



"Zagh Ye Pa Waka" as a Distinct Marriage Pattern in Pashtun Society: A Study of Wana (South Waziristan)

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ARTICLE INFO

ABSTRACT

Article History:

Received: October 19, 2023

Revised: December 28, 2023

Accepted: December 29, 2023

Available Online: December 30, 2023

Keywords:

Zagh Ye Pa Waka

Distinct Marriage

Marriage Pattern of Pashtun

Patriarchy

Masculinity

Jirga System

Pashtun Marriage Culture

Wana South Waziristan

Funding:

This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

The core purpose of this research is, to conclude the validity of this practice in today's globalized era. South Waziristan is a district in Dera Ismail Khan Division of Khyber Pakhtunkhwa, Pakistan. The respondents were selected from a village of district Wana South Waziristan. This district has a largest area of South Waziristan. In this research, qualitative method was used based on four months fieldwork in the study area in year 2021. The data was additionally conducted inside and outside, casual meetings from the dynamic individual from local area like neighborhood, pioneers, senior, and women; the data was collected through in-depth interview. This piece of research work is the contribution to the anthropological literature in Pashtun society cultural context of marriage pattern. This research concludes that how the elders of the Pashtun society understand this marriage pattern. The current research was conducted on the topic "Zagh Ye Pa Waka as a Distinct Marriage Pattern in Pashtun Society. A study of Wana (South Waziristan)". The present research inspected through the conceptualizations of ghairat ("bravery"), emblematic and symbolic power of gun having the sense of interest of marriage.

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1. Introduction

Marriage is a lawful agreement, a strict contract, and a social association. It can happen between a man and a lady, maybe two men and two ladies, a man and numerous ladies (polygyny), and a lady and different men (polyandry). polyandry and polygyny are both rehearsed in different social orders all throughout the planet; nonetheless, polygyny is undeniably more normal. There is no single Clarification for polygyny; rather, its specific situation and capacity differ among social orders and even inside a similar society. Plural spouses assume significant political parts; the lord's wives fill in as his nearby specialists and are a method for the ruler giving the average citizens a stake in the public authority (Levine, 2018). The core objective of this research is, to conclude the validity of this practice in today's globalized era. South Waziristan is a district in Dera Ismail Khan Division of Khyber Pakhtunkhwa, Pakistan. Marriage is the association of a man and a woman who makes a long-lasting and selective obligation to one another of the kind that is intrinsically satisfied by bearing and raising kids together. The mates seal (perfect) and recharge their association by intimate demonstrations—acts that establish the behavioral part of the cycle of proliferation, consequently joining them as a regenerative unit. Marriage is significant; however, its inherent direction to the bearing and rising of kid's con- accolades for its unmistakable design, including standards of monogamy and loyalty. The term Zagh ye pa waka is a practice of marriage among Pashtuns, South Waziristan, where a boy goes with a gun in front of girl house to fire the gun and get the girl of his choice. Once the boy shot the gun, he must get the girl by giving money to the girl's father. The girl's

family makes huge demand, it could be 1000000 or 2000000 from the boy so that if the boy will not be able to fulfill the demand of the family, refuse it, and leave her free. However, boy needs to pay the interest whatever it is, else he will get discolored and offended in-front public and he loses his entire family's poise and respect incidentally. Albeit, after satisfying the interest, bravery of the boy who once shot assume significant part in his life and individuals from the general public will begin adulating and saluting of his fortitude demonstration since society recognizes him as he has ability to satisfy more appeal having and showing courage as courageous man. The demand may be of money, land, or property from boy side that is going to shoot, given by boy to the girl father. The term Zagh ye pa waka is a Pashto term widely practiced in South Waziristan where a boy must have to pay the demand of girl how much it is, otherwise, he won't get the girl if he cannot meet the demand. In the event if the boy is poor and cannot satisfy the need, he can take an advance from somebody to provide for girl's family and get her, yet he needs to pay it when where he is charged to fulfill the need, else he will lose his pride a regard according to society. The demand paid by the family of the boy to the family of the girl before the two are married off.

This is done as a bet and the practice is believed that girl's family wants to get the demand of her as for losing a productive daughter. However, on the off chance that the interest can't be met purposefully and coercively given to the boy as a bet and condition, then, at that point the girl can't marry any other person until she dies. Since she and the other family that she will marry, will be compromised, and threatened by the boy who fired previously and society will perceive her as shamed, discolored, stained and begin harassing at her generalizing, detesting and hating her and members of the society will perceive her as she has ripped off her clothes and she needs to stroll in the midst of the group with nothing to conceal. The Jirga settle the issue as indicated by the zagh ya pa waka custom and choose to give the hand of the girl of the charged family in union with the adversary family to end ill between them if the episode happens viciousness or the interest can't be met in a month or a year as it is appointed before by girl's father prior to getting married. The aim of this study is to know the hidden symbolic role of the brave and courageous man, family or the retribution tribe who is going to shoot the gun to get the girl of his choice and to analyze why she cannot have the power and authority to get married in other family till to death. It tends to be characterized as the pre-arranged use or danger of purposefully getting the girl by giving demand price in the clan to get political or social standing. The examination most likely makes us to know on their moderate musings, living by their own severe and bleeding male-focused good code, Pashtunwali, and why judgment of the Jirga framework is yet in agreement to be proceeded with this practice. This investigation is directed to know the adequacy on their way of life and to likewise the modernization impact as the practice has been done with love, honor and respect in some cases. This study will also be significance for the further researchers who want to conduct research on this act of marriage and know the hidden role and function of this custom.

2. Background of the Literature

Forced marriage is a type of marriage in which a couple is married without their consent or against their will. Since marriage in country Pakistan is frequently organized by guardians well ahead of the genuine service, at times when the directors are still kids, care should be practiced in categorize watta satta connections. An expected trade marriage may not yet be functional at the hour of the review. Specifically, in case there is an adequately huge age hole between the two couples engaged with the watta satta, the subsequent couple may not yet be hitched and potentially, not conceived! There are likewise cases, however not many, where the subsequent couple is presently not hitched or living respectively at the hour of the overview. We characterize a successful watta satta as one in which both partner couples are right now wedded; something else, the equal dangers may not yet be, or may at this point do not be, in power. While 43% of our example ladies report that their marriage included a lady of the hour trade, 5.5 percent are in watta satta in which the two or three has not yet hitched, and 1.5 percent are in watta satta in which the partner couple are done living together. So, the frequency of powerful watta satta is 36%. Women in watta satta relationships have considerably and fundamentally lower probabilities of marital irritation, homegrown maltreatment, and significant burdensome scenes. Watta satta, will argue, essentially solves this coordination problem. While watta satta must affect a redistribution from sons to daughters, only the potential for inefficiency, rather than altruism towards daughters per se, can explain the form of the institution. If costly coercion is never exercised, there can be nothing for watta satta to deter (Ahmad & Ahmad, 2023).

Recognizing the roles of husband and wife in the tribal context, i.e. the constellation of related expectations, as well as the specificity of the crisis situation within the lineage, requires a different and contextual health policy. The practice of Sawara is widely practiced in different parts of the country, due to which an accused family marries their daughter or daughters to an affected family instead of giving their daughter or daughters as "badlah salat". Compensation "for settling a bloody quarrel between them. Girls are usually given in marriage as compensation for murder, adultery, kidnapping and kidnapping by the men of the family. Women are forced to sacrifice their father, brother or uncle for the crime they have committed. The Jirga decides the fate of women. Announcing the rid Without the consent of the women concerned. This Jirga consist of only male members of the village or community (Palmisano, 2020). The intersection between masculinity, historical and both migration marital strategies is an ethnic group focuses on the daily lives of Turkmen men from Northern Afghanistan. While economic, there are migration beliefs (in response to war poverty) as is the first time study where it has been conducted to the nature of marital and relocation strategies for Afghan men has been examined in the context. It includes such as examining the links between self-creation strategies as adult men through marriage and capital strategies gatherings as migrants' workers. And it is also providing for one family rather than desire for individuals fulfillment. There is a key signifier caring and loving man and a hint of one of his many ways in Afghanistan and men emphasize masculinity. Turkmen men from Afghanistan are only conservative to their attitude towards marriage in term of compliance for the selection of partner's parents. Rather it tries to highlight what is needed is the importance of restoring social networks and maintaining morals and material responsibilities towards the family and these people are related to the elders according to their livelihood strategy. At that point, Afghan men support patriarchy and family life in globalization treat them as an exception rather than a context broader claimed trend (Hakimi, 2023).

The overall prevalence of consanguinity in the Pashtun population is high, demonstrating the need for awareness of its risks in the target population. Those bravery acts for power people who had supreme authority might be grabbing over lands, killing of people for them. Be that as it may, when in one clan came in control and defeat others, then, at that point every one of the disparaged and embarrassed qualities would be brave for them and got regard and grade. By then, the elderly folks of clan needed to get more regard and incomparable position that can deal with each occasion and become a basic figure for that society. At the point when the retribution group of the sub-caste needed to annihilate, shame, criticize and ruin the rival family which it snatched their lands or other sort of property or killed them intentionally, they then, at that point came out and went to the adversary family's home with a weapon to shoot there and get any matured and unmarried girl for delivering retribution on the grounds that the firearms for them in their way of life was and is as yet an image and symbol of honor, bravery among Pathans to have weapons. They regard their women although they are a major migraine. Women do not cover themselves appropriately. They have been taken care of with the fact that it is so despicable to relinquish a way of life (Pashtunwali) because they have been following it for millennia, consequently they permit it to direct us since not doing as such would be viewed as absence of honor "ghairat". We have no regard for individuals going outside of conjugal relationship (Pervaiz, Faisal, & Serakinci, 2018).

This act of marriage traces all the way back to the British colonial rule in South Waziristan 1849 where the custom (Riwaj) of the ancestral regions was considered as most huge piece of their way of life and Pashtunwali was imperative to them and this code required all Wazir to keep up with honor (nang and izat) and stay away from shame (sharm). Family relationship among Wazir depends on a segmentary ancestry structure. The segmentary heredity idea was perceived as far as partnership making between various groups to battle against different tribes and castes for assets. Social orders with segmentary genealogy association were prior idea to be acephalous in nature with no conventional authority. In any case, the segmentary genealogy structure among the wazir, individuals do not follow this suit; rather there was a variety in initiative design among various Wazir families. While some Wazir groups are acephalous in nature, for example, Khujal Khel, Karmaz Khel, Tujiye Khel in Waziristan Wana. The authority was in male hand and everything was going under male circumstance where the crucial decision of each event was taken by the male and used to come at its conclusion. The honor was symbolized among Wazir tribe by doing bravery act in the society and marriage among them was done within their sub-castes (Daur, 2014).

Once a retribution family shot a firearm, the interest then, was appointed by the girl's family which given by boy's side in matter of piece of land, money or any other kind of property. After fulfilled the demand, the revenge family then got the girl and carried her to their own house and marry her to someone else among the family members. Since the interest was intentionally not met by retribution family and in doing as such, the entire family was then shamed, discolored, defamed and couldn't again to come in power because the girl's honor was a severe code by which a clan's individuals lived by - and passed on for. The girl's honor was honor "ghairat" for the family and individuals from the tribe then, at that point began harassing generalizing, loathing and considered them as embarrassed and shameless "beghirat". At that point, the girl could not marry in other families because the family where she was going to marry, threatened by revenge family and she was not able to marry till death. If the incident happens viciousness, Jirga system, which for the most part comprises of the revered, noble and influential personalities of the clan or tribe, which in the wake of paying attention to the contentions and remarks of both the families associated with the debate, passes its judgement (Daur, 2014). The woman value comprises of weapon, trunks and 40 to 50 creatures including goats and sheep's and huge cooking. Lady abundance is referred to just as mal, or property and comprises of formal abundance protests and livestock including grains, rolls, cheddar "chamani", oil and tea "cay" and so forth the contemporary shift that has been found among the nearby local area concerning the marriage is spouse elopement marriage which is the wellspring of contentions and threat among individuals. The spouse will guarantee the privileges of kids. If the new admirer neglects to satisfy the multiplied stock, the spouse is gotten back to the past husband, who currently has the option to keep her or to auction her to the best bidder. Other than if a spouse speculates his better half for infidelity, he can sell her. Infidelity then again is peered downward on as wherever else on the planet yet is not viewed as a no-no in the Kalash society (Sheikh & Nawaz, 2013).

The Indian social design is set apart by station framework and more distant family framework. The rank is "a simply friendly and perhaps word related affiliation". Caste system is strongly attached with their belief system called Hinduism and largely determined by caste, along with class and gender. The English word "caste" includes two levels of a coordinated framework: Varna, the four fundamental classifications, and Jati, the incalculable developments inside every Varna. Marriage in India is principally founded on friendly separation and caste system of a standing framework. Individuals are selected by arrange pattern as it ordained before by their religion where boys and girls cannot marry someone in other caste. They believe that marriage is not just around two individuals getting joined together, however it's around two families getting joined together. Getting new family members and broadening our circle. Nonetheless, love 16 relationships seldom accept guardians' help while sincere help from certain family members is a far-off dream. For the sake of reformist society, with an adoration marriage one bound to stray from his and his significant other's families, rather than advancing. It is all the effect of motion pictures, to consider a to be as a goal of the life. Marriage is in reality a piece of life. It positively is not commendable enough of offending our families. At that point, their religion prefers caste system so that everyone can and should get marriage in their own sub-caste where marriage arranges by their parents. The belief they have is believed that comes from Hinduism where it has mentioned in their religious book about marriage to strengthen and unite the society by doing it. So, the society will go in equilibrium state where everyone is obligated to contribute and promote the method of marriage what Hinduism says (Dhar, 2013).

3. Research Methodology

Purposive Sampling used by the scholar to find the responses related to this research. Additionally, researcher chose semi- structured interviews for information assortments. The research had been additionally directed inside and out casual meetings from the dynamic individual from local area like neighborhood, pioneers, and individuals from the clan questions asked by the respondents identified with research point and their objects. There were 30 total respondents like a nearby pioneer, Jirga members, and elderly folks of the clan for this qualitative research. The four of them respondents were seniors females who were interviewed for this study. Interview guide was used by the scholar for this study. Focus group discussions and In-depth Interviews also conducted by the scholar in native language because of the selected population were illiterate. Field Notes, Photography and audio recording also used by the scholar. The population of the village was selected area for the study which is Wana South Waziristan neared to D.I Khan and selected sample were 30 respondents among of them. The area had a destination of 9 KM from the city of main center of the city Wana located on the south part of

the District. Focus group discussion is extremely simple to leading a ton of information at same time all reacts share own views in various setting, researcher gathering information entire side of this group discussion, they were talking different perspective, however researcher target concerns their point, this strategy is exceptionally useful for analyst to checking cross answer, operationalize their goals. He ought to be skilled to note interviews at time more people group's discourse, since, such countless individuals' various personalities sharing perspectives in similar issues.

4. Findings (Result and Discussion)

In this section investigates zagh ye pa waka from various perspectives that added to the target of young girl's interest and demand. These angles incorporate monetary expenses of walwar (bride price or demand), emblematic capital in marriage, and the idea of paighor (public disgracing/provoking), threats to other family, ghairat (boldness or bravery), power of gun and patriarchy. In view of this load of components, this section mentions that bravery the fact that zagh ye pa waka marriage is considered to get the girls of his choice and transform the hostility between the disputant's families by and by zagh ye pa waka effectively accomplishes just the goal of finishing fights, and not the target of transforming enmity into a cozy relationship. The section investigates this inconsistency between the apparent and the viable results of zagh ye pa waka through breaking down zagh ye pa waka marriage comparable to the economic wellbeing of the two families and investigating zagh ye pa waka as a courage and brave act.

4.1. Patriarchy and Religion

The Pashto ideas of 'nareena-khazeena' (male and female) and 'mashar-kashar' (elderly folks and youth) not just pass on the possibility of sexual orientation and age contrasts, yet in addition the related force connections. Pashtuns are what tops off an already good thing with regards to this field. It doesn't make any difference how wrong we are, and regardless of whether we realize we are incorrect, our determination will not permit us to recognize that. We have been taken care of with the fact that it is so offensive to relinquish a way of life (Pashtunwali) because we have been following it for millennia, in this manner we permit it to direct us since not doing as such would be viewed as absence of ghairat (bravery). This is our riwaj (custom) (that a man is autonomous having full position, possess everything, the ghairat (bravery) includes the capacities of men to control of ladies, yet not in sense, as they are taken advantage of) and choose what they need to be simply. The house is considered as an honor place for their women. Parents of the girl will be derided, offended and embarrassed in the general public and their izzat (honor) will be demolished if their girls go outside to take a firearm and to get the favored boy. Islam and Pashtunwali have their own free status while contrasting the two; Pashtuns have their own ancestral nature, which is most importantly and even somewhat over the religion. Plus, religion and its contents are likewise heavenly in nature and conclusive wellsprings of expert for Pashtuns and the two passes from one age to another. The normal social saying that "KhalAQ Ba Sa Wai" (what will individuals say?) and "Da Stargo Garawalo Na Ba Woozo" (we would not have the option to confront individuals) brings about a troubled marriage for the two guys and females.

4.2. Masculinity and Gunpower

Social standards of masculinity and femininity are essential for sexual orientation relations in male centric social orders. Each general public undertaking to teach manly and ladylike qualities among its individuals (Kimmel, 2015). Pashtun customs contain talks of ideal manliness looking like the —Real Pashtun or basically —Pashtun. The genuine man is typically the person who satisfies the best code of Pushtunwali which remembers for its qualities the capacity to control one's home (ladies and youngsters) and to accommodate the family. A man who neglects to do this would lose his status and honor according to other people. Manliness is decided by a man's ghairat (honor), gentility is decided by the ideas of "haya" (humility) and "sharam" (disgrace or honor) which exemplify the best ethics of femininity of Pashtun culture.

4.3. Ghairatman (brave man)

A man who is regarded particularly with regards to family matters and women's issues. In the trie, Pashtun men are exceptionally aware of their gherat (honor), nang (valor) and namus (women's honor) and secure them no matter what. A Pashtun man who neglects to keep up with his gherat is called begherat (defeatist or shamed), and in the more prominent limit a dala daus (womanly), as Haftay Khan, a more seasoned unskilled respondent, reminded me.

4.4. Piyawarai (revengeful)

It identifies with the assumption that Pashtuns do not acquit however fight back. A Pashtun might murder, misuse and affront as a trade-off for apparent wrongs. Pashtuns cannot tolerate insulting and embarrassment and render retribution at all expense. At the point when a Pashtun neglects to render retribution or when the pay is not, identical to the value of the genuine harm it turns into a genuine danger to the gherat of that individual. Killing or any affront and wrongdoing done to women are unforgiveable in Pashtun culture. Any affront to women carries criticism and disregard to the influenced party and rendering retribution is normal in such circumstances. This frequently occurs as the killing (honor killing).

4.5. Nar, Sare or Narina and Saree (man, manly or masculine and manhood)

Among the tribe, it is accepted that man is consistently autonomous forceful, upstanding, solid and legitimate and acquiring bread and different arrangements for the family, rendering revenge, and securing the honor of the family and Pashtun people group, being with mustache is an indication of incredible manhood (narintoob).

4.6. Malatarr (manpower or Gunman)

The tribe culture is emphatically connected to forceful conduct since animosity is seen as the principal apparatus of recovering one's masculinity, one's status and regard in the public arena. One of my older illiterate respondents, said.

"Civility and tolerance in our way of life implies weakness and oppression. Individuals do not regard you in case you cannot hurt and threaten others. Yet, assuming you have more malatarr (manpower or gunman) you have more influence, more cash and obviously more regard in view of the dread, else you have no spot and respect in the public eye".

4.7. Paighor

(Taunting) is a demonstration of scorning or provoking somebody for his/ her inability to follow the set up accepted practices locally. Somebody who gets a paighor (taunting) is shamed or disgraced; along these lines, people (all kinds of people) attempt to stay away from any conduct that would require a paighor (taunting) from individuals locally.

4.8. Jirga

Headed by local chiefs, a Jirga is a gathering of male nearby pioneers, religious clerk, and nearby seniors that resolves between close to home and public contentions. A Jirga goes about as a court that arrangements with a wide scope of various issues, like contentions over land and water, issues of honor, blood quarrels, and other between genealogy questions (Yaqoob and Usman, 2016). Generally, Jirga individuals take the consent of both the families prior to unveiling their choice. This training, nonetheless, is known as Waak or force of lawyer. Waak gives the limiting power and legitimate cover to the choice of the Jirga. The quantity of Jirga individuals is not fixed, and it is largely dependent upon the neighborhood chief to choose whom he needs to be important for it for a particular question. This symbolizes the finish of the dispute between two families. If the occasion occurs fiercely, or the boy due lack of financial, he then need to arrange Jirga meeting cannot meet demand in which the issue must be examined to determine the contention. In case, if the girl's family has long approach in the tribe and doesn't agree with boy who shoot or with their daughter to be given to him, the boy must need to apologize to the girl's family, and he must have given them some sacrificial animals where it symbolizes the end of guilty.

5. Conclusion

Zagh ye pa waka among the Pashtun tribes living in South Waziristan is drilled for the most part as their custom and riwaj. To investigate zagh ye pa waka marriages in the scenery of the given social foundation, five weeks for the research was done in the rural spaces of South Waziristan Wana, Pakistan. All data were accumulated through un-structured interviews with the selected members. In most of the cases, just one meeting was completed with every member. The length of the meetings went from 45 minutes to 2 hours forty minutes. Patriarchy plays a significant part in their way of life setting where it powers all the members of the clan to be in congruity and in solidarity where each code of pushtunwali plays had huge impact and consider a code of honor which they pass on and live for. Man, centric society alludes to them as a ghairatmand (brave man) to beat women and control their sexuality which it plays significant

capacity in male dominance and the power of gun where a boy shoots to get the girl is symbolized as a ghairat (bravery) act. Zagh ye pa waka tradition needs to be stopped because it puts a woman on a path that ultimately leads to darkness. There is a need to enforce the law and deal with those involved in this inhumane act. Zagh ye pa waka traditional marriages are responsible for invalidation and dissolution. The members of the Jirga should make every effort to find a solution to the problems and disputes which they are trying to resolve, except for Zagh pa waka. In this regard, NGOs can also play their effective role by creating awareness so that the members of the tribe can hold a meeting for a concrete solution to the custom. Today modernity has influenced the marriage ritual (one man to one woman) is a modern way of relationship. All other aspects like living together, single parents, and every other way were not new. It has existed in various forms since evolution, and the two are equal in a relationship, the so-called modern feminists of today's world and marriage between them is not considered to be retained the relations with whole tribe but for their consent.

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