

TRIBHUWAN UNIVERSITY

Struggle for Nomadic Identity in Jamil Ahmad's *The Wandering Falcon*

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**Letter of Recommendation**

Mr. Lokendra Bahadur Oli Chhetri has completed his thesis entitled “Struggle for Nomadic Identity in Jamil Ahmad’s *The Wandering Falcon*” under my supervision. He carried out his research from 10<sup>th</sup> November, 2013 to 2<sup>nd</sup> Feb, 2014 A.D. I hereby recommend his thesis be submitted for viva-voce.

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Hem Lal Pandey

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**Letter of Approval**

This thesis entitled “Struggle for Nomadic Identity in Jamil Ahmad’s *The Wandering Falcon*” by Lokendra Bahadur Oli Chhetri has been submitted to the Central Department, Tribhuvan University. It has been approved by the undersigned members of the Research Committee.

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## **Abstract**

It is the study of characters' shifting and moving in the novel *The Wandering Falcon* by Jamil Ahmad. The central character, Tor Baz goes through physical and mental hindrances. Physical suffering makes him move from one area to another with survival problems whereas mentally he is hooked to assimilate others culture. He suffers due to the impact of modern norms and values because nomadic identity excludes typical cultural, religious and social identity. He wants to be free from any cultural bound and identify himself as a nomad. To study these issues the research takes help of the theory of nomadism developed by Deleuze and Guattari, Ronald Bouge and J. K Noyes. This research attempts to depict the identity of nomadic people who have been affected from modernization, capitalism and commercialization. The nomadic life of tribal people described in the novel relevant with the modern process of acculturation where a majority culture dominates the other minority or marginalized culture. As a result, modern people are struggling for their own cultural existence and identity as Tor Baz's struggling throughout the novel for his nomadic identity.

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## I. Mobile Existence of Tribal Group in *The Wandering Falcon*

The research has explored the nomadic pattern of life in Jamil Ahmad's *The Wandering Falcon*. The protagonist of the novel Tor Baz travels from one place to another with the tribal group in search of identity. During his nomadic journey, Tor Baz suffers from unending and painful existence. The nomadic pattern of life has been attacked by modern values. The hero hardly adjusts along with modern values and seeks freedom as it was before. He looks for freedom and nomadic values in the modern era because he suffers from present world. The entitled topic of this research is forwarded with ideas of nomadism in Jamil Ahmad's fictional work so as to show the nomadic protagonist's existential suffering for identity. So, the research has put the nomadism as its theoretical tool to look at the text.

Jamil Ahmad, the novelist was a Pakistani civil servant who began his career in Baluchistan in the 1950s. He lived long time there. During his stay at border lines he assimilated the sufferings, unstable movement and identity crisis of the tribal people. He observed typical tribal activities around border area and found existential crisis of nomadic lives. It inspired him to write something upon that nomadic tribe. Therefore, this novel deals with the border lands between Pakistan and Afghanistan wherein tribal movement took place. It seemed that they were affected from modern cultures and other problems. Their lives were dependent on weather in the mountain landscape and improper environment.

Jamil Ahmad presents existential struggle of partly nomadic people who have conflict with modern society. As they want to be free from societal values, however, the society interfere them to be free from socio-cultural values. Writer finds a typical social reality and group of peoples' struggle for existence and such problematic reality has been typically presented through this novel.

*The Wandering Falcon* has shown movement of people from border lands of Iran, Pakistan, and Afghanistan. The wandering pattern of life indicates nomadic circumstance of characters in the novel. They move from place to place without any purpose. The novel has depicted group of people who wander from one place to another. The impact of nomadic life of the tribal group has been seen due to the encroachment of modernization, commercialization and capitalism. Along with these modern values, people are influenced by economy, natural disaster and survival existence.

Jamil Ahmad tries to reflect the lives of tribal group who had been living for many years. He finds their lives suffering from existential identity, so they struggle for saving their identity. They found that physical and ideological factors have been affecting upon their lives. National army's petrol over the borderlines areas and these nomadic people move from place to place. They search comfortable habitat for their existence. Most of his writings engage to describe tribal people's adventure at borderline area. Part of the immersive power of the book comes from Ahmad's ability to combine a clear affection and respect for this world of tribal discipline with a clear-eyed look at its harshness.

Jamil Ahmad wrote this novel *The Wandering Falcon* at seventy- eight years old. It is one of the finest novels to come out of south Asia in decades. The novel begins in Baluchistan in the early 1950s. It has depicted the life of nomadic people who have been living around border areas. But this isolated areas come into contact with national interest which affected their personal life and nomadic freedom.

It is Ahmad's feature of writing that whichever text is about but his characters always suffer from the problems either physical or mental or social. He writes about those characters who are threatened from existential problems or other challenges. In



this novel, almost all characters have sought their own identity then it leads them into new struggle of their lives. It means that they are entrapped from the modern cultures, norms and values.

Through the protagonist Tor Baz, Ahmad examines the nomadic way of life, as well as the tribal typical norms and values of their lives. It can be a glimpse of this completely foreign world and people encountering the difficult realities of tribal justice, but also getting the chance to explore the unique culture behind this lifestyle.

Ahmad's writing style presents action in simple, direct language that does not cast judgment on his characters. He only projects circumstances but does not assimilate right and wrong over any characters. On the other hand, the characters often speak in religious metaphorical tones choosing to interpret their world through stories. *The Wandering Falcon* creates a portrait of one of the most difficult, controversial lives of nomadic people who have been threatened from physical as well ideological forces. D.W. Wilson argues about his writing that:

This was a part of the world about which I knew almost nothing, so to see a different kind of existence portrayed so diligently was nice. But as a piece of fiction, as a work that should let me into people's lives and make me feel something – I'm afraid it just didn't work for me.

(112)

Wilson's view point is appreciable since the novel only focuses upon the worldly environment rather than life of people. Therefore, he claims that the novel is the depiction of nomadic movement in which geographical descriptions are highly presented to show tribal area. But it does not present any humanistic aspects and emotions.

The protagonist comes to have unstable identity. For example, Tor Baz travels from one place to another. He is not located permanently in any place. As a nomad, he finds out his existence by going into different places where he tries to adjust there. He does not meet any permanent location and he also does not want to be confined at any place. Tor Baz seeks; “the days wasted at this bleak outpost and desperately longing for return to more habitable places to the sights and sounds of crowded bazaars” (8). Tor Baz wanders from own culture to another but he does not want to adopt any cultural life and escapes from modern life. It shows that he wants to have nomadic life and better life. This is his struggle for existence but modern socio- political lives heavily affected him.

The novel presents the story of Tor Baz who is the main character of this novel. His life seems a kind of persistent journey and he wanders from one place to another. After he lost his parent, he is adopted by a wandering mullah who goes insane and begins to murder other children. Since his early stage, he suffers from cultural norms and values and it goes on his life. Tribal groups have crossed the border between Pakistan and Afghanistan. But they are threatened from another group of people. However, they keep continuing their journey.

The novel takes place in Pakistan, Afghanistan and Iran which are its setting. The story narrates the journey of the characters from one place to another for survival and existence. The characters never stay at one place but move from one area to another. At first, a family flees with a small boy and it faces different ups and downs. It seems that their existence is quite difficult. They are caught and stoned to death. The situation of borderlines is explained here:

No the magistrate interrupted him. That no man can accept. He added the final ignominy. For a blind man to claim that he killed or that he

was the leader is an act of pride that has not substance. He turned towards the clerk. Write dome in the record that there accused admitted to the killing. (33)

Tor Baz quests for closeness to natural life because he is shaped by nature. He spends his childhood in nature with tribal wanderer. Therefore, sedentary life causes pain into his life so he seeks desolate place. A boy, who has traveled to the middle of nowhere to escape the cruel punishments, meted out upon those who transgress the boundaries of marriage and family. Their son, Tor Baz, descended from both chiefs and outlaws, becomes a wandering falcon, a character who travels among the tribes, over the mountains and the plains, into the towns and the tents that constitute the homes of the tribal people.

The novel is set around Iran, Pakistan and Afghanistan where the nomadic tribes of these regions live a life of brutal and uncompromising sacrifice. The story begins with the death of a couple at a time of travel with a very young child. The couple, who have been attempting to flee from cultural bound for their ill-advised relationship, leave behind a young boy who is assimilated into a nearby tribe.

The circumstances begin to revolve around the boy and his unthread companions. He soon finds himself in the company of another set of companions and ultimately becoming a solitary wanderer who finds himself in the strange position of being a member of all the tribes. It shows; “There was a complete and total silence about the Baluchistan, their cause, their lives and their deaths. No newspaper editor risked punishment on their behalf. Typically, Pakistani journalistic sought salve for their conscience by writing about the wrongs done to men” (9).

A boy named Tor Baz is a parentless child, who struggles with nature and society. He accepts the existing difficulties and fight with any impending

circumstances. He is adopted by a wandering man, Mullah. But he leaves him and then again he is adapted by an army. He moves ahead with existential suffering. He seeks stability in life undergoing terrible suffering and circumstance. The plot story has shown complexity of life of Tor Baz, however, he does not surrender with nature.

Deleuze and Guattari discuss upon nomadic definition and deal with general understanding of nomad as they suggest “borderline is defined or doubled by a being of another nature that no longer belongs to the pack, or never belonged to it, and that represents a power of another order ... no band is without this phenomenon of bordering, or the anomalous” (245). They bring the idea of territory which is delimited incase of nomadic life. Nomadic people do not attach with particular geographical location and nationality.

Jamil Ahmad has firsthand experience about nomadic people. He has worked near Pakistan and Afghanistan areas as a civil servant. He knows about the people and tribes among whom he worked. He has collected many nomadic stories and later on even he developed the manuscript of the nomad. He had got something about nomadic people at that time, so it increased his interest in life. He could not subdue his wonderful experience then he attempted to write something in life. As a result, he produced many books related to nomadic life.

As Ahmad tells the stories of these deserted nomads and their dying way of life, he shares the humble sacrifices and hardships of the people who make their home among the temporary camps they build in the unforgiving desert wastelands. As the wandering falcon travels the miles, he discovers that his identity and fate are inextricably tied to the tribes and learns that the nomadic way of life is about to be extinct. Both verbally sparse and atmospherically lush, *The Wandering Falcon* is a

story of a boy turned man in the throes of an unimaginable migration that will involve both his body and his soul.

The novel has got many critical looks and those critics have interpreted the novel from multiple perspectives. Among them one critic Alan Cheuse has interpreted this novel about tribal suffering. In this novel, there are many cultural groups who do not have any located identity. Therefore, they move into nowhere. It has been explained here:

We read of lovers fleeing the deadly punishment of their tribal group, of women desperate for affection, buried under customs and habits millenniums old, of men of honor living lives of crime, of tribal members returning from exile who must carefully navigate each clan and sub-clan in order to stay honorable and sometimes to stay alive. (5)

He reads novels from cultural perspective. It is because tribal cultures are known as marginalized cultures. They are invaded from other mainstream culture. Historically, it is the condition of post-colonial period, where almost local tribes and local cultures are influenced from other cultures. So, they are chased from one place to another. Similarly, they also wander from here and there for sake of saving their culture.

Likewise, so many critics have shown various points of view upon this novel. Another critic Rowan Kaiser has viewed upon this novel from the existential point. He says:

*The Wandering Falcon* is an elegy for a disappearing way of life in the mountains of Afghanistan and Pakistan. But where most stories of that sort explain the loss of a culture by saying that the march of progress cannot be stopped, there's no progress in *The Wandering Falcon*. There's simply the slow increase of the power of the state in the

middle of the 20th century, ending one harsh way of life without replacing the conditions that made it so harsh. (243)

Kaiser has explained the harsh existence of tribal people, who struggle for existence but such tribes have been disappearing their existence. They could not do for themselves because they were powerless. It is because their existence merges into the state power.

Jamil Ahmad's novel really brings up the nomadic life of Tor Baz, who does not have any stability in life. He has nothing in himself, only wanders from one place to another. The basic concept of nomadism like rootlessness and mobility's of life leads him further. Moreover, he suffers from his day to day life. As his Tor Baz life, Jone K. Noyes argues that:

It takes the form of simple border crossings, ethnic conflict, land ownership disputes, or the injustices suffered by refugees and conflict, land ownership disputes, migrant laborers. Our world is flooded with images showing that in the age of globalism a nomadic existence is not necessarily something to aspire to. It is miserable plight to be a postmodern nomad, to be homeless, wandering, a refugee, flowing no a dream of disembodied bliss but a slim hope for survival. (91)

Nomadism as a strategy of life developed repeatedly in new and original forms, in a variety of settings. The concept of nomadism changes along with time. It was quite different from the nomadism of ancient time when people were uncivilized and concept of state and border were not there. People wandered from one place to another in search of just survival but now the question of identity makes them to adopt this type of life.

Noyes thinks that past nomadic concept for just survival has been adopted as identity now. The reasons for the rise of one and the decline of another were mainly economic or political crises. It is the socio-political environment that often changes the extent to which nomadic people maintain such a lifestyle. Since the beginning of the nineteenth century, the constitutive framework for pastoral nomadism has undergone major structural changes so that pastoral nomadism seems likely to disappear completely, especially in light of recent rapid modernization.

Nomadism is way of life which suggests instability and rootlessness. The nomadic tribes find problematic existence as they wander with animals to find better place. They have no documents and no way of obtaining any territory. But they are stopped by the army, massacred by soldiers with machine guns as they try to cross the border. Kidnapping is shown to be a seasonal industry for some tribes. The story revolves around the intricate ways of life that embody different groups of nomadic desert tribes. As the wandering falcon moves from group to group, he begins to embody all that is ephemeral and free about these people and their way of life. As Ahmad writes:

If nature provides them sustenance for only ten days a year, they believe in their right to demand the rest of their sustenance from their fellow men who live oily, fat, and comfortable lives on the plains. (21)

Ahmad has written a fascinating book, especially for the reader to whom the tribal cultures of that region are a mystery. It is sympathetic but not sentimental, and most chapters begin with a spare, vivid description of a specific place where part of the story is set. Anthony D' Andrea interprets here:

Through a dialogue between the anthropology of nomadism and philosophy of nomadology, the article then seeks to integrate tropes of fluidity, rootlessness and aesthetic reflexivity into an ideal-type of postidentitarian mobility (neo-nomadism), a device for investigating the cultural effects of hyper mobility on self, identity and sociality. It includes methodological notes on nomadic ethnography. The article concludes that the neo-nomad is both a phenomenon and a concept that allows us to rethink models of subjectivity formation in globalization.

(1)

The above extract is linked with modern ideas and it is also called neonomadism, which supports the idea of nomadism. That refers to similar ideas with nomadic ideas more related with history because during ancient time, almost people were nomadic, who wandered from place to place. John K. Noyes says:

Today we all want to be nomads, we travel like nomads we shop and surf the internet like nomads out technologies of communication release us from locality and when we use them, we defy the physical worlds that tie us to territory. So it would seem. (91)

Noyes, the critic has seen the nomadism in relation to post-modernism. At the present context, it has been seen through postmodern concept of globalization. It brings up the ideas of rootlessness, mobility as well as human suffering into this world. Modern values weaken or overlaps nomadic pattern of life. At present, the term 'nomadism' matches people's modern existence. It is because it can be seen that people are moving around the world. Many people are becoming homeless and rootless. Therefore, it is equal with past nomad's life.



Similarly, nomadism has been defined as travel theory in these modern days because it also copes with wandering and mobility of people. Group of people or and any individual move from one place to another. Regarding it Steve Clark opines:

Narratives of encounter are undeniably dominated by the viewpoint of the mobile culture, yet it is possible to exaggerate the degree of superiority implied. Certainly it is the sheer precariousness of medieval travel that is striking an even the early projects of colonization have an element of self-deluding bluff in them. (105)

The life of nomadic people is similar to travel narratives. They always move from place to place. Ahmad describes the world of a tribe who moved from the Afghan mountains in winter to the plains of Pakistan in summer. One autumn, as the state of Pakistan tries to enforce its borders caravan of these nomads faces armed Pakistani soldiers who order them to return to the tribal territory. It explicitly shows the conflict between nomadic and sedentary lives which cause the suffering of nomadic people.

## I. Rootlessness of Nomad in *The Wandering Falcon*

The novel *The Wandering Falcon* has been analyzed using ideas of nomadism. It brings the mobile subject who moves from one place to another. It introduces ideas that the subject is not located to any particular place. Tor Baz has unstable existence in the novel. The protagonist Tor Baz shifts from one place to another. He is entangled by socio-political values by which he is imprisoned in the world. He seems like nomad who wants to be free from cultural and social values. The mobile subjectivity moves around different parts of the world. He seems frustrated from the world where he has to adopt cultural values as well. The society forces him to find cultural and social identity but he attempts to ignore it.

*The Wandering Falcon* presents the world where cultural, social and geographical identity of the people become uncertain and they desire to form their typical identity. Sedentary is just reverse of nomadic. In general, sedentary means spending a lot of time seated or thing done by sitting down. Unlike nomadic, they have fixed habitation. It is a kind of passive and inert life. There is no newness in their livelihood rather it has consistency of life. Such type of life can be seen in agriculture-farmers and office workers. In *Apology for Nomadology*, Ronald Bogue writes, "no mobile population wanders randomly, since every population manifests a mixture of sedentary and nomadic qualities"(169). Thus, in this globalized world, these two features can be seen more easily. The sedentary have a strong society, they have certain rules and regulation. In other words, they are more conventional than nomadic. They do not want to break the norms and values of the society, they just want to preserve their tradition.

The novel tries to project the story of nomad Tor Baz, who has been subjugated from his life itself. He moves from one part to another, however, he is

affected by stability in his life. He wanders without aim of life and wants to come out from stable life. He searches pure natural world but he is affected from cultural world. He moves only from one province to another, one country to another. Sometime aimlessness of life closes with idea of nomadic life. The protagonist is influenced by economic, political and cultural aspects. He wants to have instability of life. He expects rich life without permanent location but he is affected from shortage of food, conflict between society and other cultural aloofness. The past nomadic life was influenced from many aspects.

In Ahmad's novel and in his real life, the traditional ways of tribe's people increasingly collide with a formidable enemy of modernity. Both the nomad's cyclical pilgrimage and the ancient order of the settled tribes are at risk in a land where more and more high-tech warfare, checkpoints, paved roads, and borders dictate the dispensation of justice in course of their journeys. Therefore Anthony D' Andrea further says about nomadism:

Nomadism is the optimal means to utilize the ecologically fragile dry land ecosystem; it is the socio-political environment that often changes the extent to which nomadic people maintain such a lifestyle. These changes are not only a mere consequence of colonial policies, socialist collectivist campaigns or the power-seeking attempts of a nation-state, but also the result of subtle and complex, social and economic, direct and indirect processes, occurring at different levels of society. Since the beginning of the 19th century the constitutive framework for pastoral nomadism has undergone major structural changes so that pastoral nomadism seems likely to disappear completely, especially in light of recent rapid modernization. (95-119)

The concept of nomadism brings many things together. It is not only mobility but behind that there are many things which bring the condition of mobility. The cultural conflict is one of the main causes which compel Tor Baz to bring mobility among community. In the modern days, people seek their cultural location because they feel loss when they live in alien culture. Tor Baz wants to adopt nature where he can feel freedom but socio-cultural values affect his identity of nomad.

There are cultural factors which tie mobile existence to the people. In Ahmad's novel, it plays vital role behind the life of the boy. Tor Baz's parents have similar condition and they had ever faced ups and downs in their life. They do not have any identity so they have questions over themselves. Without finding any cultural, social, and individual identity, they cannot live anywhere. Because of having cultural identity, Tor Baz suffers from limited and imposed identity.

Jamil Ahmad has written an unforgettable portrait of a world of custom and compassion of love and cruelty, hardship and survival, a place fragile, unknown, and unforgiving. *The Wandering Falcon* follows the life of Tor Baz as a nomad. As Tor Baz visits the different tribes in the region, unwilling to settle with any of them and instead preferring a solitary life, he gets a sense of the difficulties of life in this harsh environment.

As the story begins, a young man and a woman are shown struggling in a remote army post during unfinished journey. They ask for shelter but they are denied because people find them in troublesome condition. They seek temporary habitat but cannot find anywhere as they move different places and ask for living place. Here, Ahmad mentions:

each begrudging the days wasted at this bleak outpost and desperately longing for a return to more habitable places, to the sights and sounds

of crowded bazars, the smell of water and vegetation, the feel of clean freshly laundered clusters and the banter and sally in the shops. But with news of the birth, the air of resentfulness and bitterness, which seemed permanently to envelop this post, appeared to lighten. (8)

In society, there are many condensational norms and values like family marriage, man women relationship, material creed. Being a social animal, man is supposed to follow the established norms and values. If he ignores those values then he is excluded from society. He does have conflict with social values because he wants to establish his private notion of life. The society cannot digest his opinion in the beginning then he is looked from different attitudes. It is regarded that a family should be happy and prosperous. Tor Baz does not have family and close relatives therefore he moves around without stability. The unstable movement of Tor Baz shows that nomadic life does not have any family bond and relation. One is free from socio- cultural, moral values in open ended world.

Tor Baz, the hero, finds very miserable life by facing natural and social circumstances and he has to undergo with unexpected suffering. He faces ever conflicts with other nomads and struggles for existence. During his living at borderline, he experiences life bitterly. But he does not feel comfortable life. However, Tor Baz has to face all these problems.

The journey seems unending and aimless where Tor Baz cannot predict his further journey. As John K. Noyes says, “one of the problems with the term nomadism lies with the dual productivity of mobile subjects” (160). It is happened to move from one place to another. It shows the mobile subjectivity, who undergo with unending journey.

The little boy, Tor Baz is left alone in the desert, with only the family's dead camel to shelter him from a sandstorm. He is rescued by six Baluch tribesmen and rebels who have been fighting for Pakistan. Life is evolved in course of travelling into forward. Everything goes along with traveling. Tor Baz, is born in course of journey. Since birth, he becomes nomadic character. Tor Baz does not have defined identity either of culture or location. It is the problem of him, however, he practices nomadic life. He encounters with cultural encroachment in his life because when he comes into society then he has to adopt those cultural and social values.

Identity is the main concern of nomadism who are not defined by any typical socio-cultural aspect. They have been abused by many cultural sects and do not have any kind of identity. Nomadic people suffer from non- recognized identity. Kath Woodward argues regarding identity that:

Community changes and re-form identities become mobile and mobilized these motilities focus on the relationship between the personal and individual on the one hand and the social on the other. What like are there between individuals and societies in which they live? (18)

Woodward focuses on changing identity of nomads who have got different identity in the societies. The concept of place is different in different societies and this can have quite specific political displacement. It is much related ideas with nomadism who do not have any spatial identity. They are located nowhere. It leads them into nowhere man. Similarly, Tor Baz's life is not defined from location. The tribal people, since their ancestral origin are nomad so they have got multiple identities along with their changing conditions. Therefore, nomadic people compare their life with animal kingdom. Ahmad says:

The lone came followed the lightly strung telegraph line for about twenty miles before the man decided to strike eastward in to the broken country. They tried to use their knowledge and wits to the full. They varied their pace, changed direction frequently and also the time or travel they never spent more than then very minimum time possible at any waterhole. When rested they chose the most secluded spot and even there, they would pile up scrub and thorn brush to hide them and their camel. (12)

Another important term used for nomadism is alienation. Simply, alienation refers to the estrangement of individuals from one another or from a specific situation or process. It has now been frequently applied to refer to the cultural estrangement under which the individuals feel a loss of their cultural belonging. In this sense, nomad has similar identical existence.

Alienation is extricable related to its kin terms: displacement, dislocation, diaspora and exile. Now most of the critics readily agree that all these terms are related to nomad. Someone who has been abandoned by tradition is a homeless man, who is alienated and haunted. People often realize this fact of loss when they are displaced and dislocated. The displacement and dislocation give them the sense of alienation.

Tor Baz's condition is comparable with the terms homelessness, however, he finds similar life ahead. He is influenced from nomadic structured life but society interfere him and it becomes intolerable for him. Identity is always linked with society, culture and location. People need identity for their existence. Tor Baz's life is patterned from nomadic values because his parents left him giving any kind of

culture. Without having any identity it does not give societal life of human being. So, Kath Woodward argues:

Identity involves aligning ourselves with one group of people saying that we are the same as them as well marking ourselves out as different from other groups of people. We can have collective identity at the global level whether through culture religion or politics as well as having an individual identity as a mother father or worker. Identity is not only a word used to make sense of who we are in the global arena.

(20)

Tor Baz travels along with other tribal group wherever they like. This kind of wandering shapes his life and develops free notion of life. But when he is taken into society, he feels troublesome. He never finds safer life there because he has to undergo with limitation of life. He has travelled so many places and he experiences life quite differently. But he has got different philosophy of life and he does not want to change his philosophy. Therefore, he escapes from society. He moves to different places for finding previous life, however, the society entangles from going away from the society.

While travelling with tribal groups, he gets many disastrous experiences but he feels freedom of life. It has given him to feel life comfortably but when he enters into social world and people take him into society causes miserable life. He thinks that he has more miserable life there but he feels better happiness because he had freedom. They spend temporary and wandering life, their house are the mountains and the plains, and the tents that constitute the homes of the tribal people. The novel speaks about this unimaginably remote region, a geopolitical hotbed of conspiracies and conflict but reveals culture from inside.



*The Wandering Falcon* depicts nomadic struggle for existence where tribal people face modernization and capitalism which deform their natural home. Modernization develops new dimensions of life and they have been affected from that notion. The novel revolves around the lands on the borders of Iran, Pakistan, and Afghanistan. However, they come into contact with society. Nomadic people have complete tussle with sedentary life.

Tribal groups have lived the nomadic way of life for hundreds of years. But as modernity encroaches upon these nomadic tribes, the realities are jarring. As the region becomes more important on the world stage and modern notions such as international borders set in; it impacts the life of Tor Baz and other nomads in the ways no one could have predicted.

Dislocation is characterized by never ending process, as the societies have no single organizing principle rather it is constantly being dislocated by force of society with ruptures notions. Withstanding the instability of the identities, the dislocation and the displacement can be created with the social structure. It is caused by the decline of old identities, which stabilizes the social world so long. It gives rise to new identities and fragments in modern subject. This is the crisis of identity. The experience of dislocation indeed becomes the mother of invention. The disruptive and disorienting experience of dislocation becomes a primary influence on the regenerative energies in a post-colonial culture.

Tor Baz has divided identity and existence. He wants to have complete nomadic life but society overtakes upon him. Therefore, he is taken into society where he is taught by culture, religion and other social norms and values. He does not know his own culture, own origin, parenthood and any affiliation with society. He is known as boy without name. His name Tor Baz is kept only later on. Even this name does not

have any relation with own culture or any belongingness. Tor Baz further says that; “mobility casts subjectivity between the ideal freedom of the disembodied wanderer and the brute reality of the refugee.” (160)

Jamil Ahmad’s descriptions of this desolate land are incredibly written. His prose is spare and neat, but it holds so much power. His details are vivid and he writes this land with such love and care, it is clear that the region means something to him personally. Tor Baz is an orphan, he does not have any social as well as individual identity. Therefore, he has unforgiving suffering of being identityless man. It is properly described here:

This way of life had endured for centuries, but it would not last forever. It constituted defiance to certain concepts, which the world was beginning to associate with civilization itself. Concepts such as statehood, citizenship, undivided loyalty to one state settled life as opposed to nomadic life and the writ of the state as opposed to tribal discipline. (38)

The above citation explains that nomadic life is autonomous; it is not tied with any social and cultural bonds whereas it has freedom to choose own identity. However, the life is very difficult economically, culturally and socially. They are not known by any social norms and values. It is similar to nomadic life.

In the beginning, the protagonist has no name, he is recognized as boy because he has nomadic life as a wandering falcon. He travels from one place to another from mountain to plain. It is properly described here:

Yet he well understood their need for him. They needed a symbol and it mattered not to them what his age or condition was he would stay with them even though he had no special wisdom to offer either about

the ways of the desert or the wiles of men. He knew that his people's sense of honor and grace were such that they would attribute all heroic deeds to him and all failures to themselves. Nor would they admit to any man that in reality he their chief was a creature to be pitied; that the man leading them was one who could not even guide his own camel without muted words of advice from his companions. (22-23)

The above mentioned extract depicts the previous life while Tor Baz was having totally nomadic life. He travels with other nomadic group of people. He moves along with camels and other animals. It states explanation of nomadic journey of people. Therefore, Tor Baz compares his present life with past life. Since birth he has got nomadic structured lifestyles therefore he suffocates from social limited life.

*The Wandering Falcon* examines the nomadic way of life as well as the tribal cultures and lifestyle. Tor Baz gets terrible position by encountering the difficult realities of tribal justice but also the chance to explore the unique culture behind this lifestyle.

Tor Baz is worried about cultural attachment because he does not want cultural impact over his life. He finds cultural settlement by which his life becomes restricted. He is located in place and culture. It causes the suffering in his life. It leads his journey into nowhere. It becomes problem of life after having cultural home. Therefore, it is said here "the terrible struggle for life makes it impossible for too much time to be wasted over thoughts for the dead" (34). It is the suffering of nomads. The nomadic people suffer from identity matters because they cannot claim their own culture, location and place. Tor Baz finds his identity indefinable therefore he has to undergo with suffering. He thinks about his existence. He encounters with

numerous problems, however, he cannot resist from his part because it is difficult to fight against obstacles. Therefore he says:

They would continue to talk of the rights of the individual, the dignity of man, the exploitation of the poor. But they would not expose the wrong being done outside their front door. No bureaucrat risked dismissal. He would continue to flatter his conscience through the power he could display over his inconsequential subjects. (34)

Tor Baz knows that he has been exploited from all people but he cannot do anything. Being an unknown man, he only moves from place to place. But he feels nowhere secure and comfort. Tor Baz has no name at the beginning because he is an unknown man. Neither he has cultural origin nor any family status. His name is kept later. It is his painful moment in his life. He reiterates his physical as well as mental suffering.

Tor Baz gets social attachment and gets name from society. It becomes a painful existence for his life. Nomadic tribes have many difficulties. The economy is a guiding force of their life. These nomads scatter from one region to another to save their life. In a general inhospitable physical environment; nomads have developed a very complex system of using rangeland resources and maintaining grazing capacity of these barren lands to survive. Increasingly, however, pastoralists find themselves confronted with expanding insecurities in a rapidly changing world, caught between a mobile past and a sedentary future. F. Scholze introduces the concept of nomadism:

Pastoral nomadism is seen as a 'socio-ecological mode of culture' and is seen as the only way to guarantee a sustainable livelihood that exploits the extensive but seasonal grassland of the steppes and the mountains of this region. Then sketch the present situation of

nomadism, and finally present future scenarios for nomadism in the future. (112)

Scholz theorizes on the pastoral nomadism and the present nomadism. He identifies pastoral nomads as the nomads who sustain their livelihood upon rearing the castles, exploiting the seasonal grassland. There are nomads who are not pastoral and pastoralists who are not nomadic. In this paper, the term nomadism is used synonymously with pastoral nomadism. The once dominant experience of mobility has significantly changed to a more settled version of pastoralism. The traditional nomads have made obvious adjustments in their traditional lifestyle.

The traditional system has therefore given way to a new type of spatial mobility, highly restricted and dictated by access to markets and amenities, lacking little similarity to the distant migrations of old. As evidence has clearly demonstrated, these new forms of spatial mobility contribute decisively to the above-described changes in the physical and social environment. In many countries, indigenous knowledge has been disrupted.

Tor Baz, as an orphan, was raised by many different people, so he is a wanderer even among the nomads. Through his quest for closeness to God, the readers really get a sense of life in this desolate place. Ahmad explains here:

Early the next morning which it was still dark and before the kirri was ready to the general and his son departed on footed as usual. A few stars were still visible in the sky when they left, but the camp was humming with activity. The tents were already down and were being packed on the animals. Some of the forest was being doused after the preparation of the morning meal and the snoring of the camels intermingled. (43-44)

First, his parents were casted out and executed years after over a point of honor. Then he is adopted by a wandering mullah who goes insane and begins to murder other children. Each of the stories deals with death, violence, subjugation of women and the near-impossibility of living in a landscape most charitably described as rugged.

Regarding nomadism Deleuze and Guattari argue “Nomadism as a figure for a certain relationship of critical thought to the activities of the state and the movements of capital has found widespread resonance” (331). Even they compare nomadism as postmodern and postcolonial mass mobility. But nomadism is suffered from modern way of life because it has overlapped nomadic pattern of life. They compare past nomadic life with modern people mobility in the globalize world. After post colonialism period, the globalization brought the concept of universal living of people. Though people being globalized they suffers from fragmented identity which divides them into different cultural name and social tag of identity. He feels better life with people who move from one place to another. Tor Baz has similar life that is driven from one place another for better settlement. He seeks own cultural origin but even he is unknown for his own identity.

The remote area where Pakistan, Afghanistan and Iran meet, provides the setting for *The Wandering Falcon*. On a map, the borders are clearly delineated but in this book and on the ground, these national borders define limited life. The ideas like nationalities, countries etc refer anti nomadic life. The journey of Tor Baz is affected from national boundaries. He overcomes starvation, economic shortage and physical horrors around the jungle. Therefore Rosi Braidotti argues that:

Concept of nomadism that is inspired by the experience of peoples or cultures that is literally nomadic. At the same time she is careful to distance her usage of this term from the actual movements of nomadic

peoples since the nomadism in question here refers to the kind of critical consciousness that resists settling into socially coded modes of thought and behavior. (149)

The above extract detects conceptual limitations for the investigation of fluidic life and mobility. It seeks to integrate tropes of fluidity, rootlessness and aesthetic reflexivity into mobility as a device for investigating the cultural effects of hyper mobility on self identity and sociality. It includes methodological notes on nomadic ethnography. It shows that the neo-nomad is both a phenomenon and a concept that allows us to rethink models of subjectivity formation in globalization. But neo-nomads are affected from modern norms and values. The set of cultural, social, racial and other factors do not allow them free from such values. The life of Tor Baz is interpreted from modern fluidity of life. He is guided from unstoppable journey into nowhere.

The story begins with a young man and a woman struggling toward a remote army post during a lull in sandstorms created by the dreaded “wind of a hundred and twenty days.”(5) They ask for refuge, but are denied it because the wording of the request implies that they are in trouble. They enter the social world where they find limited life. The social factors determine their fate and position in the world. They stay at the outpost for four years, until their presence is discovered by members of her family and the husband she deserted. The narrator advocates their journey:

The decision is not an easy one but decide we must as we have overstayed our welcome in this town and the grass is giving out. We have to move, whether it is forward or backward. If we move back towards Afghanistan we will be wandering aimlessly until the winter is over and the snow melts

in our highlands. These winter months will be bitter for us our herds. (56)

Here, narrator shows their unstoppable journey from one place to another. They have no aim of journey, they move aimlessly into nowhere. It is the nomadic feature of life. They are not tied with any cultural aspects, so they try to find own identity. They also do not know their own cultural origin but inclusion with the society stops their further journey.

The subjectivity is influenced from socio-cultural factors. The name of boy Tor Baz is Christianized in the society. It goes along with societal values and he moves from nomadic life to sedentary life. His life is influenced by the society and the name becomes pain because nomadic people hadn't any location of culture. They are guided from basic needs. As similarly, Tor Baz is also guided from basic need that is threatened and seeks better life into next place. In the past, nomadic people travelled with herds. It was their way of life, who all the time intend to find out better place. But they do not have any special purpose about their life. The purposeless wandering of life is main feature of nomadic life. Therefore Ahmad explains here:

We have travelled far and it should not be without purpose. They will say to themselves that the plains are only short distance away and once we, our herds of camels and our flocks of sheep move into the plains, we can scatter and no one can round us all up and take us back. (57)

The couple flees with their little boy but they are caught and stoned to death at a water hole. The little boy is left alone in the desert with only the family's dead camel to shelter him from a sandstorm.

Tor Baz is rescued by six Baluch tribesmen, rebels who have been fighting against Pakistani army. They have been summoned for what they believe to be peace



talks. They define nomadism as a region-specific, temporally and spatially survival strategy that was based on subsistence and coexisted as an alternative to the sedentary cultures of agricultural and urban societies. The disruptive changes have taken place in the life of nomads. Change occurs in their life and nothing is found stable. Along with their journey they encounter new experience, new culture and new life. Tor Baz explains his journey:

Then a few miles outside the town they wheeled back towards the route leading to the plains in Pakistan. The maneuver seemed to work because they were not pursued. After two days of travelling, while still short of the first military fort, they found a line of soldiers drawn up in front of them blocking their path. (58)

Nomads have split life who have been separated from many aspects. On the one hand, they have not any permanency of their culture. On the other hand, their identity is not definable because of wandering life. No identity is defined by nomadic pattern but after coming contact with society, he learns about social life. As they move from one place to another, even their identity is shifted from another place. Their identity is defined in relation with particular place where they move.

The boy, Tor Baz is informally adopted by an officer in the Pakistani army, a subedar who takes him to another remote army post. Subedar gets relieve from his post years later. He tells boy that he cannot take care of him further and hands him to a wandering mullah. The boy is suffering from being alone. He does not find any company however he is left by everyone. Many people adopt him but no one let him stay long time. He is exploited from everyone. The painful condition is explained here:

Yes, I am off on my wanderings again. I have stayed long enough at this place. Do not worry about this boy. His fortune will provide for him what is writ. You can go back to your village unburned with an adopted son. He turned to the boy and placed a hand on his shoulder comes with me. Pack your things we leave in a few hours. (63)

The boy always is moving. He leaves one person and finds another. In this way, his journey of life is determined. He never stops his journey further. It is mobility of life which determines his existence. As Ahmad has explained here:

As the struggle for independence produced new states and new boundaries, it also produced homeless wanderers, nomads and vagrants unassimilated to the emerging structures of institutional power, rejected by the established order for their intransigence and obstinate rebelliousness. And in so far as these people exist between the old and the new between the old empire and the new state, their condition articulates the tensions, irresolution's, and contradictions in the overlapping territories shown on the cultural map of imperialism. (32)

The concept that is mentioned here is stateless human conditions which are relevant with the modern existence of people. It is also similar to past nomadic life. There are so many resemblances between modern people's existence and past nomadic people.

In fact, Tor Baz has a very difficult life and who has been limited into a jungle. He is a stateless, nameless and nowhere man. He has been questioned everywhere but he cannot say anything about himself.

The protagonist thinks over this question but does not find any solution. He seems frustrated from his own self existence. However, he attempts to continue his journey but he is confused about how to end this journey. There are many tribes who

wander from one place to another. It is journey for survival and practice of nomadic life. Their journey is a kind of unending long march who hunt and eat fruits and meat. But, they have own group, who are led by some people in the group. It is explained here:

Despite their differences the two tribes share more than merely their common heritage of poverty and misery. Nature has bred in both an unusual abundance of anger, enormous resilience, and a total refusal to accept their fate. If nature provides them food for only ten days in a year, they believe in there right to demand rest of sustenance from their fellow men who live oily fat and comfortable. (86)

It shows that tribal groups travelled into different places and do not have any destination. They do not have any nationality, patriotism and consciousness rather they simply walk in group. They only form a group and move together.

Tor Baz gets horrors about life in ahead who encounters new people, new places. He never stops his journey. The villagers find the young shepherd dead and disemboweled, another boy bound to a tree and nearby a mullah staring into space. The nomadic tribes find this problematic situation because of wandering with their animals to find better pastures that is a matter of life or death. They have no documents and no way of obtaining territorial place. They also find the constraint laughable.

Nomadism is a strategy to optimize use of available natural resources and capitalize socio-political conditions. It is in fact a highly sophisticated adaptation for exploiting energy captured in the grasslands of the region. It is still the central and functional link between human necessity and the social, and physical environment. The specific characteristics of livestock, in turn, contribute decisively to the diversity

of nomadism in the region. It survives better at high altitudes than lowland regions favorable to camels and horses. In addition, the compositions of herds reflect both ecological variables and cultural preferences.

The meeting of cultures is marked by contestation, struggle and agony that match contrary relation of tribal groups and different groups of nomads. They face unexpected conflict with other tribal groups. Such an encounter takes place when one culture or cultural peculiarity is introduced to another culture which is different from it. Cultural encounter facilitate a pattern of mutual adjustment or reciprocal give and take by offering enough space for co-existence. Here, the novelist, Ahmad defines:

In the houses sprinkled around Shaktu in Wazirisan, three men were turning over in their minds the idea of leading a kidnapping raid into a cantonment about ten miles away from the foot of the hills. Each of the men was aware of what the other was thinking. The first Sarmast Khan, a Mahsud, was abutting thirty years old. It was his ventures over the past fifteen years that had provided the necessary capital for the firewood business set up by his two brothers in Karachi. (87)

During the course of journey into different places, it is very difficult for them to adjust into situation. They have both physical and natural adjustment. They cannot find favorable places and often they have to undergo with tribal combat. It is like survival of the fittest. It is very applicable ideas to nomadic life. Those who have majority of group exploit to other minority group. The fight between them decides who will remain into the place.

Cultural modification concerns the changes that a cultural group has to introduce in collective group as well as individual behavior in order to co-exist and interact with the norms and values of a dominant social system.

Nomadic people do not have permanency who always look after their better existence. But during their movement, they encounter with many tribal groups who cannot accept them then it invites conflict and combat between these groups. It seems more similar with modern people's existence. It usually applies to ethnic minorities immigrants, indigenous people exposed to colonization, refugees, which can be globally considered as acculturating groups because they are mostly forced to adopt the cultural system where they live in. Individuals originating from the acculturating group are not accepted as a member of the dominant culture. It has been explained here:

Tor Baz waned to visit the shrine of a holy man in the area. You should come along he said a real unbeliever a kafir mullah he added as a compliment to the holy man. I met him some years ago. He was a grand old man. We walked through the only street of Bagh slowly. At one of the first shops we came across. (135)

These lines explicitly explain about life after having social norms and values wherein he gets social bond and cultural fences in the society which does not allow him to come out from free life as nomadic. Cultural encounter does not always entail merge or a process of cultural borrowing.

This happens when the respective cultures face each other on a more nearly equal or roughly comparable basis. It is closely affiliated to the process of acculturation. Within the acculturating group, individuals lose their ties with the original cultural background and acquire values, habits and behaviors from the dominant culture. Tor Baz suffers from cultural mobility that never shows cultural pattern of life but he changes such cultural pattern along with his life pattern. Here, it will be contextual to quote Srinath Perur's arguments:

For the rest of the book, he makes appearances in different places: he witnesses the mutual incomprehension of a Brahui tribe's ways and the state's legal system, sees the disruption of the migratory Kharot tribe's life by national boundaries, is instructed by a mullah who arbitrated tribal alliances for the Germans and British in World War II, becomes an informer about the activities of the Wazirs and the Mahsuds, guides an outsider going to his father's birth-place in insular Afridi territory, prospects for gemstones, and buys a woman in a slave market. (17)

Perur argues dislocation as a socio-cultural phenomenon is the result of transportation from one country to another by slavery or imprisonment, by invasion or settlement, a consequence of willing or unwilling movement from a known to unknown location. Historically, dislocation was developed in the intuition of slavery and the system of indentured labor.

The novel brings the characters without particular culture and location. It is like man who is suffering from identity and nostalgia. The main character, Tor Baz has comfortable condition because he is unknown man. He struggles with life but he struggles for nothings and he has no aspiration in life. His mentality is that of colonized from different people. He does not know himself. He has no name himself because his parents also spend their life without having any permanent resident. They change their location when they found new better location. In this way, he got birth and he got no culture from any society, tribes and any particular group. It is his destiny so he suffers.

Tor Baz has no social origin therefore he becomes a wandering falcon but later he settles into society. The society does not leave him free in the closed world. He is not related with any social group of people. He adopts different culture wherever he

reaches. Then he is entangled with different cultures. His life is fragmented from his own culture and identical form. Therefore, his identity is formed along with his movement.

Nomadic people are always influenced by new formation of identity. Identity is split because of lacking settlement of subjectivity. The character, Tor Baz cannot be defined on the basis of his caste. Personal identity is defined on the basis of culture, family origin, location and nationality. But Tor Baz is free from these qualities. When he moves from one location to another, his mind is infiltrated with others cultural traits. He is taught by Mullah about their religion. He says:

This is truly wonderful. Today is the seventh day of the seventh month in our calendar and you are seven years old. Do you not know that seven is a holy number? There are seven days in a week. There are seven skies. Indeed, there are seven veils between man and god as also between man and himself. (64)

In this way, Tor Baz is imposed by another culture. But even he accepts his cultural imposition because he does not have any culture. He belongs nowhere. He does not have any idea therefore he goes into Mulla's protection. He does not care about his own culture but he only concerns to be removed from his poverty. When he is taught then he says "I know not this" (64). He accepts that because he has nothing.

The most dominant feature of nomadic life is split subjectivity without any anchored identity. Nomadic civilization was evolved from barbaric civilization that spent their life in jungle but it is similar with postmodern human condition. Tor Baz's life is influenced from nomadic pattern who loses his social identity but he has only individual life.

Tor Baz suffers during his long unending journey of life. He entangles with many cultural problems because of naming cultural identity. All people who adopt him, they exploit him. However, he faces such unbearable problems. His suffering is described here:

People came to him with a variety of problems- property disputes, problems, thefts, suspicion of witchcraft, murders or tribal disputes. Barrerai would drop into our camp every evening and we learnt that he was widely travelled man and had lived with most of the border tribes a onetime another. Before we finally moved camp, he told us that he would be leaving that community after few days. We were not overly surprised because, from all he had told us about himself we gathered he was a wandered and needed a change now and then. This is confirmed that he was not only any unusual person but more so an unusual tribal mullah because any other would have been very reluctant to move once he had carved out a place and a secure livelihood for himself. (75)

Here, it describes the suffering of Tor Baz who roams with people and sometime alone. He encounters terrible problems then he tires from his own life. Nomadic life is sufferable because they have to undergo through unexpected physical and mental problems.

Nomadic people always want to free from social, cultural and moral bonds because this kind of captured life is not pleasurable seek own nomadic identity. Tor Baz also experiences various way of life which grants him freedom of life. Deleuze and Guattari view about nomadism that “no problem with frequent observation that no mobile population wander aimlessly.” (22) They emphasize upon random moving



without any purpose. It is the basic ideas of nomadism. It is defined with random journey without aim in life. Anna Badkhen has commented on the novel that:

The Wandering Falcon, then, is an indelibly nostalgic novel: it honors the slower rhythm of a threatened lifestyle. In Ahmad's novel and in real life, the traditional paths of tribes' people increasingly collide with a formidable enemy: modernity. Both the nomads' cyclical pilgrimage and the ancient honor-code-based order of the settled tribes are at risk in a land where more and more often high-tech warfare, checkpoints, paved roads, and borders dictate the dispensation of their justice and the course of their journeys-in sum, where the accoutrements of what we call progress interfere. (21)

Badkhen comments Ahmad's character who sells his daughter into marriage for a pound of opium. The man who kills his beloved to protect her from her husband's wrath-would have been easy, but it would have been a cheap trick. Instead, Ahmad lifts the veil from their little-known culture delicately, respectfully, allowing us a look without violating their privacy. Ahmad does not romanticize the tribe's people, nor does he condemn them. One gets a sense that he truly presents them, accepting them with their strengths and their flaws. A migrating herdsman accepts both an unexpectedly lush pasture and a relentless sandstorm in his way.

The novel takes place around Iran, Pakistan, and Afghanistan. The culture is ancient, and the nomadic way of life is a time honored tradition among the tribes. They live life as they have for hundreds of years. But modernity encroaches upon these nomadic tribes, the realities are jarring. As the region becomes more important on the world stage and modern notions such as international borders set in, it impacts the life of Tor Baz and other nomads in ways no one could have predicted.

This boy Tor Baz is a wanderer in the novel, who is captured in society but he searches his own identity. Instead of finding his identity, he becomes wanderer who moves from one place to another. As nomad, he roams from one country to another but is never tied with any location and culture. He finds himself included from social ties, norms and values. He has been treated as man outside of culture and society. As nomadic theory suggests that nomadic people are excluded from social constructed rules but they are guided from natural laws. Tor Baz identity is unstable, physically as well as culturally. He adopts a culture but he leaves it after going next culture. Originally, he fails to have located subjectivity. The entire life of Tor Baz is as a traveler, who moves continuously. In course of journey, he encounters many cultures but no culture welcomes him whereas he is excluded from there.

The novel presents the nomadic life of major character Tor Baz who undergoes with such deserted life. *The Wandering Falcon* shows threatened lifestyle. In Ahmad's novel and in real life, the traditional paths of tribe's people increasingly collide with a formidable enemy. Both the nomads' cyclical pilgrimage and the ancient honor-code-based order of the settled tribes are at risk in a land where more and more often high-tech warfare, checkpoints, paved roads, and borders dictate the dispensation of their justice and the course of their journeys.

Their migration routes and system of government were first disrupted by the British demarcation, border between Afghanistan and Pakistan, which divided the tribes, and destabilized further in the 1980s, when the United States and Saudi Arabia poured approximately 1 billion a year in weapons and training of anti-Soviet mujahidin in the tribal areas.

The novel talks about nomadic life which shows conflict between nomadism and sedentary life. Along with rise of modernization, capitalism and other material

world it overlaps nomadic pattern of life. Things change the perspectives as well as human perception over life. Similarly, Tor Baz is much affected by cultural and socio-political life aspects. He wants to flee from the narrow world however he is attacked from these aspects. The pressures, Tor Baz goes on were inexorable. One set of values, one way of life, had to die. In this clash, the state always proved stronger than the individual. The new way of life triumphed over the old. In the chapter, Ahmad dedicated almost entirely to the devastation wrought upon the herders by the newly enforced border between Afghanistan and Pakistan where soldiers at a Pakistani checkpoint fire upon a large band of nomads who defy the order to turn back. Ahmad paints the social picture which reflects conflict between nomadic pattern of life and modern social values.

### **III. Conflict with Nomadic Life in the novel *The Wandering Falcon***

This research work finds struggle for nomadic identity and existence when nomadic pattern of life comes into contact with modern norms and values. In the novel *The Wandering Falcon*, it is found that nomadic life is affected by modernization which defines life different from unlike nomad. This research has presented instability, rootedness, unsocial and uncultured life, struggle of existence as nomadic pattern of life but modernization impacts over nomadic life. That is why nomadic life searches own pattern of identity.

The nomadic existence suffers from obstacles of life which is represented by major character Tor Baz. He is shown as a nomad who wanders from one place to another in search of his identity. Not having fixed home and any social and cultural origin, he begins life but later on he gets his life affected from social norms and values. The novel explicitly presents these features in the novel.

The major character Tor Baz gets unstable life pattern since birth because his parents left him alone and he assimilates nomadic life. Along with birth, he moves into different places with tribal groups. He seeks instability of life but he finds partly rooted, cultured and attached life. He has ever entangled with socio-cultural norms and values which strikes his life. He wants to practise life of freedom in the own world but he is hooked from society.

The subject moves from one place to another to find his stable identity. He likes to have fixed and defined cultural as well as spatial home. It is seemed that he gets tiredness from imprisoned and limited life. He is habituated from free and carefree life where he can enjoy freedom of life but society overtakes his nomadic identity by giving cultural, religious and social name. Tor Baz's nomadic life is

reflected from the beginning of this novel and he is characterized as unstable, homeless boy.

Later, he gets name as Tor Baz, it is Muslim name. Culturally, he comes under Muslim religion and culture which limits his life. He remembers his past where he moved from one place to another sometime with flocks of sheep and animal company. Almost time, he spends nights there sleeping in an open space. Even in his dread, he sees travelling different places.

Tor Baz does not know his family, cultures, society and geographical origin. During his childhood, he lost all his cultural attachment. When he comes under cultural nurturing then he has to be patterned from particular religion and culture. Tor Baz does not want to live culturally bonded life where he does not get freedom any more. Social life ends his unending journey of life. In course of living his life, he encounters innumerable problems and obstacles but he hardly accepts all those challenges as fortune of life. The mobile existence of Tor Baz comes under typical cultural boundaries.

However, having pain of life, the protagonist had freedom of life, he never found any limitation in his life. Tor Baz enjoys freedom and carefree life. Therefore, freedom is one most dominant characteristic of nomad. Similarly, homelessness, movement and boundary less existence are equally dominant characteristics of nomad. Tor Baz's life is characterized as nomad in the beginning but later on his life is changed into cultural life where he suffers conflict over such kind of tragic life. His personal life was free from social and cultural boundaries but later he does not get such life any longer. He loves to enjoy into natural world. It is also one of the dominant features of nomad who lives with nature.

Finally, the research claims that nomadology is the approach in this novel that characterizes the protagonist, Tor Baz but his life is shifted from nomadic to sedentary. It finds the nomadic feature of the major character Tor Baz. He is proved to be a nomadic character in the novel. He gets unstable life that guides his suffering. But he seeks nomadic pattern of life. The sedentary life does not provide happiness any more. He escapes from cultural and social name but society follows him to provide own cultural name. Similarly, he has a great patience to face all kind of suffering in the way of his life. Tor Baz attempts to find nomadic life by fighting with social, cultural values in the society to establish his own identity as a nomad.

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