

The Importance of Folk Songs in Brahui Literature

Language & Literature

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Abstract

The article mainly analyses the importance of folk songs in Brahui literature. Folk songs are an important aspect of literature and in Brahui literature they explain the cultural and traditional feelings of the people. They bring joy and happiness to people and give them respite from sorrows and hardships. Different kinds of famous Brahui folk songs are also explained. The article is an attempt to preserve the rich cultural heritage of folk songs in Brahui language. The article has mainly used secondary sources for the research.

Keywords: Brahui Language, Culture, Folk Songs, Poetry

Introduction

To know about the features and characteristics of a nation it is pre requisite to study its folk literature. Not only have we become cognizant of social values, traditions and customs of the people through the study of folk literature but also the earning and living ways and other circumstances. In that way folk songs are the mirror of the taste of a nation. They are the true picture of the nation's civilization, Customs, tradition, religion, and social, communal and ethical values.

Folk songs are the common shared heritage of a nation, in the same way the folk literature like folk songs, poetry, folk-lore, stories, proverb, myths, ballads and riddles which can be found in literature of any nation are basically the common heritage of the whole human civilization. It represents the history of human civilization. It is a surprising fact that the folk literature of one nation living at one corner of the world is similar to folk literature of other nation living far behind at the other corner of the world.

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We may enhance the importance of folk literature by quoting Albert Einstein. He says that "If you want your children to be intelligent, read them fairy tales. If you want them to be more intelligent, read them more fairy tales". This is how we can judge the importance of folk-lore and these are the remarks of one of the extraordinary ingenious and renowned scientists of the world. This great scientist is one of the experts of mathematics. It can be assessed that how science, philosophy and literature relate to each other.

It is literature which gave birth to science. Today we have distinguished and divided the science, philosophy and literature into different areas and fields of study but it is not so, as the concept or idea of being a human being literature is the basic foundation of all human knowledge. Literature, especially folk literature plays an essential role to make the imagination beautiful, prettier and powerful. Moreover, folksongs spring from the facts of real life portraying the nation's sorrows, events, joys, and desires and transfer the ways of socialization of traditional life and values to the next generation.

Folksongs show the collective perceptiveness of a nation and present innate trends of national temperament/disposition, fondness, and eagerness unaffectedly and make the cultural and traditional etherealized effective while interpreting the dainty emotions. Folk songs are those transparent mirrors which can show the clear and more visible images of real life.

"There is no language in the world which has no literary Stocks. The language though spoken in limited and confined area has its stock of literature, folk literature is the basic literature of the world languages" (Baidar. 1986, p.79).

The true and real soul of a nation or a society can be fully understood by the reading and studying of its literature especially by folk literature, because nation's habits, manners, beliefs and ideologies are spontaneously expressed in folksongs in an effortless manner. Spontaneity and simplicity is the most salient feature of folk literature.

Folksongs are the good and effective means of expression of joys and sorrows on congregational events of life. People belonging to different cultures represent the traditional and customary values. In Brahui folksongs, the Brahui wisdom consists of positive, forceful and sound trends and inclinations. They provided words to the culture, tradition, values and belief, desire and motives, ideologies, social and communal trends of the people of the area.

The folksongs which were created for celebration of different occasions like marriage and other events of joys and sorrows emphasize the grand human

characteristics and promote virtue and criticize the negative values in the human society. In these folksongs there is world of peace, love, virtue, charity, truth, cooperation, brotherhood, simplicity rather than hypocrisy, artificiality, hatred, prejudice, malevolence, selfishness and ethnicity. These folk songs reflect taste and hobbies of people throughout year.

It is universally accepted fact that in literature, the folk literature has its unique place and importance as it paved the ways for the modern literature. The Brahui folksongs not only portray the picture of inhabitants of the area but also make us abreast of the modern literature more easily. The folk literature influences the modern literature because of its specific artistic concern, literary reforms and cultural and traditional background. Brahui folk literature not only helps the Brahui people to discern and comprehend the culture and linguistics influences but also makes them to be united as a nation which results in a civilized folk.

The origin of Brahui literature has its root in folk literature like all kind of literature of the world originated from folk literature which mostly consists of poetry and prose. Though these two genres of Brahui literature are the worthy assets of Brahui literature but poetry has its supreme significance as compared to prose because there is limited scope of imitation and interpretation in poetry while prose could be affected by literature of other languages.

It will not be worthless to say that the Brahui poetry is the preliminary history of Brahuis. It is like a reflector which displays the perceptible picture of Brahui culture and traditions. There could be no fixed and particular date of the genesis of the folk literature but it is estimated that it began with the emergence of language and every individual in the society like shepherd, chef, peasant, mothers, man and woman has played his/her role in formation of folk songs. Loli, Liako, Nazenk, Tapa, Dahi, Lailri, Saozo, Barnazna and Halo Halo are some famous genres of Brahui folk poetry besides that it also incorporate songs for youngsters, eventful poems, comedy, tragedy, poetry related to natural calamity, and songs for those who left their country which encompass the experiences of their whole life.

Following are some of the illustrious example of Brahui literary genres which are inevitable to be highlighted.

Barnazana

Barnazna is one of the famous folksongs of Brahui literature; the form of the song is refined. It is also called as love poetry. It comprised of short meter, it

is sung by peasant, shepherd, chef, old and young with interest and lamentable heart. It is one of the famed and popular forms of poetry. Its prime position can be evaluated by the facts that this song is liked by people even in the modern era also. Dr Abdul Rehman Brahui writes “this famous and popular song of short meter is the most attractive and amicable song in Brahui folk literature. It has a principle position and importance. There is repetition of the alluring words Barnazana. (Brahui, 1995, p.13)

آجا اے نازنین آجا
سلیے کرین نا سازنا
بیٹس کرک نی راز ثنا
برنازنا بیٹس کرک
زیبا گچینے نازنا
گٹ نا مثیلٹ سازنا
اُستے درینس بازنا
(Mengal, 1994, p.15)

Translation:

Come O Nazna (beloved women) come
We have seen your colorful company
Tell any secret
My beloved tell anything
Your man behaviour is very graceful
Wow your sweet eloquence
You made many people crazy for you

LOLI (LULLABY)

The first song which is heard by child from his mother is Loli (lullaby) primarily is a song that belongs to women. It is sang when a mother wants to make sleep or soothe her child. It is also the first informal social education of a child which proves to be helpful in making and growing up of the child personality. It is not just loli but the lovely language of a mother which a man loves more than anything in the world. Man is emotionally attached to his language and he always preferred his own native language to speak. It is well said by a wise man “my language is the most glamorous language of the

world as it is the language of my mother” Mother is the most precious asset for a person in the world.

Following are the couplet of Loli.

لولی لولڑی
بچے بچے اللہ نے جوان کے
بچہ ننا بلن مس
تونا باوہ کے ملاس مس
تینا لمہ کن
خیسن مس
لولی لولڑی
بچے کنا

(Brahui, 1995, p.64)

Translation:

Loli loli

O child may Allah makes you grown

Our child be grown up

Be supporter of his father

And refined gold for mother

Loli loli

Lori for my child.

Following is another loli with cultural theme.

ہمپینہ داسا بولان آئے کانہ
داسا بٹتہ ارغ ایتوانے
الی ء سوار کیوہ نے
خراس آئے سوار کیوہ نے
شکر ایتوہ نے شکر
(Mayor, 1906 p.12)

Translation:

After packing luggage we will leave for Bolan

Now take rest I will give food

I will make you to ride on a horse

You ride on an ox

O my dear I will make you to eat sugar

LAIKO:

This genre has also its significance in Brahui folk poetry; it is about ardency and subtlety of passion and sang as a painful/aching tone. Laiko is sang by the daughters, sisters, mothers and wives of those who left their country. In that way they lessen their aching feelings of separation.

کسر ۽ زہری نا
او ایلم جان
دنر ۽ ماری نا
او ایلم جان
(Brahui, 1995, p.66)

Translation:

A path of Zehri

O my brother

Dust is rising by your camel

O my brother

Here are the words of another Laiko

کنور نے ککاک
ہلور نے لکاک
چار سیر نت نا
خواری نا بت نا
بسُون رَسینگان
توسُن تُسینگان
(Mengal, 2004, p.128-129)

Translation:

Bedbugs will bite you

Millions of them will grasp you

And yours this assiduity

We came

In that tiredness

LAILI MOOR.

This folk song of indistinguishable importance in Brahui and Baluchi also manifests the sentiments of love. The word more occurs here as in Barnazna which is used for beloved. In Barnazna the rhyme meter is short while in Lailimor the rhyme meter is long, it also contain both the tragic and comic expression. Lailimore is the most popular folk song in Brahui folk poetry, it shows the complete picture of Brahui's life. **(Brahui, 1995, p.71)**

Further Lailimore display the sentiments of love, sometimes it praise the beauty of beloved, while at another moment it tells us about the separation and reunion of the lovers.

بر کنا لیلی مور لیلی مور کیوہ نے
بر کنا لیلی مور لیلی مور کیوہ نے
بر کنا لیلی مور نوکر نا جند ئنا
جتائی تمانے موسم ۽ سندھ ئنا
نظر کنا تمانے ٹکی ۽ طوق ۽ تا
مال ۽ تینا لیلیم کیوہ بریوہ شوق نا
(Brahui, 1995, p.72)

Translation:

Come Laili (beloved) I will make you Laila

Come Laili (beloved) I will make you Laila

Come Laili I am your servant

This is a time to express, and I will leave for Sindh

I saw your peculiar necklace

I will sell property at auction to come to see you.

MAH LUNJ.

It is also one of the folk songs of Brahui literature, in it the beloved as called by the name of Mahlunj which means moon-like, beautiful and radiant, the one who beats moon in terms of brightness. The beloved beauty is eulogized in this song.

کانہ برینہ کنا ماہ لنج
نوکر نا مرینہ کنا ماہ لنج
چرینگو گلی تے کنا ماہ لنج
یات کیو ولی تے کنا ماہ لنج
گودی اُس گدان نا کنا ماہ لنج
پهل اُس اُرانا کنا ماہ لنج
(Brahui, 1995, p.87)

Translation:

Haunt is for you my Mahlunj

Servants are for you my Mahlunj

I am wandering from lane to lane My Mahlunj

Plea to saints/mystics

You are the queen of my heart Mahlunj

You are the flower of my hear Mahlunj

Conclusion

Poetry is an art and has its importance in artistic work; it is the best means to express our feelings and emotions. The earlier writers also use the tool of poetry to express their emotions and commonly write poetry of two stanzas. They were successful in doing so as through Lori, Barnazna and loli we come to know about their social life.

The creation of folk literature is continued even in the modern era of globalization and information technology despite of the fact that the world's more dominant languages damaged the chances of survival of those languages which are spoken by the minority group. In those circumstances only the folk literature is the best weapon and medium which can provide us the words for expression of our experiences and emotions. It is in dire need to

protect our great assets toward which we show negligence till yet. Love of folks songs produce soothing effects while living in today's disorganized and disintegrated world.

We should play a significant role in spreading the fragrance of folk songs across the world .Variety is the soul of art. The manifoldness of art reacts against the ethnicity and promotes leniency forbearance and patience. Until we make a strong bond with folk songs, the world remains as the disintegrated world and will face the threat of wars. There is difference between friend of a language and narcissism. Language friendship means that for a man the languages of the world are beautiful as it is the language of a mother. If a man discover or attain this secret he will be come out from the ugly chains of narcissism, egoism and prejudice. One will realize the beauty of the universe same as the moon, the sun, the fountains, mountains, flowers, trees, breeze, birds and the whole beauty of the universe is for all and not belongs to one.

The shining of the sun and the brightness of moon gives a sight of beauty to all human beings without discrimination. In the same way the secret of beauty lies in our folk songs .It is the key to solve problems, it is imperative to comprehend folk literature to understand the world because nothing is important besides that.

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