

# Studying of Archetypes in Khkola Wagma

Sayed Asghar Hashimi

**Abstract:** This article discusses archetypes and teaches archetypes in the beautiful beauties of the scholar, in which these archetypes are extracted with the mother archetype, the archetype of love and the archetypes of water. Library research and descriptive methods have been used and efforts have been made to present new discourse in a new way and way.

## 1 Introduction

Khkola Wagma is one the literary written pieces of prof. Rekhteen which has got close relations with psychology. In this article, archetypes are studied according to the bases of a Swiss scholar Prof. Karl Ghostaw Young. The samples of different archetypes like the archetypes of mother, water, love are described in these archetypes. Throughout the twentieth (20th) century, various psychological topics were discovered from different myths, epics and from other literary written pieces. After some years, these pieces took a special place in the literature. For example, Freud discovered the theory of Narcissism from a myth named (Angai aw Nargas), and besides that, he also approved the "Complex of Oedipus" from the Greek word (Oedipus).

The same, the written piece of Rekhteen "Khkola Wagma" also requires to the analysis of archetypes. Because in this writing some archetypes are existed having a particular historical background. In Pashto, the word "Zar Bilgee", in Persian, the word (Kuh-nul-Algo) and in English, the word "archetypes" were inferred from Latin language.

## 2 Text

Arche means original and ancient, and Type means the sample or mold. In other words, archetypes are the outlooks of people presented in specific structure.[1, p59]

Most of the people do not trust them, but they are historical stories existed in the spoken form and are approved from myths. People have some natural believes from centuries like; fear from death and hoping for endless life. These believes are actually archetypes that the first humans were thinking about it, and the humans of the present days are still thinking about the same believe. They have fear from death and are hoping for a long life.

In English literature, the example of Plato is considered as an archetype. He says: "If a person calls his girlfriend 'angel', then here the word angel is the archetype that lets the people of different languages and cultures to understand each other." It is because people know better

that what they call an angel. They also understand that why they call a girlfriend the "angel". For example, the word angel is used for purity, sympathy and for other admirable stuffs. Actually, this is the archetype existed in our mind for long period, and even it remains as a heritage to our upcoming generations. It is because that hundred years ago people had the same believe, and now we are having the same opinion regarding to the angel. Archetypes are those stored experiences that go ahead alongside of the human life in a parallel form. They were born in a single day when human came to the world. It is also mentionable that there are some archetypes which need analysis and a proper research.

Archetypes are generated because of human social unconsciousness. Social unconsciousness is the realizing of the truth which is a share phenomenon in most of the world cultures. Archetypes are mostly existed in myths and epics. For example, in the epic of "Bain-ul-Nahrain" in which the close buddy of Gilgamesh was about to die, named Ankido. No power of the world could rescue him from death. Gilgamesh struggled in a great deal, he died though. In the meanwhile, Gilgamesh thought with himself that his buddy could not live endlessly, so the same he would taste the death one day. This was an archetype of death and life came to his mind on that day.

Young has an opinion about the mentioned archetype. He says: "The idea of death and life is existed in generations from long ago." There are different opinions about death and life in different religions and cultures. In some religions, people believe in life after death. Some dreads the death, and some becomes happy to the death. Besides this, some say: "Death is an entity." Some say: "It is non-entity."

A group of Christians put food beside the dead body in the grave. A great deal of fear from death and hoping for an endless life is an archetype mentioned in several myths and epics.

### 3 The Archetype of Water

In the literary piece of Prof. Rekteen, "Khkola Wagma", the archetype of "water" is repeatedly mentioned comparing to the other old archetypes. Water is an element among the four elements from which all universe of the whole world is generated. It is the second element in the sequence of these four elements which is used as a symbol in most of the world epics.

As a matter of fact, the beginning of world starts with water. In Islam, it is considered that water is the only principle for creation of any substance. In myths and in epics, often there are hard trips where it is demanding for travelers to pass through water.

In the Sumerian epic, Gilgamesh is traveling in the water very often in order to live endlessly. He is asking Autnaa Pishtam to help him stay alive for long period of time. In the same epic, a snake is getting out of water and eat the bush which was pointed to Gilgamesh in order to stay alive forever.

Most of the "Olis" travels were in water. At the time of Autnaa Pishtam, a strong storm, making ships, raining and drought are the best instances of the water archetypes. People in the remote era were living alongside the riverbank and water was the first requirement for their life. Water is the symbol of entity and life. The initial stage of human life was in the water. In Pashto literature and in most of the world other literature, water is considered a vital matter for life. It is also known that "Hazar" has drunken water that's why he is alive forever.

In one part of the Khkola Wagma, it mentioned about water that's:

اخر مي ووئيل چې رايه اوس درياب ته لاړ شه كه هلته خوك د ډاډگيرنې وړ پېدا  
كړې. د درياب غاړې ته چې لاړم يوه هيلې مې وليدله چې تکه سپينه نړۍ غاړه

ئې له ورايه بنکاربدله، ما وئيل چې دا خو له اوبو چپرې نه ځي، ددې سېل خو به په بڼه شان وکړم هغه چې زه ئې تماشي ته ودرېدم، دې رانه خپله غړۍ په اوبو کې پته کړه. بيا به ئې سر راپورته کو، چې زه به ئې ليدلم نو په اوبو کې به غوږه کېدله.

Translate: Finally, I decided to go to a river that I may find a person to encourage me and give a heart. Yes, I went to the river and noticed an outstanding swan with a long with the neck. I told myself "The swan will not get out of water, but instead talking to her, let's look on her." At the moment I was watching her, she turned her face from me and dived to the water. She arose her head once again. When she saw me for the next time, she dived this time as well. She kept on the same act.[2, p11]

يوه شپبه د اوبو تماشي ته ودرېدم بيا له روده پورې وتو، هرې خواته شنه فصلونه، شنې ونې، بڼېرازه او تازه بنکاري. د نمر پلوشي د ونو په پاڼو کې مخامخ موږ ته څرېکې وهي. د اوبو شور هم ساعت په ساعت په زياتېدو دے.

Translate: I stood for a while to look on the water and then passed through the river. There were green crops around the river, and the trees were very fresh. The rays of the sun were striking on the leaves of the trees making a beautiful view. The noise of the water was increasing gradually.[2, p117]

Passing through water, and moving from one place to another can be seen in various international myths and epics. Water provides people, animals and plants with life. From centuries, water has been giving plants the life and making them stay fresh. Water has been terminating drought while there is a drought in an area.

Example of water:

لمر د خپلو زرینو پلوشو په ځنځيرو کښې د پراسونو ذرې او بخري د ورېغو تاپونو ته وڅپړول، هلته زر زر له تاوه اوبه شول او بېرته د بوټو او ژويو د ژوندانه او بڼېرازی له پاره ځمکې ته راکوز شول .

Translate: Sun caused to evaporate water and make a thick cloud, and then because of freezing this evaporation became water and fell down in the form of rain to the ground to help the plants.[2, p128]

Water provides trees and other plants with life. According to the history, the life of plants and trees is attached to the water. Water causes the ground to be cultivated. Here the mutual relationship between water and ground is the best example of archetype.

Another example of water:

د اوبو په سر د مستې چپاو راغے او د سیندونو، رودونو، دريابونو له منځ څخه د ژوندون زوږ پورته شو.

Translate: Water is waving. The noisy rivers, crazy oceans and warm seas indicate the best of life.[2, p129]

Water is a vital substance in life as it was described with the same idea in other places and examples.

## 4 The Archetype of Love

The idea of love is existed in every human mind. You can fall in love with different things in the world. One may be walking on the right paths of the love, and one may be walking on the wrong paths of the love. Love could be seen from the very first stage in initial humans and then through passing the time, it developed in human. For example, when a child is coming to the world for the first time, the signals of the love can be seen in it. It is because the substance of the love is generating in the child at the same time when mother is giving birth to her baby.[3, p123]

Love can be seen in humans of the whole world as an old archetype. It co-ordinates the body, emotions and spirit of human. In the primary myths, Aphrodite was an old-fashioned archetype of love [4, p18].

It is actually a force in women that provoke the opposite side toward their beauty. Aphrodite makes the women to be attractive and let them to display their inner beauty. It prefers the inner beauty to the outer beauty. Aphrodite, the symbol of beauty is called "Venus" in Greek language, and in myths people called it the queen of beauty. In Greek culture and literature, Aphrodite does not beget a baby. It is because that it may harm its beauty.

In Sumerian epic, falling in love of a celestial with Gilgamesh and passing six days and nights of the celestial with Ankido, and the same, the love story of Sita and Ram in Indian Rameen and in Maha Bharat, and the adorable talking of the Odysseus in an Odyssey are all indicating that love and falling in love are old-fashioned archetype.

In Khkola Wagma the writer pointing to love in the bellow words:

هغه د محبت برېښنا او د مینې برق دے، کوم وخت چې د زړه مشین د مینې په  
برېښنا وگرځي او په حرکت راشي نو په زړه کښې زیات تاو او بخار پیدا شي.

Translate: If the machine of you heart operates on power, it is actually the power and electricity of love where a great steam and fume is produced. It is why people say that they are burning inside.[2, p3]

Another example of love in the text:

عشق په ابتدا او انتها کې د زړه د رپیدو د جرس د فریاد او د ژوند د حرکت علت  
دے، د ژوند اغاز هم یو عشق دے یو فریاد دے ا انجام ټي هم دغه شے دے .

Translate: Love is the only reason of trembling of the heart both in initial stage and final stage. Love is the start of life and love is the end of life as well.[2, p72]

Here, tow oppositions are expressed, like; start and ending. The purpose of these two oppositions is meant to mention both life and death. The same, creation of human is accompanying with the terminating of human. We please to the creation of human, but we become unhappy while a human life is coming to an end. This idea is against Islam, because Islam believes that death is a great entity for people.

While a baby is coming to the word, the baby is crying because the baby is going to start a new version of life. The same, while a person is dying, the other people are crying because the dead person is going to start a new style of life. Example:

عاشق په عشق کښې ملامت نه دے ، بلکې دا ملامتيا د حسن او جمال ده چې سره  
په ځان مټينوي . که بنائست مقناطيسي قوت نه لرلے او خوبانو د جمال دامونه نه  
غورولے نو هېڅوک به ئې د عشق او مټينې په لومو کښې نه نښتله .

Translate: A lover is not blamed for why he/she loves a person or thing. The only blame should be put on the beauty of the person or the thing that caused the lover to fall in love. If the beauty was not a magnetic force, and if the beauty was not like a trap placed everywhere, then no one would get trapped in love with any person or thing.[2, p94]

In ancient myths, Aphrodite is that flaming love that impresses every human. If the Aphrodite did not have a special beauty, so no one face even a tiny problem in love. The only thing that causes problems against lover is beauty. People cannot help their emotions toward beauty.

## 5 The Archetype of Mother

The word mother is existed in all cultures of the world. While someone mentions the word "mother" somewhere, then people start to draw a special picture in their mind. It is because mother had been created on the same day while the mankind born to the world. Besides that, the picture of mother was drawn on the time while people started to have mother. For example, the mother of first humans; Habil and Qabil, who is called the mother of all mankind is a good archetype of mother.[5, p165]

Karl Ghostaw Young pointed to the social unconsciousness for the first time based on epics. He used the expression archetype for the primitive pictures and images. He says "At first stage, these primitive pictures are actually have the shape of epics, sect, dreams and personal holograms that reflect as symbols in literary written pieces in the final stage".

In several international epics and stories, different images have been given to the word "mother", and in many cultures, it is a big archetype. All of the world ethnic groups are born from mother, and mother is a superb symbol for them. All great and important people in epics and myths are born from mothers.

Within epics and myths, mother is analogized with soil and ground. Mothers have outcomes similarly like fields and like a fertilizer soil.

Heroes and supermen in most of the epics and myths, have mother and father. A mother interprets dreams to her son in Gilgamesh epic. This is the archetype that you can find its samples in Khkola Wagma as well. For example:

د وطن په لار کښې سر ورکول، ځان قربانول، ژوند څارول، لوعه فخر او سرلوري  
بولي . د خپل هېواد شاري مېرې ورته له کشمېره زياتې ښکاري . د وطن مينه د  
ايمان يوه ټکړه گڼي او دا محبت د پښتونولي اوله خښته شمېري .

Translate: Victimized your heads, devoting yourself, donating your life for the sake of your homeland is a great proud. The plains and deserts of your homeland should be more valuable to you rather than Kashmir. Patriotism is a share of faith, and it is the first step for your Pahtoonism and home loving.[2, p60]

Another example:

ورمه په تلوار تلوار له خپل ټاټوبي راوالوته، په سمه او غر، کلي او بيديا، لوړه او ژوره وگرځېده او د يوې مهربانې مور په څېر ئې د ونو او بوټو د ماشومانو په سر د مينې لاسونه رابنکل .

Translate: A breeze blew from its nest slowly and passed through valley, mountain, plain, downs and ups. It swept in a gentle manner over the saplings the in nature the same as mother is sweeping her hand over her babies.[2, p129]

In the first example, the word "mother" is used as a symbol with its actual meaning and in the second, the implicit meaning of the word is meant, which means a homeland.

Example:

خپله مور دې درته څار شي، ويده شه، دا بنکلې وړې وړې سترگې دې پټې کړه، ډېر ساعت دې لوبې وکړې اوس به سترې شوې ئې، يوه گړۍ د مور په غېږ کښې ارام وکړه، د مور غېږ ستا د ارام زانگو ده.

Translate: Let your mother be sacrificed from you. Sleep for a while. Close your gorgeous petite eyes. You played for hours, and now you would be tired. Please rest for a while in your mother's hug. The hug of your mother is the swing of your relaxation.[2, p171]

In fact, the above example is the archetype of mother. In the example bellow, it is used as a symbol which gives different figurative meanings rather than its real meaning. A mother is advising to her child that the country also has rights on him apart from his mother.

لاليه! زه او وطن په تا يو شان حقوق لرو، ننگيالي او غېرتي زلميان هېڅ کله د خپلو حقدارانو حقونه نه هېروي، که چېرې په وطن سخته راغله او څه بده چاره ورته پېښه شوه، نو بچيه! هغه وخت د وطن په ساتنه کښې له سره تېر شئ او په پوره زړوتيا خپله مېړانه بنکاره کړي.

Translate: She says "My heart, I and my country have the same rights on you. Zealous people never forget about the rights of others. If the country faces with a misery, so I advise you to donate your soul from your homeland and never go back from any devotion toward your country.[2, p190]

## 6 Conclusion

Khkola Wagma is the literary work of Prof.Rekteen which has got adjacent ties with Psychology. In this piece, archetypes are described according to the perspective of Young. I have brought the examples of archetypes from different suitable places of this pieces in order to prove my claim. Besides this, I have also mentioned international myths and epics to support my topic. In forenamed work of Prof. Rekhteen, the examples of several archetypes like; of water, mother and love are closely resembling to the world myths and epics. In international myths and epics, water gives various meaning like; entity, life and refunding of something, and in this work water gives the same meanings once again.

## Bibliography

- [1] Shahzad Ahmad, Zhwang Nafsiat and Makhfi Olom, Lahore, 2010
- [2] Sidiqullah Rekhteen, Khkola Wagma, Pashto Academy, Peshawar, 1997
- [3] S. A. Hashimi, The Psychological Study of Epic: Hashimi Publisher, Jalalabad, 1398
- [4] Masood Pakdil and Azada Stoda, Analyzing poem of Froogh Akhzad according to the basis of archetype: Studies of Applied Literature, 1398
- [5] Ahmad Tamim Dari, The Practical studies of Kah-nul-Algawi travel and getting back of hero in an epeope: Armanistan Science Academy, Iran, 1394