawal shall be discussed in detail. In the subsequent part the researcher shall discuss the dowry and what is brought in dowry from the girl's side and what the groom's family gives. In the following part, the researcher shall discuss the rituals that take place in the process of engagement among the Pawal. The wedding ceremonies shall be discussed by the researcher in the next chapter in detail with the following post-marital residential pattern, economic structure of the family and the lineage that is given the new born baby after the family of procreation is formed.

### **5.6 Decision making Process**

Decision making process is the pre-wedding negotiation among the families of bride and groom, among the parents and spouses and the parents of both bride and groom. This

process includes the negotiation of the relationship and the other necessities in the process of wedding. The researcher has covered the authority of decision making of different characters in the process of pre-wedding and wedding ceremonies. The characters or the stakeholders in the wedding ceremonies take a variety of decisions which are discussed in detail under the following headlines.

#### Role of spouses

When it comes to the decision-making process the spouses do play a lighter role in certain aspects of wedding. In the grand decision-making process of the spouse selection which is considered the most important decision one makes in his/her life, the spouses play but a less important role. The greater part of decision of the spouse selection is made by the parents of the bride and groom. Bota jan who was aged 23 described the role of male spouse in the decision of marriage proposal

*“kany abba arefy k filani na masidh a alen e kiny, dost a ne. ekanasutha paret k sahi a albota kan kin”*

—my father asked me that shall we marry you with the daughter of the person, do you like her?. I said yes take her for me, I have seen her”

The male spouse makes choice of the bride for himself or in short, the male spouse likes the girl for the marriage than puts the decision before his parents, with their help this proposal or likeness turns into a marital relationship.

According to the respondent the male spouse does have a contribution in the making of the choice of the bride. But on the other hand, respondent, Jalal khan, aged 26 disclosed the reality about the will of bride in the decision making of the spouse.

*“ kana Zahifa bram an must kany khantaosas”*

—my wife had even not seen me before marriage”

That means the girl is not asked about her marriage. This authority rests with the parents of the girl.

In the process of making decision about the spouse selection the groom does have a choice

as to with whom he is going to marry but the bride has no choice in the process of spouse selection. Another respondent namely Hassan Khan who was married and a local singer of Pawal said

*“masid mary ya maar mary, ardosar na tha bram a oftha luma bawa kera”*

—If it is boy or a girl, both aren't asked, their parents make them marry”

The groom and the bride have not right in the making of decision about the spouse selection this right is reserved for the families of the both bride and the groom. Yet, once the both families decide the acceptance of the boy is sought which the boy always accepts.

The consistent perception in this also is the ignorance of the bride in the decision-making process of the spouse selection. The boy at the end will be consulted but the girl is kept deprived on this process of decision making about spouse selection. Ali dost, who was one of the respondents, was of the view of the love marriage when he was confronted with the question of the spouse selection. He told that there exist no possibilities for the love marriage among the Pawal he also said:

—agr masid ya maar a assit allo dost mafas, waldaam o na kaming kapasa, ofthy bram krohi thamik”

—If it is girl or boy who doesn't like the next, even then they can't say No. they have to marry each other”

Once the parents of the bride final the decision and accept the proposal made by the parents of groom then the bride's family does consult the girl about the proposal and even if she rejects the proposal the change in decision is impossible.

Besides the decision-making process of the spouse selection the spouses even don't have the power to decide the dresses, feast given to the guests in the ceremonies of wedding. The groom and the bride do have a little authority to call on their friends in the wedding ceremonies. The groom has authority to selection of singer and the music that is to be

performed in the wedding ceremonies, the groom has more decision-making power than that of bride in certain aspects of pre-wedding and wedding ceremonies. A respondent Shakar khan, aged 33 said,

—e thena braam ha johaana haan seronzi o sher paroka a khohefet’

—in my marriage I called a singer and a person who played Seronz( their music instrument) from Johaan( a place name)”

#### Role of parents

Parents do play role in the decision-making process. Their decision carries greater worth in the marriage ceremonies and the entire lifestyle of the family. The authority pattern among the Pawal is patriarchal. The will of the parents is considered as the will of God among Pawal. A respondent namely Ali Jan confessed that his spouse was selected by his parents and then he accepted it as a token of will of God.

#### **5.7 Role of Parents in Spouse selection**

When it comes to decision making process the leaders of the family or the parents do enjoy a significant number of roles to play. In the process of spouse selection, the parents make the important decision. In some cases, the groom does enjoy a role in the decision of spouse selection, but the bride has no role to play in this process. When asked about the involvement in the decision-making process of spouse selection Fazul stated:

—Nana Braam dun aff k masidh maar thena marzi at ker, nana saang bram a nana oraa walaak kera. Da iraa khalqat na rishta marek.”

—Our marriage isn’t that is it is the selection of boy or girl but it is all about the relationship between two families”

The decision of the parents of the spouse selection is linked with the alliance of two families instead of two individuals. The social composition of the Pawal here is linked with the alliance of the families in the bond of marriage. Another respondent Samad jan stated the decision of spouse selection in a different manner when asked about the decision of spouse selection:



—masidh mry ya maar, da faesal luma bawa kera k der thon o araady braam marohi a, luma bawa na faisela akheri a”

—The decision of the parents of the bridegroom about the spouse selection is final. The parents of the groom decide to who the boy is to marry. The decision of parents is final decision”

The spouse selection is however considered to be the choice of the spouses, but this tribe makes no compromises on the decision of the parents in the spouse selection process. In almost all the responses the researcher found more or less the same the authority of the parents of the bride and the groom in the decision of the spouse selection.

### **5.8 Role of parents in deciding LAB**

Lab is amount of money paid to the family of bride before marriage for the expenditure of marriage, purchasing of dresses and other household thing for the bride. Decision of taking LAAB is solemnly the decision of parents of the groom. The amount of lab depends on the economic condition of the families. A respondent named Ali Jan who was 40 years said that he had witnessed amount of LAB from thirteen lacs to one lacs, and also witnesses marriage without any amount of LAB .

Another respondent Eid jan who was aged above 45 said that most of the marriages are within the tribe. The marriages within the tribe don't even require the discussion of LAB, but when one marries outside of his tribe than there is always LAB taken.

A respondent Dur Jan who was father of three sons and two daughters said that made her two daughters married with the sons of his brother without any amount of Lab. What so ever the purchased and spent on marriage totally depended on their own will.

Another respondent Saffar Khan, aged 50, said as,

—nan Ghareeb o bandakh un, thena masin theyk lab alpana, agr kas athik tho da of tha johaani a”

We are poor people, we don't take lab for our daughters, if someone gives, it is their goodness.

The response of the respondent revealed the socio-economic status of the Pawal which is pretty low. The concept of LAB does exist but with variations. The poverty has reduced the amount of LAB and in most of the cases the LAB is a not taken as per of the respondent's response to the query about LAB.

The parents usually decide the LAB in the initial negotiation that takes place between the bride and the groom family. The acceptance or the rejection of the LAB also is the decision of the family. The parents of the groom go towards the parent of the bride to discuss the marriage in the same phase of the discussion they do discuss what to be included in the LAB or what not.

### **5.9 Ritual and customs**

I divided the rituals and customs into pre-wedding ceremonies, wedding ceremonies and post-marriage ceremonies. In the pre-wedding ceremonies, marriage proposal to the bride's family, *Rsala, Sharbat Khori, Saang, Nat Maling, Bjjar* In the wedding ceremonies *Killa, Duzzi Inaam, Pasha Inaam, ALLAordy, Sher o Shughal, Jun, Braam na dawat, Latum Dhok thining, Jani, wazeer* were of significant note. In the post-wedding ceremonies

*Daawaten* post marital residential pattern, role of women in economy and lineage of children is discussed. Some of the customs were understood therefore the researcher did not use the quoting sentences of the respondents in the description of the customs.

### **5.10 Pre-Wedding Ceremonies**

The researcher has covered all the possible aspects and customs of the pre-wedding ceremonies in a sequential way which is the brief description of the respondents.

### **5.11 Marriage Proposal**

It is usually the job of the parents to search a suitable bride for the son but in some cases the male spouse can also make a proposal for a particular girl which he discusses with his parents. Since it is the alliance of two families rather than that of two individuals therefore the proposal is made by the parents of the groom. The choice of the male spouse is brought under consideration, but the choice of bride is given no attention at all.

The parents of the bride decide on the part of the bride in the discussion of the relation with the parents of the groom. A respondent Safar Khan who was aged 37 spoke of the proposal in a different way.

*Khalq na balla nana rishta kek, nan sirf Qabool kenatha*

The elders of our family fix the relation which we only accept.

The response of the respondent revealed that the choice in the spouse selection is of the parents therefore the elders of the family fix it and then seek the consent of the groom which he always gives.

### **5.12 Marriage proposal to the bride's family**

When the groom and his parents agreed upon the proposal the parents of the groom go to the house of the bride and discuss it with the parents of the bride this discussion is known as *حوال* in the relativistic language of the Pawal. The *hawal* refers to the discussion of the proposal in which the parents of the groom reveal their intention with the parents of the bride which is responded with the time. In that time the parents of the bride discuss the proposal with their relatives and at the next meeting session the family of bride give a reply to the parents of groom. This reply consists of all the reservations of the bride and the bride's family. The proposal if accepted will follow the upcoming customs and events.

### **5.13 Betrothal or Engagement**

The engagement is known as *Saang*. This is basically the social announcement of the acceptance of the proposal. In this process certain guests are invited. The groom's family invites their guests who are mostly relatives and the friends. The groom's friends come in this program. The parents of the bride along with some other guests also come. The guests are offered with feast, whereas in some cases feast is excluded. *Tribal head* is specially invited in this function to make sure that the relation is made before them. The parents of both bride and the groom discuss the proposal in front of tribal head . In some cases, the negotiation or the *hawal* takes place before the tribal head also in which the tribal head decides the approval or the rejection of the proposal.

#### **5.14 Saang (engagement)**

**5.14.3 Rasala.** The group of people, family members or relatives of groom who go to the home of bride for proposal of engagement. If the proposal of engagement is accepted by the parents of the bride than they say “yes” and farther ceremonies start by fixing the date for engagement ceremony.

**5.14.4 Sharbat Khor.** After the date of engagement is fixed, on that date, the family, relatives and neighbors of groom are invited. Once all these gather at the home of groom than move to the home of bride. They are warmly welcomed by the family and relatives of bride. The elder from the side of bride asks for *HALHAWAL*. The elder from the groom side gives *HALHAWAL*. The *HALHAWAL* is the process where the elder representative explains the purpose and informs the host about the journey. After *HALHAWAL*, they pray and express best wishes for the engagement which is called *DHOBURZA*. After *DHOBURZA* the distribute beverage and sweets to all the guests: this is called *SHARBATGHORI*.

At the same time the expenditures of marriage ceremony are fixed which is called *LAB* (dowry). After few days the mother, sister and female relatives and neighbor of groom bring clothes and *SEENGAR na SAMAN* for the bride. Similarly the family of bride takes cloths and ring to the bride.

**5.14.5 Nat Maling.** After the engagement, the parents of the bride invite groom for feast at their home. The groom, with his family, friends and relatives joins the feast. After the feast, a basket of dry fruits is presented to the groom. The groom and all those who accompany him keep some money in return of that basket. The bride and all others are presented handkerchiefs which are filled with dry fruits and dry sweets. This ceremony is called *NATHMALING*. After this the groom can visit the home of bride any time but he cannot meet the bride, but they are not allowed to meet each other.

**5.14.6 Lab.** At the time of engagement certain amount is asked by the parents of bride for the expenditures of marriage. Most of the time Lab is discouraged but often it is claimed because it increases the value and respect of the bride.

In some cases Dowry is not claimed but a proposal of engagement is present for a girl from the family of groom.

### **5.15 Baraam ( Marriage)**

**5.15.1 Bram khohing.** Months after the engagement, the family of groom visit the home of bride for the fixing the date of marriage. This is called *BRAM KHOHING*. If the bride has grown adult than the date for the marriage is fixed.

**5.15.1 Bijjaar.** When the date for the marriage is fixed, the father of the groom visits his relatives, other tribes for material cooperation which is called BIJJAR. He only visits the people who he has presented BIJJAR at the time of their any marriage. This cooperation is in shape of goats, sheep, cow and money. This cooperation is called BIJJAR. The one who takes BIJJAR has to return it when there is marriage in that family from whom BIJJAR is taken.

**5.15.2 Waj.** All the dresses and other useable things presented to groom from the parents of bride or to the bride presented by the parents of groom are called WAJ.

**5.15.3 Qilla.** One week before the marriage, some female from the side of the groom go to the home of bride singing and beating drums. They make her sit in a corner of a room beyond hanging certain type cloth called QILLA. This cloth is always red color. The length of it is four meters and the width is two meters. Before making her sit in the QILLA, the females from both the side of bride and groom wash her hair, celebrate with singing and dancing, and make her sit in the Qilla. Once they made her sit in Qilla, till marriage no one is allowed to see her. The purpose for this is that the bride get more beautiful which they say RANG KHASHING.

**5.15.4 Aardti** All eating thing, for example sheep, goat, rice, sugar etc which family of groom take to the family of bride before marriage are called AARDTI

**5.15.5 Wazeer** Wazir is the person who accompanies groom all the three days of marriage. Wazeer is obliged to accept all the orders of the groom, Wazeer plays the role as assistant and vacillators to the groom

**5.15.6 Jani** The friend of the bride who accompanies her in all ceremonies of marriage. She perform the similar responsibilities as Wazeer does for the groom

**5.15.6 Duzzi Inaam.** Two days before marriage the family of both bride and groom apply HINA to the both counterparts in their houses. This is call Duzzi Inaam. All relatives and neighbors are invited this night, but as a tradition they don't join them that very night. The word Duzzi means hidden from all other.

**5.15.7 Pashi Inaam.** One night before the marriage, the family and relatives of groom move to the home of bride and apply HINA to the bride. Similarly, the family and relatives of bride go to the home of groom and apply HINA to the him. This ceremony is called PASHI INAAM. Word PASHI means in front of all

**5.15.8 Aapi** When bride and groom are celebrated by making them wear new cloths, the old cloths which they take off are called AAPI

**5.15.9 Allahordy.** The family, friend and relative of bride present some money to the dram beater, this celebration is called ALLAODY.

**5.15.10 Sargasht.** When the groom is made to wear new cloths, all gather on one place, there is dance and beating drams, at that time relatives present someone to groom, that money is called SARGASHT. In the past this money was given to the drum beater but now a day it becomes a huge amount of money, which is collected by the friend of groom.

**5.15.11 Halang.** When the groom and his family, friends and relative move to the home of bride, it is called JANN. Some meters away from the home of groom, a wooden stick is installed in the earth, the groom as it takes it out by force. Until and unless groom doest take it out of the earth, he is not allowed to inter the house of bride. This ceremony is called HALANG.

**5.15.12 Daaj.** All the useable things provided to the groom from his family are called DAAJ

**5.15.13 Nikka na Bawa.** At the time of ceremony of NIKKA, bride selects a responsible elder from his family, such as uncle or someone else, he is called father of NIKKA. That person plays the role like father in the ceremony of NIKKA.

**5.15.14 Sher o shughal.** After the ceremony of NIKKA, the groom is taken near the bride. Both present milk and beverage to each other. This ceremony is called SHER oSHUGHAI

**5.15.15 Dhok thinking.** The bride and groom are made sit face to face, in front of them Holy Quran is placed. The groom is asked to start reciting from the first chapter of Holy Quran. The bride listens carefully and takes away her hand from her face. Than a mirror is kept in front of them and both see each other in that mirror. That time their heads are made touch each other. This ceremony is called DHOK THINING.

All pray for the happiness and prosperity of newlywed couple. They are left alone in one room. They offer prayer together for the blessings. At that night a white cloth is provided to groom. The virginity of female is of due significance in this process. Ones they meet each other at night and become happy. The groom goes out and opens fire with a gun announcing the happiness of her virginity and white cloth is handed over to the mother of bride.

## CHAPTER NO 6

### SUMMERY AND DISCUSSION

The aim of this research was to explore and document different rituals and the two genres of Brahvi folklore that included proverbs and folktales among the nomadic tribes of Harbohi maintains in Kalat Balochistan. Since the nomadic people of Harbohi, who are called Pawal by locals, are still practicing traditional customs and ritual and are using different proverbs and folktales for transforming their folk wisdom to their coming generations orally. The brahvi speaking Baloch who are residing in the cities are unable to protect their cultural legacy in the face of modernization and globalization, but the nomads of Harbohi who are not in a frequent interaction with any other language, information technology and other cultures are able to practice their folklore which they have gotten from their forefathers orally. During this research work, the researcher explored that the nomads of Harbohi have preserved their unique traditional rituals of childbirth, engagement and marriage. They have also preserved their unique traditions *likes Kachari, Halhawal, Ashar, Podhi, Bijjar etc.* they frequently use proverbs for explain the different social situations. There is also practicing of storytelling nighttime. These folktales include myths, legends and fables.

In the ritual of childbirth, they still use the symbol of swastika. After the birth of the child, blue color is mixed with water and on the walls of the room where child is born, a particular symbol is drowned on the four walls. This symbol is locally called *ARYAHI NISHAN*. The symbol is just like swastika. The word swastika is a Sanskrit word which means good luck. This symbol was used by ancient Arians and Buddhist. (Shawani, 2011). In 1935, the Hitler of Germany used this symbol for the Nazi Movement. They use this symbol so that the newborn child shall be protected from evil souls and baby shall have a good luck. They don't allow any other pregnant lady or new married women near the newborn child believing that it will make the newborn child vulnerable to the evil souls. They have the ritual of name keeping ceremony at the six days of the child birth which is called *Shasha* by them. The *Shasha* of a male child is celebrated enthusiastically by slaughtering goats and firing in the air. In childbirth ritual, they also celebrate the first step of the child which is called *Hawali ko Gaam* by them.



They have also preserved their unique ritual of engagement and marriage. They follow unique steps in the process of engagement and marriage which are not practiced by the settled populations in the cities. The spouse selection was fully in hands of the parents. Females had no choice in spouse selection while males could only express their choice. A respondent said that he had not even seen his wife before the marriage. The engagement starts *Rasala*, it is the group of people, family members and relatives of groom who go to the home of bride for proposal of engagement. Once the proposal is accepted then there takes place the function of *Sharbatkhor*, which is the celebration of the acceptance of the engagement proposal. After the engagement is done then there is invitation for the groom to visit the family of bride which is called *NatMaling*. Before the date of marriage is fixed, there is negotiation on the *Lab*, the expenditures and honor money for the bride. Once these all are finalized. The groom sometime might not have that much to pay the family of bride, so he goes to his relatives and family members for cooperation. This cooperation is called *Bijjar*. If someone cooperates with you at the time of your marriage then it becomes obligatory for you to cooperate with him when there is a marriage in their family. In this cooperation people give anything according to their affordability. Some present cash money, others might present goat or sheep. The parents of bride and groom present them with cloths, these cloths are called *Waj*. A week before the marriage the girl is made to sit in a corner of a room which is called *Qilla*. This is the start of the marriage once the girl is made to sit in a corner behind a red color hanging cloth. After that no one is allowed to visit her before the marriage. Only her assistants who are all *Jani* can visit her and help her whenever she needs anything. The marriage among Pawal starts with the *Duziinaam*, it is the first night of the marriage when only the family members and close relatives are invited. The next night, second night, is called *Pashi Inaam*, in which all the relatives, neighbors and friends are invited. This night, the relatives, friends and neighbors of groom visit the house of the bride and vice versa.

The frequent use of proverbs in the everyday life of Pawal was of much significance. A respondent said that the proverbs are the truths which their forefathers had experienced. The authority of the proverbs isn't challenged by anyone. These proverbs have a great influence on the moral standards of the Pawal. There are proverbs on different aspects of social life. There were proverbs about the weak intellect of women; dislike against theft and likeness of bravery is given much importance in proverbs. There were a lot of proverbs about fire, health, animals, weeping, brotherhood etc. These all proverbs depicted that their social setup is patriarchy. There

is many dislikes against theft. There is also visible evidence about the class consciousness among the common people against the lords and Sardars.

The Brahvi folktales which were still present among the Pawal of Harbohi were diverse in their nature. There were stories about different animals, imagined creatures such as *Jin*, *Jato*, *Dat*, *Seemurgh* and many other. There was much wisdom, knowledge and speculations which have become truth in today's world of science. For example, there is a folktale named —PĀT NA ULLI' in which there is an object which is described to be flying in the air or another story there is discussed a mirror which could tell you all the happening around the world. There are rampant stories about kings, their advisors, rich people, poor, shepherded, many animals and imagined creatures. There is great space of academic work on the brahvi folklore. There are many areas which still need to be explored and analyzed.

## CHAPTER NO 7

### CONCLUSION

Baloch Nation is linguistically heterogeneous. There are different languages spoken by Baloch. Balochi, Brahvi, Siraiki, Lasi, Jadgali etc. Brahvi, after Balochi, is the second largest language being spoken in Balochistan. Brahvi speaking Baloch live in the central Balochistan including Kalat, Mastung, Surab, Khuzdar district. Language plays a vital role in the formation of folklore, since folklore is orally transmitted from one generation to the next. The township spirit, information technology and globalization have posed a great threat to the indigenous cultures. For this reason, the researcher got interested in the exploring the folklore of Brahvi speaking Nomads in the mountains of Harbohi. The Nomads who are called Pawal come to Harbohi Mountain in April from the adjoining district Kachi which gets extreme hot. They live in Harbohi from April to September, the weather is moderate in Harbohi till September. After September the weather in Harbohi gets extreme cold due to rain and snow fall. These nomads in Harbohi have very less interaction with other cultures and languages, so they have preserved their folklore and they regularly practice them. The researcher found that the Pawal of Harbohi have still the centuries old rituals, customs, folktales and proverbs which are even not known by the people who are living in towns and cities of Balochistan. The patriarchal set up of the nomads of Harbohi has still the unique childbirth rituals, engagement and marriage ritual and more interestingly the proverbs and folktales are only the authority for the moral standards. The story telling still exists among them. There are many folktales which the researcher has explored which have not been documented so far. The all content in the data is first time being documented in academia. This will not only preserve the national cultural legacy but will also play a role in the identity construction of the Baloch. The story of *Khati Ghareeb*, *Shah Pari*, *Malakhi*, *the story of wolf* and *the story of a Nomad* are unique of its kind. The proverbs among Pawal are the yardstick of moral standards. There are proverbs on different aspects of social life. There were proverbs about the weak intellect of women; dislike against theft and likeness of bravery is given much importance in proverbs. There were a lot of proverbs about fire, heat, animals, weeping, brotherhood etc. These all proverbs depicted that their social setup is patriarchy. There are many dislikes against theft. There is also visible evidence about the class consciousness among the common people against the lords and Sardars. The spouse selection was fully in hands of the parents. Females had no choice in spouse selection while males could only express their choice. A respondent said that he had not even seen his wife before the marriage. The engagement starts *Rasala*, it is

the group of people, family members and relatives of groom who go to the home of bride for proposal of engagement. Once the proposal is accepted than there takes place the function of *Sharbatkhori*, which is the celebration of the acceptance of the engagement proposal. After the engagement is done than there is invitation for the groom to visit the family of bride which is called *NatMaling*. Before the date of marriage is fixed, there is negotiation on the *Lab*, the expenditures and honor money for the bride. Once these all are finalized. The groom sometime might not have that much to pay the family of bride, so he goes to his relatives and family members for cooperation. This cooperation is called *Bijjar*. If someone cooperates with you at the time of your marriage than it becomes obligatory for you to cooperate with him when there is a marriage in their family. In this cooperation people give anything according to their affordability. Some present cash money, others might present goat or sheep. The parents of bride and groom present them with cloths, these cloths are called *Waj*. A week before the marriage the girl is made to sit in a corner of a room which is called *Qilla*. This is the start of the marriage once the girl is made to sit in a corner behind a red color hanging cloth. After that no one is allowed to visit her before the marriage. Only her assistants who are all *Jani* can visit her and help her whenever she needs anything. The marriage among Pawal starts with the *Duziinaam*, it is the first night of the marriage when only the family members and close relatives are invited. The next night, second night, is called *Pashi Inaam*, in which all the relatives, neighbors and friends are invited. This night, the relatives, friends and neighbors of groom visit the house of the bride and wise versa.

## REFERENCES AND BIBLIOGRAPHY

- Addelton, J.S. (1986). Importance of regional languages in Pakistan. *AlMushir* (The counsellor) Vol XXVIII No.2.
- Ahmed, M., & Khan, G. (2020). The history of baloch and balochistan: a critical appraisal. *South Asian Studies*, 32(1).
- Amir, S. (2020). Suggested Socio-Religious Reforms by Regional Sufi (Mystic) Poets: Analysis of Selected Poets of Punjab, Sindh, Khyber Pakhtunkhwa and Baluchistan. *Sindh, Khyber Pakhtunkhwa and Baluchistan* (May 26, 2020).
- Badalkhan, S. (2003). Language Contact in Balochistan and Its Impact on Balochi Personal Names. *The Baloch and Their neighbours: Ethnic and Linguistic Contact in Balochistan in Historical and Modern Times*, 279-311.
- Badalkhan, S. (2017). Balochistan. In *South Asia* (pp. 773-784). Routledge.
- Bakht, N. (2009). The Baloch ... Glimpses of Social and Martial Traditions. *Hanken*, 1(01), 59-63.
- Baloch, F. G. (2010). Swastika: In the Light of Facts. *Balochistan Review*, 28(2.2011).. Baloch, G. F. (2009). The Origin of Harboi in the Light of History. *Al-Burz*, 1(1), 32-37.
- Baloch, M.A., 1998. The Pahwal: A Description of Nomadic life, Instituto Italiano per Medio ed Estremo Oriente (ISMEO). Rome, Newsletters of Baluchistan Studies, No-5 fall 1988.
- Baloch, Muhammad Sardar Khan, 1984. Literary History of Balochis. Balochi Academy, Quetta.
- Bano, S., & Raisani, S. T. (2018). Cultural Map of China and Baluchistan in Context of China Pakistan Economic Corridor. *Journal of Political Studies*, 25(Special Issue).

- Bartlotti, L. N. (2000). *Negotiating Pakhto: Proverbs, Islam and the construction of identity among Pashtuns* (Doctoral dissertation, The University of Wales, Lampeter).
- Bascom, W. (1965). The forms of folklore: Prose narratives. *The Journal of American Folklore*, 78(307), 3-20.
- Bibi, T., Ahmad, M., Tareen, N. M., Jabeen, R., Sultana, S., Zafar, M., & Zain-ul-Abidin, S. (2015). The endemic medicinal plants of Northern Balochistan, Pakistan and their uses in traditional medicine. *Journal of ethnopharmacology*, 173, 1-10.
- Brahui, Abdul Rehman, (1982) "Brahui Zuban o Adab ki Mukhtasar Tareekh" (Brief history of Brahui language and literature) Markazi Urdu Board Lahore, p-85.
- Buzdar, G. N. S. Myths of Baloch Society (A case study of Balochi Myths in the light of folk stories). *Balochistan*, 53.
- Creswell, J. W. (2010). *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research*. 3<sup>rd</sup> Ed., Los Angeles: Pearson Publications.
- Creswell, J. W. (2012). *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research*. 4th ed., Los Angeles: Pearson Publications. 541 pp.
- Creswell, J.W. 2004. *Educational Research. Planning, Conducting, and Evaluating Quantitative and Qualitative Research* (2 ed.). Pearson Education, Upper Saddle River, USA.
- Creswell, J.W. 2009. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (3 ed.). Sage Publications, Thousand Oaks, USA.
- Dames, M. L. (1893). Balochi tales. *Folklore*, 4(2), 195-206.
- Dashti, Naseer., 2008. *The cultural context of health: A Baloch Perspective*, Balochi Academy, Quetta,
- Dashti, Z. H., & Bakhsh, D. M. (2017). *ارزشت ء روايت بلوچ زبان* The traditional  
ب  
ن  
ل

importance of proverb in Balochi language. *Hanken*, 9(1), 130-143.

Dinakhel, M. A. (2020). Reflection of Brahui Culture in Brahui Modern Prose. *Al- Burz*, 12(1), 8-13.

Dunne, J. S. (2006). *Crisis in Baluchistan: A Historical Analysis of the Baluch Nationalist Movement in Pakistan*. NAVAL POSTGRADUATE SCHOOL MONTEREY CA.

Emeneau, M. B. (1980). The Brahui language. Edited by Anwar S. Dil Language and Linguistic Area California. p-316,

Farooq Gh. Baloch, 2010, " Swastika: In the Light of Facts" Balochistan Review, Volume XXVIII, No.2.2011, ISBN: 1810-2174, Balochistan Study Centre, University of Balochistan, Quetta.

Fischer, J. L., & Yoshida, T. (1968). The nature of speech according to Japanese proverbs. *The Journal of American Folklore*, 81(319), 34-43.

Grare, F. (2013). Balochistan. *South Asia*.

Hasan Gul, et al, 2011, " Balochi as Indigenous Culture of Balochistan: A case study of archaeological sites in Balochistan" Balochistan Review, Volume XXV No.2.2011, ISBN: 1810-2174, Balochistan Study Centre, University of Balochistan, Quetta.

Herzfeld, M. (2001). Anthropology: Theoretical practice in culture and society.

Jamil Zubery, 2002, Folk Tales of Balochistan, Royal Book Company, Karachi

Jan Muhammad Dashti, 2007, "An Introduction of Baloch Culture", In A Baloch Perspective, Aasap Publications, Quetta.

Kamal, L. (2020). The Reflections of Baloch People in Culture and Literature. *Pakistan Journal of History & Culture*, 41(1).

Lipson, J. G., & Omidian, P. A. (1997). Afghan refugee issues in the US social environment. *Western Journal of Nursing Research*, 19(1), 110-126.

- M. Akram Dost, 2010, " Visuals arts in Balochistan- Evolution & Development Art and Architecture" Balochistan Review, Volume XXVIII, No.2.2011, ISBN: 1810-2174, Balochistan Study Centre, University of Balochistan, Quetta.
- Marzen, C. G. (2019). Balochistan, Self-Determination, and US Foreign Policy. *NCJ Int'l L.*, 45, 195.
- Marzen, C. G. (2019). Balochistan, Self-Determination, and US Foreign Policy. *NCJ Int'l L.*, 45, 195.
- Naseebullah, and A. R. Sabir. (2005) Mystical thoughts in Brahui Poetry. biannual Research Journal –Balochistan Review”, Balochistan Study Center, University of Balochistan, Quetta.
- Naudir Bakhat. 2009, " The Baloch....Glimpses of Social and Martial Traditions", Hanken, Department of Balochi, University of Balochistan, Quetta.
- Nohl, A.-M. 2009. Interview und Dokumentarische Methode: Anleitungen für die Forschungspraxis (3 ed.). Verlag für Sozialwissenschaften, Wiesbaden, Germany
- Rawlinson, G. (1873). *The sixth great oriental monarchy or the geography, history, and antiquities of Parthia: collected and illustrated from ancient and modern sources.* Longmans, Green.
- Raza M. Baloch., 2012, Balochistan: Qadeem Tehzeeb Ka Gehwara , Kalat Publishers, Rustum Ji Lane, Quetta
- Rehman, Tariq. (2001). The Learning of Balochi and Brahvi in Pakistan. *Journal of South Asian and Middle Eastern Studies [USA]* Vol. 24: No. 4 (Summer 2001), Pp.45-59.
- Roman, M. A. (1959). Brahuis of Quetta-Kalat Region. *Journal of the Pakistan Historical Society*, 7(4), 252-274.
- Sabir, A.R.,at all, 2010, " Multiculturalism: A Case Study of Balochistan" Balochistan Review, Volume XXVIII,No.2.2011, ISBN: 1810-2174, Balochistan Study Centre, University of Balochistan, Quetta.



- Sajid Ghulam Nabi, et al., 2010. "DEHEE- A case study of Dehee-Classical poetry of Balochi language". *Balochistan Review*, V.XXIII, No.2, 2010, Balochistan Study Centre, University of Balochistan, Quetta.
- Shahwani, Aseer Abdul Qadir. (1998). *Brahi Zuban o Adab*. Brahui Academy, Quetta.  
P.63.
- Singh, R. (2016). Developing Dimensions of Pakistani Baloch Nationalism. *Canadian Social Science*, 12(12), 21-27
- Spooner, B. (1988). *Baluchistan: Geography, history, and ethnography*.
- Suhail Yusuf, an Interview of Mr. Jean-Loop Wellocmme, French Paleontologist, Published in Daily Dawn- on 20-12-2010.
- Sungi., 2009, A report on "Balochistan: Tanaziat Aur Muherkat", Published by Sungi Development Foundation, Islamabad
- Tair, M. N. (2009). *Rohi mataluna: Pashto proverbs*. Wipf and Stock Publishers.
- Tareen, R. B., Bibi, T., Khan, M. A., Ahmad, M., Zafar, M., & Hina, S. (2010). Indigenous knowledge of folk medicine by the women of Kalat and Khuzdar regions of Balochistan, Pakistan. *Pak J Bot*, 42(3), 1465-1485.
- Titus, P., & Swidler, N. (2000). Knights, not pawns: Ethno-nationalism and regional dynamics in post-colonial Balochistan. *International Journal of Middle East Studies*, 32(1), 47-69.
- Van Steenbergen, F., Kaisarani, A. B., Khan, N. U., & Gohar, M. S. (2015). A case of groundwater depletion in Balochistan, Pakistan: Enter into the void. *Journal of Hydrology: Regional Studies*, 4, 36-47.
- Sabir, Abdul Razzaq. (1994). *Balochi aur Brahui Zubanon ke rawabit*. Ph.D Dissertation submitted to University of Balochistan, Quetta, p.75

## **SEMI STRUCTURED INTERVIEW**

May I record your interview?

### **CUSTOMS AND RITUALS**

Q1. What customs and rituals do you perform in your everyday life?

Q2. How do you perform them, what are the processes of these rituals and customs? Q3.

Who does play a significant role in spouse selection before the marriage ritual?

### **PROVERBS AND THEIR MEANING**

Q4. What proverbs in Brahvi you use or know in your everyday? Q5. What do these proverbs mean in the social setting of Pawal?

Q6. What are the moral significance of these proverbs in everyday life? What people think about their truthfulness?

### **BRAHVI FOLKTALES**

Q7. What stories have you listened in your lifetime? Can you narrate any of them? Q8. Do

Pawal of Harbohi still have storytelling practices nighttime?

Q9. What is the significance of storytelling among Pawal of Harbohi?

## LOCAL TERMINOLOGIES

<b>Local words</b>	<b>English Meaning</b>
<b>Pawal</b>	Nomad
<b>Khalq</b>	household
<b>Watakh</b>	guesthouse
<b>Kachari</b>	Meeting of the nomads at a guesthouse of someone and discussing the problems, challenges, and other everyday affairs.
<b>Halhawal</b>	The process in which a guest is asked about his travel, good and bad news at the place of departure and the purpose of his coming.
<b>Podhi</b>	Financial cooperation with someone who must compensate another one for any misdoing, such as inuring someone or committing a murder
<b>Ashar</b>	Jointly doing of the work of a member of the society who is unable to do that alone
<b>Shasha.</b>	Calibrations at the sixth day of a child born
<b>Kajjenging.</b>	A complicated childbirth
<b>Pidpur.</b>	A pregnant lady
<b>Mistahi.</b>	Breaking of good news
<b>Judsahi/ Sarkoti.</b>	First cutting of the hair of a child
<b>Hawaliko Dandaan.</b>	Growth of the first tooth of a child
<b>Hawaliko Gaam</b>	first step of the child
<b>Rasala.</b>	Group of females who go for the marriage proposal
<b>Sharbatkhori.</b>	The celebration of the acceptance of engagement proposal

**Nat maling.** The first invitation of the male spouse to visit the home and family of the girl spouse after engagement

**Lab.** The amount of money paid by the groom to the family of the bride for the honor of the girl and expenditures of marriage.

**Bijjar.** The financial cooperation of the relatives and friends of the bride for his marriage

**Purds** Financial cooperation by the relatives, neighbor, and friends at the time of death in any family

**Waj** the cloths and other wearing things gifted to the bride by the parents of the groom.

**Qilla** first day of marriage ritual

**Aardthi** the expenditure and all other things, such as goats, sheep, rice, sugar etc for the celebration of marriage given by the parents of groom

**Wazeer.** The assistant of the groom during the marriage ritual

**Jani** the assistant of the bride during the marriage ritual

**Duzzi Inaam.** The first night of the marriage ritual

**Pashi Inaam** the second night of the marriage ritual

**Aapi** The cloths which bride and groom take off after wearing new cloths at the marriage day.

**Sargasht** money paid in honor of groom at third day of marriage ritual.

**Daaj.** The household materials and other useable things given to groom by his family.