

Effect of Corona (COVID-19) on Pashto Landay

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ABSTRACT: This article, entitled [Effects of Corona (COVID-19) on Pashto Landay], begins with an introduction to Landay, followed by a brief introduction to Corona (COVID-19) and ends with The Pashto Landays, which have been strongly influenced by the Corona. Landays are a big part of the Pashto folkloric literature. They are made of up two lines: the first line has 9 syllables and the second line has 13 syllables. Landays are also known as (Masray), (Tapa) and (Tikay), the makers of which are mostly females. The Landay takes its beauty from the life and describes every aspect of it. When the Corona epidemic broke out and the color of life changed with it, people walked away from each other, put on masks, put on gloves, and quarantined and other such changes came in life, so these changes in our life also affected Pashto Language Landays and the kind of Landays were created in the society, remembering the above mentioned things (distance, mask, gloves, quarantine). The purpose of this study is to highlight the effects of Corona in Pashto folk literature as well as to compile the Landays which were created in the Pashtun society during Corona epidemic and effects of the epidemic are vivid on them. It is better to say that the research is a library and field based research. The information about the Landays is taken from the books and those Landays which are affected by the corona virus compiled as a result of the field research.

Keywords: Corona, Folklore, Landay, Literature, Mask, Quarantine,

INTRODUCTION

Nowadays, the process of collecting and researching folk literature is highly valued, because the folklore preserves the image of the life of the common people and in this case The Pashtun folklore is so rich. The history of the Pashtuns is preserved in their folklore, said the famous orientalist Henry George Raverty (31 May 1825 – 20 October 1906). So that it is really important to collect them. Since folk literature is also a part of folklore and then Landay forms a broad part of folk literature, so it is very important to collect such a part of folk literature. That is, every literate and illiterate person, old and young, men and women are interested in it and say Landays to satisfy their taste. In-addition, in The Landays, every past event is beautifully portrayed, and I also tried to collect, analyze and preserve all those Landays that were made by the people during the Corona epidemic.

The Value of the Research

The significant of this research lies in the fact of that it contains a newly formed portion of a big section of the Pashto folk literature and it is clear from this that this type of the folk literature is still in its infancy. And has

the amount of fans just as much as it is used to, and it also has the same value, which will help folklorists to collect Landays.

RESEARCH METHOD

This research is a library and a field based research, the information about The Landays is taken from the books and the newly created Landays which show the effects of corona are obtained as a result of field research.

The Purpose of the Research

The specific purpose of this study is to illustrate the effect of Corona on Pashto literature and especially on Landays, which will also prove that literature takes its beauty from life and every event and behavior of life is reflected in the literature.

Research Questions

1. What is Landay?
2. What is the value of Landay?
3. What are the effects of Corona virus on Landays?
4. Are the Landays still making?
5. Who are the makers of Landays?

Research Background

There have been a lot of researches on Landays, but the effects of corona on Landays are a new study, which has not been researched in this way so far and this is the first study.

Introduction to Landays

Landay is a unique type of poetry in Pashto folk literature, which is unparalleled not only in Pashto poetry but also in poetry of other languages in terms of power and transmission of meaning.

Landay has a special place and value in Pashto literature. According to the form, it is a rhythmical speech which is made of up two lines: the first line has 9 syllables and the second line has 13 syllables. (Ziwar, 2017)

The Landay has no rhyme, but at the end of the second line comes a word that completes the whole rhythm of the Landay. Each syllable must end in a vowel of force (a); if this vowel (a) does not appear at the end of the second line, the melody remains incomplete. (Layeq, 1983)

There isn't such kind of poetry in other languages (with the same rhythm and melody) nor is there any trace of it in the translation.

All Pashtuns are involved in the creation of Landays and it is the common property of the Pashtun people, but we can say that women have played a major role in this and many Landays have been told by women.

Landay has a very old structure, the age and date of this forum is not known, but it can be said that it is a very old type.

The below Landays are one of the oldest Landays of the Pashto language.

سپورمیه کرنگ و هه راخېزه

(Moon rise soon)

پارمی د ګلو لو کوي ګوټي ریښنه

(That my beloved harvest the flowers, so that because of the darkness he would cut his fingers) (Azmon, 2016)

چې د خالو لښکري راغلې

(When the soldiers of Khalo*(a person's name) came)

زه به ګومل ته دخپل پار دیدن ته حمه

(Then I shall go to Gumal (name of a place), to see my beloved)

*Khalo was the leader of the Sultan Mahmood Ghazinwi's army. (Hashami, 2014)

Landay is an accepted genre of folk literature, which everyone can understand, because it is said according to the folk dialect, with taste, simplicity and attractiveness, Landay is basically considered as the heritage of women, and people of every age, husbands and wives say and enjoy it, which is known by its four names: Lunday, Tapi, Masre and Tikay, each with a story behind it. (Wafa, 2014)

Landay basically means a double-headed snake, which has very strong venom, as Landay also has a very strong effect, it is called Landay. In the following (Tapa) Landay is called Landay:

لندی کوه او بیا بی لیکه

(Say Landays and then write them)

چې په تولی کې شرمیندہ نه شي مئینه

(Not to be embarrassed among the people)

The Landay is also called a (Tapa), Tapa is derived from the word (wound) which means an injury which means the sound of the broken-heart, in following landay it is the named as (Tapa):

نېټې وار راسره کېږده

(Let do the Tapa on the base of the turn or rotation base)

ماته بې واره نېټې خوند نه راکوينه

(I don't like doing Tapas without rotation)

Landay is also called (Masra) because Masra is a sweet thing and Landay is also full of sweetness, as in the following Landay:

مسري په هغه چا اثر کړي

(Masri has strong influence upon those)

چې یا میین وي یا خو ورک له ملکه شینه

(Who are in love or they are away from their mother-land)

It is named (Tikay) because it mentions a focal-point of something as in the following:

تیکی می دېری درته وکړي

(I told you a lot of Tikays)

په لاالله الاالله بې ختمومه

(And I will end with there is no worth of worship without Allah) (Rashidi, 2020)

Tapas or Landays are the raw material for history, in which many events are mentioned, and historians can take full advantage of them.

One of the peculiarities of the Landay is that the Landays of the ancient times are still in vogue today and people say that with such a long history there will never be any Landays that have fallen out of use. (Khawri, 2018)

What is corona (Covid-19)?

It is a virus, and it is thought that the first cases of covid-19 disease were transmitted from an animal (bat) to a new coronavirus at the end of the year 2019.

The virus spreads rapidly from sick or infected people to healthy people through social interactions and respiratory tract infections, which in a short period of time disable the infected person.

As of April 5, 2013, there have been (1257682) positive cases of the new corona virus in (207) countries, of which (271847) have recovered and (64400) has been died with the disease. (Haqmal, 2020)

The first outbreak of the new corona virus in Afghanistan was recorded in Herat province on 24/2/2020, which then spread to all provinces of the country.

The main symptoms of the new coronavirus are high fever, cough, cold, pneumonia, asthma, diarrhea, germs and sore throat.

Since there was no specific vaccine available at the time of the outbreak of covid-19, doctors have recommended some guidelines to prevent the spread of the disease, which can be used to reduce the risk of infecting on the disease, such as, humans should be spaced one to two meters apart, avoid shaking hands, hugging and kissing, wash their hands with soap and water 20 times a day, and use a mask.

The Effects of Corona Landays

With the outbreak of corona virus, major changes took place around the world, lifestyles changed, social gatherings were decreased, humans tried to distance themselves from each other and life took on a different color, a color that could never be. Humans did not hate one another as much as they did during the corona pandemic, so it all influenced literature and showed its color in literature, as we say that literature takes color from life and every change that takes place in life, it effects literature as well: when technology was not advanced and people had early life, the same life was reflected in literature. As developments appeared in the literature, good examples were the emergence of telephone, internet and social media, with the advent of mobile, phone, Facebook, messenger, internet, whats app and others in literature. They captured and changed the color of literature. Sometimes it also happens that a new event shows its effect on literature and literature is affected by it, like in the parliament of Afghanistan when there was a fight between the parliament members, they threw and hit each other with water bottles, so the same picture was placed in Pashto Landays.

گودر د پېغلو پارلمان دی

(Godar (the place from which women bring water) is like a parliament to women)

بوټي نشتې په منځو ويښتل کوينه

(They don't have water bottles, so that they threw their clay pots when they fight with each other) (Zadran, 2016)

Similarly, when Corona's tragic illness occurred and the color of life changed with it, this great change affected literature and also changed the color of literature, Corona took its place in literature, and it means that many words like corona, distance, and mask and etc. are added in the poems. On other hand, prose literature did not remain unaffected and this effect is increasing day by day.

Since my writing is only about folk literature Landays, I would like to take a brief look at the Landays that were created in the Afghan societies since the advent of corona and the influence of Corona on them.

It is to mention that some of these Landays are made in the form of jokes, as most of them are made for entertainment during quarantine and some actually present a true picture of the life during the corona virus pandemic.

As it was banned to walk and go everywhere during the pandemic, the same situation has been presented by the community in Pashto Landays as below:

(Corona spreads by commuting)

کرونا په تلو راتلو زیاتیری

(if it is possible, don't come and I won't either)

که چاره دی کیوی، مه را خه نه به در حمہ

(If you want to see me, then it is the time of it)
(If I am quarantined, we won't see each other)

که دیدن کړي همدا بې وخت دی

چې قرنطین شوم، بیبا به نه وي دیدنونه

(If you want to see me, come quickly)
(If I am quarantined, there won't be any chance to see me)

که دیدن کړي بېړه راوکه

که قرنطین شوم، بیبا به نه وي دیدنونه

During the Corona epidemic, doctors advised to avoid touching, hugging and kissing, such recommendations are mentioned in Pashto Landays as below:

(Corona! May God damn you)

کرونا کور دی مولا وران کړه

(She was banned to kiss me; now because of you she can't touch me either)
(Be patient! my beloved)

جانانه صبر وظیفه کړه

کرونا راغله په خولګي دي بندیزونه

(Now there is corona, so we can't kiss)

کرونا راغله لاري دوه شوي

(Corona broke out, now we have two ways)

جانانه خپل کار دی کوه، خپل به کومه

(You go by your own and I will go by my own)

په کرونا ککره یاره

(My corona infected beloved)

که خوله می درکړه، د لحد مېلمه به شمه

(If I kiss you, I will die)

Because of the corona pandemic quarantine, the schools were closed. This picture of the life was presented in the Pashto Landays as below:

(Because of corona virus)

د کرونا ویروس له لاسه

(School doors have closed)(www.bbc.com/Pashto/52345344.amp)

د مکتبونو دروازې ترلې دینه

And the doctors recommended that people should wear specific gloves during the corona, and it is mentioned as follow:

د کرونا ظالم د لاسه

(Because of the chronic corona virus pandemic)

زه وس باز ار ته له دستکشو سره حمه

(I go to the bazar wearing gloves)

With the spread of the covid-19 virus, the use of masks has increased worldwide, as masks are the most effective way to prevent the spread of the disease that is why the masks are mentioned in Pashto Landays as:

خدایه ماسکونه جنتی کړي

(Masks are amazing things)

بدرنگو ولید دسپینو خولو خوندونه

(Because of them the ugly ones also look pretty)

نوم د وبا له حمکي ورک شه

(May the pandemic disappear)

جینی د زني خال په ماسک کي پتوینه

(The girl is hiding her chin's beauty spot by mask)

د کرونا ویروس له داره

(As the fear of corona)

جلی له یاره پوزه پنه ګرځینه

(The girl is hiding her pretty face from her beloved)

To be saved from the Corona virus it also contains instructions on washing hands 20 times a day for 20 seconds, which can be mentioned as a satire in Pashto Landays as below:

د کرونا ویروس له لاسه

(Because of the corona virus)

د لاس د پاسه می پولی ولار دینه

(I have washed my hands that much that I have many scars on my hands)

The healthy people wanted to protect themselves from those who would have been infected with the corona virus. When the virus was newly broken out, the people would run away from infected people, and would even hate the patient's family because the virus spread rapidly, but some people told their loved ones that they would not run away from them, and that they did not hate them, and that they would be with them.

په کرونا مرض اخته شي

(May you be infected with corona)

چي نور دي پرېردي، زه دي غېر کي ونيسمه

(That people ran away from you, but I hug you)

په کرونا مرض اخته شي

(May you be infected with corona)

چي ته توخيږي، ماته دېر خوند راکوينه

(Because even I like you're coughing)

په کرونا ویروس اخته شي

(May you be infected with corona)

چي نور دي پرېردي، زه دي څنګ کي ګرڅومه

(I will stay with you even they others run away from you)

In some of the Landays, the corona is considered a mean of liberation and comfort from others:

زما قبوله کرونا ده

(I accept to be infected with corona)

که چيرته یار می قرنطین راسره شينه

(If I am quarantined with my beloved)

کرونا! ما او یار ته راشه

(Corona infect me and my beloved)

چي قرنطين کي یو دبل کرو دیدنونه

(To see each other in quarantine)

په کرونا اخته شي یاره

(May you be infected with corona)

په داکترانو به جوړه ګرڅو میښه

(to go to the doctors together)

رائيه چي دواړه قرنطين شو

(Let be guaranteed together,)

نه به رقيب وي نه د خلکو نظرونه

(So that there will be no anyone to bother us or any annoying words of others)

The mask should be worn when visiting a corona patient, so there is a Pashto Landay that shows such condition as below:

په کرونا مرض اخته شي

(May you be infected with corona)

چي خوله ترلي دي پوبنتي ته درحمه

(By wearing mask, I come to visit you when you are sick)

During the pandemic, some lovers ironically wish bad luck and want them to be infected by the corona virus:

په چینابي ویروس اخته شي

(May you be infected with the Chines Virus)

چي تر لندنه دي ونه شي، علاجونه

(That you won't be able to do your treatment at any part of the world)

نوري شپري به درته نکرم

(I won't wish you any bad luck then that)

خو کرونا ویروس دي ونيسه مئينه

(Be affected with corona)

The fact that the first cases of the coronavirus were recorded in China, where many people lost their lives, and here in our country, many people have suffered because of the war, the people have reflected this issue in Pashto Landays, and with mentioning of this Landay, I put a dot to my research paper.

چين کرونا مرض تباہ کړ

(China is destroyed by corona)

مور امریکا سبا بېگا بمباروينه

(But we are being bombarded every day and night by America)

THE RESULT OF THE RESEARCH

As a result, folklore is the product of the minds and experiences of the illiterate or the common people, and these experiences must be collected so that future generations may be aware of past lives and experiences, the richest part of folklore is The Landays, the creators of which are mostly women. Every aspect of life and society is described in Pashto Landays. There will be no part of Pashtun life that is not mentioned in Landays. The recent epidemic of coronavirus has spread to the rest of the world, so the Pashtun areas have also infected with it. It also affected the Pashto literature and Landays. Many Landays have been made, which mention corona and corona-related items such as masks, quarantines, hand washes and more.

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