

THE PORTRAYAL OF VILLAIN (GHAMAZ) IN PASHTO FOLKLORE



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Abstract: *The character of villain is a universal phenomenon in literature. The origin of his character can be traced back to the divine theme of the enigmatic conflict between good and bad, reflected in the characters of Adam and Satan. It was the jealousy, pride and ego of Satan, which turned him into a villain. Since that time villains in literature embody these negative human traits, as man is the blend of both good and evil. Pashto folklore and specifically tappa, the most significant genre of the folklore of this language, has covered almost all aspects of Pashtun culture. This genre of the folklore has presented a rare concept of the character of villain (ghamaz), who not only works against lovers and brings separation between them but is an enemy of the whole social structure in the sense that the sole aim of his life is to destroy peace, joy and happiness from the life of people. He cannot see people happy, families united and peace and harmony in the whole community. Whenever he sees such a state, his evil propensities become active and never stops till he converts happiness into sadness, unity into disunity and peace and harmony into chaos.*

Keywords: Pashto folklore, ghamaz (villain), evil and goodness, Pashtun culture, jealousy and pride

Introduction

According to Chase (2023), “villain is an evil and immoral character, whose sole aim remains to harm others.” In literature, Chase (2023) further is of the firm view “that villains portray evil and immoral behavior and convey readers an impression of their badness.” Throughout the world literature, villains have aroused the strong hatred of readers and viewers (throughout in the global literature) for their evil and pessimistic motives. Villains are mostly motivated by jealousy, greed, lust, selfish plans, pride or also pure motives for harming others. There have been instances in world literature, where villains have been projected as inherently wicked. The wicked people mostly do not need motives for harming others. They are just evil by their very nature and are instinctively motivated to do harm to those, whom they consider their adversaries. It is the presence of villains, which create twist and conflict in stories, as they work

against the traditional notions of morality and goodness. The Oxford English Dictionary defines villain, as ‘an unprincipled or depraved scoundrel; a man naturally disposed to base or criminal actions, or deeply involved in the commission of disgraceful crimes’ (Thomas, 2020). According to Collins Dictionary, “villain is considered that person, the motives behind whose actions is to harm other people and also to conspire against them in order to create hurdles in their way. In literature villain is the main bad character” (Collins COBUILD). Furthermore, some villains are sly and extremely cunning, others are malicious and evil, while others are bent on inflicting harm and trouble to others. All villains share one common trait, to wreak vengeance and havoc over the enemies. The enemies may not have done them harm, but they may be doing this out of ill-will, malice and jealousy. They have some inner emotions, which drive them towards evil actions

and from which malice and ill-will is born.

The concept of evil, according to Alqaryouti et al (2016), has been seriously studied and researched since the Medieval era. The concept and the evolution of villain or villainous characters has its origin in religion in the form of Satan. Satan in religious texts is described as the Rebel Angel. The character of villain in the form of the Rebel Angel has for the first time been mentioned by the Italian poet Dante in *The Divine Comedy* (Alighieri, 1957). This approach of research has led to the conclusion, on the basis of certain arguments about villain, that the idea of good and bad is inherent to man along with the fact that he has also been bestowed upon with the power of volition. Man has been given the faculties for goodness and badness but has been blessed with the choice to select between the two. With some people, evil propensities are more active and dominant, which make them prone towards evil and on the same basis they commit evil acts. The general observation has been that the ones who have been born with the passion of love becomes philanthropists and they use their potentials and energies for the promotion of love and betterment. On the contrary, there are others, who are full of negativity and full of misanthropist tendencies. They do not see any goodness in the world and neither can be motivated by any goodness. Mullan (p.91, 2006) believes that the character of villains in any literature, are set against the forces of goodness and they actively work to defeat the positive forces, rather to overthrow them and do not let the good ones to be successful in their pursuit of the good.

It has always been the two forces of good and evil, which are the driving force behind the character of villain and become the cause of conflict between humans in the real world. It also leads to unrest and chaos, as evil more often overpowers good. This conflict between the good and evil exists in the normal world of actuality and is also portrayed in literature, as literature is a mirror to reality. Mullan (p. 94, 2006) further says that “villains are not to be quite human.” It is the dominant passion of goodness, which makes one weak positively and

the same passion becomes a hurdle in the way of taking negative and cruel actions. A person, who is good by nature, will think a lot before doing anything evil. Villains are known for taking evil actions promptly. The general perception about villains is that they are more powerful than others. The universe has been created on the principle of cosmos. Harmony and cosmos keeps the universe intact and proper order. Any disturbance in the activities of Nature brings chaos and disorder. Chaos in Nature comes in the form of natural disasters, like earthquakes, floods and storms. These activities on a large scale bring damage and destruction to a larger area and destroy peace and prosperity. So is it true about humans. It is quite right that humans are a blend of good and bad. The eternal struggle in humans has been for overpowering evil achieving goodness. Whenever the instinct of evil is so strong that it does let the good prosper and contrarily, it is evil which gets the chance to dominate. It has been in such situations that villains go against the natural order and create chaos in the form of heinous crimes and unforeseen tragedies. The evil nature of villains in literary works make them apart from other characters. This apartness is because of the difference in their behavior and manners. The deciding factor for the difference, which villains possess is their evil nature, as is chosen consciously by them.

Heit (2011, p.5) makes a claim in “Vader, Voldemort and Other Villains: Essays on Evil in Popular Media,” that villains are the representatives of the forces of evil in the conflict between good and evil. This conflict between good and evil is the personification, on a smaller scale, of the conflict between God and devil, which existed when he (the devil) was eventually thrown out of heaven. In the conflict between God and devil, the cause of which was the pride and jealousy of devil, good ultimately prevailed over evil. In short, it may be concluded from the conflict between the hero and villain (God and the devil) that it was the villain who faced the ultimate disgrace and downfall. So, the concept of protagonist and antagonist has divine origin, as has been portrayed by Milton (1667) in his epic poem *Paradise Lost*,

composed of twelve books. In *Paradise Lost*, Satan stood against God and refused to bow before Adam due to his ego, pride and jealousy. In the poetry of Dante in *The Divine Comedy*, and furthermore, in *Paradise Lost* by John Milton, Satan has been shown as tempting human beings into committing sins as a revenge against God. Satan says that the aim of his life is to de-track humans from the right path as God has put him in hell. He declares it as the sole aim of his life on earth. According to Freud (1966), as she has developed the concept of villain from Sigmund Freud, is of the firm view that the distinct source of evil is id. Villain's motivations, according to this concept are driven during the conflict between ego and id. Ego wants to make realistic decisions, while id comes in its way for the unreasonable desires.

According to Heit (2011, p. 5), evil characters have their moments of good and temporary success but it is goodness, which prevails over evil in the end. In the actual world also complex forces remain in conflict, as humans have the inherent capacity for both good and bad but finally it is the individual's own choice to choose one out of the two. It is evil which disturbs the established moral order and harmony and order is restored when good prevails over bad but it happens mostly in the actual world and also in the world of literature. In the conflict between good and evil, and moreover, the whole process involving it, whenever evil wins, it happens at the cost of doing damage to the cause of good. The conflict between goodness and badness is a universal theme of literature. The conflict between good and evil is also one of the dominant themes in Shakespearean tragedies, where the moral order is restored in the end when evil is overpowered by goodness but at the cost of so much loss. According to Farid (2020), Iago is the most pernicious villain ever created by Shakespeare. There are the examples of different types of villains (Schafer, 2014) in world literature. For instance, there is the emerging villain and there is the core villain. The emerging villain may try to justify his actions due to some goodness inherent in his character. The core villain makes a conscious choice for the evil, so he does not need to justify his actions. The core villain is evil by nature and that inherent dark side is the biggest justification for his actions. Iago in Shakespeare's *Othello* (1604) can be taken as an example of the core villain. He (Iago) from the beginning till the end

of the tragedy is observed as motivated by his evil and malice in bringing about the end of the hero. He has been successful in murdering the innocent and chaste heroine at his hands of the protagonist. For the success of his motives, Iago exploits the suspicion and jealousy of the protagonist to the fullest extent. Iago himself also suffers from jealousy, evil, malice and anger but he possesses the art of keeping his negative traits under control. He is a cool-minded person, carries out his plans cold-bloodedly and never lets emotions take control of him or come in the way of his actions. He has personal motives behind his villainous acts but the fact that his very nature, as the personification of evil cannot be denied. He is the sort of person who takes satisfaction in the success and fulfillment of his evil propensities. The focus of Iago's life is to destroy others. It has been conveyed to the reader through his own mouth:

"So will I turn her virtue into pitch

And out of her own goodness make the net

That shall enmesh them all" (Shakespeare, 1993; p. 99).

Iago, through his evil designs and his perfection at manipulative skills brings other characters in the play through his power of speech to the level that they start trusting him and that he is their true well-wisher. He is called "Iago most honest" (Shakespeare, 1993; p. 75). Iago wins over the other characters and then makes their life a hell by fueling conflicts into them. Besides Iago, Shakespeare has created another very strong villain in the character of Shylock in *The Merchant of Venice* (1916). Shylock's character is the combination of stereotypes like greed and vengefulness, which has made him blind to the extent that these evil instincts motivate him towards the commission of any evil act. It does not mean that villains can be men only, there have been instances of very strong female villains. One such villainous female character is Lady Macbeth (2018). Lady Macbeth in Shakespeare's *Macbeth* is so much evil in her motives that she has been declared as the fourth witch in *Macbeth*. Lady Macbeth has the capacity to take heinous crimes to perfection, which men will shirk from doing.

The whole discussion about the characters of villain from the most important global literature

lead to the point that the sole purpose behind their actions is to fill others' life with conflicts, bring destruction upon them and play havoc with their lives. Villainous people play with the lives of innocent people in real life and so are they portrayed in literature for the accepted reality is that literature is a mirror to actual life. They mostly suffer for their evil acts but due to their malicious and evil nature they do not worry about the consequences. They are so much provoked by the fire of jealousy, malice and hatred that they lose the distinction between right and wrong. The character of villain has his or her presence in different literature of the world. The folk tales of different cultures have strong heroes and villains, where the conflict between the two forces is very obvious and it is the hero, who wins against the forces of evil in the end. Villains are shown to have a very fearful downfall, so as to make of them an example to people. Villains have also been strongly projected in Pashto folk tales and it is they who have taken the protagonists to their undeserving doom. Other than the folk tales of the language, Pashto folklore also presents the concept of villain (ghamaz). This concept is also found in Pashto tappa. Throughout Pashto folklore, ghamaz (villain) has been described as a character, whose sole aim is to create misunderstandings between two persons in general and lovers specifically (Tair, 1980; p. 257). Through the misunderstandings promoted by ghamaz (villain), rifts are created in the smooth flow of relationships at different levels. Ghamaz (villain), in short has been projected as detestable and abhorring character in Pashto folklore.

PORTRAYAL OF VILLAIN (GHAMAZ) IN PASHTO FOLKLORE

There are various genres of Pashto folklore. Tappa is its most significant genre, as it portrays different aspects of Pashtun social life and culture. There is hardly any aspect of Pashtun social, religious, cultural or economic life, which has not found expression in Pashto tappa. All the happenings of the social life, like to keep regard for one's words or to go back on one's words (considered a bad and dishonorable act in Pashtun culture), ostracism, dishonor, good

name, respectability, notoriety, moozi (being a lesser Pashtun), elopement and the dishonor associated with (the elopement of a girl brings dishonor to the male relatives to whom she is related in blood) it, and more than that the character of villain (ghamaz). Ghamaz is villain but is not specifically that kind of villain in literature, who works against the main plot to bring the downfall of the hero. Pashto folklore in the character of ghamaz (villain) presents a generalized picture of villain, who cannot be specified to one situation. He is present everywhere in the social structure and destroys the joys and happiness from the life of people. Ghamaz (villain) also signifies that enemy, whose sole aim is to bring destruction upon people, to create ill-will amongst people (to destroy the peace and happiness in the lives of people) and also to separate lovers. Ghamaz in Pashto tappa also stands for any person, who plays with the lives of others, takes joy at putting them in helplessness and miseries and enjoys all this just for the sake of it. The prevalence of such characters in any culture cannot be denied. Bringing such characters in folklore and making them living and universal characters is the rare of Pashto literature and folklore. The evil acts and intrigues of ghamaz (villain) create disharmony, dissatisfaction and disturbance in different tribes, clans, extended families, communities and the entire social structure for that matter. His malice and jealousy reaches everywhere and disturbs the harmonious flow of activities in every home in the social structure. Ghamaz (villain) is the generalized term for any ill-willed person, who becomes the villain in the whole social structure and has also been expressed in this unique genre of the folklore in a unique manner. He has got malice and ill-will towards all without any distinction of who is good to him and who is bad to him. The goodness of all around him does not influence him positively. He is bent on destroying joys from the life of people.

Ghamaz (villain) in Pashto tappa has become the representative of all those evil instincts, as are possessed by the human race. His comparison can be made to serpent in the Garden of Eden. The only difference between

the two is that serpent destroyed the peace of Eden and Ghamaz (villain) is the enemy of the joy and peace of the Pashtun social structure. The fact of the matter is that in many instances, ghamaz (villain) portrays the picture of evil and destruction. So, ghamaz (villain) can never be taken as a positive character. He works against positive forces and mostly gains success in his diabolic aims and designs. It has been mentioned in the study that ghamaz (villain) is also a significant character in the folk tales of Pashto. It has been due to the evil and malicious designs of ghamaz (villains) that the chaste and innocent heroine in Sher Alam Memeunai (Farid, 2020) is murdered at the hands of her husband Sher Alam, who loved her to the full. In this regard, Heston et al (2019) in their translation of one of the most popular tragic folk tale of Pashto "Sher Alam Memunai" have used the word ghamaz for villain, which has also been mentioned by Khalil (2008):

Pa khwaray khwaar shay Sher Alama

Che pa lamsoon dey da ghamaz okrral margoona

Translation: (May you be miserable in miseries, Sher Alam, who killed on the instigation of the villain).

The above mentioned tappa is a proof to the fact that ghamaz (villain) symbolizes all those evil instincts and forces, as are possessed by villains and moreover, commonly associated with them in the literary world. The point proves the fact that ghamaz (villain) stands for the forces of destruction and chaos and is the proven enemy of peace everywhere. Villains work against the natural order of things and thus bring an imbalance in that order and for that matter becomes the cause of disorder in the life of people. The character of ghamaz (villain) has been generalized, specified at the same instant and furthermore, connected with all evil motives and practical actions that normal people think about an enemy can bring upon them out of sheer ill-intention. Ghamaz (villain) is also the general enemy of peace, love and happiness as never once has he (ghamaz) been addressed by any specific name. Pashto tappa addresses the name ghamaz, but mostly his relationship is not mentioned to those people, in whose life he

sheds thorns. He is projected as the representative of all malicious people. The generalized character of ghamaz (villain) in this context can be taken as anyone with villainous traits, who is obsessed by the fire of jealousy, hatred and vengeance. In fact, he may symbolize or stand for all that is bad in human nature. The motive behind his actions is that he cannot see lovers or other people happy. Ghamaz (villain) in Pashto folklore tries to create feelings of ill-will amongst people and to create doubts and suspicions in the hearts of lovers against beloveds. He also tries to create rift between friends and lovers. He is also the one's whose sole evil motives are to create separation between lovers but Pashto folklore does not mention the purpose behind the evil designs of ghamaz (villain). He is motivated only by his evil nature in destroying the lives of others. He takes joy in creating separation amongst lovers. The benefit which he may take out of the success in creating ill-will amongst them.

Ghamaz (villain) can also be termed as the social customs, norms, traditions and any other social forces, which stop the way to the love between loves. In conventional cultures the feelings of love and its expression is discouraged by the social forces. In Pashto tappas lovers lament the active role of all such forces, which create hurdles in the way of lovers and their open expression of it. In a tappa a lover is expressing similar feelings:

Da yaar deedan pa ma qiyamat sho

Da ghamazano pre pairey walarey deena (shaheen, 2013; p. 55)

TRANSLATION: Despite all my efforts I cannot have a glimpse of my lover. All villains are on guard to stop me from a glimpse of him.

Ghamaz (villain) can also termed as the cruel customs and traditions, which make individuals submit to its norms. In traditional patriarchal structures, individuals, specifically those who are made slaves to discourses, chained through the same. Individuals and groups are left with no option but to submit to the norms and values. These norms and customs permeate in the social structure in the form of ghamaz (villain).

ANALYSIS OF TAPPAS ABOUT THE

PORTRAYAL OF VILLAIN (GHAMAZ)

If lovers suffer, it is mostly due to the manipulation of ghamaz (villain). Villains either in single or in collective form become the cause of separation between lovers. Society does not want the union of lovers, as its traditions, customs and norms in one form or the other stand like a rock in the way to union of lovers. Lovers are seldom met with success in the fulfillment of their dreams of union. They either give in to societal norms or go against them. If they choose the latter option out of the two which have been mentioned above, it brings infamy and social boycott. Ghamaz (villain) is always in the social structure either as a single individual or can be the collective social forces, in the form of strong family and tribal opposition. It may be because of single villain or villains in the collective social forces, who also play the role of villain that distance is created between lovers. Lovers long for the glimpse of their beloveds. Whenever lovers get a glimpse of themselves just by chance they are still scared of the eyes of villains. If even their one glimpse is noticed by villain, defamation and dishonor may fall on them, as ghamaz (villain) in Pashto tappa has been projected to be notorious for making life difficult for lovers. The social restrictions and the jealous and evil motives of ghamaz (villain) do not provide lovers full freedom to express their love to each other due to the presence of restrictions. A tappa expresses similar feelings of a lover when he comes across his beloved by chance:

Ma ta pa stargo key haal waya

Laarey koosey da ghamazano dakkey deena

TRANSLATION: (Speak your heart out to me through your looks. There are villains in every path and street)

The villain (ghamaz) more often symbolizes the social forces, which come in the way of lovers, create separation between them and stop their union. In traditional patriarchies, social forces take a notice of the doings of lovers and even a small careless act of them can expose to public accusation. Lovers always feel threatened and are scared of the cruel customs and norms. Along with that social fear is the fear of single

villainous characters in the form of ghamaz. Lovers feel themselves helpless and vulnerable due to the malicious motives of ghamaz and the separation between them, which is his sole motive that he has been cursed him openly in the tappa. Pashto folklore is full of curses on different occasions. Curses symbolize the intensity of feelings. It is in such intense situations that intense feelings come out of heart. Instances of intense feelings can be that of anger, grief, ecstatic feelings of joy and happiness and also that of sadness. These curses are expressed at the ill-intention of those, who through their manipulation and conspiracies want to destroy the love between lovers or other joys of their life. In such situations, the simple folk give vent to their feelings of grief and remorse at the intrigues of ill-wishers. Ghamaz (villain) has been condemned for his evil acts by lovers in the folklore:

Ghamaza khwaar shey Rab dey khwaar krta

Sharay dey lanng sha che shlaway pradee shaloona (Sultan-e-Room, 2018; p. 262)

TRANSLATION: O cursed villain! May God deprive you of your belongings and clothes. You are the one, who throw thorns in the way of others.

Lovers at times feel themselves helpless due to the evil designs of ghamaz (villain). They in sheer helplessness curse ghamaz, be it single individual or combined social forces, who come in their way and become the cause of their separation. In Pashto folklore, one out of the different causes of separation between lovers has been their migration to far off lands or other evil workings of villain (ghamaz). The sole purpose behind the evil actions of villain (ghamaz) is to bring distance and at last separation between lovers. He mostly gets successful in his aim, as has been portrayed through the numerous tappas. Poor lovers are left with no other option but to curse him for his evil and cruel deeds. The greater the intensity of the sufferings of lovers, the more strongly they curse the evil doings of ghamaz (villain):

Ghamaza mor aw plar dey mrra sha

Zoi de oma sha che meerata dey shee khoona

TRANSLATION: May your parents die and you

yourself also die issueless. Your home will remain deserted after your death.

Another tappa expresses similar intense feelings for the destruction, which ghamaz brings upon poor lovers:

Ghamaza brragh zaman dey mrraa sha

Che yo khakheghi bal da marg salgay waheena

TRANSLATION: O cursed Ghamaz! May your twin sons die in one day. When one is getting buried and the second is breathing his last.

Lovers feel scared of the intentions of ghamaz (villain) and are vigilant about him. His bad nature is known for the mysterious and vengeful nature, which becomes the cause of separation between lovers. It is not known truly whether he wins success in the designs for which he works throughout but lovers usually try to hide themselves from his eyes and the intense dislike of him in the folklore tell about their sufferings at his hands. Most of the tappas about ghamaz (villain) highlight the reality that he has been perceived as successful in his diabolic designs:

Ghamaza oor dey goor key wakhla

Che dey zamong pa yarey oor olagawana

TRANSLATION: May your grave be set on fire, as you have set fire to our love.

Most of the tappas reveal the fact that he wins success in his cruel and malicious plans. Even if he is not met with success, he never gives up on his diabolic designs till the last. If their actions come into his (ghamaz) notice, it may bring greater havoc in their (lovers') lives. One tappa on the subject under discussion, which is expressive of feminine feelings, represents repugnance at the jealousy, ill-will and venomous motives of ghamaz. A young girl, while going to the goodar (place from where girls bring water home and where they gather and also make fun), says that out of the fear of ghamaz (villain), she chooses a different way to the goodar, compared to her favorite way. She is afraid that ghamaz will create fake stories about her love and in that way will bring defamation upon her and the name of her family. The Tappa below proves the point about the dread ghamaz has created, especially amongst the younger

ones:

Goodar da barra cheenay khwand ka

Ghamaz walaar wee za trey khkatta tera shama

TRANSLATION: My favorite goodar (natural stream from which girls bring water home) is the upper one but ghamaz stands on the way there. I prefer the one, which is downward.

The hatred and dread against ghamaz (villain) exists in Pashtun culture and it has also found place in the folklore. Everyone is aware of the fact that if ghamaz (villain) gets the chance, many homes will get deserted, lovers will be separated, joy will be replaced by grief and sadness, peace will be substituted by disharmony and more that hatred will overrule love. The character of ghamaz (villain) is liked by none. Pashtun culture has condemned the role of villainous characters even in real life, as he is the dominant character in life. Ghamaz (villain) has been the cause of disputes, enmities and bloody feuds. The character of ghamaz (villain) is present in Pashto folk tales. In the folktales of Pashto, villains have brought about the downfall and also death of protagonists. These villainous characters have been condemned in every age. They have provoked families into enmities and have become the cause of destruction of families in real life. Many aspirations and wishes of people have gone under the ground due to the villainy of human enemies in the garb of friends. Ghamaz (villain) is the worst of enemies in the garb of friends. He pretends to be friend but is actually enemy in the guise of friend. It ghamaz (villain), who is to the most scared of as enemies who pretend to be friends are very dangerous. Whenever their hypocrisy and villainy has been exposed, they have been condemned in the folklore as well:

Sal Jawargar khooniyan azad krrey

Yo ghamaz marr krrey che watan trey khali sheena

TRANSLATION: One hundred murderers and gamblers should be freed. Kill one ghamaz (villain) because the land needs to be freed of his venom.

Lovers feel the same dread from him, as is felt from a venomous snake, for which there is no

remedy. Ghamaz (villain) is also identified with those characters, who apparently claim to be one's well-wishers but when provided an opportunity, they will sting anyone for motives only known to him. Ghamaz (villain) is any jealous and ill-willed person, who is so much drenched in his malice that he cannot see people happy in life. In order to destroy their happiness, he goes to any extent. Ghamaz (villain) as the most pernicious character has existed in every age in the Pashtun culture. His strong prevalence cannot be restricted to Pashtun culture but he has universal prevalence since the beginning of human existence. The hearts of the innocents have bled due to malicious workings of ghamaz. He has brought the aspirations of lovers to a trash. People were afraid of him in the past and fell his dread today. Ghamaz (villain) has existed in the past and present and will live in the future and will be the cause of ruin in the life of people. He has existed with different names in different cultures. A tappa expresses the enmity of ghamaz (villain) even if he apparently claims to be one's friend:

Ghamaz ka sal zala zaan dost kree

Haer ba mey na shee da hijran tarkha ghamoona

TRANSLATION: Even if ghamaz (villain) assures me a hundred times of his friendliness, I will never forget the pangs of separation due to his intriguing nature.

In the Pashto folktale of "Sher Alam Memunai," according to Nigar (2022, p. 178), Memunai got murdered at the hands of her husband Sher Alam due to the evil conspiracy of his first wife Ajaba. The cited folk poetry by Patang (2022) expresses the fact:

Da Mamoonai khwara ye mrra krra

Da banno kor de sheitani kawee pa ghllaa

Khair krrey Allah

TRANSLATION: Mammonai has been killed by the bloody intrigue of rival wife, as they lived in one home. O Allah! Protect everyone from the clutches of evil.

According to Farid et al (2023, p. 3) Memunai was killed through the malicious designs of the first wife of Sher Alam. The rival wife by the name of Ajaba had set a trap for her. Poor

Memuanai is totally ignorant of what fate she is going to face at the hands of another rival woman Ajaba, the elder wife of Sher Alam in the guise of friend towards her has designed a plot to bring her down:

Mamoonai na da khabardara

Ajabey ekhey dee da gham parree damoona

TRANSLATION: Mamoonai, poor innocent soul is unaware of the evil trap, set for her by Ajaba

The above mentioned tappas prove the fact that ghamaz (villain) can be male or female, as evil is a part of human nature without any distinction. Ghamaz in the folk tale of Sher Alam Memunai is not a generalized character in Pashto tappa. Here in this case, ghamaz in all different versions of the story prevail in concrete form, the sole motive behind whose heinous conspiracies is to play havoc with the life of innocent souls, just to satiate his/her jealousy and malice. There have also been evil-minded and conspiring women, who have destroyed the peace and joys of families, the only motive behind which has been the fire of jealousy towards those women who are their rivals in love. One woman's jealousy against the beauty or happy life of another woman can lead to evil consequences. This jealousy can destroy the life of that woman, who becomes the victim of another woman's jealousy.

Lovers know that ghamaz (villain) is one out of those people who do not gain any benefit out of their plans. They play with the life of innocent people just to satisfy their evil instincts. There are people with different natures in the world, as human nature has unlimited variety. Some are good natured, while others are evil natured. Some villains have motives behind their intrigues. They seek their vengeance from the ones who have done them some wrong in one way or the other. There are villains who just seek satisfaction in inflicting pain on others, as it is a part of their nature to seek joy in the pain and sufferings of others. Lovers are seen lamenting this aspect of the malice of ghamaz (villain). Lovers lament that ghamaz is after the destruction of their love for no reason at all:

Chey sood aw ziyan dey pakey na wee

Ghamaza waley badawey da khalqo zroona

TRANSLATION: O ghamaz! You have not any gain or loss involved in it. Why are you creating ill-will and more than that painful separation between lovers?

The above mentioned tappa is a clear indication to the fact that villainous characters with malicious motives at times are bent on creating chaos in the lives of people without any personal gain or loss. Lovers curse ghamaz (villains) for the rift, which he tries to create between lovers. They are left with no other choice but to curse him out of sheer helplessness.

Ghamaza makh ba dey khudai tor kree

Zama ashna ta ziyatee ma kra ghebatoona

TRANSLATION: Your mouth will get blackened for the gulf which you create between two lovers through your black-biting.

Lovers know that ghamaz cannot be stopped neither can be convinced about the wrong which he does to the lovers, Lovers suffer at his hands but even if they plead to him not to destroy their peace, his answer is in the negative, as has been expressed by a tappa:

Ghamaz jawab key raata owey

Aaddat may na dey da dwaoo zroono pewandoona

Translation: Ghamaz replied to me that it is against his nature to unite two hearts.

In Pashto folklore the actions and motives of ghamaz have been openly condemned. He is a notorious and detestable character. Lovers do not make a secret of their feelings when it comes to the condemnation and derogation of ghamaz (villain). He may have ulterior motives behind carrying out heinous acts but at other moments he plays havoc with the life of innocents just to satisfy his own evil instincts. Villains are the microcosmic representations of the macrocosmic nature of Satan. Satan has found place in all religions with different names. On the macrocosmic level, he is the one who misguided Adam and Eve out of heaven by playing upon their weakness. They were credulous enough to believe in his words His motives in carrying out his plans were based on

pride, jealousy and enmity towards Adam and Eve. The existence of villainous characters cannot be denied as evil is one of the archetypal instincts of man, due to which he has lost heaven. Fight against evil is one of man's biggest struggles in the world. Man curse of villains will continue but they (Villains) will continue with their plans against goodness. As goodness is a part of human nature, in the similar manner evil or badness is also a part of human nature. It cannot be eradicated completely. Man can only fight against it. Villains will also continue to fight against the good and the innocent. They will mostly succeed in their mission. The path of goodness is difficult as few people go on that path. Contrarily, the path of badness is the easier one, as most people are prone to follow it. The curses against ghamaz (villains) continue, as lovers despite their efforts cannot do away with his evil deeds:

Ghamaza kor dey maaloom na dey

Ka ramaaloom shee za bai lootey lootey krrama

TRANSLATION: O cursed ghamaz! If I ever find your home, I will destroy it to debris.

At times lovers feel helpless and then cry out in that state:

Ghamaza kor dey Allah wraan kra

Chey wranawey da aashiqano sam koroona:

May your own home be devastated. You destroy the homes of lovers.

Ghamaz (villain) created hurdles in the way of lovers to meet. His efforts are aimed at destroying peace in the lives of lovers and to fill it with chaos. He also plays the role of an informer, intriguer and conspirator between groups and families and brings disharmony and disturbance in the life of people in general. Through his malicious efforts small quarrels and ill-wills have turned into bigger feuds, where the swift flow of relationships been converted into life-long enmities. The intentions of ghamaz have never to be relied upon even if he uses the sweetest words, as his latent motives may be the otherwise. Similar feelings have been expressed through a tappa:

Ghamaz khamaar da eshq pa ganj dey

Zaka aashiq akhta da sel pa maraz weena

TRANSLATION: If love is a treasure, Ghamaz, like snake is sitting on top of it. The lover has been caught by heart disease.

Some lovers know the malicious intentions of ghamaz but due to their firm faith in the mercy of Allah know that he cannot any harm to them. Humans can harm other humans only if Allah wills so. The tappa quoted below convey the same message:

Ghamaz dey khpla ghamazee krree

Che sta karam wee ghamaz sa kawaley sheena

Translation: Ghamaz can do whatever ill he has planned. The benign mercy of the Almighty will protect me from his designs.

CONCLUSION OF THE STUDY

The strong presence of villain in literature of the world is a universal phenomenon. The two very dominant aspects of human nature are the good and bad. As all literature is a mirror to life and society, so both these aspects find place in its lap. The evolution of the evil traits in human nature, for instance, pride, jealousy, bias and malice have begun with the struggle of Satan against Adam. The pride of Satan in his own superiority and his jealousy of Adam for his superior treatment by God gave rise to the eternal struggle between man and Satan. It is due to the same conflict that Adam and Satan were thrown out of heaven. With that overthrow both goodness and evil came to the world and became part of the human nature. The evil in the nature of man symbolizes villainous traits, found in the real world and also reflected through literature. Villains are motivated by the evil in their nature and their motive is to inflict harm on others and also to destroy the plans of their life for happy living. Villains have villainous motives behind their actions and that is why and how they play with the lives of innocent beings. They may have personal motives behind their villainous deeds or may have any evil motives. Villains may also be evil just for the sake of evil. There are so many examples in literature, where villains play just villainous, in order to quench their thirst of insatiable jealousy, pride, ill-will and hatred of fellow-beings, related to them by blood or even

if not related to them in that way.

Pashto folklore has covered so many aspects of the way of life of and different of the nature of Pashtun nation. Besides so many other aspects and concepts Pashto folklore has also provided a very unique and strong concept of villain, who permeates permanently in the social structure. The character of villain is not just peculiar to Pashtun culture and folklore but is a universal phenomenon. Almost all types of villains have been covered by global literature but as far as Pashto folklore is concerned, it has provided a unique concept of villain. This unique concept of villain has been portrayed in Pashto tappa. Tappa is the most significant genre of the folklore and has dealt with all aspects of Pashtuns' life. The concept of villain (ghamaz), as has been depicted through genre, is peculiar to it. Ghamaz (villain) in Pashto tappa is not like the villain in common plays and novels, whose aim is either to bring harm upon the protagonist or his family or larger group of people related to the protagonist. Ghamaz has been portrayed as a hateful, destructive and detesting character, the sole aim of his life is to spread venom in the life of others. His special target is lovers and their separation is his lifelong purpose. Another specific trait of ghamaz (villain) is that in the folklore he has been addressed as a masculine figure. He has been treated as figure larger than life in his evil inclinations, as he has been held responsible for the destruction of whole families.

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