THE DARI FOLK SPEECH IN TAKHAR

The story of Dari recorded literature is a long one. There are and a variety of poems on various topics in this language, in the era of Poshang Kings of Tahir, the son of Hussein, to modern times; some of these having been outstanding in their own ways. The poets in this tongue have had composed magnificent pieces at various times and places on different subjects having something to do with or the other aspect of their society. The history of literature guaranteed the value of their works and the literary taste of those who speak Dari adores the beauty of their products.

The Dari recorded literature has been described comprehensively to cover all eras. However, nothing has been done so far to introduce "speech", as defined by Sir Laurence Gomme in his "Handbook of Folklore" which is important to the study of Dari sentiments and emotions, way of life, common attitudes, joys and sorrows, beliefs, customs and manners and scores of other aspects or if anything worthwhile has been done in this connection, there is scanty. Perhaps some magazine articles published in this country has printed a selection of "do-baitis," something like quatrains but on different meters, without any attempt to interpret them, or maybe folktales like that of "Siah Moe and Jalali" have been published. Yet, much research is needed in this field due to its immense importance. In other words, folk speech should be collected and classified according to each area which has still preserved its characteristics. No doubt this will be a difficult task but it surely shall be rewarding, calling for relentless efforts on the part of those who deem serving this cause one of their national obligations. Folk speech represents human emotions par excellence. Man is always influenced and impressed by beauty or ugliness and other reflections in life. Once, he feels joy by seeing something splendid. Another time, he is grieved by something shocking. However, in both cases, he reflects his impressions or emotions in one way or the other. In order to convey his emotions to others, man has always been thinking to devise ways. Painting, sculpture, dancing, singing, music and literature (both prose and poetry) have been means or mediums of expression for such emotions since times immemorial.

By literature, we mean both re-
recorded and unrecorded letters or folk speech as the latter cannot be excluded despite the fact that in some countries this type of literature has been recorded, in others, like Afghanistan, it has not. The opportunity had not arisen for this. As the recorded prose and poetry in Dari are considered a great document for knowing about the life of our past and present compatriots, in the same manner the folk speech is the most valuable means of probing into emotions and sentiments of those who inhabit the skirts of the mountains or live in valleys in various ways. In this type of literature, one can see vividly friendship and enmity, chivalry and betrayal, loyalty and betrayal, union and separation, hard work and idleness, haste and hesitation and such like reflected in constant confrontation. Hence, sustained studies are required so that the way may be opened for those who will one day, attempt to do research in this field.

The College of Letters and Humanities, Kabul University, has always encouraged such studies, especially on the part of its instructors so that on the one hand enough light could be shed upon various aspects of literature and valuable works be produced for students of this field, on the other. One of these, Abdul Qayeum Qawim has written a monograph for his academic promotion within one and a half years it includes Dobaitis, songs, Proverbs, and Folktales current in some parts of Takhar. He has recorded this in the course of his travels and as a result of conversations with some informed people whose cooperation he has acknowledged with thanks. He surely is aware of the fact that his first attempt in this field may have some shortcomings and therefore he modestly hopes to be of a little service to those interested in this type of literature.

According to his monograph, folk speech is broadly classified into two categories, prose and poetry, each of which again falls into lyric, social or religious sub-classes. The ingredients of folk speech are described here according to the Dari alphabetical order and interpreted or explained as deemed necessary.

DOBAITIS

Dobaitis are called variously in various places. For instance, in Panisher, they are referred to as "Sang Gardi", in some parts of Takhar like Chahab, as "Falak" and in other parts of the country as "Charbaitis".

Since dobaitis mostly do not have any known authors, they should belong to the folks. Following are some from Takhar with interpretations thereof:

"Let me make friends with this weaving girl.
And become crimson silk in her loom.
Her brass shuttle eravels between her two thumbs.
"Let me lie like bolts of cloth beside her."
This shows that a boy has fallen in love with a girl whose family continues the weaving tradition as evident from the words used in the doabait. It implies that he had the chance to sit beside her.

The fact that the word shuttle is used in a way to indicate the continuation of a movement makes it clear that he enjoys her favours, continuously.

"I am terribly bored with these tree leaves,

"And in this mountainous habitat,

"I have resolved to leave this place.

"Yet, I have fallen in love with one of the natives."

The adjective "bored" in Dari means "deltang" which is a combination of "del", meaning "heart" and "tang", meaning "depressed" and often the heart is likened to leaves as it is popularly said "My heart shakes like the tree leaves."

"Your dress looks like a flower with two tones.

"Your slanted eye—brow resembles the arch of a native violin.

"I have been hearing that you are going to have another love.

"Your new lover is a lazy old dog."

As is generally the case, girls do not have much choice in selecting their husband due to the prevalent arranged marriages. The doabaiti shows that the girl has been chosen another man for her future husband by her father. However, the man who loves her blames it all on her, though unjustifiably.

"Oh my love, you have made our home up yonder.

"And adorned yourself like a pigeon.

"I would like to become a hawk and catch you from the brink of the precipice.

"And catch you so gently that none of your feathers may fall!"

The above doabait is a splendid example of natural but also gentle feelings of a lover toward beloved

"I wish I had not noticed this darned house,

"So that through seeing, I could not be tormented.

"What a night! They are weeping.

"Tears suddenly fall on my cheeks as if blood flowing from my liver."

This doabaiti is indicative of separation and jealousy, obviously a scourge suffered by all who are passionately in love.

"What a night! They are weeping.

"And are separating us.

"A light is burning in the room upstairs.

"Those witches are talking her into it."

Since most of the marriages in the villages are still arranged, old women, often close relatives such as aunts try to convince young girls to change their minds about their loves and marry someone else, preferably with lots of land or riches.

"I left home and said oh God!

"I left behind my sweetheart.

"And are separating us.

"A light is burning in the room upstairs.

"Friends and brothers, remember me.

"I embarked on a journey without the hope of returning."

Enchantment or disillusionment: Such journeys are the result of
especially in love and often nothing can bring the man back to his home or native village.

"Oh, love, don't be afraid of bickering.

"Sit under the shade of flower and don't worry about thorn.

"Eventually, lovers go to the gallows.

"Walk like a man and don't be scared.

Love before wed-lock, especially making love, unleashes the fury of both families but more so of the girl's. If they catch the two in the act, the lovers could be fired upon. So there was need for caution on the part of the man.

"I have got a flower in my collar.

"Wherever I may go, your love is with me.

"Wherever I go, I come across running water,

"That is the result of my falling tears."

Weeping for the sake of love makes girls adorable and is not shameful for men. On the contrary, it bears evidence to their suffering and devotion which rules out rest or patience.

"I wish I know about your coming.

"I could plant roses and jasmines, along the road. After planting the roses and jasmin.

"I would rub the dust under your feet on my eyelids."

The last line, very often quoted, reflects the highest degree of devotion and dedication in love among the common people.

"Oh sweetheart, it is difficult to reach you.

"And it is more difficult to hear a nice word from you.

"It is easy for me to fall in love with you,

"But one may die and you may still stay quiet."

Girls of a few words often prove trying, especially for lovers who are thirsty to hear a nice word from them. But they still bear this for the sake of love.

"The cloud sees from the shore of the Khorasan river.

"And pearls fall off the lips of the youth.

"Oh blast the roosters crowing early at dawn.

"Making the lovers leave their sweetheart grudgingly."

White teeth are often likened to pearls. In the above case, it is meant that when a young boy and girl start talking, it looks as if pearls are falling down.

Since most of the common people did not possess watches and many of them still don't, the only way in which they told the time was to listen to the roosters.

"Nobody succeeds in climbing the Taluqan Pass.

"The earth is not satisfied with mankind buried in it.

"I wanted to approach the one who predetermines death,

"And tell him death is inevitable, but let the young grow old."

To simple people walking barefeet, the Taluqan Pass looked as insurmountable as death itself. But the universal craving that the young should not die a premature
death has been amply expressed.  

"Up above is the God and down below my beloved.  

"I have to regret for my wounded broken heart.  

"I did not consent to be away from my sweetheart.  

I have to bow to God's will being done."

Belief in fate or predetermination has been strong throughout the country, and more so among the common people who express these utterances. This provides them with a kind of solace.

"Oh boy, why did you put on that turban?"  

"I have fallen in love with you but you don't care.  

"I swear to God I am in love with you.  

"Why do you put on that turban of cowardice?"

Turban among Afghan symbolizes manhood and courage. And cowardice is something abhorred by women everywhere. If a girl tells a boy she is in love with him, he often reciprocates the feeling. If she comes to his parent's house to stay there, he has got to marry her.

"Oh faithless one, come and be faithful to me.  

"If I abandon you, you may curse me.  

"If I abandon you out of faithlessness,  

"Take up your sword and chop off my head."

To an Afghan woman, lack of faith or faithlessness or infidelity looks like a serious offence and punishable by death, if she has the power and the authority.

"The stars began to shine and I was awake.  

"I was lying behind the broken fence.  

"The damned rooster started to crow, announcing the dawn.  

"I was still awaiting my sweetheart."

This time, the girl may have stood the boy up, probably because one of her parents or a big brother or sister was awake too and she couldn't make it.

"Oh, I adore that archway.  

"And when I hear your voice, I suddenly stop.  

"I hear your voice from far and near."

"This freshes me up like a flower bud."

Hearing the voice of one's sweetheart is a source of joy everywhere, but in countries where men and women can not mingle as freely as they desire, it is a real pleasure.

"We four brothers were all alone.  

"And came from the Upper Qaratagin.  

"Tell my mother not to mourn our death.  

"We were destined to be drowned in water."

This may have been uttered by one of the four brothers who probably did not know how to swim and out of desperation they had taken a plunge into a rive to escape some imminent danger.

"Don't sprinkle the salt on a fresh wound.  

"And when you kill me, don't fill the town with its news.  

"After killing me, shroud me with your own hands.  

"Don't let the strangers ...
my body.”
This shows the height of devotion a lover can nourish for his beloved. A real devotion indeed. And he forewarns her not to allow the folks to gossip about their relationship so that her reputation may not be spoiled and thus ruin her future.

SONGS OF TAKHAR
One of the famous songs of this province in northern Afghanistan is known as “Alghana Jan” which is sung to a dance similar to the attan”, the well-known Pashtun folk dance. Younger boys and girls sing this while making a circle, hand in hand, whirling around. Following are the lyrics:

“Alghana Jan Alghana, sitting under the mulberry tree.
“Don’t lean on the red chest. It may break.
“I wove these locks and I wove those locks.
“And I shoved them all behind myself.
“Our Mir” -Chieftain- swore again, divorcing his wife.
“Abdullah Jan on the pass with his spotty horse.
“A javelin has pierced through his liver. Kokhor in grief.
“Hey, hey, the poplar leaves.
“The girls are sitting in a row, eating pomegrantes.
“Whose locks are these? Osay’s.
“Our Mir set out towards Qalminzar.
“Qalminzar is covered with tulips, red like calf’s blood.
“Oh you little one coming behind me,
“Where is he taking us to?
“Your lucky star is shining. They are preparing your wedding dais.
“The bubble-bubble water has made your hair long and jet black.
“And your face is full like a round bread. Your husband is Mirza Malek.
“Alghana jan Alghana, sitting under the mulberry tree.
“And all the girls are singing.”
The names mentioned in this song apparently denote local heroes who were killed in a battle but did not have someone to mourn their death. The Mir or Chieftain swears that should he not avenge this, he would divorce his wife. But it is not known from song whether he was capable of doing so and thus his wife was lucky keeping her husband. Of course Alghana with the long locks was the widow of one of the slain heroes. “Osay” sounds like “Os Khan”, a character from the legend of “Gor Oghli” whose fifty odd versions were sung in winter nights in northern provinces. This may be soon forgotten in the wake of radio changing forms of entertainment, unless recorded.
Following are shorter songs sung either solo or in unison.
Hey, hey hey
“Hey, hey. Under the “Khanaqa” mulberry tree.
“Khanaqa went to the bazaar, crying.
“The younger daughter in law kneaded the dough.
“Hey, hey hey
“My father went to fetch burning wood.
“His sickle and rope are missing.”
"His sickle and rope are in our orchard.
“Our pomegranates are like red apples.”

The new guest
"The water is coming from above.
“And I smell the smell of pilau.
“Sweep the room because.
“A new guest is coming.”

My Dearest
“My dearest, let us go to Kabul,
“To watch the flowers there.
“I wish to become a jove in your parlour,
“And open your locked collar.
“Further, I wish to become dust,
“And lay on the rows of your eye-lashes.”

Girl Friend
“My girl friend, my girl friend.
“Let us go under the “dolana” tree.
“And ring our bangles there.
“In such hard times, we must appreciate each other,
“And sing friendly songs together.”

The Velvet Dress
“The entrance to her abode is swept,
“Sprinkled with almond blossoms.
“A velvet dress is worn,
“By my lovely sweetheart.”

The Nomadic Girl
“My daughter is sitting on top of a hill,
“Milking a white sheep.
“She is making “qoroot” - dried lumps of yoghurt.

“And is wearing a cheet shawl”

PROVERBS FROM TAKHAR

One cannot hide the sun with two fingers.
Don’t try those who have already failed you.
Fish in troubled waters.
Attractive container makes you drink water.
When there is water, you can take ablution.
When you are drowned, no matter how deep the water is.
Your own relatives may join forces with the enemy.
Don’t ask a new rich for credit, if you do, don’t spend the money.
Oh man, the memory of good deeds or bad ones linger on.
Threaten him with death, he may acquiesce to fever.
Oppression reduces one to misery.
Tell me your companions and I tell you who you are.
An imbalanced load does not reach its destination.
I don’t complain about the food but I do about my position.
Tell your friend the truth and brag with your enemies.
You have to struggle as long as you live.

The man bitten by snake may die when opium (medicine) is brought from Iraq.
You can settle every score in the outset.

A melon turns yellow. seeing the other.
They are not allowing me to enter the village, put my horse in the chieftan's stable.

The snake hates the mint and it grows in front of its hole.

A man bitten by snakes dreads the long rope.

The brook is larger than the orchard.

Watch your possessions and don't blame anyone for theft.

What is evident, there is no need for telling.

The calf is unruly because it is encouraged.

Don't rap my door with one hand or I will rap yours with two.

You cannot hold two water-melons with one hand.

Wherever the road is rough the lame man is to suffer.

One cannot become an iron-smith by blackening one's nose.

He can not hit the donkey, so he hits its saddle.

The butcher sells his meat and the orphan wastes his time.

Put your fractured skull inside your cap and your broken arm inside your sleeve.

The smaller loaves turn red sooner.
The story of a greedy merchant

May be it was, may be it was not, there was a merchant. He had seven sons but no daughter. The merchant was so greedy and miser that he wouldn’t spare even a coin to help the poor. He loved his money more than every thing else.

In front of the merchant’s palace a poor kuchi had erected his camp. He used to take milk and yogurt and cheese to the merchant’s home to sell at very low prices. One day an old woman with very rugged clothes entered to the palace. The merchant’s sons and servants thought that she was a begger. So they wanted to turn her off the home. But the old woman started to run and reached to the merchant’s wife.

She took an apple out of her bag and gave it to the merchant’s wife and said, “Eat this apple and you will bear a pretty daughter.” The merchant’s wife was very pleased at this. She took the apple and ate it enthusiastically with the hope of bearing a daughter. At this moment the merchant’s sons had arrived in the room. The old woman left the house and said good-bye adding that she was the angel of marriages and she had tied the bond of the new girl to the name of that kuchi’s son who lived in front of their house on the other side of the street. She then rushed out of the house. The merchant’s wife and sons ran after her but all in vain because she ran too fast. They begged her not to do this but she soon disappeared.

At this moment the merchant came in and asked his wife what
they were so anxious about? He felt very bitter and sad when he learnt about this. The merchant knew that the kuchi had a six month old son. First he thought of obliging the kuchi to move to another city by giving him some money, but suddenly changed his mind and thought, "If he is alive his danger will always be, even if he lived in another city." He knew that the kuchi was very poor and miserable. So he conceived an other idea. He went to the kuchi and said, "O good man, I like your son so much that I cannot enjoy life without him. If you let me keep him and grow him up for you in my own house, I'll give you as much money as you wish. More over I'll return him to you when he is grown up".

The kuchi thought of all the difficulties of life he was suffering, moving always from one place to another with his few animals. And he thought that his son can grow nicely and comfortably in a rich man's house. The ignorant kuchi accepted the proposal and gave his infant to the merchant and himself left for another city with some cash he had obtained from the rich man.

The merchant handed the infant over to his servant and urged him to kill the baby and bring his blood to him in a small bottle. The servant took the child out to a desert. But his tender heart felt sympathy for the innocent child, so instead of killing him he beheaded a pigeon and bottled its blood for the cruel merchant. The infant was slowly left in the desert alone in the mercy of no body but God.

Early in the morning the wandering kuchi was crossing the desert with all his camels, cows and donkeys when suddenly he saw a nice baby in the middle of the desert. He picked him up joyfully only to find that he was his own son. He thanked God and went to another city to begin with a new trade. The child grew up strong and handsome. He helped his father in his trade until they became rich and built a house of their own.

Leave this here now and hear about the merchant whose wife had delivered a beautiful daughter who grew up at the same time and became a most beautiful maiden. One day the merchant left his house for another town for trading and came to the city where the kuchi, now a merchant, lived. The merchant stayed the night in the kuchi's house and saw a strong, handsome young man there, who spreaded the table cloth and brought food for him. The young son of the kuchi appealed too much to the merchant who asked the kuchi, "Is this young man your son?" The old kuchi told the whole story to him. The merchant knew that he was the same boy whom he had neglected in the desert. He was much worried to think that if this boy married his daughter he would at the same time get part of his wealth inherited to his daughter. The greedy merchant who loved his money conceived the idea to eliminate the young man by any possible means. He cleverly asked the kuchi to let his son take an important message from him to his family. For this task he of-
feted a good amount of money which was accepted by the kuchi. The merchant wrote a letter to his elders son asking him to kill the bearer of the letter as soon as he could.

The young man left the house to take the merchant's message. He crossed the vast desert with all its difficulties and pains and, to cut short the story, he reached to the city. He went to the merchant's house, knocked at the door. At this moment all the merchant's sons were out. And his daughter who was young and attractive by now, opened the door for him. In the very first gaze she fell in love with the man, not with one but with a hundred hearts. When she asked him what he wanted, her voice was shaking. The young kuchi too fell in love with her. He gave her the letter asking her to hand it over to her brother.

He himself relaxed under the shadow of a tree in front of the house. Thinking deeply about the young man the merchant's daughter thought, "Let me read the letter to see what is written in it". When she read it she was highly surprised and immediately thought to do some thing about it. What she did? She tore down the letter, and wrote an other one mentioning that she should be given to the bearer as his wife immediately". She also wrote that a big marriage party should be arranged to feed the hindu and the Moslems accordingly. At the bottom of the letter she signed her father's name.

At night when her brothers came home and read the letter, thinking that it was really their father's writing, they brought the kuchi in, welcomed him with honours. They soon changed his clothes to new ones and married them the following day.

When a few months passed, the merchant returned to his house thinking of marrying his daughter with his nephew who was also a merchant. This man had earlier asked her hand in marriage but the girl was not the least consented with it, because, in the first place he was a rather old man and secondly he was very stingy and loved his money more than anything else. Moreover he was always grim and looked gloomy and unhappy. When he entered the house he saw the kuchi relaxing on the cushion with his daughter pouring tea for him. He was highly enraged when he first saw the scene but when his sons told him that they married his daughter with the kuchi according to his recommendation letter he understood the whole situation but tried to keep his temper and congratulated them. Of course he tried to appear as happy as possible with artificial laughs.

When he went to bed at night he thought and thought worrying about the hundreds of thousands of Rupees that his son in law might get when he was dead. In this worry he didn't sleep the whole night until he planned an other plot to get rid of the boy. He told his daughter that he had invited some guests for the next night so he would like his daughter to tell her hus-
buband to order some oiled and sweetened loafs of bread to the baker because if he left the job for his servants, the baker wouldn't prepare it as good. The merchant himself goes to the baker and offers him a lot of money and tells him, "Early in the morning a man comes to order some oiled bread. You simply push him into the oven and shut its top". In the morning the merchant's daughter did not wake up her husband and preferred to leave the job for the servants. Suddenly the young man wakes up and remembers that he was asked to go to the baker. But his wife does not allow him and tells him that the servants will do it for him.

Now the merchant himself got up early in the morning, put his pustin on his shoulder and went to the public bath. When returning from the bath he thought of going to the bakery to ask about his son-in-law. He went straight to the baker's shop and asked, "Have you baked the bread which..." He had hardly started his words when the baker, thinking that he was the sender of the merchant, pushed him hard down to the oven and put the slab on it.

His sons waited and waited but the merchant didn't return at all. After searching for a couple of days they gave up and thought that he might have died.

The merchant's sons were rather lazy and unable to perform the works left for them by their greedy father. Seeing that the kuchi boy was a worthy and hard working person they handed over to him all their business and he then possessed all the property and the wealth of the merchant.

God accepted his wishes, may He also accept ours.
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Folktales of Parwan

In the previous issue of Folklore an article under the title of “Parwan's Dari Folk Literature” by Mohammad Hassein Yamin, was printed in Dari which throws light on the nature of folk stories and tales in that province.

The author says that the Folk stories in Parwan, from the point of view of contents, can be divided into three groups. Those having religious backgrounds emanating from religious thoughts, which in turn fall under two sub-divisions: those having pre-Islamic roots such as the story of Rahula’s Monastery in Bagram, the story of Naga or the Water Dragon in Salang Mountains, Kanshka’s Monastery in Bagram (Kapisa) and the ones related to the periods after the introduction of Islam such as the story about a big hole in Kapisa famous by the name of Mohammad Hanifa, the Dragon of Istalif, etc. The second group of Parwan stories contains historical contents and implications. In such case many of the subjects which deserve a historical research and a factual consideration by the historians, have become the subject of the creation of folk stories and other inventions, for example the stories of Parwan and Marwan, Charikar’s naming, the story of Panj-sher etc.

A third group of stories in Parwan are entirely imaginary and illusionary topics concerning the giants, the fairies and other illusions. These could fairly by called fairy tales probably created to entertain the children and youths especially during the long winter nights. All these stories contain ethical and social implications. The narrator always tries to show their heroes successful and victorious.

The author of the article has written three stories as the best examples of such stories which I undertake to translate into English hereunder:

N. Sahraii

The Story of Rahula’s Monastery

Some fifteen to thirty kilometers to the south of Bagram there was a Monastery called Rahula. According to the narrations
it was built by a Minister of an ancient ruler of Bagram. The Monastery was later named after him as Rahula.

They say that a bright light shone from the top of its dome on religious days and festivities, and a fragrant liquid leeked out of the cracks of the stones with a musical murmur in the silence of the night.

They say that after finishing this monastery, Rahula dreamed of a man one night who came to him to say that this very magnificent monastery that he had built, lacked a memorial gift. The man suggested, "Since the king and the people are coming tomorrow to attend the inaugural ceremonies, entreat the ruler to offer to the monastery something before its inauguration".

On the following day when the ruler appeared before the public, the minister, Rahula, stepped forward, put his hands on his chest in the manner of respect and said, "We entreat your Majesty that the first offer to this worship place should be made by your hand." His entreaty was accepted.

Rahula was standing at the doorway. When the public were flooding in and rushing towards him, he saw a man amongst the crowd, carrying a box in his hand.

The minister called upon him from a distant,

"What kind of offer is yours?"

"It is a souvenir from Buddha," said the man.

The minister said, "If you want your souvenir to be safe, give it to me".

The owner of the souvenir said, "All right, see it but give it back to me, because, before I leave it with you I want to show it to the ruler."

Fearing that lest the ruler realize the importance of this gift and turn his own promise down, Rahula did not return the box to its owner and went to his own monastery, the Saatgarama. He climbed up to the cupola. In response to his prayer the dome's stones cracked open and the minister went into the gap thus formed to hide his valuable gift in it. Before he could get out of the gap the cracked walls closed again and Rahula was caught inside.

When the ruler learnt about Rahula's intention, ordered his men to search for him but when they reached near the monastery it was too late and no trace of Rahula could be seen. That is why still a dense liquid like a black oil pours out of the cracks of the monastery's walls.
(2) The Story of the Water Dragon Naga and its Fight with Kanishka

About 10 kilometres to the north-west of Bagram on the top of Salung Mountain, flows a great river in which Naga, the River Dragon lived in ancient times. He ruled in that river and most of the natural powers and elements such as the winds, the rain, the snow and ice were in his power and under his authority. At that time a great scholar named Erhat was living in the vicinity of Bagram. This learned man was on top of the list of all his contemporary men of knowledge. It was for the sake of his wisdom and knowledge that the water dragon respected him and always sent him gifts and presents. At lunch time, close to the middle of the day the learned man would sit on a mat which took off from the ground to take him to Naga’s palace at the bank of the river in Salang. He consumed his lunch there.

One of his pupils got curious about where his master was going for lunch every day. He always asked himself, “Where he might be going?”

Finally curiosity made him decide one day to hang himself secretly at the corner of the mat in order to discover the secret. Conceived with this idea one day he hid some where near the mat and at the moment of its take off he caught hold of the mat and was flown up to the air. They instantly reached to the bank of Salang river.

When receiving his patron, Naga also noticed his pupil and invited him as well for lunch. But the dishes brought for them were different. The food brought for the learned saint was a gorgeous heavenly meal while the one brought for his pupil was an ordinary earthly food. When the learned man finished his lunch, he thanked Naga and asked his pupil to wash the dish in the manner he used to do at home. The pupil noticed the difference between the two meals when he saw the remains of his master’s food. He was enraged and influenced by his emotions and anger he prayed for the destruction of Naga and for himself to take Naga’s place. Hardly a moment had passed when Naga felt a head-ache.

The learned savant after his thanks and prayers for the meal realised that he had done wrong by asking his pupil to wash his dish. Naga too regretted for having served two different kinds of meal. But the pupil returned to the monastery with a wounded heart and a disturbed mind. So he pray-
ed and read religions prayers so much that all the world came under his influence. On that same night he died and his soul was transferred to a water dragon. While twisting in rage he dived into the river, killed the old Naga and he himself took his place with all his powers and authorities. He then intended to revenge his master. There fore he summoned all the snakes and let loose all typhoons, winds and rain. They all became active so strongly that the trees were uprooted, dust and fog filled the air, of the Kushani city glooming the Monasteries of Bagram.

The great Kanishka was very surprised to see the sudden change of weather and asked the great learned man of the capital to find the reason. The learned scholar who knew the whole story, told the king exactly what had happened. To commemorate and to console Naga, Kanishka decided to build a great monastery, one hundred feet high at the foot of the snow covered mountain. Therefore all the masons and labourers, architects and civil engineers went to the site to build the monastery.

Naga's successor was enraged again when he learnt about the decision of kanishka. He sent orders to the wind and rain to block the way to their construction work and prevent the plan to be implemented. When Kanishka insisted on his orders to be performed, the water dragon was further enraged. He doubled his destructive powers and the most severe snow and rain began to fall. Persistently, the workers built but the natural forces destroyed what ever was built. Six times the monastery was completed and six times it was ruined.

As a most powerful ruler, kanishka was ashamed of his failure and was enraged at the same time. So he ordered his men to fill the river with stones and earth so that it should never flow again. He also ordered to destroy Naga's castle. With this aim he and his army came from Bagram toward the snow covered mountain. Naga was afraid when he saw the tremendous army. So he converted himself to an old Brahman and appeared on Kanishka's way, bowed respectfully and said, "O' great kanishka, Due to your personal abilities and statesmanship, you have become a powerful ruler. I am sure you don't have any hope that has not been fulfilled. I don't really understand why you take all this trouble to come out against the water dragon, Naga? Nagas or water snakes and dragons are very bad creatures. Moreover Naga has a great power; all the natural elements are under his influence. He rides on the cloud, gives orders to the wind to swirl and swish about in the blue sky and above the snow-capped mountains; he flows great floods and
power can ever resist him. Therefore, I wish you O’ great ruler to renounce the idea of fighting against him. Because in case you defeat him you won’t gain any fame but if you are defeated you will suffer the pain of defeat and shame”.

When Kanishka showed reluctance in forwarding his army the water dragon returned to the river, dived under the waves and hardly an hour had passed when the weather was changed. Big masses of dark clouds gloomed the air and not only Bagram but the whole area of Kapisa with its vast ring of mountains was lost in the dense clouds and fogs. The roars of the water dragon echoed like thunder in the air of Salang. Mountains and rocks were moved and dislocated. The wind uprooted the trees.

Kanishka’s army began to read religious prayers. Kanishka himself prayed, “My previous good deeds made me the most powerful man in the world; and with this power I weakend the powers of terror and conquered the world. Now the water dragon wants to over come my power. Therefore I approach to good deeds again and I pray that these deeds help with me on this occasion.”

At this moment flames of fire shot out of his shoulders and smoke ascended all around him. Seeing this the water dragon escaped with fear. The wind stopped and the dark clouds were broken apart. Then Kanishka ordered that each person should throw a big stone in the river until it was entirely blocked. The water dragon again changed himself to an old Brahman and appeared in front of Kanishka, “I am the water dragon,” he admitted, “I am ready now to obey you. I hope that you will forgive me for my past deeds. Since I know that you love all the creatures and beings and protect them, I am sure that you will also have mercy to this poor servant.” He added; “If you kill me, be sure that we both have gone to the wrong way, you for killing me and I for having enraged feelings and as a result we both will have to suffer in our future lives after the resurrection.”

Kanishka heard his apologies but emphasised that he will not be pardoned if he disobeyed his orders again. The water dragon replied”, Naga was transformed to a snake because of his cruel nature. In Case he intended to commit any incorrect acts in future you should prevent him before he starts his deeds”. He suggested that Kanishka should fix a big bell in the site before he builds it. And he should send some one to the top of the mountain to look around. He should immediately ring the bell when he notices any dark clouds. The ringing of the bell would remind the water dragon of the great-
The Story Of Parwan And Marwan

In ancient times two rulers were governing in the northern and south eastern parts of today's Parwan Province, one of them around the area which forms today's Jabal Seraj, and the other in the area of Bagram. These rulers were very sincere friends and according to certain narrations they were brothers.

The elder brother was called Parwan while the second one was called Marwan. Their territories were nicely built cities and the people under their domination were happy and well-off. Throughout their territories there were lush green gardens and pleasant meadows with foaming and roaring rivers running along in different places. Pleasant water falls could be seen everywhere.

Parwan and Marwan were both free from the harms of enemies because if one of them was threatened by any aggressor, the other brother would rush to help him. They both had very reliable armies ever ready to fight or to defend their country against the aggressor.

The country where Parwan was ruling was full of Picturesque sceneries, lush green trees, big orchards, beautiful valleys and snow-capped mountains. The rivers Shutul Nilab and Ghorband ran through it to add to its beauty. In one side of the territory the peaks of Asheqan and Shamiana stood high while on the other side the dominating Salang Mountain, covered with snow, and the Khawak pass were seen. The third side extended upto the prosperous valleys of Ghorband while on its fourth side the Shekari Pass was situated with many extensive vine yards in the south. Apart from agriculture, its people were also skillful workers of contemporary arts and industries.

Similarly the territory in which Marwan was ruling was a very vast area with extensive cultivable lands. All sorts of grains and vegetables were sown in it. In one side of it stretched Mount Pahlawan with Nilab river running infront of it. On the other side were the charming valleys of Senjid-darra, Istalif, Guldarra, and the vine yards of Qara-bagh and Kohdaman with their attractive scenes. This country had many cities of...
various sizes, and many villages, large and small, where people were busy in agriculture and other industries with great enthusiasm.

Because of the deep sincerity towards each other, Parwan and Marwan not only rushed to help one another on the occasions of wars and difficulties, but in the time of peace too they visited each other with big festivities and honours. The people of the two territories too had friendly relations and communication among themselves, particularly in the exchange of trading materials and goods.

One night when a big feast was arranged in honour of Marwan, the elder brother asserted that in case one of us are suddenly attacked by an aggressor, what would be the easiest way for the other of us to be informed soon and to rush to help immediately. This assertion was very important and valuable. Because despite the delivery of messages by quick messengers riding very fast running horses it took a rather long time to inform the other.

After some discussions and exchange of views they decided to extend an iron chain from one capital to the other. So that when one of them were under a surprise attack should inform the other side without waisting time by pulling the chain. This decision was implemented immediately and the iron Chain was extended to join one capital to the other, because of this closely linked relations and from the fear of their military might no aggressor could dare to invade their territories.

One day Parwan wanted to test his brother's vigilance and readiness in time of danger. He wanted to see whether his brother's army could reach to the battle ground when the chain was pulled. Therefore he ordered his men to pull the chain. His order was accomplished and the chain was pulled several times.

On that side Marwan was enjoying himself in a drink party in his castle when the chain was pulled and interrupted his enjoyments. He ordered one of his officers to call the army and send it soon to the battle field. This officer and many others prepared the army and the war equipments and in a matter of few hours the ruler of Bagram with several thousand of infantry and cavalry soldiers, with all their arms and ammunitions, rushed to the country of Parwan where they reached after about six hours. The advance group reaching the city were extremely amazed to find the city calm and quiet. Although, they informed the ruler of Bagram about the situation but never the less Marwan came to his brother's court.
Marwan's army was settled some where while Marwan and several of his officers went to Parwan's palace. When Parwan learnt about his brother's coming, received him warmly. In response to the enquiries of Marwan about the situation, Parwan, being ashamed of what he had done, apologised and said that he only wanted to test the vigilance and speed of his brother.

Although Marwan did not say any thing, yet he was very annoyed and upset. With the huge army he had brought from Bagram he did not consider it right to stay any longer there, so he returned to his capital.

A few years had elapsed when the chain's clinging was heard again in Marwan's court. Marwan in the middle of enjoying a party thought that his brother was again examining his ability to help. Therefore he considered it a mere play and did not bother about it. Incidentally this time Parwan was really under the attack of an aggressor. While fighting back bravely, Parwan was expecting his brother to reach to his help. The battle last for several days but no help was sent from Bagram.

Although Parwan won the battle after fighting bravely, yet he was much annoyed of his brother's negligence. Finally they got angry with each other and decided to cut the link and that was the end of the iron chain.
Once upon a time, there was an old heath vendor. He had three daughters. One day, when he went to the moors to collect heath, he noticed heaps of it. He looked around but could not find any trace of another man. He shouldered his usual load and left for town to sell it. The next day, he went to the moor again and was amazed to see another heap of heath.

He carried his load to town and sold it. The third day when he was collecting the usual heath, he saw two loads lying there with a snake on them. He recoiled with terror, but the snake greeted him saying: “Don’t be afraid, I won’t hurt you. Only do what I tell you otherwise I will devour you”.

Trembling with fear, the old man asked the snake what was he supposed to do?

The snake answered that it was easy. He should give the snake the hand of his youngest daughter in marriage.

The old man answered, trembling, he would go home and tell his daughter about this proposal and should she consent he would not have any objection.

Elated, the snake told him to go home and bring him the news.

The old man carried his load to town, depressed. After selling the heath, he bought a few loaves of bread and went home. When his daughter noticed her father’s dejection, she asked him what was the matter. The old man said it was nothing. After she pressed him to tell the truth, he told her the whole story.

She said he did not have to grieve over this. He should tell the snake his daughter consented.

The next day, the old man went to the moor and was greeted by the snake. He returned the greeting and told him his daughter consented to the marriage. Dancing with joy the snake said the wedding will take place Thursday.

The old man said he would not say anything. Whatever the snake liked would be all right with him.

The snake gave him a few gold coins and told him to buy a few dresses for his daughter and spend the rest as he liked. The snake also asked the old man to bring his daughter near a particular river on Thursday where he would welcome her along with his friends.
The old man went to the bazaar with his daughter, selling some gold coins to buy his daughter a few dresses and shoes. Then the two other daughters beautified the bride with much misgivings and took her near the river. They were weeping out of fear that the snake would devour their sister. However, the bride consoled them, saying "what will be, will be."

A few moments later, a crowned snake riding on the back of a python emerged from the water, followed by a multitude of smaller snakes. In a moment, the river bank was filled with all sorts of snakes. Then the python crawled toward the bride, asking her to ride on his back. The bride bravely mounted on his back and the python carried her swiftly to the river, followed by others.

After a few weeks, the old man's two daughters asked him to go and bring them the news of their younger sister. He said he did not know where to go but his daughters suggested there was no harm in trying, so they baked a few loaves of bread for the old man which he wound around his waist in a cloth.

He walked and walked till he fell exhausted. At this juncture, two mina birds were flying. When they noticed the old man, one of them told the other he could go to a cave nearby, remove the rock blocking the entrance, squeeze himself through the window to come into a garden where his daughter's house would be.

Startled by this tiding, the old man hastened toward the cave. He did as he was told till he saw the building. He made for it and noticed his daughter coming toward him. The old man started weeping out of joy. She told him she was quite happy. Her husband was a handsome young man and life was quite pleasant. She was only bothered by being away from them all.

The old man was flabbergasted, saying her husband was a snake and not a human. She told him her husband was a snake prince. He told her not to tell anyone about his coming till he went back to give her sisters the good news. When his two daughters saw him coming back, they hastened to greet him with anxiety and expectation. When they noticed how happy he was, they started kissing him. They asked him if he had seen their sister and he said he had. He told them proudly that she was very happy. The two girls asked their father to take them to their younger sister. He told them to wait till he bought them some dresses. The old man took some more gold coins to the bazaar. After selling these, he asked his daughters to choose their dresses. Then they all left for the youngest girl's home, accompanied by one of their cousins.

The moment they saw their youngest sister, the two girls and their cousin embraced her and started crying out of joy. The cousin got terribly envious and resolved to do something to ruin her life. So she asked her what her husband did for living. She said he was the prince of snakes. The cousin protested. The girl replied he was a snake all right
when in disguise, other-wise he was a normal human. The cousin asked what was his name. She said when she was brought there, they called her Mebre Negar and the groom Sabzina Khumar due to the colour of the latter's garb.

Then her cousin asked where he was now. And she said he had worn his skin and gone walking for an hour. Her cousin said to herself she was going to do something about him now. She suggested to Mebre Negar to burn his skin so that he could walk like humans. Mebre Negar said his skin could not be burnt ordinarily. Her cousin insisted on seeing the face of the prince despite her misgivings. At night, when Sabzina Khumar returned home, he asked his wife who were the visitors. She told him her two sisters and cousin were there. Sabzina Khumar told her to welcome them on his behalf.

Mebre Negar did what she was told. The inquisitive girls hastened toward Sabzina Khumar's room but they could not see him. They insisted on Mebre Negar to ask her husband what could burn his skin. Mebre Negar on going to the bedroom at sleeping time asked him this question. Infuriated, he slapped her on the face. But Mebre Negar cried so much that he took pity on her, telling her not to bother about what others said. He told her his skin could be burned with those of onions and garlics in an oven but she should not tell anybody about this, otherwise they would ruin them. She promised she would not.

The next day when Sabzina Khumar left home, Mebre Negar came to the visitors who were talking about the skin. They talked so much that Mebre Negar got impatient and told them the secret. Her cousin collected onion and garlic skins all the time they were staying there. Then she heated the oven real hot. At night, when Mebre Negar and Sabzina Khumar were asleep the cousin crept into their bed-room and stole the skin which she put into the oven with the onion and garlic skins. At this moment, Sabzina Khumar slapped Mebre Negar in a rage, saying she would not be able to see him anymore. Upon this Sabzina Khumar changed into a dove and flew away. Instantly, she found herself and her visitors in the wilderness. They were at a loss not knowing what to do. Mebre Negar pledged to find her husband at any cost. So they all came to town and went to an iron smith asking him to make her a pair of iron boots and an iron cane. He told her these would be ready after a week.

After Mebre Negar got the boots and cane, she took along a few loaves of bread and started her search. She walked and walked till her boots and cane were worn out. She sighed out of disappointment, saying "Oh Lord, I repent and I hope You will pardon me."

Exhausted, she sat under a tree and noticed a few labourers carrying jugs of water on their shoulders. One of them said his master was suffering from heat and no amount of water thrown on him could cool him off. Mebre Negar thought it must be her husband.
She asked the labourer to give him a drink. The labourer told his master that there was a wayfarer asking for a drink of water. His master told him to serve her some and bring him the remainder. Maybe this would cure him. Mehre Negar after drinking the water slipped Sabzina Khumar's ring into the jug. When the labourer poured water on his master, his ring fell off his body. He put the ring on his finger and said he was cured now.

Sabzina Khumar realized who had come there. He went near the tree to see Mehre Negar in rags, exhausted. When Mehre Negar saw her husband, she rose feebly greeting him. Sabzina Khumar returned the greeting, asking her why she came. She apologised for what she had done, saying she was betrayed by her cousin. Her husband admonished her saying he had warned her not to say anything about his skin to anyone but she had not listened. He said he now pardoned her but there was a snag. He could not take her home as his mother being the daughter of a giant would devour her. He said she was too furious about what Mehre Negar had done to her son to spare her.

Mehre Negar asked him what could she do then?

Sabzina Khumar answered he had an idea. He would change her into a needle and put her in his collar. She consented. Thereupon, Sabzina Khumar said a prayer and turned his wife into a needle. When he came home, his mother shouted that she smelled the smell of a human. He said there was no human but if she wanted to eat him she was welcome.

The next day, Sabzina Khumar changed Mehre Negar into broom and placed her in a corner of the living-room. His mother again said she smelled the smell of a human. Enraged, Sabzina Khumar told her what could she do if there was one. His mother shouted she would devour her. Her son replied in that case she would cause the death of her own son.

Then she asked her son to produce the human for her to see. He told her he would comply providing she pledged not to hurt her. Upon her pledge, he changed Mehre Negar back into a human.

She asked who this woman was. Her son told her she was a woman most helpful to him. He could not introduce Mehre Negar as his wife out of fear because she would instantly devour her to avenge the sufferings of her son.

When Sabzina Khumar went out, his mother asked Mehre Negar to fill the trough with her tears. Mehre Negar wept and wept but the trough was not half-filled. The sun was getting hot when Sabzina Khumar noticed his wife shedding tears. He asked her what was the matter. She said she was asked to fill the trough with her tears. He laughed at her simple mind asking her to bring some salt. When she brought the salt, he asked her to fill the trough with water and add the salt to it. Then he told her to take the trough to her mother-in-law.
After Mehre Negar handed the old woman the trough, she roared in protest saying this was not her doing. Someone else must have given her the idea.

The next day, when Sabzina Khumar went out, the old woman gave her a black rug and a cake of soap to wash it at the brook so that it may be bleached white. She washed and washed till her husband noticed her labouring so hard early in the evening. After he was told what she was supposed to do, he was furious and said a prayer upon which the black rug became white. When she showed the old woman the rug, she was enraged, saying this was again not her doing.

One day, Sabzina Khumar’s mother told her sister this was high time for her son to get married to her daughter. Her sister consented, saying the wedding would be arranged in a week. Since the old woman was still planning to get rid of Mehre Negar, one day she told her to take a letter to her sister and bring a musical box. She came across Sabzina Khumar on her way. He asked her about her errand, read the letter in which his mother had asked her sister to devour the bearer so that not a single drop of her blood may be shed on the floor. Sabzina Khumar wrote a letter on his behalf asking her to treat the bearer well and send the musical box through her. He told her to be careful to open the closed door and close the open one put the bones before the dog and the hay before the cow. He advised her when she came across the blood stream, she should shout “what honey!” and after she climbed the steps and reached the living room, she should salute his aunt.

She left her husband and did everything he told her. After she greeted the old woman, she heard her roar, “Had it not been for your greeting, would have devoured you” Mehre Negar handed her the letter which she kissed and rubbed on her eyelids. Then the old woman gave Mehre Negar the musical box and told her to take care not to knock it about otherwise its sound would fill the whole world.

When Mehre Negar descended the steps, the old woman shouted “The blood stream catch her! “The stream refused, saying she had called it” the blood stream” for years while this woman called it “honey”. She hollered at the dog and then on the horse to catch her. The dog said she had been feeding her with hay and the horse with bones for years while this woman put this right.

As she had reached halfway, a corner of the musical box was knocked at a wall by mistake and the ensuing sound filled the air till Sabzina Khumar came to rescue her. He hushed the sound and accompanied his wife, carrying the box. When the old woman saw the box, she said it was again not her doing. Then she asked her to sweep the room.
The old woman went to her sister's and told her it was the wedding time. Her sister said it would be arranged the same week. When it was wedding night, Sabzina Khumar asked Mehre Negar to saddle two horses but not tell anybody about this. He said they must escape at midnight.

Sabzina Khumar went to the bazaar and bought a pack of needles, a mirror, a few cakes of soap and combs. Then he put a bottle of water in his pocket. At night, the people at the wedding party applied henna to his and his cousin's hands and put them in a covered carriage. Mehre Negar was ordered to fix 10 candles on her fingers and lead the carriage. This saddened Sabzina Khumar's heart. When the candles were burning out, Mehre Negar started singing, "Oh Sabzina Khumar, my fingers are burning!" Sabzina Khumar responded from inside the carriage, "Oh Mehre Negar, my heart is burning! "They were repeating this till they had reached the groom's house. The bride and groom were accommodated in a separate room while the guests started playing music.

Meanwhile, Sabzina Khumar seized the opportunity and stabbed her cousin to death. Then he took Mehre Negar and rode away on the horses till next morning. When the two old women came to awaken the bride and groom, they saw the door was closed. They thought they had a sleepless night and let them rest for a while.

After sometime, they knocked at the door but there was no answer. They hollered and still there was no reply. So they crashed the door and saw the bride in a pool of blood. Both old women hastened to chase Sabzina Khumar. When they saw the two horses in a wilderness, they accelerated their pace. As they were getting near them, Sabzina Khumar threw the pack of needles which formed a mountain, bleeding the feet of the old women. After the two managed to climb this Sabzina Khumar threw the mirror which formed a slippery mountain. But the two women again managed to climb this. Now Sabzina Khumar threw the soap which formed another mountain but the two managed this too. Sabzina Khumar finally poured the water from the bottle which formed a wide river. When they attempted to cross this, they were drowned, sparing Sabzina Khumar and Mehre Negar.

They came back to their old place. Sabzina Khumar said a prayer upon which their home and garden reappeared and they lived there happily ever after. May God grant your wishes too. (The End)
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The task of comparing the valuable treasure of the country's literature and the people's proverbs and narratives leads us to considerable discoveries in the field of literary research. Examplar gracia, the presence of a tale in the language of the Afghanistan's people today as well as in the poetries of Mawlana Jalaluddin Balkhi and Nuruddin Abdur Rahman Jami Herawi is something very interesting and worthy of contemplation and meditation which forms the theme of this essay.

There is a proverb among our people. "Man helam-O nahelad." which means I quit, but he doesn't quit. In the common language it is pronounced differently as, Ma Mehlum, Ou namehla. Here the use of the verb "Hesh-tan," to leave or to quit in the spoken language shows that the proverb belongs to the common language of the people in Ghor, Badghis and Ghurjestan, and that other Dari speaking peoples have learnt it later.

The implication of this proverb is such that some body approaches another person for want of something, but regrets it afterwards. But the other side insists upon him and wouldn't let him give up the entire idea. In such a case the fellow would say:

"Man Helam, O nahelad." Or, "Ma mehlum Ou namehla," which means. "I give up but he doesn't." Similarly when a person has a claim on something, but wants to give it up. But the opposite side would not leave him. In such a case too, the first person says: Man helam, O nahelad, I give up but he does not. There are numerous cases in every day life similar to these two cases when a person would mention this proverb which is entirely based on a popular tale. One must know the tale itself in order to understand the real implication of the proverb.

Here a story is presented in the simple language of the common people:
Flood was running down the mountain. Two persons standing near the water observed a black thing in it. One of the two said, "I think it is a skin full of ghee." The second fellow who knew how to swim, jumped into the water and swam to the skin full of ghee. He grasped the thing but soon found out that the black thing was nothing else but a black bear. The bear was struggling for his life and held him tightly. His friend, surprised by his companion’s not returning to the bank, thought that the skin was too heavy for him to carry. Therefore he called at him: "You cannot carry it, so you better leave it alone." The swimmer called back, "I leave him but he does not leave me."

Dewan i Shams or Dewan i Kabir, is not a mere collection of odes, sonnets, quatrains and other poems. All over this grand collection, the poems are conceived of valuable subjects on ethics, etiquettes and education. Regrettfully, no one has so far rendered any service to analyse the contents of this masterpiece of literature and thinking. In the Ode number 1288 of Dewan i Kabir (published with the auspices of Ferozanfer) the following verse, written seven centuries before us, appears on page 119 volume 3.

Ba roz i sard yaki postin bood andar jo,

Ba Oor guftam: dar jeh bejo,
beroon arash,

Na poostin bood an, Khers bood andar jo,
Fetada bood o hamiburad az i joharash,
Daramad ou ba tama, ta ba post i Khers rasid,
Ba dast i Khers bekard an taza greftarash.

Beguftamash ke reha kun too poostin, baz aa!
Che door o der bemandi ba ranjoo paikarash,
Beguft Ou ke mara poostin Chonan begrift,
Ke neist Omeid i rehaii ta chang i Jabbarash.

Hazar Ghutta mara medehad bahar sa’at,
Khalasi neist az an chang Aashez afsharash.

Translation:

On a cold day, a skin was in the river,
I told a nude, Jump into the water. take that out.
It wasn’t a skin, but was a bear in the river,
Fallen in and carried down by water,
He went into the water with greed until he reached it,
The greed arrested him in the hands of the bear!
I told him, leave the skin and come back.

How far you have gone and how long, in its struggle?

He said that the skin had held him so tight,

That he had no hope of release from his cruel claws,

"A thousand time each hour he droops me in,

No relief is possible from his lover crushing claws.

Now we are going to open the "Selselat-uzzahab" of Mawlana Jami who has about fifty of his works recognized as having a high place. These works are collections of tales on ethics and education. The year of its first volume's compilation is 876 H. corresponding to 1472 A.D. i.e. exactly five centuries ago. Its title is,

"The story of a bear carried away by flood water:"

A man who saw a bear in the water thought that it was a skin blown with air. He went to get it, but he was caught by the skin. Another man from the shore shouted upon him, "Leave the skin and come out of the water. The man answered," I have left him, but he wouldn't leave me."

Now here is the story written in poetry:

"A bear with greed of a prey, on the bank of a stream,

Had approached to catch a fish, Suddenly a fish jumped on the surface of water,

He stretched his hand to catch it, His foot slipped and he fell in the water,

But he looked like an aired skin, The water was so swift and wide, that,

The poor bear was left with panic,

He struggled a lot, but all in vain,

Finally he just yielded to the current,

Like a skin with its hair still unshaved, full of things and luck,

It was floating on the water surface,

Going on with no hope of life or safety,

Two swimmers away at the bank were hurrying for some task, Their eyes were suddenly caught by the river,

And in wonder they looked upon that objects,

What could that be, alive or dead?

May be a skin full of materials! One of them stayed at the bank,
while,
The other one dived into the wa-
ter,
He swam untiile he reached it,
The bear himself was seeking a
partner,
With both hands he struck the
swimmer,
The swimmer couldn't swim any
more,
With all the surrounding waves,
fed up with life,
He ever and anon going up and
down,
Seing his condition, his friend
from the bank,
Called up on him, "O my dear
friend,"
Leave the skin if it is too heavy,
And let it go with the waves
and tides,
He answered, "I have left the
skin,
I have already renounced it,
But the skin wouldn't leave me,
and
With fingers' pressure is break-
ing my back."

In the book "Feyh-ma-Feyh,"
written by Mawlana's associates
the story is quoted from him in
the following manner (page 115,
published under the auspices of
Ferozanfer, in 1348):

They say that a poor teacher
had put on a single cotton shirt
in a cold winter. A bear was be-
ing carried down the stream by
flood from the mountain gorges.
Its head was hidden in the water.
The youngesters saw its back
and suggested, "Professor, there
is a fur coat in the stream; you
are feeling cold, go and get it."
The teacher, severely suffered
from the cold weather jumped in
to get the coat. The bear caught
hold of him. The Professor was
grabbed by the bear. The young-
esters shouted, " Professor,
either get that poostin, or else
just leave it if you cannot carry
it." The teacher replies, "I am
leaving the coat, but the coat
wouldn't leave me. What can I
do?"

Then Mawlana explains the
story:
"The interest of right will not
leave you. Thank God that here
we are not on our own, we are
in the hand of the right. Here
too we find that the story in
"Feyh-ma-Feyh," like the one on
Dewan-i Kabir gives a good
meaning to the grabbing of the
bear.

From this comparison it is
concluded that Jami had not read
a copy of the book "Feyh-ma-
Feyh" containing this story. Oth-
erwise he would have interpre-
ted the story in a different way.

The significance of the Dewani
Kabir's text is that it is the exact
words of Mawla Jalaluddin
Balkhi while the text of "Feyh-
ma-Feyh" is written by his asso-
ciates and pupils. It is not for
sure whether they had written it
in "Majes Tazkir wa Irshad" or
after that meeting or some other
time after the death of Mawlana.

A careful study of both the
poems, i.e., the work of Mawlanai
Balkhi and Jami Herawi explains
A comparison of... the fact that this section of Dewani Kabir had not been at the disposal of Mawlana Jami. This fact could be observed not only in the statement of the story but also in the explanation of ethical and educational objectives.

In the text of Selselat-uzzahab, in the context of a few verses carrying the story, and as we are quoting it here under, the greed is presented by the bear who was catching fish, and the renunciation of the tricks which won’t lead to any suitable place is mentioned for the purpose of impressing the reader not to misunderstand a bear or a boar with a spoil. Before dealing with the story of the bear, Jami gives you advice on the plots of tricky, ill-wishers:

They create hundreds of plots everywhere,

In order to mix with you again,

You may give up those malices, but,

Surprisingly they wouldn’t give you up.

You can never free yourself from them,

Like the swimmer you may be trapped with the bear.

He then presents the story of the bear considering it a source of lessons, so that man should avoid ill-wishers and plotters, and should not mistake them for well-wishers. But Mawlana Jalaluddin Balkhi gives another meaning to the story. He does not consider the bear a cause of hateful tricks and plots. Mawlana of Balkh, on the contrary, defines the grabbing of the bear as something attractive and resembles it to the attraction of love and its appeal to the heart and soul of man. A lover, like that swimmer, is suddenly caught hard in the grips of love to the extent that despite the counsel of wisdom, the strong grips of affection would not give him an opportunity, and despite his decision to leave it, love will not leave him.

Here under two more couplets, of the same ode, from Dewani Kabir, are quoted which relate to the story of “The skin and the Swimmer.”

Although he is in possession of wisdom, and very learned,

His garment and turban is in debt of love,

So many hearts that were upset by love, which,

Dragged them, without giving them relief.

This difference in the interpretation of the story supports the thought that Jami had not been aware of the ode and the story written by Mawlana Jalaluddin of Balkh.

What is interesting for us today is the presence of exactly the 5.
same story with two different narratives in the poetical works of two great men of Islamic teachings. The very same story exists among the common folk, on the basis of which a common proverb has gained wide usage among the people.

The form of the story as well as its interpretation and its conclusion, given by Nuruddin Abdul Rahman Jami, is much closer to the popular interpretation currently common among the people, than that of Mawlana of Balkh, as Jami himself is closer to our time than Mawlana.

It is hoped that further research and discoveries be carried out by the scholars, about the presence of the same-story or anything similar to it in the works of other poets and men of letters. Similarly a comparison of popular stories in the common language with their presentation by famous men of poetry and literature is highly expected.
The Orphan Boy

Edited by Reshad Wasa
Translated into English
Abdul Haq

Along time ago, an orphan boy used to live in a hut with his mother.

For years, they lived from hand to mouth. one day, his mother sold his father's chisel and saw, telling the boy “Sonny, you are now coming of age. Take this money and do business with it. “The boy took the money and left the hut He saw a man in the bazaar selling a cat. The boy paid him the money and returned home with the cat. On seeing the pet she was flabbergasted, saying “We can hardly feed two mouths. How could we feed this cat?”

After a few days, she sold her late husband's shoes and gave him the money, saying “Sonny, take this money and buy something better with it.” The boy took the money, went to the bazaar and came across a man who had brought a dog for sale. He bought the dog with the money and returned home with his new acquisition. She was non-plussed, saying “Sonny, was the cat not enough?”

The boy took the snake out The snake told him “Oh kind-hearted boy, don't kill me because I am the son of the king of snakes. My father has got lots of rubies and other jewels. Above all, he has got a huge gleaming ruby which he values most. He always carries this in his mouth. Ask him to give you this. Whoever takes possession of this ruby, all his wishes are fulfilled”

After a few days, the mother sold her old rug-her last possession- and gave it to her son, saying 'Sonny, this is our last hope as nothing else is left in the house. Take this and buy something better. “He took the money and went to the bazaar where he met a man selling a snake with a painted crown. The boy bought it with the money and returned home. His mother was frightened at seeing the snake, saying “Sonny, the cat you brought is chasing the mice. Your dog guards the hut. What did you bring this snake for? Take it out as soon as possible and kill it with a rock.”
frightfully delighted to see his son back. He told the orphan he would give him anything in reward. The orphan replied he would not ask for anything. The king said he would be delighted to do something for him. Then the boy asked for the jewel the king was carrying in his mouth. The king said he could not fulfil this wish. He should however, ask for something else.

The boy stated he did not have another wish and left the court.

The king's son told his father the boy had saved his life and the king did not want to part with a jewel. So he was also leaving.

The king now realized he was losing his son. So he told him he was giving the jewel to the boy who had saved the life of his son. Thus he called the orphan boy back and handed him the jewel.

When the boy came home, he found his mother starving. Addressing the jewel, he said "we want food clothes and house." No sooner had he opened his eyes than he saw new clothes on himself and his mother while their old hut was changed into a mansion with gorgeous foods on their table—cloth.

The boy lived comfortably with his mother. The king of that domain had a beautiful daughter with whom the boy had fallen in love. Once the boy asked his mother to go and ask her hand in marriage with him. His mother said he was the son of a carpenter and the king would not consent to this union. He replied that he could provide anything the king would ask for. So his mother went to the king to comply with her son's wishes. The king thought she must be crazy. In order not to hurt her feelings, he said her son should build a palace with gold and silver bricks covering its floors.

The mother brought the message to her son. At night, the boy told the jewel he wanted to have a palace with gold and silver bricks.

At dawn, the people in the surrounding area saw in front of the royal palace another with gold and silver bricks. On seeing this, the king was impressed by this enormous wealth and gave his daughter in marriage to the boy. The orphan lived happily in this palace with his beautiful wife, his old mother and the cat and dog.

The boy loved to hunt. Every day he rode his stallion and went to the plain for shooting. There lived in this area an extremely vicious old witch one day, she dug a grave on the way to the plain. When the boy was returning home he saw the old woman screaming near the grave, saying she had just lost her only son and had nobody to turn to.

The kind—hearted boy told him to stop screaming and co-
Time went by. One day, when the boy had gone hunting, the old witch asked the princess where had her husband got all this wealth from?

The princess told her that her husband had a jewel fulfilling all his wishes. Then she told the princess to ask for the jewel. This would be test to measure his love for his wife, she expostulated.

When the boy returned home, the princesses asked him to give her the jewel if he really loved her. The boy said he loved her more than all the treasures in the world put together. However, she must guard the jewel very carefully.

One night, when all were asleep, the old witch stole the key, opened the princess's jewel box and took possession of the ruby. Then she told it she wanted that palace to disappear and the carpenter's wife and the princess banished in remote towns. When the boy woke up, he did not see a sign of the palace, nor of his mother and wife. Only his cat and dog were there. Very depressed, he went to the plain, with his cat and dog following him. They travelled day and night, hungry and thirsty. They passed through many towns till the boy was too tired to walk. But the cat and dog continued the search for the jewel. Finally, they arrived in a place where fish. In a flash, he ripped it

Thousands of rats scurried everywhere till a lame one found the abode of the old witch. She was asleep with the jewel in her mouth gleaming. The rat sprinkles some snuff on his tail, bringing it near her nostrils. She sneezed and the jewel was thrown out of her mouth. The rat leapt, took the jewel and hid in a hole in the wall. The old witch raised hell but to no avail.

The rat brought the jewel and the cat released the rat prince. The wedding began and the cat and dog continued their travel taking the jewel. They came across a wide river on their way. The dog gave the cat a ride on his back as the latter was holding the jewel in his mouth. While swimming, the cat noticed a fish and jumped to catch it. The jewel fell off his mouth into the river. The dog was furious and admonished the cat severely. However, they watched the fishermen day in and day out to see if they could trace the jewel. One day, the cat saw a fisherman catching a fish whose skin was gleaming. She realized it had swallowed what they were after.

The cat leapt to catch the jewel. When they arrived in a place where fish. In a flash, he ripped it
open and took the jewel out. This time, the dog held the jewel in his mouth and ran as fast as he could with the cat following. The boy was nearly dying. Delighted to see his faithful cat and dog, he told the jewel to recreate the palace with his wife and mother in it. In a glimpse, he found himself with them in the same palace. They kissed one another and shed a few tears of joy. His wife and mother told him stories about their unhappy days. Then he asked the old witch, who was also there, whether she wanted a whip or a horse. She said naturally she wanted a horse. Then the boy tied her with the horse's tail and whipped the horse to drag her on the plain.

Thus he got rid of the old witch and lived in his palace with his wife, mother, faithful cat and dog happily thereafter.
Birds Animals and Folk ideas

By Andishmand
Translated by Abdul Wadood

The purpose of this essay is to investigate to folk ideas of the Afghan people, even if not to provide entertainment.

The people of Herat find the sound and movement of birds and animals pleasureable. As long as they can hear and see. These sound and movement expect a good future.

SWALLOW:
Sowallow which is called (Gho-chi) in Kabul, and (Frestrock) in Herat is beloved by every one. The people allow the swallow to make nests on the ceiling of their rooms. And after allowing them to build the nests the people leave some opening in the house, as that the birds can come and go as they please.

Also people believe that swallows sing (Alam Nashra) (religious song) or verses. So the people believe that annoying them is a great sin.

There is another folk idea among the people that if they take swallow to their rooms and they colour one of the swallow's wings with suffron or curry, the swallow will return in the following year and bring a present for them.

...THE AFGHAN PEOPLE ALSO HAVE FOLK IDEAS about (Bats)

There was a folk idea among the people that good quality diamonds could be found with the help of bats. The idea was that, immediately after the bat gives birth to babies, someone should take the babies away from the nest, and place them beneath a glass, or something made of glass, and wait until the mother attempts to recover them.

According to the legend, she will try to do so by breaking the glass with a diamond she has taken from a mine. Also according to the legend the diamond she uses will be the most valuable in the world. The bat is also famous for (Shapark-i-Charmeef) among the people.

THERE IS ALSO A FOLK IDEA ABOUT PIGEON AMONG THE PEOPLE.

There is a belief about the pigeon, specially about the white dove that has agreement with fairys. A few people find usefull to have one or two pairs of doves with them.

On the other hand, they think it wouldn't be any good to hunt and eat the meat of dove.
They say anyone who consumes the meat of dove, will become either ill or insane.

Also, they say the ringdove shouldn't be killed, because, they believe that the neck had been ringed red by the blood of the martyrs.

**CROW:**
The crow, famous in Herat by the name of (kolagh), appears in the sky during the winter. The people understand its cawing to mean “snow” “snow” and believe that it is this cawing which actually brings on the snow.

**PARTRIGE:**
The partridge's eye is thought always to be salty and therefore cause bad luck to every beautiful thing it looks upon.

**MAGPIE**
There is a long-tailed bird, colored black and white which, according to Afghan folk ideas, is usually a carrier of good news, especially from travelers back to them loved ones and families. Whatever or not its message is good can be determined by looking at how it sits. If it sits facing Mecca, the news it brings certainly good.

The legend further says that, should a woman see the bird in such a position, she can discover what the good message is by addressing the bird this way:

“Oh happy messenger, your bill is full of sugar. If you have good news for me caw once.”

**THE AFGHAN PEOPLE ALSO HAVE FOLK IDEAS ABOUT “CAT”**
The tongue of the cat, according to legend, is made out of diamonds and whatever is licked by her is therefore clean, and shouldn’t be washed, if the hair of a cat should fall in food and be eaten, it is thought that the person who eats it will get a disease (Azar-i-Moraq)

Owners of houses can tell whether they will have guests by watching their cats.

When the cats sit opposite the door and lick their hands and face, the guests will soon arrive. It is further thought that cats are capable of enduring any kind of pain, even torture, and that to kill one for certain.

The some must be done to any hen which crows, whenever she does it, because if she is allowed to lives some unwholesome event will take place in the house of her owner. Another folk idea about the hen is that whenever she lays a double-yolked egg, some people will have bad luck and others will have good luck.

Also should a hen crow as she is laying an egg, Afghan folklore says her crowing “(kot, kot-kota)” means, “I have given birth to a baby with no hands and no feet.” And also, when a ring-dove sings it says that” ko, ko, ko,

Yosif jo.

Tass az tou. (Bowl for you)
Maha az mha. (Yogurt for me)
Bagh az tou. (Garden for you).
Taq az mha (Shelf for me)
And turle-dove says “Mussah! ko nafasi”
One must kill it seven times because it is believed all cats have seven lives. However, the person who does kill the cat will himself pay the consequences.

THERE ARE ALSO LEGENDS CONCERNING dogs.

For example, the howling of dogs, famous by the name of (Doula kardan) is thought to cause bad luck in the world. When a dog is observed to lie on his back with his legs in the air, legend takes it as a symbol of a coffin and a sign that there will be a death in the family of the dog's owner.

THERE ARE ALSO FOLK IDEAS ABOUT MANY OTHER ANIMALS' concerning mice, it is thought that the food they have touched shouldn't be eaten and that the presence of many mice in a house means there is also a traitor there.

Asses are believed sometimes to act as doctors. Panarist (Khasmar) on the fingers can be cured, according to legend, by putting the wounded finger in the asses ear.

According to tradition white cocks should be killed on the Eve of the New Year.
Once there was a king. He had three sons. One day the king summoned his sons to tell them that he had reached to the end of his life and he might die soon. "Therefore", he said. "I have a behest for you that after my death one of you in turn should come on my grave every night and pray there till the morning. His sons accepted his advice. One day the king fell dead. They buried him with honour. At night the youngest of the three suggests that their elder brother should fulfill his fathers behest for the first night. But the eldest brother asked the second one who in his turn rejected and finally the youngest brother had to go and sit on his father's grave for the first night. He sat there till the morning and prayed for his father's soul.

On the the second evening the youngest brother asked his two elder brothers that one of them should do the job. But again they both rejected. And so they did on the third evening and the young fellow had to remain on the grave.

On the third night there were lots of wind, thunder and lightning. Suddenly a fearfully big giant appeared and roared: "I smell the smell of a human being. Where ever you may be, I shall eat you. The boy hid behind the grave of his father. He then suddenly jumped and grabbed the giant by his hair. They say that a giant can do nothing when he is caught in the hair. So he surrendered and swore that he would not harm the body. The giant said, "I swear in the gem of Solomon that I'll do you nothing but help." He released the giant but the giant, in apprectiation of his relief, gave three threads of his hair to the boy and said," take these hairs of mine. When ever you are in a difficulty, just burn one of them and I'll immediately appear before you." Saying this she disappeared.

The other two sons of the deceased king were very idle and aimless men. In a short time they ruined all the works of the land. So the people dismissed them and appointed another king. The three brothers left their city to go somewhere else. After travelling long distances they reached that other city exhausted and tired. They pitched
Now in this city the king had three beautiful daughters. These girls had proclaimed that each of them would marry a man who could fulfill their conditions. The conditions was that any man asking the hand of a princess in marriage should climb on horse back the fourty stairs leading to a tower and beat the drum on the tower. Then he should climb down the stairs on his horse back to their palace. It is only then that the princes would agree to marry him. The three sons of the first king who were in this city then, heard about it. The two elder brothers put on their best clothes and rode their horses to take part in the competition. It was here when they heard that the king had said, "Any body taking part in the competition would be hanged if failed in the competition."

The two brothers saw that every competitor could climb only ten or fifteen steps and would fall back and meet his fate. They also saw the bodies of several young people hanged. So they did not dare to take part in the competition. The younger brother told his brothers one day that he intended to go for the competition. But his brother laughed at him and mocked him. They said, "First of all you do not possess the right kind of clothes. Secondly you don't have a horse. How can you ever take part in a big game like this." Then they left the house and their young brother after finishing his works and cooking the meal the young prince took it of the giant's hairs and burnt it. Suddenly a horse appeared before him loaded with very beautiful clothes. The horse stopped when he reached near the young prince. He took the clothes and put them on, combed his hair and rode the horse away towards the competition ground. When he reached there, the people thought that a prince from an other city had come. They gave him way. He rode the horse straight towards the steps, climbed it up to the last one, beat the drum, came back and went. His brothers did not recognize him. When they came home, he had already put out his clothes, had put them on the horse back who had gone the way had come. The young prince had put his old clothes and was seated near the fire place before his brothers came. When they arrived at home he asked them about who had won the competition. They answered, "Don't ask! A young prince climbed up the stairs in one charge, beat the drum and returned to the ground." The prince said, "I wish I had come with you." His brothers laughed at him again and mocked him. On the second day the two brothers went again to watch the game without taking their younger brother with them. The young boy burnt another hair and immediately a red horse with brown clothes on his saddle appeared. He put them on, rode the horse and off he trotted towards the field.

The time again he climbed the stairs on his horse back, beat the drum and came back successfully. Again he rushed home before his brothers, took
the new clothes out, put them on the horse back and send the horse away. When his brothers came home he was waiting for them with his old clothes on. They were very upset and angry and said that another prince had won the second competition that day. The young brother begged, "Take me with you just for once. May be I could win the race with God's help." His brothers laughed at him and said, "Many wellknown persons failed to win the race, how could you possibly win it. On the third again the two brothers went to the competition ground without taking their brother with them. The young and poor prince took the third giant's hair and burned it. A brown horse with brown suit on him appeared. Again he rode him and won the race like the previous days. This time the young prince went to his brothers with all his dignity and charm and told them the whole story. They were very ashamed of their behaviour toward their brother. They apologized and promised to behave themselves, better in future.

In the town there was the rumour that the King's daughters were going to marry the three brothers who successively won the competitions. The three brothers went to the palace. The king accepted them and each brother married with one of the king's three daughters. Each one of them built a castle of their own. God accepted their wishes. May he also accept ours.
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Love in Traditional Folk literature

II

Rafq Jan Kaftar amad Kaftar amad,
Najiba dokhlar sawdagar amad,
Delam mekhwast Najiba ra begirom,
Najiba na morad shoydar baradam.

Some times a quatrain reflects the easy thinking of a certain people in connection with finding a partner. In the above Du-baiti a fellow meets a girl, suddenly falls in love with her and hopes to marry her but soon finds out that she is engaged. So he expresses his emotions like this:

O’Friend, a pigeon came, a pigeon came,
Najiba, the merchants daughter has been here,
My heart wished me to marry her,
But the hopeless Najabiba turned out to be engaged.

Certain quatrains indicate the desires of a man concerning the beauty, the colour and other qualities of a girl. Like this one:

Zamin khoub ast Zamin-i khina khoub ast,
Meyani mewaha kangina khoub ast,
Meyani mewaha angouri shii-in,
Meyani dukhtara sabzina khojib ast.

Translation:
The ground is good but in the colour of hena,
Among the fruit kangina is the best,
Among the fruit the sweet grapes.
Among the girls a tanned colour is best.

Kangina is a clay compact larger than a plate in size.
It is especially made to reserve grapes inside of it for the winter season. Although by explaining a small fact about this grape reserving compact we may slip aside from the actual theme, yet it is worthwhile since it explains an important aspect of people’s life particularly those hav-
ing vine yards producing grapes.

The people of kohdaman, the famous area for grape harvests keep a certain amount of their product in Kangina for the winter use when fresh fruit is rare but most wanted by the people. The grapes keep well in it and sells for high prices in winter but the interesting point is another aspect of it which relates to folk medication. Sometimes the grapes inside the clay compact dacay partly and produces a sort of mould. This mould is given, as a doze of medicine to patients suffering from fever or other deseases.

Musulmana delam gham dara emroz,
Ba mesli lala shaknam (shabnam) dara emroz,
Jegarem khoun delakem para para,
Ke yarem mayli raftan dara emroz,
O'Muslems, my heart is full of pains today,
Like a tulip it has frost in it,
My lever is bleeding, my heart is torn to pieces,
Because my fiancee intends to leave today.

This is something unusual. A young fellaw, or may be an old fellaw, who knows?, admits that he has two fiancees, he is in live with two girls at the same time:

Du yar darum yaki mah o degar roz,
Yaki dukhtar degar Arous—i seh roz,
Shuda deri ke royeshan nadi-dum,

Ze eshq—i hardu mesozum shab o roz.
I have two fiancees, one shines like moon and the other is bright as day,
One is a virgin, the other a three day's bride,
But since long I have not seen their faces.
I'm burning in the love of both of them.

Namak shour ast ba zakhmi ta za nandaz,
Mara kushti ba shahr awaza na ndaz,
Mara kushti ba dasti khud kafan ku,
Ba dasti mardum—i begana nandaz,
The salt is sour, don't put it on a fresh wound,
You have killed me, don't rumour in the city,
You have killed me, shroud me with your own hand,
Don't let me in the hands of strangers.

As a by the way recommendation I would like to reexamine the correctness of a love song's interpretation published in the issue No. VI of Folklore page 2, 3.

This beautifully composed quatrains of Takhar province:

Ee dokhtari bafinda ra yaresh bashum,
Abreishumi Qirmezi-i taresh bashum,
Makou-i brenji merawad shast ba shast,
Manandi nawarda dar kenaresh bashum.
Love in Bears a more romantic and sensible meaning than the very shallow and easy interpretation given to it which is considered incorrect by many. The narrator of the quatrain says:

I wish to be a friend of this weaving girl,
I wish to be the crimson silk in her yarn,
The brass shuttle goes from one hand to another,
Like a bolt of cloth I wish to lie beside her.

The above quatrain is an expression of an ideal, a wish, and not the story of a person with his wishes already fulfilled.

In the third verse the way a shuttle moves to and fro, from one hand to another is rejected as a mean thing. It does not explain the warm and tender love affair.

It is worth mentioning that in most folk songs in the form of quatrains, the third verse is usually either the rejection of any thing said in the second verse or the rejection of any idea whether mentioned earlier or not. It may as well belittle the second verse and show it less important.

Like these ones:

Ajab nalano sargadanum imroz,
Meyani atashi suzanum imroz,
Meyani atashi suzan che basha,
Farari mulki Turkistanum imroz,

How much moaning and anxious I am today,
I am amongst a burning fire today,

What is it to be amongst a burning fire,
I am banished to the country of Turkistan today.

In the third verse of the above quatrain the expression is that, what importance it has or what difference it makes to be amongst a burning fire, because, as in the 4th verse, I am banished to Turkistan which is much worse than being in the fire.

Or,

Agar ahi kasham De-naw be-sozad,
Muradkhani o Shahri-Naw be-sozad,

Murad khani o Shahri-Nau che bashad,
Deli yarem da jayi khaw be-sozad.

If I sigh, De-Naw will burn,
Muradkhani and Shahri-Naw will burn,
What is Muradkhani and Shahri-Naw?

The heart of my girl friend will burn while she is in bed.

Here again the third verse shows the least importance of Muradkhani and Shahri Naw (two residential quaters of Kabul) in comparison to the burning of a heart.

Therefore in the quatrain concerning the weaving girl the attractive sense of the poem is in its purity of love free from ordinary love affairs.

It is rather interesting to see that like all other communities, our folk too seems to have persons with unfavourable mother-in-laws. Like a cartoonist, the lover in the following Dubaiti (a
Folk

girl in this case) addresses her mother-in-law:
Ala khusluoo beshin bala i tandor,
Ma atesh mekonum chashmat shawad kor,
Agar az khater i bacheh naba-sha,
Begirum dasteta partum da tandor.

O’mother-in-law, sit down near the ovan,
I’ll make a fire, may your eyes become blind,
Were it not for the sake of your son,
I would have held your hand to push you into the ovan.
The girl hates her mother-in-law but for the sake of her son
whom she loves as a husband imparts with the idea of pushing her to the ovan to burn.

Anar i Tashqurghan (1) seb i Samarkand,
Judaii yarakem bekhi marakand,
Har ankasi oura az man judakard,
Da ateshha besoza mesli es-pand.

Translation:
Tashqurghan’s pomegranate,
Samarkand’s apple,
Departure of friend has urooted my foundation,

Whoever has separated her from me,
May he burn in fires like es-pand.

Espand or esfand is an aero-matic seed, dark brown in colour and triangular in shape, widely used by people all over the country to avoid evil eye by putting it on fire.

Ze eshqat mekonam faryad, faryad,
ke dada haselam barbad, bar-bad,
guzashtam man shabi az khaki sherin,
shunidam nalahi Farhad Far-had.

In your love I cry and cry,
This love has destroyed my life, I passed by the grave of Sherin one night.

I heard the cries of Farhad, Farhad (2).

As a whole love occupies a high place in the lives of all folks despite its consequences. Sometimes love is expressed for things other than beauty. love for the country, for God, for the people, for religion etc. has always been shown which will be discussed probably some other time.

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(1) A county in northern part of Afghanistan famous for its fruit.

(2) Sherin and Farhad are heroes of an ancient love story frequently mentioned in all early literature and poetry.
Dari Folk Literature in Parwan

Literature is, in a way, the means to recognize realities through. One of its main characteristics is to reflect the mass of social, scientific, political and religious ideas of a nation in a particular time. Therefore, literature is called a full-length mirror depicting all aspects of life of a nation as it is a manifestation of the changes that constantly take place, along with the consequent wishes and desires, mirth and happiness, pains and tortures as well as social disappointments and frustrations.

In fact, literature on the one hand enriches the language and a rich tongue is equipped to express every concept or idea; on the other, the language itself constitutes the essential material for literature. Hence the more developed a language, the richer its literature. And the more sublime the literature, the more limited the number of its users. Yet samples of sublime literature are the best introduction to a nation. For instance, the works of Chekhov, Dostoyevsky and Gorky picture for us Russian society of the time as much as those of Shakespeare, Dickens and Bronte reflect British way of life and those of Moliere, Balzak and Emile Zola mirror the lives led by the French.

Likewise, folk literature which originates in human societies, depicts real life of a particular people at a given time. Also, this type of literature is considered a record of the people's lives. Therefore, folk literature occupies a place of importance beside formal "belle lettres". Actually, the former emanating from the majority of the population reveal more vividly that particular people's characteristics, customs, traditions, tastes and other qualities as this type of literature originates in society and dates back to the antiquities.

Folk literature is transmitted from father to son and enriched after each generation as a result of social changes. It opens its way in society beside other forms
of literary endeavours. It has indeed occupied its rightful place in our society in recent years. For quite sometime now, some of our authors produce valuable essays, articles and pamphlets, introducing our folk literature. Thus they are shedding light on one aspect of Dari letters, paving the road for others.

With the above considerations, the writer began to do some research on folk literature in Parwan as a step to help preserve this part of literature which is a source of cultural accomplishment and pride.

PROVERBS

A proverb is known as “matal” in Parwan province which lies to the north of Kabul. Each of these symbolizes years of experience and wisdom till the precise thought or idea conveyed is crystallized and polished to make the necessary impression on the person in question. Hence, in case someone fails to win an argument despite lots of logical reasoning, he has to resort to the suitable proverb. Some of these are literary gems produced by important literary figures of the past.

Many proverbs are in daily current in Parwan. However, it would be impossible as well as inappropriate to separate proverbs being used in Parwan from those in vogue in other parts of the country because the whole body of folk literature belongs to the entire nation. But proverbs must be preserved anyhow; at any cost. Collecting all the proverbs in question may take a long time but this will be done in the future. The proverbs presented below contain educational, critical and social thoughts:

**Educational Proverbs**

1—“Don’t tear your collar before dying.” This is almost equivalent to “Think before you leap”.

2—“Don’t take off your boots before seeing water.” This means haste makes waste.

3—“Be in rags, but be clean. This means cleanliness does not necessarily go hand in hand with means.

4—“Half a bread but comfort.” This means one could be contented with little but far more comfortable than those who are aged by hard work caused through greed.

5—“Stretch your legs as far as your rug extends.” This means you have to be careful not to overstep your authority or capabilities.

6—“Fill your palm with flour but use your finger when it comes to cooking oil.” This means you have to be economical otherwise you will finish everything sooner than expected.

7—“Don’t absorb the moisture like a damp wall.” This means don’t have a chip on your shoulder.

8—“You do unto me what I do unto you.” This means “you scratch my back and I scratch yours.”

9—“Where is the village and where are the trees?” This means something is out of place as the trees are expected to be seen in or around the village where en-
ough water can be had and not elsewhere.

10—"The money obtained from milk goes to milk and that obtained from water goes to water." This proverb has originated after someone has observed a crafty milk maid mixing water with the milk in order to increase its volume and income. After sometime, the maid has fallen ill and spent all her savings on medication.

11—"A crazy needs a slight gesture." This means not to provoke such men.

12—"Sit slanted but tell the truth." This means no matter how you sit or walk so long as you tell the truth.

13—"The well-fed cannot realize the feelings of the hungry and the man riding a horse does not understand the fatigue of a pedestrian. This means one should not be callous.

14—"Don't crow untimely like some cocks." This means don't drop any bricks. Actually, a few years ago, lots of hemp plans grew in Mohammad Agha, Logar, in a wild state. Since the chickens in that area as well as elsewhere were left to fend for themselves for food, they picked the hemp seeds and this somehow confused their sense of timing. So they crowed at all hours.

15—"A lop-sided load wont reach its destination." This means when you base your actions on deceit, you would not get anywhere.

16—"If they even sell a camel for a stick." "This means you have to have some money in order to afford something. For instance, if some one sells a camel, which has always been a very expensive animal, for a stick or a song, and you don't happen to have it, you won't be able to purchase the animal.

17—"Truth is everlasting." This means you will come to no harm if you keep on telling the truth.

18—"A buttonholer tears a deaf man's ear." This means very talkative people even get over a deaf man's nerves.

10—"Poison is for that who fails." This means you will have to do the most undesirable things when pushed hard.

20—"Don't add a plume to his hat." This means don't flatter him in order to use or exploit him.

21—"I have got my tooth pulled off." This means he is no more interested or he has washed his hands off it.

22—"You can't come out from the flour mill without some flour dust on you." This means you cannot cover up indications or evidences.

23—"One cannot be a blacksmith by blackening one's nose. This means you have to first master the tricks of the trade and then claim proficiency in it.

24—"Fraternity calls for equality". This means you cannot claim any privileges when it co-
Folk

mes to hard facts in life.

25—"A donkey lagging behind another should have its ear snapped." This means in a fair competition, everybody should do his best to win the race.

26—"A butcher cheats the customer he knows best." This means be careful not to trust those with whom you are familiar only on business terms.

27—"He can pull out his donkey from the mud." This means he can get or pull along.

28—"A dead man's personal effects should follow him." This means his clothes and such likes should be given away in charity for his salvation.

II—Social Proverbs.

"Leave the town but not violate its prices".

This proverb is used in many cases, especially in buying and selling. It is also employed in case someone attempts to violate a social convention.

"You have to take turns even in your father's flour mill."

This proverb obviously teaches order and discipline in social life.

"Look at my pale complexion and not inquire after my health."

This proverb says there is no need to make inquiries when the case is so obvious.

"Catch the flying ones, the crawling ones will be there."

This implies that one should always consider one's list of priorities.

"The dead goes only to one place while the living have to go to hundred."

This shows all sorts of problems people are faced with after the head of the family passes away.

"He is shroud for the dead and cloak for the living."

This indicates someone useful in all times.

"Watching my belongings, I retain my wits."

This denotes the care you take of your personal effects pays you well.

"When you are drowned, no matter how deep."

This proverb is used in two cases. First, in a financial sense, when you are in debt, secondly, in a moral sense, when somebody is degraded.

"The hole is there, but not the weaver."

In old days, those who used to weave cloth had to sit in holes where they operated their primitive looms with their hands and feet. The above proverb says the indications are there, but not the person in question.

"Shut the door and all the evils with it."

This means take your safety precautions and rest assured that everything will be all right.

"Stretch your legs as far as your rug."

This means one can be safe by not overstepping one's authority.

"The person who can afford eats kebab, the other only inhales its odour."

This means don't be tempted to buy anything unless you have got the money for it.
"If the whole world is enundated with water, it won't affect the ducks".

This proverb is used in the case of those who are not affected by the events and don't care about others.

"To the tired, only a step means something, to the thirsty only a drop."

This proverb is used in two senses. First, it is almost an equivalent of the English adage, "The last straw broke the camel's back". Secondly, it means one can help the tired or the thirsty so easily if one has some feelings.

"What does the blind want? A pair of seeing eyes."

This proverb is used when one's sole desire is fulfilled. For instance, if he wants to have a son and the son is born, he is likened to a blind man who can see now.

The thief has got a plume on his top.

This proverb must have been coined by a lay psychologist. It is said something precious was stolen and all the suspects were collected. The interrogator who thought crossexamining each suspect would take a long time said the thief had a plume on his top and the person who had committed the theft felt his top and was immediately caught.

There exists another proverb meaning the same thing. It says "the thief's cap is on fire". The third one, "The thief cannot be accommodated in a mountain" means he is caught, sooner or later.

"You cannot clap with one hand."

This means you cannot achieve anything worthwhile alone unless you join hands with others.

"A stream is formed by accumulating drops."

This emphasizes the importance of economy.

"The crazy knows what is good for him."

This means nobody needs another's help when it comes to his own good.

"While my hands are busy, my eyebrow is itching."

This is used when you are preoccupied and another thing of urgency crops up.

"Borrowing a copper bowl from a bear."

This is employed when somebody asks a miser for credit.

"He is looking for things belonging to the dead."

This is used in the case of those looking for things to buy dirt cheap.

"You will be appreciated when you are dead or far away."

This is used in the case of close relatives or neighbours not appreciated when alive or living near—by.

"If you have eaten the yoghurt, the container is there".
Folk

This means there is always an indication of what has been done.

"He has one head and a thousand worries."

This means he is terribly busy and cannot concentrate on a single thing.

"When the water comes up to the neck, one stands on one's own offspring."

This is used when someone does something out of desperation.

"Cut the melon according to the size of the man."

This proverb teaches sense of proportion.

"The new servant catches the galloping deer."

This means those who are newly employed show much enthusiasm in their work in the beginning to catch the eyes of their bosses.

"A handful of grains represents a ton."

This sampling is generalised in social cases too and consequently wrong conclusions are reached.

"One hundred persons cannot take care of one while one can take care of one hundred."

This means every body is not an able administrator. Only one in a hundred is bestowed with the talent and skills required.

"It is easy for the old to die but this opens the death's door."

This means one should not allow the evil to start.

"The best thing in the worst day."

This means if one has got something valuable, it can be easily disposed of when one is hard-pressed for cash.

"The bad thing belongs to its owner."

This means one should take care not to buy cheap things otherwise one will be stuck with them. In other words, one cannot get rid of worthless things even if one tries.

"When the reaper does not want to work, he sharpens his sickle with lumps of earth."

This is an equivalent of the English adage, "A bad workman quarrels with his tools."

"There is no saltiness left in salt."

This means nobody nowadays remembers having eaten bread and salt with someone.

"Let have bread and salt."

This means let us eat something to become friends. It is used in almost the same sense as in English.

"To ride on a donkey's back underneath someone's same beard."

This means to deceive somebody in such an obvious way.

"God may not extinguish his lamp."

This means he should be survived by a son.
"He has no blade of grass on the ground and no star in the sky."

This means he has got no beans.

"When you are a bachelor, you eat the whole bread."

This means your expenses pile up when you are married.

"His hoe is moving underneath the soil."

This means he is so sneaky. Another proverb says, "He is crawling underneath the mat."

"The son is not born yet but he has already got a name."

This means one should not jump to conclusion.

"When a calf becomes a heifer, the farmer's wife pines away."

This means one have to be patient in order to achieve something.

III—Critical Proverbs.

"Too many butchers spoiled the bull."

This is an equivalent of "Too many cooks spoiled the broth."

"Beat the dog to teach its owner a lesson."

This implies an indirect punishment as the proverb indicates.

"The river could not be fouled up by a dog drinking water."

This is an equivalent of barking at the moon.

"The eyelashes become too long when one is eating."

This means one ignores or overlooks other while eating otherwise he has to ask them to partake his food.

"The stomach is not turned into meat."

This means you cannot change the nature of things.

"I did not touch the porridge but the smoke blinded my eyes."

This proverb is used when someone is troubled about something he has not enjoyed.

"The winter ends while the charcoal is left with its black face."

This means the trouble will soon be over but those who have not been of any help shall be ashamed of themselves.

"The more you remember winter, the more it spells cold."

This means unpleasant events or things should be mentioned only once.

"The dead donkey had a gold-embroidered coat."

This is used when someone loses something worthless he has borrowed and its owner exaggerates in its value to get a higher compensation for it.

"The donkey's tail is one foot."

This means whatever reasons you put forward, the obstinate would not budge. There is also another proverb saying, "His cock has got only one leg."

"I only remember you, it is God who may satisfy you."

This teaches the people not to be greedy when presented with a gift. In other words, don't look at the teeth of a gift horse.

"Sitting beside me and plucking my beard."
Folk

This means one should not say nasty things to a person in his face either about himself or his close relatives.

"He puts both feet in one boot."

This is used in the case of obdurate persons who don't listen to reason.

"Selling the birds in the sky dirt cheap."

This means to deceive people with hollow words.

"He neither eats it himself nor gives it to someone else but feeds the dog."

This proverb is used in the case of misers.

"His hand cannot reach the plum and says they are sour."

This is an equivalent of "The grapes are sour."

"The goat is worried about his life and the butcher about his fat."

This shows how two person's interests differ. In other words, what is good for gander is no good for goose.

"He squeezes himself into one's eyes with his clothes on."

This means he denies such an obvious fact.

"One sieve taunted the other because of its holes."

This means when one has a particular defect, he shouldn't tease another because of it.

"How could a frog skate?"

This is used in the case of someone who is not qualified for a particular job.

There is also another proverb, "To catch quails with crows."

"Making so much noise and laying only one egg."

The meaning of the above is obvious.

"You make your noise here but lay your egg elsewhere."

This is used in the case of someone who causes trouble in your place but his profits are pocketed by someone else in another place.

"The son—in—law is older than his father—in—law."

This indicates lack of proportions. There is also another proverb, "The culvert is larger than the orchard."

"Why don't you spell it out and say 'peach'?"

This means don't beat around the bush.

"He is like a mule."

This means he is ungrateful, and not obstinate (as used in the west.

"Marriage is an easy job to a spectator."

This means the person who does not pay the expenses can make lots of suggestions.

"A little strength and a lot of fuss."

This is used in the case of someone who does not accomplish much but brags a lot.

"Hot water is the best punishment for dried yoghurt."

This is an equivalent of "tit for tat".
“His mind is in the fourth sky.”

This means he is La Lune.

“He uses lumps of earth as stepping stones.”

This means he only thinks about the present or he is so superfluous.

“Play with anything but not with your grandfather’s beard.”

This means one has to take certain things dead serious.

“One cannot become a blacksmith by blackening one’s face.”

This means for every profession you need certain skills. Or the appearance alone does not count.

“The old cow dreams about cotton—seed cakes.”

This means one is tempted often by things unaccessible.

“I entered through the door and he went out through the window.”

This shows how eagerly one avoids another person.

“He avoided the leaking roof but sat under the rain.”

This means his condition went from bad to worse. Or in his attempt to escape trouble, he got more of it.

“He has prepared youghurt in his spade.”
The Story of a Fairy

Once there was a laundry man. He used to take the clothes down to the river to wash them. After washing them in indigo and ironing them, he would load them on his mule and take them back to his customers.

One day he placed the clothes on a big stone. He washed each item separately, hitting them with a stick. After he loaded the clothes on his mule to take back to his laundry shop, he saw a soft, white fur on the riverbank. It was as white as the snow. He picked it up thinking that he could make something out of it, but he could not because the fur was too small. Anyhow, he took the fur back to his house and dropped it in an unused corner of his storeroom, forgetting all about it.

The next morning when he awoke he noticed that the yard, the kitchen and all the rooms in his house were clean and orderly. He was surprised to see this because it was the first time his house was so neat. When he asked the rest of his family about it, no one had done it. The next day same thing happened again, without his family participating in the cleaning. He thought that he had to find out who was doing the cleaning.

One day he woke up early in the morning and hid in a corner of the house. To his surprise a very beautiful girl came out of the storeroom with her head wrapped in a white scarf, and she started to sprinkle water on the dirt and sweep the yard. When she finished her work and wanted to re-enter the storeroom, the laundry man approached her and caught her arm. He asked her, "who are you? where have you come from? Why do you help us like this?" The girl tried hard to escape but was caught up too tightly; he told her that he would not release her unless she told the truth. The girl replied that she was actually a fairy and that her hiding place was in that rabbit fur. She said, "Since you picked the fur from the ground and placed it in a better place, I wanted to help you.

The laundry man told her that he would not let her leave now that she had come to his house. He said, "Since I have no children, I want to adopt you as my daughter and keep you as my own child." The girl accepted his proposal and stayed at the house.

Now, the prince was also one of his customers and the laund-
The fairy was very upset and disappointed until her mother (who was also a fairy) came one day and asked her how she was. The fairy told her the entire story. The mother advised her, "When the prince comes tonight ask him where he is going the next morning. Wherever he is going, you arrive there and somehow show your face to him." That night the girl asked the prince where he was going the next morning and the prince said that he was going to the Yellow Garden.

The following morning the girl put on a beautiful lemon coloured dress and went to the garden. When the prince arrived there the girl passed by him and saluted him. Upon seeing her, the prince fell in love with the girl without recognizing her as his wife.

On another day the girl again asked the prince where he was going the next morning. The prince answered that he was going to the Green Garden. In the morning the girl put on a beautiful green dress and arrived at the garden before the prince. Again she passed in front of him and said hello. The prince recognized her as the same girl he had seen the previous day, but she seemed to be prettier this day. The prince invited her for a short walk but she simply smiled and proceeded along her way.

On the third day when the girl asked the prince where he was going the next day, the pr-
The prince mentioned the Red Garden. At the particular moment, the prince asked his wife to bring him a glass of water. The girl passed in front of him and said hello. The prince noticed that her finger was bandaged with his own handkerchief! He asked her where she got the handkerchief and she replied that it was the same one with which he had bandaged her finger the night before. The prince was surprised to discover that the beautiful fairy was no one else but his own wife. He regretted what he had done very much and blamed himself for not looking at his wife at least once. He apologized to her and both proceeded towards their palace to restart their happy lives.

In the morning, the girl, wearing red clothes, reached the garden before the prince. Again she passed in front of him and said hello. The prince noticed that her finger was bandaged with his own handkerchief! He asked her where she got the handkerchief and she replied that it was the same one with which he had bandaged her finger the night before. The prince was surprised to discover that the beautiful fairy was no one else but his own wife. He regretted what he had done very much and blamed himself for not looking at his wife at least once. He apologized to her and both proceeded towards their palace to restart their happy lives.

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by Nurullah Sahraii.

Love in the traditional folk Literature

Rich and overwhelmingly orientated with all kinds of verbal delicacies and flavoured with all spices of social life, the common people’s languages and dialects spoken in Afghanistan form the most important part of the people’s literature.

Having a history as old as 5000 years or so, the land of the Aryana, due to its geographical advantages, has always been an outstanding crossroads of all cultures and civilizations and resembled a flower-bed where different sorts of flora from various regions and climates were planted, and grew up, some times changing colours and shapes due to the very natural processes of insemination and genetic developments. The very popular proverb “Kharbuza Kharbuza ra deeda rang megira wa hamsaya hamsayara deeda pand,” is a plain indicator of this fact. It means

The mellon, by seeing an other mellon adopts its colour and a neighbour by seeing an other neighbour takes a lesson (an advice).

It is a scientific reality that flowers adopt the colours of one another if grown near each other which is of course the result of natural insemination helped either by the wind or by butterflies. This is the secret of life and development, the secret of being and continuity.

Love has always been and will always be the spirit of life and literature in all societies and among men of all stages of development from the primitive communal society to the most advanced ones today. And love to the opposite sex has always been and will always be the greatest of all loves in the universe. I wonder if it was love which beautified the nature or whether it was the beauty of nature that created love. But what ever the case may be, love and beauty have always been together. I donot really know how wide a frontier exists between love and sex or whether any such frontier exists between them at all. But I know that the beliefs and considerations in this connection cover a wide range of variations all over the world. In this country the countless beauty spots
and picturesque sceneries with a mild and fragrant climate in the spring have witnessed through centuries many adventurous, romantic and great loves; some of them universally preserved in the memories in the form of stories, lyrics and songs.

The stories are often told in family circles usually for entertainment while the songs are often heard everywhere in the country side if you are there early in the morning. A young donkey rider with a turban on the head, paizars as foot-wear and earth-colour (khaki) clothes often sings some of the very sentimental love songs sometimes accompanying it with a flute at dawn when most of the people are still asleep even in the country side. This donkey rider may not necessarily be in love but he relates the hardships and troubles caused by love to the hardships of his pain-staking life and the cruelties of his arbar, malik or Khan who has for years exploited him and all his family members. Or may be he is in love with the damsel of the fellow farmer who is pressed by the land owner or by the malik (Chief of the village) to give his daughter to himself. Otherwise, in normal cases, all love songs and love stories common among the common folk tell about faithfulness, loyalty, jealousy, affection, departure, perseverance, truth and honesty in love.

In this brief article I would like to cut short the marginal explanations and give some examples of the most popular lyric poems from different parts of the country instead. This could be self-explanatory and saves extra writings on the subject. A translation, of course, and some analysis of the poems are also given to facilitate the digestion of the rather unfamiliar style for the foreign reader:

Asheq nashawi ke Asheqi bad bakht ast,
Gahi bebin gah nabini sakht ast.

Don't fall in love, because love is a bad luck,
Sometimes you may see (your beloved) sometimes not, It is hard,

Love has always been considered a most difficult and dangerous thing in life yet everybody has been some how involved in it having accepted all its dangers and hardships. It is even considered as bad luck, seen from the above Rubaii, two verses of which are missing.

* * *

Bya ke berawim azin welayat man o tu,
Tu dasti mara begir o man damani tu,
Jayi berasim ke hardu bamer shawim,
Tu az ghami bekasi o man az gham-i-tu.

Let us go out of this province, you and I
You take my hand and I take your skirt.

We may reach a place where we both get sick,
You from the pain of loneliness and I from your pain.

In this Rubaii the lovers are disgusted by the traditional limits and restrictions of their society.
Therefore the young lover is determined to escape a suffocating society. He asks his fiancee to make an escape with him although he knows for sure that in solitude they will both get sick and tired, yet he prefers that to a suffocating environment.

* * *

Yaran o beradaran mara yad koneid,
Taboot-i mara ze choubi sh-amshad koneid,
Taboot-i mara qadam qadam bardareid.
Dar khak-i seyah baneid o far-yad koneid.
Fed up with the hardships of life, mainly caused by failure in love, the narrator of this Rubai expresses his intention to die and address his friends:
O' friends and brothers, remem-ber me,
Make my coffin from the pine wood,
Carry my coffin step by step,
Put it in dark soil and lament on it.

The above Rubaiis are from the well known style of Quatrains popular in most parts of the country and carrying different names in different places. For example they are called Falak in Takhar, Sang-gardi in Panj-sher, Robai in Kabul and Charbaiti in other places. It seems that this style of poems has become popular in Afghanistan after the introduction of Arab culture and literature.

Another style of folk poems which is more widely popular in all parts of the country is the well-known Du-baiti or Charbaiti. These poems, the originality of which is not clear as far as the time is concerned, are widely sung by nearly everybody irrespective of age and sex.

Dubaitis are full of sympathy, love, affection, complaint, and packed with explanatory terms and words about cruelties of time, depressions, despair, hope and struggle. They often reflect a most sincere and sometimes a sort of platonic love otherwise more realistically mixed with the everyday's life in the everyday's activities. Unvoluntarily and irregularly spread as these poems are all among the folk, I would like to quote and translate them in the same manner.

Examples:
Man az kocha gozashtum khan-da kardi,
Mara ba khali syahit banda kardi,
Nadanesti tu razi asheqi ra,
Khoda raswa mara sharminda kardi.
I passed through the lane and you laughed,
You enslaved me with your dark spot (on the cheek or forehead).
You did not realise the secret of love,
You revealed my secret and made me ashamed.
Ilahi dar begira ee zamana,
Kasi ba yari khoud gashta natana.
Ilahi bachai shaitan bemira,
ke ahwal mebara khana da khana,
Pray to god that this world be burnt—No one can walk with his fiancee, May the son of satan
(1) die, He reports from house to house.

Ma qurbanet shawom ay pesta dandan,
Namedanom ke turki ya ke Afghan,
Aga yak show da pahloem koni khow,
Fedayet meshawom man az del o jain.
May I be sacrificed for your pistachio teeth,
I don't know whether you are Turk or Afghan.
If you sleep next to me one night,
I'll sacrifice myself to you from the bottom of my heart.

Ba dastat Jami Aw basha gul man,
Jamalat mahi naw basha gul man,
Amu sa'at ke az khana barai Dalam peshat graw basha gul man.
You have a cup of water in hand, O'my flower,
Your face is like the moon, O' my flower,
The moment you leave your house,
You ravish my heart O'my flower.

(To be continued)

(1) Shaitan or satan which means the devil is always used to imply the spy or a back-biter in the common language.
Folkways of the Zadrans

Nanawatay

GEOGRAPHICAL LOCATION

Zadran is a mountainous area in Paktya province, bounded on the east by the so-called Durand Line, on the west by Gardez, Zormat and Sarrouza, on the northeast by Mangal and Khost and on the south by Orgoon and Bermal.

There are two valleys located on the bank of a stream, one known as Tangi and the other as Shemal.

According to a census taken a long time ago, the male population in Zadran numbered 9,000 as all females are not counted because they do not play equal roles with males.

The area forms an administrative district subdivided into six units as follows: Khawak, Bodgay, Zerok, Dingay, Gayam and Nader Shah Kot.

The Shemal Valley adjoins Gardez and Khost while the Tangi Valley is adjacent to Khost and Orgoon on the other side of which are located the Wazir in Pashtunistan area.

ECONOMIC, SOCIAL AND POLITICAL CONDITIONS

Local economy is still in its feudal form. If a hamlet consisting of two families is located in a daile, all the natural resources such as the land, the forest and the pastures are shared equally by both.

However, one of these plays a more dominant role due to the fact that it has more members. In other words, power is based and exercised on sheer number of persons capable of fighting and overwhelming the other side.

Since most of Paktya is mountainous and one valley is cut off from another by a high and sometimes forbidding mountain, not only a mixed economy has not been developed but also the inhabitants of each valley have been able to preserve their folkways. This makes the whole province unique and extremely rich, culturally.

The subject of this article is to deal with "nanawatay" in Afghanistan in general and in Paktya (and more so in Zadran) in particular. For instance, nanawatay is prevalent in Ghazni, Zabul and Kandahar in its ancient form as a tradition. If someone kills another or a man runs away with somebody’s daughter, this is either avenged personally or settled through nanawatay. For instance, the family of the man who has killed another or the household of the boy who has run away with a girl is joined by religious leaders, poets or elders of some repute to pay compensation to the family that has been wronged.

In Jalalabad, Laghman and Kunar elderly man and people of consequence join the nanawatay deputation in Kunar women walking with the
deputation hold copies of the Koran on top of their heads and carry some wheat along. In Paktya, carrying wheat is not prevalent. One of the elderly members of the deputation says to the family which has been wronged: "What the Pashtuns do is to make war and make war again. And you know what comes next? They have to make peace, eventually."

NANAWATAY RULES IN ZEROK

Nanawatay is resorted to in several cases but the idea behind the whole practice is to make apologies and find out how could the family that has committed wrong make amends. In case the family at fault does not resort to nanawatay, it is admonished, at least verbally, by members of the community who think it is asking for more trouble.

NANAWATAY IN THE CASE OF MANSLAUGHTER

If someone kills another by mistake or through accident, his family appeals to the bereaved household to pardon the culprit because there was no criminal intent involved. The bereaved family may impose a fine either in cash or kind on the family of the culprit. But no nanawatay is acceptable in the case of murder. Only when the bereaved family is too weak or short of fighting men, it may agree to nanawatay. In this case, many bulls and sheep are slaughtered near a mosque or inside compounds and the man in charge of the culprit's family usually ties a rope around his neck, places a burning wood inside a pot on top of his head and holds some grass in his mouth symbolizing his total submission to the bereaved family. In some cases when nanawatay becomes more serious, the mullahs and khwajas hold copies of the Koran on top of their heads. In other cases when the bereaved family shows much resistance, the man in charge of the culprit's family stands or sits inside the grave dug for the person just killed and asks the bereaved family to bury him there instead of the dead man.

The compensation for the murder consists of a few bulls and sheep, some money and three marriageable girls who have already been engaged to others. Except the animals which are acceptable on a large scale, other parts of the compensation are generally returned. In case a bereaved family may accept the girls and the money in addition to the bulls and sheep, people in the neighborhood may comment upon this that "they are selling their deads. "Consequently, this undermines the standing and reputation of the bereaved family and thus its remaining members would not be able to deal with others on an equal footing.

Since the feud between two families may ye be antagonism between two clans and in some cases, between two tribes, counter-compensation is demanded at the rates and prices fixed by a group of intermediaries known as "marakchians" who are sometimes replaced by local influentials. In certain cases, the compen-
sation or counter-compensation is demanded in cash.

The consequences of the compensation in kind are too grave to be imagined in the outset. For instance, when a sister or daughter of the person who has killed another is married to a brother or son of the killed, other members of the bereaved family may treat her disdainfully and this may spoil her life. In case she cannot stand it any longer, she may either commit suicide or run away either with another man or to her own family which worsens the situation.

In case the compensation consists of one or more girls from another family or clan, as selected by the bereaved family or its supporters, then the family of the culprit has to pay the bereaved family or clan some money as dowry. However, the number of girls given in marriage or the amount of money paid in cash vary from one tribe or place to another. Sometimes even a single woman given in marriage is considered sufficient.

NANAWATAY IN THE CASE OF DEFAMATION

If a young man from one family defames a female from another, all the male members of the girl’s family turn against him. So he also resorts to nanawatay but to no avail. He is therefore sent to Coventry. The fact that nanawatay is not accepted is due to the nature of the Pashtuns that does not lend itself to defamation or contemptuous treatment.

For instance, if a man from one family blocks the way for a girl from another and tries to make passes at her, men from the girl’s family would do the same to a female from that man’s household. The treatment is exactly tit for tat. If the girl was forcibly kissed, which is an extreme offence, the men from the other family may kiss a girl from the man’s. If her scarf was thrown away, the men from the girl’s family do the same to the girl from the man’s.

In this case, nanawatay comes after “eye for an eye” treatment. So the family of the man who had blocked the way for a girl from another household takes a number of sheep or goats to the family of the defamed girl to slay. This is then reciprocated by the girl’s family because it has already avenged itself.

In case a man fires a few shots in the air on seeing an unengaged girl and then tells everybody that she belongs to him, the man’s family has to resort to nanawatay or be prepared for a perpetual enmity on the part of the girl’s family. Usually the influential choose their spouses this way. However, the man has to give in marriage a girl from his own family to someone like the girl’s brother.

In case a man tries to get fresh with a girl, members of the girl’s family first pay him in the same coins and then agree to a nanawatay. If the girl’s family is contented with the nanawatay and does not want to accept the compensation in the form of a girl given in marriage, 3 sheep and Afs. 3,000 would suffice to settle the score.

Meanwhile, the marakchians...
have it all made because both parties compete in feeding them as best they could, as long as the matter is settled. This may take three or more days. Perhaps sometimes the intermediaries willingly prolong the negotiations to wallow in the hospitality.

The marakchians also charge set fees for their peace-making services, ranging from Afs. 1,000 to 3,000 per person. This helps them make a living because they specialise in this profession and know how to settle matters of life and death.

In case a man runs away a girl, he leaves an incriminating evidence, like a piece of his clothes in the house so that the girl’s family resort to the same act or similar to it like getting fresh with the girl from the man’s family or blocking her way and then agrees to nanawatay.

One form of nanawatay is holding the leg of the dead man’s bedstead on the part of the culprit who beseeches members of the bereaved family in order to pardon him on behalf of the deceased for the wrong done.

In other cases, the culprit sits in the grave freshly dug for the person killed in an accident involving this man. If this nanawatay is accepted by the bereaved family he is asked to get out of the grave, otherwise he is forced out and avenged personally on the part of the bereaved family.

In case a family oppresses another, and then the oppressor realises the wrong done, it takes a few sheep or goats and slays them near mosque or inside the compound of a saint’s mausolium and then sends the meat to the house of the village elder to be cooked. When all the important people in the village are asked there for lunch or dinner, as the case may be, one of them questions the owner of the house as to the reason behind the feast. He explains the case whereupon the elderly request the man in charge of the oppressed family to accept the nanawatay.

In the case of a dispute on land or other possessions, both parties transfer their authorities to two men who represent their interests and speak on their behalf, sometimes talking for days till they reach a settlement. This may or may not be accepted by one or both parties in which case the score is settled through a fight.

In the case of a fight, the party which has won the day but realised that it was all a mistake and the others did not deserve so much beating, follow the same procedure as the oppressor family with the exception that it has to pay some cash for medical treatment of the wounded. Further, skins of the sheep slain on the occasion of nanawatay are also given to the wounded in order to cover their bodies with to get a traditional cure.

Often the family which has suffered does not agree to the nanawatay and hence avenges itself personally by giving a tit for a tat. However, the family may wait for a long time till it gains the required manpower and strength to beat the hell out of its opponents.
CUSTOMS

Customs in Parwan province differ from one place to another according to ethnic groups. For instance, customs in Panjsher are different from those prevalent in Tagab or Surkhe Parsa or Kohband. In the latter place, the inhabitants speak in Pashaye. However, what is described below is valid in the case of the majority.

Also there are differences in degrees, and emphasis as far as the same customs in various families are concerned. For instance, in a rich family, many rites are observed in child-birth while most of them are forgone in a poor household.

CHILD BIRTH

When a baby, preferably a boy, is born in a rich family, usually the local barber or in his absence, one of the close relatives of the family makes a round of all families somehow related to that of the boy on the third day of his birth, announcing the name of the child and distributing sweets at the same time. The baby is given his or her name usually by the grandfather or the local elderman or the "mullah".

Of course prior to child-birth and afterwards, the mother's close female relatives or neighbours help her in the process and later in handling the baby, cleaning the house, cooking and entertaining the guests. Mostly, the mother's sisters or those of her husband are of a great help on such occasions till the mother musters enough strength to stand on her own feet and be able to take care of her own family.

In each village, usually there is an "old witch"—an experienced elderly woman who performs the duties of a midwife without any legal authorisation or set fees and other old women may prescribe medicines in case the baby or her mother falls sick.

Also, usually on the third day of the child-birth, the baby is either taken to his or her grandfather in order to shout the "azan" into his or her ears or the grandfather is asked into the house. In case the grandfather excuses himself, the job is carried out by the local mullah.

Previously, mothers were not allowed to play an active role in giving their children their desired names. That was why mothers in protest started giving their children nicknames or titles which gradually submerged the real names. However, now a few mothers enjoy the upper hand in this connection, but in most cases they imitate the city folks. When, for instance, Pashtu names are in vogue in Kabul, the mothers in Parwan villages follow suit. Otherwise, when they see a nice chubby baby and like him or her, they pick his or her name, as the
case may be.

As soon as a baby is born, a religious old woman gives him or her a bath and applies antimony powder to his or her eyes. Should the grandfather(s) have lost one or more grandchild in infancy, they obtain for the new baby talismans from the local mullah or the professional magic man which are covered, according to the instructions of the writer, with leather, silver or cloth covers, and hung around the neck of the child.

In case the baby is chubby and handsome, the family provides him or her with a special talisman to avert the evil eye.

The baby is dressed, from child-birth till he or she starts walking, with a special garment known as “shervani” and “qalander” and a headgear called “gosh poshak”. However this dress slightly differs with the type of the baby’s bedstead. In other words, it largely depends on whether the baby sleeps in a cradle or in a swing.

But in both cases, the baby’s hands and feet are tied tightly inside his or her garments which is wound around with a canvas strip. The headgear is adorned with silver ornaments and coloured beads and sometimes with a coloured plume but this is often put on his or her head when the baby is walked by someone and is not in the bed.

ENGAGEMENT

When a boy reaches the age of puberty, and his family is rich, arrangements are made to get him a fiancé. In some families where customs are still all powerful, and where the new Marriage Law has made no impact, boys and girls are engaged by their parents in their infancy. For instance, a brother or a friend gives his daughter in marriage to the son of his brother or friend and in return gets his consent for the marriage of his son to his brother’s or friend’s daughter. This is a kind of barter known as “badalakan” which means “an exchange”.

The economic aspect plays an important part in badalakan because one family does not and cannot impose much expenses on the other knowing that the other may resort to a reciprocal treatment. However, the main drawback of this sort of marriage, apart from its intrinsic shortcoming, is that in case one husband mistreats his wife, his sister who is married to his wife’s brother is bound to suffer in revenge, at no fault of hers.

In case the boy’s family is not rich enough, first his sister or sisters are given in marriage and the money charged on them in cash go into the marriage expenses of the son or sons. The amount of money ranges from Afs. 20,000 to Afs. 50,000, depending on the beauty and skills of the girl. The cash is known as “toyana” of which in average Afs. 50,000 is spent on the girl’s equipment (Jehez) and the rest is deposited, usually with a trustworthy shopkeeper to be utilised later to meet the marriage expenses of a son. The girl’s family insists that should it not charge the boy’s family any toyana at all.
the girl would not be appreciated by her in-laws because nothing free is valued...

To send a few men or women to the girl’s house to ask her hand in marriage is necessary whether the boy and girl have already met and liked each other or not. They repeat this trip a few times because the girl's family dillay dallys despite the fact that it is in agreement to the marriage. Each of these men or women is called an “afsaqal” which means “a man with a white beard”. The act is known as “afsaqali” while the consent of the girl's family is known as “lafz”. Girls who do not wait for afsaqals because of being too passionately in love with their chosen men enter the houses belonging to their future husbands and refuse to leave there until married. However, this kind of elopement is looked down upon and such girls are taunted for the rest of their lives, especially by their sisters-in-law.

Usually, a few female relatives of the boy's family are sent to the girl's house for afsaqali. Then comes the time when this should be followed up by a few men. These comprize the father or grandfather of the boy and usually include one of their important relatives. After the lafz is given, the girl’s close relative or an elderman presents the important afsaqal with a sugar cone, a handkerchief and a pound or two of “nuql”, the Afghan sweets consisting of sugar-coated nuts. Should the girl’s family be rich enough, each of the men is given the same, otherwise they only receive a few sweets.

The last afsaqali is formulated a sa rite. For instance, the head afsaqal asks his opposite number: “Sir, do you know what we have come here for?”

He feigns no knowledge of the whole thing and says he does not have any idea.

Then the head afsaqal breaks the important news, saying: “We are here to ask the hand of Miss Ayesh a (for instance) in marriage with Shamsuddin, should Malik Dean Mohammad accept him as his slave.

Malik Dean Mohammad either does not budge or just nods positively while the head counter-afsaqal does all the talking, saying Malik Dean Mohammad accepts Shamsuddin as his son-in-law and gives Miss Ayesh a to him in marriage.

Afterwards, the local mullah or elderman prays for the happiness of the future couple and they leave for the boy's house in good spirits, taking the sugar cone, etc.

In most cases, the cash as well as other marriage expenses are determined when lafz is given. For instance, the head counter-afsaqal asks the boy's father for Afs. 20,000 in cash, two sheep, 20 “seers” of rice 30 seers of flour and amounts of vegetable oil, etc. He insists that whatever number of jewelry or dresses they will provide their bride with would be their own affair because these shall eventually go to their own house. But providing the cash and the commodities in kind is a
must because the girl's father has got many relatives and friends to entertain while the whole village is awaiting the merry occasion to be feted. Also hiring a professional band of musicians is a must.

The head afsaqal and his opposite number bargain with each other in order to get the amount of cash and kind reduced. Sometimes, they tend to exchange unsavoury words and expression after soft pleas are not heeded.

In certain cases, these arguments become so heated that the afsaqai is postponed for some time or cancelled altogether, the boy being engaged with another girl.

After the lafz is given and the sugar cane with its paraphernalia are taken to the boy's house, the boy's family take a step in confirming the tie by sending the material enough to make a dress for the girl, to her family. Afterwards, the boy's family makes a point of sending to the girl the material for a complete outfit consisting of her dress, pantaloons, and scarf, sometimes coupled with a pair of shoes, on the occasion of each "Eid" or "Barat". This is called "jora".

After engagement, the boy and girl call each other his or her "qinghal". Should the girl's mother be cooperative enough, secret rendezvous are arranged between the qinghals and this is known as "qinghal bazi". These rendezvous may take place either in the girl's house at night or in other places away from the eyes of the girl's father or brothers in the day time. The boy usually gives the girl presents of soap, scent, hair pins or needles and threads and receives gifts of boiled eggs, dried mulberries or raisins, shelled nuts, etc., tastefully packaged.

In case the girl's father or brother are fanatical and catch the boy inside their compound, they are apt to give him a good spanking and in some cases, beat the girl too. Therefore, the boys tread on this hazardous ground with extreme care and thus their mothers-in-law's cooperation is of immense importance.

**WEDDING**

The wedding, locally called "toy", lasts for three nights. During the first night, close relatives and friends of the couple are entertained. During the second, all the rest including relatives friends in interning the body and springing and neighbours are invited. During the third night henna is applied to the palms of the couple and some of their close relatives and friends and the next day, the bride is taken to her husband's house, usually on horse back, but recently in a hired car, should there be motorable roads connecting the two places.

Since marriage expenses are soaring higher and higher during the recent years, the present trend is to get over with the whole thing in a single day. Therefore a large house belonging to a rich neighbour is borrowed on the occasion with its furnishings and pots and pans refurbished from other places.

Before the wedding, the local
barber or young boys related to the boy's family invite the guests by the word of mouth to attend the wedding which takes place at such and such man's house, at such and such time. The barber also does the cooking.

Married women usually take to the wedding between one and three of their children to have fun which immensely spoils that of others but since each woman commits the same social offense, they are not in a position to criticize one another.

Before the couple faces the mirror into which they look at each other's faces for the first time, the bride is kept in a separate chamber, surrounded by her girl friends while a rather sophisticated woman from the village makes her up and the other young girls go on singing and dancing.

Previously, they used to powder the bride's face with pea dust in order to pluck some hair growing on some parts of her face. Also, they used to adorn the bride's forehead with stripes of gold paper. Now these customs are on the wane, to a large extent. The bride's face is nowadays cleansed with a white stuff called "safeda" and then powdered. Her cheeks and lips are rouged. Lipsticks has also opened its way to some families in recent years. Some brides allow antimony in their eyes and others regard it as something old-fashioned.

The brides no more wear the "kamarchin" dresses these have been replaced by gold brocade gowns, satin pantaloons and the gold-thread "paizars" are substituted with modern shoes.

Despite the fact that a segregation of sexes prevails among men and women folks during the wedding as they have their separate quarters, almost everybody from the boy's as well as the girl's family take part in the merry making such as singing, dancing, etc. should they have good voices or skill. Young girls in the women's quarters of course do much more.

In the men's quarters, on the other hand, preferably a band from Logar or the local musicians from the nearest town entertain the guests. The band usually consists of a harmonium a pair of "tablas" or "zerbaghali" for percussion and a "tamboor" which is a along stringed instrument. The harmonium or tamboor player usually does the singing too while an amateur or professional male dancer keeps the audience spellbound.

In the men's quarters, often sums of money are paid by the guests to meet the expenses of the marriage. This is known as "shanak". A trustworthy man from the village is entrusted with this job. He usually receives each donation with a loud "thank you" and spells the amount, putting it inside a pot or something.

The women, on the other hand, pay the bride, the day after the wedding, a sum each known as "roy nomayak". While the men's donations are announced with a bang, the women keep these a bush hush. For instance, each
woman hands the bride or mother-in-law the money inside an envelope or something which she promptly shoves under the bride's mattress. This secrecy is based on the assumption that the woman who cannot afford to pay a large sum should not be taunted by another who can. However, either the bride or her in-law makes a point of counting the money somehow, perhaps after each woman has left, so that her gesture should be reciprocated on a similar occasion.

While the shanak money is expended by the groom's father in meeting the marriage expenses later on, the rom mayak money is kept by the bride so that she may add on top of it something from her own funds and pay another woman in return. This exchange is known as “siali” and is a respected custom in Charkhar, the provincial centre, more than other places.

Siali is actually a financial assistance rendered to friends and relatives not only in weddings but also in the case of sickness, etc. Usually, when someone visits a sick person, he or she takes along some fresh or dried fruits. Women often hand the patient or his closest relative a sum of money known as “khairat” which is returned when the donor or his closest relative falls sick. The word “siali” is also used in the context of “keeping up with the Joneses”, especially among neighbours on weddings and so on as far as the dresses are concerned among the womenfolk.

DEATH

If some poor person dies in the village and his or her survivors cannot afford to buy the shroud or meet other expenses involved, the villagers contribute the funds, each according to his own means. They also collectively dig the grave and bring the diseased on a “charpoy” carried on the shoulders of four men, each taking turns, to the common graveyard and give the survivors a hand in interning the body and sprinkling water onto the fresh grave.

Usually the condolences meeting lasts for three days, either in a local mosque or in the house belonging to the bereaved family. All this time, each sympathiser is served cups of tea. When it is lunch or dinner time, the so-called “guests” are served lavish foods according to the means of the family. Therefore, deaths, like weddings, impose catastrophic expenses on the family, usually leading to the sale or mortgaging of part or whole property of the bereaved family.

Parwan males similar to their countrymen living in other foothills, are not scared of death: What they want at the end of their lives is “iman”, an eternal salvation. However, their womenfolk do a lot of lamenting when they lose a member of their family especially the family head. Each woman entering the room to sympathise with the wife or mother of the deceased puts her arms around her and shouts her head off while others follow suit. After three days of lamentation, life is
normalised unless the deceased was a man of consequence in which case each Thursday the Koran is recited by the mullahs and everybody present is fed. Same is the case with the death anniversary as well as Eids. Expressing sympathy with the bereaved family may continue through a whole year because those who were away at the time may feel guilty without going to the house to which they usually take someone able to recite verses from the Koran. The type of reception they may get in the house depends on the degree of their importance. If someone is too important, he is asked for lunch or dinner, as the case may be. otherwise he is only served tea.

ECONOMIC PROBLEMS

Economics in Parwan mostly revolves around farming or viticulture and therefore all problems emanate from these two sources of income.

If someone is not in a position to till his land, he has to get a tennant farmer or share-cropper. A tennant farmer usually charges between 80 and 100 seers of grain (wheat and corn) annually, plus 6 seers of ground dried mulberies known as “talkhan” and Afs. 300 in cash. On top of that, he is entitled to receive 4 seers of grain, wheat or corn, monthly.

A tennant gets one-sixth of the crop if the land-owner provides the seeds, the bullocks for ploughing and the fertilizers which are a must in recent years.

Should the owner provide only the seeds, he receives two-thirds of the crops. Otherwise only with his land, he gets half of it.

If somebody makes available his land to someone in order to grow vines, he is entitled to three-fifths of the vines after they come to fruition. Of course the landowner has the right to choose any part he may like, providing that his option does not affect the fair division. For instance, he can say he accepts the vines grown in the north, or south, east or west of the vineyard. This method makes the vine grower raise all the vines with equal care.

If the owner of a vineyard is unable to take care of his property, he gives it to someone else to look after. This man is responsible for spading, irrigating, pruning and covering the vines (in late autumn) as well as safety against thieves and is entitled to get one-fifth or one-sixth of grapes, raisins or the income therefrom.

In case a man leases a piece of land or a vineyard and the crop is damaged by a natural disaster such as a terrible hail-storm or drought, the man may approach the owner to reduce the amount of lease. The owner may argue: “Did you share with me your extra revenues last year that you are now asking for a reduction?”

However, with good offices on the part of one or two village eldersmen, the matter is settled equitably.

BUSINESS

Almost in each village, there is one shop to meet the daily requ-
trements of the villagers. However, the villagers are fond of going to the bazaar, at least once a week, not only to buy their things cheaper but also to meet their friends from other villages, who also descend on the shops. These bazaars are actually weekly fairs whose dates differ from one place to another. For instance, in Qara Bagh, the bazaar day is Monday, in Ghulam Ali on Sunday and in Deh Bali it is Friday. Villagers bring their things for sale to one of these bazaars and buy what they need.

During the other days, a number of persons who are actually mounted peddlars supply the housewives with their petty requirements and some times also sell meat and charge either in cash or kind, the latter usually in the form of wheat, corn or raisins. The village shops do the same but at lower rates of exchange.

PROVERBS AND DOBAITIS

Proverbs used in Parwan are not much different from those current in other Dari-speaking provinces. Of course there is a number of different words and slangs in Parwan which may not be understandable to the people of other provinces. These are, for instance, "tashalluk" which means "personal greed" or "tajan", meaning "hurry".

However, Parwanis use special dobaitis which are locally called charbaitis. But unfortunately now charbaitis, some of them composed by contemporary poets, have penetrated into the main body of folk literature, adulterating it. Now it is difficult to sift them and keep only the originals.

But the different ways the charbaitis sung by Parwanis are easily distinguishable and when someone sings them with or without musc, almost everybody of sound ear and mind knows whether it is Saighani or Kahmardi, Ghorbandi or Nijrawi, Farkhari or Tashqurghani, each having its own flavour and beauty.

SUPERSTITIONS

Superstitions in Parwan are not much different from those prevalent elsewhere. For instance, the women folk still believe in witchcraft and magic. If a baby falls sick, the mother approaches the man who scribbles a talisman and pays him some fee with which otherwise she could very well buy her child the necessary medicine. In most cases, the baby is taken to the doctor when nothing is left of him.

Fear of evil spirits and "jins" is still prevalent among women and children. Usually an old man basking in the sunshine from late autumn till next spring spins yarns to keep the village boys spell-bound. He tells them stories about "Almasti", "Mard Azmay", "Madare Al" and the "Black Cat". Children grow up with these images and consequent fears in their minds unless these are crazed by a sound education through schooling.

Almasti is supposedly a married woman who has not taken the prescribed bath after each sexual intercourse with her hus-
As a punishment, her eyes have four slits instead of the usual two, two horizontal and others vertical. A foul odour exudes from her body and dress. On seeing her, everybody faints and she rips her victim's belly open and eats up his liver. She is supposedly fond of roasting the livers of younger children.

Mard Azmai is supposedly a terribly tall fellow who comes across one at odd hours and disappears when one touches one's trousers' belt or band, otherwise one is bound to faint and even die out of fear.

The Black Cat is the ordinary alley cat which is supposed to be a member of a jin family staying with a family of humans for espionage purposes. It keeps an eye on the family to find out who they entertain, what sort of relationships exist between the husband and his wife, what the family eats and how it treats animals. On Thursday nights when all the jins are free to do what they want, the Black Cat disappears mysteriously to entertain its own folks.

But the supposed effect of jins on women tops all the superstitions in Parwan. A woman suddenly collapses on the floor with a pale complexion, stiff limbs and a foaming mouth, from time to time, or on special occasions. She may express strange and incoherent things, even in a different language, or beat up herself or those nearest to her. For instance, she may say, in a nutshell, that her body is chosen as an abode for the ash-coloured jins and is tormented by them because she once trampled to death one of their children under a rose bush.

In order to cure this disease which should be a type of hysteria, a mullah or a jin extraction specialist is summoned. Should the woman feign this in order to get something from her husband, the man advises her to stop it and he will ask her husband to buy her a new dress for the next wedding in the village. In case the woman persists, the man puts wood scrapements between her fingers and squeezes them so hard that she starts screaming and then tells the man should her husband have the Koran recited in the house, the jins will abandon their abode.

Generally speaking folkways in Parwan are numerous and varied in the foothills but the people in the plains are influenced by the so-called city culture which is increasingly affected by outside influences.