

Riddles in Bráhui Folk Literature

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Abstract:

Riddles in Bráhui folk literature has played an educative and instructive role since the ancient times. Similarly, riddles helped to think and question problems in an entertaining way. However, due to modern technology their importance has receded. In this article we have highlighted riddles and their importance in Bráhui language; the articles have mostly used secondary sources for the conduct of the study.

Introduction:

From ancient times folk literature has received an educational status, which at every time and era has helped in the education and training of society. Thousands of years of testing folktales or folk songs, proverbs or sayings or riddles reflect the true human emotions. Their colors and ambience is true feelings which remain in the heart of simple people. Colors of love, affection and fidelity and all the true emotions like a rainbow have spread in the society around us. Without any doubt, aims and objectives, folktales have been for the betterment of society. That is why, folk literature is not about an individual, but is called the creation of whole society. While, the creation is itself the reflection of society which, we see in the mirror of literature.

Of Course, folktales according to their subject matter are for virtue, goodness, faithfulness and reform of society. With regard to its aims, it provides to the listener a lesson and training for understanding the ups and downs of life and fulfilling its duties excellently. Proverbs and fables have played this role too in the society. According to the famous writer Dr. Zeb-ul-Nisa Ali Khan, proverbs are the essence of a nation's experience and knowledge, which is presented in wise sentences and sometimes expressed

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metaphorically. Every nation has tried to put forward the proverbs in its own way. However, these short and attractive sentences have their impact, which a long speech cannot make. (Khan: p-7)

The above mentioned definition is not only applicable to proverbs, but also to the definition of entire literature. Because, all the great genres of literature are embedded into each other and according to its aims, all have one objective and role.

As far as the riddles are concerned, these are certainly a continuation of the above mentioned genres. In addition to judging one's mental capabilities and level, it also provides humor and entertainment. In general, the words and gist are straight and simple, but in riddles the words are complicated and similes and metaphors are used symbolically. Some writers are of opinion that certain riddles seem to be on the pattern of poetry while the other think that the riddle is the early form of poetry. Through this form not only mental growth of older people takes place, but also children's fostering also happens. As it is a fact that raising questions and searching for its answers is to ensure thinking and understanding in a beautiful way which leads to confidence building.

Bráhui 'Čáčá' doesn't mean Urdu 'čáčá' and in Bráhui the people are advanced in age are also called 'Čáčá'. In addition to this, knowing is also called 'Čáčá' e.g. from speaking to speak, from reading to read etc are Čáčá. Some linguists say that the source of Bráhui word čáčá is Dravidian word 'čáčim'. Because Dravidian čáčim and Bráhui Čáčá have the same meaning. It means to keep something secret or in secrecy etc. (Bráhui, p-55)

Although it is the age of 'Net', 'computer' and modern technology and about every house has Net, T.V and different channels, therefore hobbies like Bráhui 'Čáčá' are diminishing but still in the rural areas and suburbs 'Čáčá' listening and telling prevails. The nomads still travel in search of pastureland in the foot hills of the mountains or in the Bolan Pass and temporarily camp somewhere. Then in the evening an old man of the tribe, gathers small children at one place and asks them one by one for telling a 'Čáčá' and answers are sought in turn. In this way a few minutes or an hour is passed in telling and listening 'Čáčá' and the whole day's tiredness is removed and one gets mental recreation and peace of mind. Telling Čáčá are experts who are mostly advanced in age.

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Very few women tell Čáčá and any woman who tells 'Čáčá' is called 'sherzal' i.e brave woman.

The following Bahui 'Čáčá' are submitted here as specimen.

(1)۔ چاچاچاچا بائی پاچا امر اچا (موچنک)

Solve the riddle: Anything has opened its mouth and has slept a far.

Answer: tweezer

(2)۔ کھڈ سے ہڈ آن پھرے۔ (باودندانک)

There is a pit which is full of bones. Ans: Mouth and Teeth

(3)۔ خرن خرن خیت آن بار چرپ چرپ سی آن بار (گون)

Green, green like grass, greasy greasy like Ghee. Ans (Gwan- it is a smallish fruit in Balochistan)

(4)۔ خل تہ خل ٹی پنیپک، بستہ دیر ٹی پالیپک (سیجا)

Beat it with stones, it will not break, Put it in water, it will not moist.

Ans : Shadow

(5)۔ کیرغان دیرے ذیمان خاخرے (چلم)

. At the base is water, at the top is fire. Ans : hubble, bubble

(6)۔ اسہ دلائی ارارنگ نادیر (بیدہ)

In one large earthen jar there are two kinds of water Ans : Egg

(7)۔ کانک کھٹیک۔ (کسر)

It goes on and on but never ends Ans: Path

(8)۔ اراگڑا اصل ہنپسہ (کچک و پخیر)

Two things are never on good terms Ans : Dog and faqir (beggar)

(9)۔ گئے تہ کافر مریک کمپتہ بیگن مریک (روچہ)

If it is eaten then it is sinful, if not eaten then you will be hungry.

Ans : Fasting

(10)۔ بچتہ کھسکنے سیتان ٹی جغرتہ کنادو آئے (حمام)

The Camel dies in Siestan but its liver is in my hand Ans : Henna

(11)۔ سوتہ ہنین سل تہ خرین (بادرنگ)

The meat is sweet but the skin is bitter. Ans : Cucumber

(12)۔ زنگی آتوک مرخلیک (خن)

A rusty gun can fire on the far target Ans : Eye

(13)۔ آٹک پاتک پاٹ خلاسک (تفر)

'Atik Patik' chews woods Ans: Axe

(14)۔ مژده بش مس زندہ ے لیٹھے (مک)

The dead rose up and killed the live Ans: A trap

(Shahwani, P -40-41)

The above čáčá or riddles were once so famous that in every gathering they were repeated. A person solving these riddles was considered clever and wise.

The translation of above mentioned Čáčás are below

Brahui words	English
موچنگ	Tweezer
باودندان	Mouth and Teeth
گون	wild Pistachio
سیجا	Shadow
چلم	Hookah, Hubble Bubble
بیدہ	Egg
کسر	Path
نچک و پخیر	Dog and Beggar
حنام	Heena
بادرن	Cucumber
خَن	Eye
تفر	Axe
مک	Trap

Riddles are available in every literature. Any person who puts forward a riddle for response, he looks around whether the person is capable of solving the riddle. In Bráhui literature riddles are said in a peculiar way. Some riddles were compiled and published by Mr. Kamil-ul-Qadri in his book 'Shoovokh' published in 1970. Similarly, Dr. Abdul Rehman Bráhui researched and compiled riddles in a

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book form and the title was ‘Čáčá’ and which was published by the Bráhui Academy. Like-wise in the weekly Bráhui paper “Hellum” and many other Bráhui magazines, Bráhui riddles were published from time to time (Sosan Bráhui, p-57).

Like other languages, in Bráhui language too, there is a good stock of riddles which is a special part of literature. Riddles are still present in modern age and are in the process of creation. Riddles in Bráhui language are called ‘Čáčá’ and Cha means knowing and understanding and when this word is used in repetition then it becomes Čáčá. Therefore, its meaning is expanded and its purpose is unfolded you invite the person in front of you for knowing and prepare him for thinking. When you ponder on especially at the concept ‘Čáčá šáging’, means that putting someone on a mental trial or test and it has to be seen how comes out of this test and what is his mental capacity. A famous Bráhui language researcher – Mr. Abdul Rehan Bráhui says that riddles are a good hobby for mental exercise. By pondering on it, the man develops the quality of thinking. (Bráhui, P-77)

Regarding asking or saying a ‘Čáčá’ the Bráhui language has its own tradition. The suitable time its telling is when one is free from the whole day’s tiring work. For refreshing the exhausted bodies and minds, folktales, folk-songs and especially tradition of čáčá has been prevalent in every era and time. In today’s modern world complete books are available regarding ‘Čáčá’ and these are included in children’s textbooks too. But in old times, it was not like this, whatever was available was oral and unwritten which was transferred from one generation to the other with changes and additions. Since the tradition of Čáčá asking is very old therefore it has certain rules and principles. For this purpose more than one person and two teams are necessary. Generally it is played between the two persons but its joy and humor increases only when two teams with different people are available. Before competition is arranged, two teams are established and formally geographical space is maintained between the two teams and they are at specific places. For Example, the area of Saráwán is for one team and the area of Jahláwán is for the other team and after this Čáčá is contested with regular sentences.

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Before asking the required question or solving the Čáčá, repetition of čáčá is to draw the attention of the team. Now the opposite team tries to solve the čáčá and if he knows the answer then it is his turn otherwise he apologizes and asks for the answer of the Čáčá.

In this connection, the first team formally asks for a city of second team. The losing team says look, Klata is yours. The head of the winning team before answering the Čáčá says this “

قلات “ئی دیوہ آخی باخی کیوہ کنیوہ،”
بیر میر جو ان انگا گڑاک تہ کننا خراب انگا گڑاک تہ نما،
نما باجی برے ای ہفت مش آن اے پار خسیوتہ
کننا باجی ئی نم لکھ لکھٹ کنیوتہ،
ای بوپ عالی تے ٹی خاچوہ نم کچک نا جل ٹی خاچوہ،
ای تاس وتال ٹی کنیوہ، نم کچک نا کلنڈا ٹی کنیوہ،
داسہ پاوہ نمے دا ”موچنک“ تے۔

(Bráhui)

Above mentioned sentences and answer to čáčá leads to burst of laughter and an atmosphere of joy and humor prevails. The Winning team expresses their success with grace and proudness and like-wise the loser team is given the feeling to be ready for the next round. By using all their mental capacities the game continues till late at night with merriment and burst of laughter.

As compared to other genres of Bráhui folk-literature, not much work has been carried out. In this connection, firstly the English researcher T.J.L Mayer’s book ‘A Bráhui reading book’ Volume-1 comprises of folktales and songs and some čáčá and a few of čáčá are as follows:-

1- چاچا چاچا باگی پاچا

2- اتی پتی اشکن نتی

3- شیبانک مش ٹی

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4- گئور گوران درکانے خیسناخ آن پنانے۔

5- مردہ بئش مس زندہ می الک

6- ای لیلایکیوہ، لال کنے چنڈک ایٹک۔

Mayer (p: 6-5)

In addition to this Dr. Abdul Rehman Bráhui (whose name is prominent in Bráhui literature) in his book ‘Short history of Bráhui language and literature’, also includes some Čáčá. He has also compiled a book with the Title ‘Čáčá’ which was printed in Bráhui Academy in 1981. In this very book Dr. Abdul Rehman Bráhui collected more than hundred riddles and a few of them are as follows

1- خرنودسپاکس پتاسہ غان پُرے۔

2- کورناموچڑی لٹ و بند کیک

3- او اسٹ، ایلو ارٹ ناخانہ می ہم خراب کیک۔

4- مون انگاتازی دیرناگوازی۔

5- لکھ بندغ اسٹ ناکئیائی کنیرہ۔

Bráhui, p-8)

Conclusion:

Čáčá is an important genre of Bráhui literature. However, not enough work has been done on it while it deserved much more. If someone likes to work on it, he will find innumerable čáčá which are in People’s mind. Whenever we write on Čáčá, we repeat čáčá written by Dr. Abdul Rehman Bráhui and Kamil- ul- Qadri.

Further to this, many researchers and writers who created space for čáčá in their books and Kamil-ul-Qadri is prominent amongst them. Some Čáčá were published in his book ‘Shrokh’. Likewise Professor Dr. Abdul Hameed Shahwani’s book ‘Bráhui

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Language and literature', Professor Khudaidad Gul's book 'Bráhui Literary History', Professor Sosan Bráhui's book 'Bráhui-ancient Prose Literature ' and professor Mohammad Usman's book 'Bráhui Rubies and Jewelry' also contain Čáčá and Čáčá related essays.

Despite all this, we feel that regarding this genre not enough work has been done and is much desired. Čáčá too like other genres of folk literature reached us from generation to generation by passing through hundreds and thousands of years. Not only it has to be preserved but needs to be in harmony with modern riddle. Today's children need to think and judge things with confidence as was expected from the children of the past. This is possible only when questions are asked and scope of thinking is further expanded and for this an ingredient is riddle.

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