

Effect of Corona (COVID-19) on Pashto Landay

Hijratullah Qadardan^{1*}, Abdul Wakil Lewal²

¹ Pashto language and literature department, jawzjan university, Afghanistan

² Pashto language and literature department, jawzjan university, Afghanistan, Email: Wakillewal1989@gmail.com

*Corresponding Author Email: hijratullah.qadardan@gmail.com

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 Pashtu 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 Pashtu 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 Pashtu 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 form 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 Pashtu language.

(Moon rise soon)

سپورميه كرنګ وهه راخېږه

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

يارمې د گلو لو كوي گوتې ريبينه

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

چې د خالو لښكري راغلي

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

زه به گومل ته دخپل يار ديدن ته ځمه

*Khalo was the leader of the Sultan Mahmood Ghazini'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: Landay, 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)

چی په ټولې کې شرمینده نه شي مښنه

(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):

دټپې وار راسره کېږده

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

ماته بي واره ټپې خوند نه راکوینه

(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)

چی یا مبین 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:

ټیکۍ مې دېرې درته وکړې

(I told you a lot of Tikays)

په لاله الاالله بي 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, 2020, 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)

بوتلي نشته په منگو ویشنل کوینه

(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 Pashtu Landays as below:

(Corona spreads by commuting)

کرونا په تلو راتلو زیاتیري

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

که چاره دی کیري، مه راځه نه به درځمه

There were rumors of quarantine before the quarantine at the time of the outbreak of covid-19, so many people were trying to see friends, because of the travel restrictions imposed during the quarantine, and this situation is illustrated in Pashtu Landays as follow:

(If you want to see me, then it is the time of it)

که دیدن کړي همدا یې وخت دی

(If I am quarantined, we won't see each other)

چی قرنطین شوم، بیا به نه وي دیدنونه

(If you want to see me, come quickly)

که دیدن کړي بیره راوکه

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

که قرنطین شوم، بیا به نه وي دیدنونه

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

(Corona! May God damn you)

کرونا کور دي مولا وړان کړه

(She was banned to kiss me; now because of you she can't touch me either)

خولگی خو بنده وه، اوس لاس نه راکوینه

(Be patient! my beloved)

جانانه صبر وظیفه کړه

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

کرونا راغله په خولگی دي بندیزونه

(Corona broke out, now we have two ways)

کرونا راغله لارې دوه شوي

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

جانانه خپل کار دي کوه، خپل به کومه

(My corona infected beloved)

په کرونا ککړه یاره

(If I kiss you, I will die)

که خوله مي درکړه، د لحد مېلمه به شمه

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

(Because of corona virus)

د کرونا ویروس له لاسه

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

د مکتبونو دروازي ترلي دینه

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

(Because of the chronic corona virus pandemic) د کرونا ظالم د لاسه
(I go to the bazar wearing gloves) زه وس بازار ته له دستکشو سره ځمه

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 way the masks are mentioned in Pashtu Landays as:

(Masks are amazing things) خدايه ماسکونه جنتي کړي
(Because of them the ugly ones also look pretty) بدرنگو وليدل د سپينو خولو خوندونه

(May the pandemic disappear) نوم د وبا له ځمکي ورک شه
(The girl is hiding her chin's beauty spot by mask) جيني د زني خال په ماسک کي پټوي

(As the fear of corona) د کرونا ويروس له ډاره
(The girl is hiding her pretty face from her beloved) جلي له ياره پوزه پټه گرځوي

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 Pashtu Landays as below:

(Because of the corona virus) د کرونا ويروس له لاسه
(I have washed my hands that much that I have many scars on my hands) د لاس د پاسه مي پولی ولاړ دینه

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.

(May you be infected with corona) په کرونا مرض اخته شي
(That people ran away from you, but I hug you) چي نور دي پريردي، زه دي غبر کي ونيسمه

(May you be infected with corona) په کرونا مرض اخته شي
(Because even I like you're coughing) چي ته توخيري، ماته ډبر خوند راکوبنه

(May you be infected with corona) په کرونا ويروس اخته شي
(I will stay with you even they others run away from you) چي نور دي پريردي، زه دي څنگ کي گرځومه

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 يار مي قرنطين راسره شينه
(If I am quarantined with my beloved) کرونا! ما او يار ته راشه

(Corona infect me and my beloved) چي قرنطين کي يو ډبل کرو ديدونه
(To see each other in quarantine) په کرونا اخته شي ياره

(May you be infected with corona) په ډاکترانو به جوړه گرځو ميينه
(to go to the doctors together)

- راځه چې 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 Pashtu Landay that shows such condition as below:
- په کرونا مرض اخته شي
(May you be infected with corona)
- چې خوله ترلی دي پوښتني ته درځمه
(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 چينايي وپروس اخته شي
(May you be infected with the Chines Virus)
- چې تر لندنه دي ونه شي، علاجونه
(That you won't be able to do your treatment at any part of the world)
- نوري ښېرې به درته نكرم
(I won't wish you any bad luck then that)
- خو کرونا وپروس 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 Pashtu Landays, and with mentioning of this Landay, I put a dot to my research_paper.
- چين کرونا مرض تباه كړ
(China is destroyed by corona)
- مور امريكا 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 Pashtu 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 Pashtu literature and Landays. Many Landays have been made, which mention corona and corona-related items such as masks, quarantines, hand washes and more.

REFERENCES

- Azmon, L. (2016). Pashto folklore literature. Kabul: Paktos Publishing Organization
- Haqmal, M. (2020). Disease research of covid-19. Kabul: Academy of sciences
- Hashami, S. M. (2014). The role of women in pashto landay. Kabul: Academy of sciences
- Khawri, G. (2018). Ghotai. Kabul: Danish Publishing Organization
- Layeq, S. (1983). Pashto landay. Peshawar: New Kabul bookstore
- Rashidi, J. (2020). Epic Literature. Kabul: Nawisa Publishing Organization
- Wafa, M. D. (2014). Folklore Guidance. Jalalabad: Momand Publishing Organization
- www.bbc.com/Pashto/52345344.amp
- Zadran, S. M. (2016). Orientalists and Pashtun folklore. Kabul: Academy of sciences
- Ziwar, Z. (2017). Terminological dictionary of Pashto literature. Jalalabad: Momand Publishing Organization