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again, in punjab folklore, there is a folk tale that goes under the name of sohni-mahiwal, about a potter woman and a herdsman who meet secretly. sohni chooses to leave the market place and become a washer woman (i.e. a servant) to care for the person whom she loves. in this story, there is always a sense of spirituality or else the spurned lover becomes a beggar or a jogi. in a sense, sohni-mahiwal also allows us to explore the burning desire to be savoured, like sohni, as a form of compensation to the person one loves. as usual, like most folklore, sohni-mahiwal, too, has a take-off from an established song. in this case, its from the song "mere watan ki shaadi se". there is also another folk tale that, unlike sohni-mahiwal, centres around the tradition of a noble lady marrying a lower-class man instead of a higher-class lady marrying a lower-class man. the tale is about a prince who is forced into marrying a noblewoman he doesnt even love and then attempts to run away with the noblewoman's brother who is a lower-class man. like sohni, the prince is a beggar and so is his new brother in law who is a servant. in this story, it is the lower-class woman who runs away with her lover and marries him without the consent of the woman who is above him in status. like sohni-mahiwal, the story of the prince and the noblewoman has a song that is a hit. surprisingly, its not by the sufi legend hafiz shir-o-shir. it goes under the name of "kisne kisi", meaning "whoever is kisi will stay kisi". "kisi" is what a character in the song calls his beloved/soul mate. in this song, the title of the story is repeated as well. the song is about a man marrying a woman who is a servant (hence, lower-class man), while he himself is a beggar (even lower-class).

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