

IRANIAN BALUCH OF PUNE

The death of Shah Alam I Aurangzeb's son in 1712 led to a war of succession amongst his sons, later Mohammad Shah tried to pull the empire together. But the Mughal empire had already started to break. In 1739 Nadir Shah of Iran, who had already taken Kabul from Mughal invaded and occupied the city of Delhi. Nadir Shah's army looted the city and left it deserted. At that time the Famous Peacock throne and Koh-i-nur diamond were taken to Iran. It's said that when Nadirshah came to India in 1739 A.D. Many Baluchis traveled to India along with him.

The experts have difference of opinion about the term Baluch. Some say it means Nomad. While others claim that it is an old Persian word meaning the cock's crest. Some have traced their origins to Nimrod, son of Kush. But we do know: that Baluchis First moved to this Iranian region the twelfth century. This territory was known as Baluchistan in Mughal period. The Baluchis arrived India and they spread throughout India in smaller groups. These Baluchis always introduced themselves as originating from Iran. Attracting attention of the Indians by their appearance, these Baluchis were fair skinned, light eyed, ad wore ethnic jewellery and nomadic drapery.

The Iranian Baluchis spread throughout India but settled mainly Deccan. Especially in Maharashtra State in Pune, LoniKalbhor, Shrirampur, Chinchwad, Neral, we find noticeable Baluchi colonies.

The Baluchis, here should be especially noted for the fact that they have retained their nomadic tradition and culture in India. Pune city is located 185 K.M. from Mubai Pune is a halting place of Baluchis Deccan. The population of Baluchi people and around Pune is about 7000. The Baluchis of Pune live Nomadic life style. They sell spectacles, goggles and locks. The Baluchis of Pune speak Persian dialect which mixed with local Marathi and Urdu language. They also known Urdu and marathi very well. The Baluchi drapery is typical, they wear odhni, Ghagara and Choli. The biological features of Baluchis clearly show that their race is from Iran. They speak Kurabati Baluchi Language which is an Iranian Language of the Indo-European Family, living for centuries as nomads, the Baluchis preserved many of their old beliefs. The Baluchi Kabila is a union of tradition, custom and language. The number of families living together is the result of Baluchis early marriages. They are bound together by close kinship, same like a gypsy belief they are the same blood, the same eyes, the same soul, the same body and one happiness. The life within the Baluchi Kabila is regulated by moral and traditional norms. Their life which also determines the division of work.

In Iran various Baluch groups speak different dialects, each with distinguishing characteristics. These dialects have been divided into three groups Eastern, Western and Southern. Baluchis migrated to India to their present day location brought with them Farsi, their semi-nomadic life in India created another dialect. For example for 'zud' they use the word 'Jaladi' and for 'Tajarat' they often Say Byapar mi kunim. The Baluchis in Pune are basically self sufficient, relying on their own skill to build tent houses. Their economy is based on small shops. They also raise chickens, ducks, pigeons. Some young men are moving in the cities for work. Before independence Pune Baluchis were also doing business of money exchange i.e. giving coins in exchanges of notes on commission basis. Baluch society is male dominated. Male elders are the heads of these families. Their desire is always

important for the family. Baluchi marriages are arranged between the bride's father and the groom. Once a woman is married, she passes from the authority of her father to that of her husband. Marriages are life long and marrying non Baluchi is strictly forbidden. These Iranian Baluchis have honour code. This code includes hospitality, mercy, dealing with each other honestly and offering refuge to strangers.

Nomadic women the world over love jewellery but Baluch women have a special fondness for it. In many ways their trends differ. Their jewellery is just as much an expression of their personality as their dresses. The traditional Iranian motifs never really go away. Their ethnic jewellery includes stones, beads, metals and woven fibres. Baluchi garments are colourful. The women wear nose rings, earrings, marriage strings, anklets and Bangles.

Pune's Baluchis have preserved their tradition through their songs. These songs cover many special themes. Their songs are also indicative of Iran's Folk culture and nomadic life. Some songs are so typical that they are not even existing in Iran and not heard of any where out of Baluch Kabila. These Baluchis are fond of singing and dancing, especially in marriages they have performance of dance with songs. Some times the couplets are focusing that they are khnabadosh, Homeless. Another noticeable feature of Pune's Baluchi is, they have songs with one line in Persian and another line in Marathi. The Persian line is connecting the Marathi in meaning.

For example.

I have baked two nans but the dog has stolen them
I drew sword but he reached other side of the river

On Baluchi couplet says
I am homeless and helpless here
Oh God! I take refuge to your Imam to help me
For I am too depressed.

These are some examples of Baluchi Lullaby

I sing Lullaby for you to go to sleep
I am waiting for you on your way to come
On the peak of high mountain, there is a golden throne
I am the ring and my beloved is the jewel of it
On the peak of high mountain I play reed &
I lost my Camel I announce it openly
I lost a very precious Camel, a royal one.
I scream where you are my baby
The be headed tree has no shed
And two nightingales make a nest in the tree
My hands are cut I can't catch the nightingale
Nightingale has a long way to Fly
I sing lullaby for you to go to sleep.
I have headache but I don't have any shoulder to cry on
I became sick & there is nobody take care of me.
If my beloved comes to me God knows that all my pain
Will disappear.
On the peak of high mountain, there are seven stars
Where is your way to your home.
I sit on the peak of the high mountain waiting for you.
I will sacrifice what ever you want
La la la la
My dear baby la la la la my lovely baby.
Come come pretty little girl
La la la la lovely my baby
On the high mountain panther lodge
Where is my riffle and bullets
La la la la
Oh! Brother not grief not sad
That is the world life is in the same way
Oh! Brother not griefer for money

la la la la
I sing la la to make you sleep,
la la la lovely baby

Some Baluchi songs.

Swear by the holy Quran whose Sections I account Swear by Mola
whose blade is Zulfiqar, I account That Mohammad's wise thought
is prevailed

You put a night cap on my head and you left
You left me heart broken
My heart break turned to worst
My wound in a heart recovered but still I feel heart
Broken.

A black eyed who wings at me
Who steals my hear and chats of me.
You steal my heart by magic & charm
Still you boast of your love to me.

The persistent of disloyalty matches me old
If there is no loyal beloved
I will die on tomb stone
Of a loyal one

My heart became black as tobacco
You can take the pipe as an evidence
If you don't believe me break the pipe
For this royal belover has no Face.

The lord my chicken heart in the hands of grief
I became sick and no one to console me
If amber comes to mother
God knows that I feel no pain.

In the evening, when the heavy rain falls down
Mansor vowed to come but doesn't come
Swear by the king whose blade is Zulfikar
the life of Mansor became over.

Alas! The life is very short
The life is not for ever
The life of Mansor became over
In the time of younhood.

Oh! Where are you going pretty woman
Oh! my dear my life where are you going

I will die for you
My heart in your hand

I will be waiting for you on your way
I sacrifice my soul and life for you
Come alone my condition.

Oh where are you

Oh where are you.

How beautiful you walk like a peacock.

Wait for a moment take me with you

Oh where are you

Oh where are you

My idol where are you going.

The Baluchi women sing the songs where they cook or bake roti or nan. The Baluchi women also sing Lullaby when they put their children in the swing to make them go to sleep. They sing various songs without accompanying any musical instruments. They like to recite Persian couplets so nicely that their artistic talent can be understood by us. Some of them also know by heart Sheir of Hafiz. Oh! Khanum Koja mire a popular Iranian song among the Baluchis. They nicely perform their songs with some rhythm and Facial expressions but all their styles have been

developed from their nomadic traditions. Baluchis speak Marathi with Puneites and when they come back in their Kabila they speak only Persian in their homes.

As regards to my subject Romani studies I visited Baluchis' and studied their way of life. I have produced Persian documentary on the life of Baluchis.

With Miss Roya Vaziri to Tehran (Iran). This documentary will be shown in Tehran University. A Photo exhibition is also being arranged in Tehran showing the various occasional incidence and the life style of Baluchis. For the first time an attempt is made to indicate life style of Baluchis of Pune in Tehran through Persian documentary and Photo exhibition.

In the documentary, "Baluchis" of Pune" roya Vaziri has taken interviews of Baluchi chieftains, men, women and children. This film also carries special interview of Zeenat a Baluchi Girl, who is first graduate and speaks English Fluently. Also Maulana Faiyaz Baluchis' religious teacher has expressed his views. The Baluchis' who migrated to India to their present day location brought it with them Farsi Language and still maintain Iranian tradition in Pune is depicted in the documentary. The economic condition of the Baluchis' is not good. We can only say in the words of Andre Malraux.

"Outside, not a leaf, and inside, not a stick of Furniture, the walls, the sky and God".