

# Individual Nostalgia In Pashto Landia

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## Abstract

Landai is a folkloric genre of Pashto language, with one verse is nine syllable and second verse is thirteen syllable. It can include a variety of topics. The landia is speaks a book of a words in twenty-two syllables. Most Landais have nostalgic features. Nostalgia is a psychological term currently used in the literature. Nostalgia in literature refers to the longing for sorrow, the grief of poverty, the past, childhood, adolescence and old age. Poetry and the arts as a whole paint a picture of man's inner world, part of which is the grief of poverty, statelessness and longing for the past. These psychological states that emerge in poetry are called nostalgic literature.

Nostalgia can be broadly divided into two types, one called individual nostalgia and the other collective nostalgia. Recollection of memories that have a social aspect is called collective nostalgia and recollection of memories that are related to the individual is called individual nostalgia. Landais in Pashto, often recited by women, have a nostalgic characteristic compared to other poems. The aim of this study and research is to show that not only contemporary, classical mystical, lyrical and epic poetry has nostalgic features, but also this psychological abstract phenomenon can be seen and felt in Pashto folk literature.

The type of research is librarian and we have studied the subject with the help of descriptive method. As a result, Pashto landia have more nostalgic features than any other, as you can see in the article.

**Keywords:** Landai, Nostalgia, Individual Nostalgia, Collective Nostalgia

## INTRODUCTION

Nostalgia refers to the memory of a bygone age, the memory of being away from one's homeland, the memory of one's father's home, the memories of separation from relatives, the reminiscence of youth and childhood. Nostalgia also comes from remembering the illusory and bright past of one's nation and longing for the same. Nostalgia is a common theme between literature and psychology.

The arts in general and poetry in particular translate the human self-conscious, semi-self-conscious and non-self-conscious conscience. Fundamental memories are abstract phenomena pushed back from the realm of consciousness to

the realm of semi-conscious and unconscious consciousness, the same memories that subconsciously reappear in the words of the poet, so according to literature and psychology Nostalgia says. This psychological-literary abstract phenomenon can be seen in Pashto folk poetry and especially in short stories, which are true pictures of Pashtuns and the psychological world of Pashtuns. Considering the general Pashtun psychology, tradition, culture, the current 40-year tragedy, migration and their past history, the poems of many poets of this nation have nostalgic features. The short mirror, which is the clearest mirror of the Pashtuns 'spirits, the Pashtuns' present, future and past, reflects the life,

hopes, defeats, victories, aspirations, regrets and sorrows of this nation. Happiness unhappiness Rasa pictures are brought in short.

Nostalgia is the name of the feeling and emotion that a person has in his heart and mind due to the distance from home, the death of his relatives, the memories of childhood and adolescence and the separation of someone or the poet himself, it comes back in the poem. After all, longing for the past is a characteristic of almost every human being. The past is good and beautiful for most people, because their memories are tied to it. Everyone longs for childhood, because they can never be a child again. So when these aspirations are expressed in art and literature, the same mental state of the poet and writer that he has painted in his art is called nostalgia, which is the common phenomena between literature and psychology.

### **The importance and background of the subject**

The study of nostalgic features in Pashto landia will show us how nostalgic features Pashto short stories have. In this way, I can understand the spiritual life and past of the Pashtuns, which can help me in depicting the social life of the Pashtuns today. Another important point is that this and similar writings can help researchers identify commonalities between literature and psychology, as well as the use of psychology in literary research.

This topic is new in Pashto language and literature, I have not come across any research work so far that has talked about the nostalgic aspect of Pashto short stories, but the article of Dr. Mohammad Akbar Kargar is worth mentioning that Under the heading "Happiness and Nostalgia". While I was researching the subject, I came across Master Krager's book, Nostalgia and the Past, which I also used.

### **Research Objectives**

#### **The main purpose**

Find and enumerate examples of individual nostalgia in Pashto landia.

#### **Sub-objectives**

- Providing material for Pashto lovers on nostalgia.
- Finding the factors on the basis of which nostalgic poetry has been created.

### **Research Questions**

#### **The main question**

- Can you find examples of individual nostalgia in Landia?

#### **Sub-questions**

- What is nostalgia?
- What does nostalgia have to do with literature?
- What kind of poetry can be called nostalgic poetry?
- What kind of nostalgia is most common in Pashto Landia?

### **Research hypothesis**

- In the genre of folklore, Pashto landia are the ones that have a stronger nostalgic aspect than others. Fear of death, longing for the past and longing for separation are on the rise.

### **Research type and method**

The type of research is librarian and the topic is analyzed using an explanatory method.

### **Landia and nostalgia**

Landia (shorts poem) are one of the most popular and important forms of Pashto poetry in literature. Landia (shorts) are sometimes referred to as "Tapa" and "Masra". The short is only one verse, the first of which is nine syllables and the second of which is thirteen syllables (Wafa, 2013:36-37).

Landia is a folkloric genre, composed of twenty-two syllables or two hemistiches. The first is nine and the second is thirteen syllables. At the end of the second stanza of most of the

Pashto landia, there is a "na, ma, la, ena, oona". The landia form is suitable for expressing various topics, the landia can carry the burden of colorful meanings and beauty in this short and narrow frame. In landia, Pashto poetry is unrivaled in the world in terms of its beauty, art and variety of subjects.

The Pashto landia section in the series of Pashto folk poems is really an important part of the great wealth of folk poetry of all humanity. One of the great significance of the Pashto Landia is that its musical character and melodic nature are unparalleled in all the folk poems and songs of the world. Landia has given a very high and precise classification of man's feelings, emotions, pains, sufferings and perceptions, and he has presented a very sweet and elegant expression in music (Layeq, 1985: 1-2).

The Pashto landia is a true translation and reflection of the poet's conscience. There is no genre of poetry in Pashto poetry that can compete with landia in terms of meaning, concept, taste, color and thematic diversity.

### **What is nostalgia?**

Nostalgia is a French word, meaning "nostalgia" which means "return to the past" and "alagos" meaning pain. In dictionaries and cultures, the meanings of the past, the grief of poverty and the pain of remoteness are used. Nostalgia refers to the kind of nucleus in literary research on which a poet or writer draws attention to the past in his or her poems, or paints the land or country he or she remembers with great sadness and pain... Perhaps this longing is due to the good political, religious and economic conditions of his homeland and the country's childhood, and his passion for the past.

Nostalgia also has a number of indicators, such as recollection of past memories and inclinations, a return to the past, and a tendency to return to one's homeland, archeology, myth, and refuge in the ideal world. The presence of features shows the poet's inclination towards the

past or aspirational future. In this context, the use of verses in relation to archeology and the remembrance of the possibility of time are now widely used in contemporary poetry (Kargar, 2019: 5-6).

Poetry is a picture or reflection of human desires, hopes, sorrows, failures, feelings, emotions and instincts, all of which are psychological abstract phenomena. The relationship between literature and psychology is so great that the branches of these two fields can make the most of each other's field of work, one of which is nostalgia, which can be called the intersection of literature and psychology.

According to Mr. Lewal, psychology is closely related to literature. In the history of world literature, the subject of psychology has long since found its way into literature, but as science has grown and evolved, psychology has become an independent science. Created So some of the most interesting discussions of this science took on a wide range of new literatures, until they complemented each other. This means that psychologists have learned a lot from literature and literature from psychology and have contributed to each other's progress, growth and diversity (Liwel, 2008:12).

According to Mr. Liwal, psychology and literature are closely related, Freud's psychology is based on literature, Oedipus and Electra knots, narcissism and other terms are reported from the literature. Freud would say that I have learned a great deal about psychology in Dostoevsky's works.

In nostalgia, the poet or writer depicts the moment or his past moments and regrets them, without having to share it with others in a state of sorrow and grief, some concepts such as screams, "Evil" "No complaints, gray hair, back pain, remembering youth, wealth and lost property (Kerger, 2015; [Http://www.taand.com](http://www.taand.com))

In short, a poet's or writer's nostalgia for the things he once had but later lost or diminished is called nostalgia or the grief of poverty. Nostalgia

includes separation from love, separation from love, separation from childhood and adolescence, loss of values, migration and mythical past and so on (Mohammadian and Rajabi,2014:253).

According to Ghani Khan, the poet is an animal that has no skin on its body and is more sensitive to other people. Other ordinary people also suffer from poverty, longing for childhood, always remembering family or friends who are no longer with them, but do not have the language to express it, this is the good fortune of the poet and writer. That is, to share one's grief with one's peers. Nostalgia is part of the endless human tragedy that poets and writers sing and perpetuate in words.

The grief of poverty is an attribute of the human psyche, which goes back to Adam (pbuh). Man's eating of the forbidden fruit and his attachment to the earth caused him to stray from his origin and origin, resulting in a perception of sorrow and grief (Nazari wa Shahidi, 2016:240).

### **How is the concept of nostalgia historically defined?**

In the beginning nostalgia was considered a mental illness, then what happened when the term nostalgia came from the list of diseases to the culture of the society?

Dr. Mohammad Sanati answers these questions as follows:

"Nostalgia" is the Greek word for "the pain of poverty", the desire to return to one's homeland, and to be a doctinaire in one's homeland. Odysseus, the hero of the Odyssey, missed home after the Battle of Troy and was tired of life and war. Beyond the sea, the lord of all kinds would always try to give him new missions and duties and then lead him to war and death.

Two or three centuries ago there was an idea that nostalgia was a disease and it was first diagnosed in soldiers. The question of whether nostalgia can be considered a mental illness has been raised since the seventeenth century, when a kind of depression appeared in Swiss soldiers. In

the American Civil War, as well as in the European wars, Swiss soldiers in particular faced a kind of boredom and depression that made it difficult to fight. He had a tendency to go back to the past and return home. When he saw or heard something connected to the past, his morale would rise.

But nowadays nostalgia is not known as a disease and even "Homesickness", which was the name of the disease in medical-psychological books and texts forty years ago, is no longer considered a specific disease but a problem of life and He considers it a sign of inability to deal with crises" (Sanati,2012: 1).

### **Types of nostalgia**

In this article, we will only discuss individual nostalgia, but we will expand the scope of the research, given the importance and importance of the topic. To pay some attention to the subject matter. Today this nostalgia is interpreted in two directions or in the presence of two sides, one of which is the individual and the other is the social direction. One side or direction is identified by individual self-awareness and the other is identified by the collective self-awareness or social self-awareness.

Nostalgia can be individual or collective and then each may be temporary, immediate or permanent. Pain and grief that have an individual dimension and grief that does not have a collective dimension; Such as human anxiety about death, individual memories, special situations; especially mystical imports; which have an individual aspect and vice versa to a nostalgia that has a collective aspect, such as social unrest, war and misery and the city of Arman. Loss and so on that has a collective aspect is collective nostalgia. If each of these conditions is repeated repeatedly in a literary work, it is called persistent nostalgia, and if one of the works is mentioned intermittently and not given much attention, it is called transient, immediate or immediate nostalgia. (Nazari, 2018:206).

Mr. Abbasi says of nostalgia:

"Nostalgia is the separation from one's homeland, imprisonment, exile, separation from one's wife, memories of childhood, school or adolescence, love and death, the death of a family member or friend, and so on, in which the poet Or the author takes refuge in the past, falls into the realm of individual nostalgia; but the memory of a nation's past illusions and greatness and the memories that are rooted in the nation's history, culture and mythology are counted in the realm of collective nostalgia." (Abbasi, 2013:46).

Divide the nostalgia into two parts, the nostalgia of individual memories and the nostalgia of collective memories, each of which is reflected in the short. The nostalgic aspect of this part of our folklore is stronger and stronger than ever.

In addition to individual memories, there are also collective memories, which are not personal. Some of these memories have come down to us or we have learned them in the community and in the family. Jung calls these experiences and concepts, which we have inherited from time immemorial and have common roots, an "archetype", but what matters is that there is a great deal of empathy in collective memories. This is because most human beings share such memories (Abassi, 1392:65).

The pains and sufferings of human beings are very similar and similar, but the short-lived poets of the Pashtun community have brought universal pains in their poems, as well as sufferings, aspirations, hopes and Burnt windows.

Short-lived poets have boldly spoken out against the dominant moral system in society, have tried to break the taboos, and have raised the bar of rebellion against Totem. It can be said with certainty that in short, patterns of every part of nostalgia appear on the surface.

Pashto short stories have many examples of collective nostalgia, because their speaker and creator is not a specific person, it reflects the pain of a look, if a woman says it, if an unmarried girl

says it, she It reflects the pain that others have (Karger, 2015; [Http://www.taand.com](http://www.taand.com)).

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Mr. Mahmoud Abbasi also divides nostalgia into two types:

Individual nostalgia and collective nostalgia. Individual nostalgia is further divided into the following four parts:

1. Nostalgia during childhood and adolescence
- 2- Nostalgia of being away from home and homeland
- 3- Nostalgia for separation from the beloved
4. Nostalgia in the perception of the death of friends and family members.

In this article, we will try to understand all kinds of individual nostalgia in Pashto Landia (shorts poems).

Literature and art in general, and folk literature in particular, and especially the short ones, which paint a vivid picture of the soul and spirit of Pashtun men and women, have a nostalgic aspect stronger than that of Divani poetry. As we mentioned above, individual nostalgia is divided into four parts, so we will cover the shortcomings related to each part with the necessary explanations and move on:

1. Nostalgia during childhood and adolescence

Childhood is sweet, pure and innocent, after such a sweet time the aspiration lingers in the heart and mind of almost every human being. Poets are fortunate to express in words the pleasures of the heart and to ease the pain or reduce the tension.

Short poets, most of whom are women, spend their childhood and adolescence with their fathers. There may be other reasons why the

longing for a father's home has been described in such a short way, but the main reason is the same memories of childhood and adolescence. The foundation throws most of its memories into the realm of the unconscious, trying to forget or crush them.

Why is memory crushed? Mr. Calvin gives two main reasons:

1. Memory is painful.
2. Memory is related to another painful event (Calvin,2019:49).

The same painful memories that emanate from the realm of the subconscious or sub-conscious and resonate in the mind of the poet, consciously or unconsciously resonating in the poem, can be referred to as nostalgia.

We will wait for the short:

Alas! alas! My papa's home

I would revolve around the tablecloth

(Pashto Landia, 2007:5)

Why are you standing sad there?

Unfortunately, I am leaving my father's house

(Reference above: 470)

Dad's house is like heaven

In this paradise I did not get to spectacle

(Reference above: 181)

I shall not disremember Dad's house

If the walls of my house is from the silver and pillars are from silver

Papa's house is like Lahore

I have done spectacle in small Lahore

Nose ring! Why are you crying?

Unfortunately, I am leaving my father's house

(Reference above: 197)

That was my black tress turn

The world was my friend and I would go everywhere

(Reference above: 129)

That was my turn to black tress

Someone would call my name for a reason, someone would call it for no reason

When it was my tress' turn

I would eat Kabul's fruit indoors

Good is young age for boy and girl

Ruthless is wedding that is just for two and a half days

Good boyhood is than adolescence

Ruthless is the weeding that is for two and a half days only

(References above: 337)

I was a little better than that

I would hang out with girls before

(Reference above: 409)

Youth is the jewel of gold

It fell and got lost from me into the desert

(Reference above: 141)

## 2- Nostalgia of being away from home and homeland

If we look at the life of the Afghan people, their lives are always full of poverty, bad traditions, unjustified competition, arrogance and wars. Many Afghans have suffered from poverty, and those who have experienced the bitterness of separation from their homeland are well aware of this pain. In short, the picture of the pain of poverty is vivid and clear, we hear and see the suffering of the Afghan people and the painful cries of being away from our homeland.

Here on:

Listen from pen since it complains

They complain from separations

Canebrake is dead to me

Men and women do not care

We don't talk about it, because in short there are no mystical issues and no philosophical discussions. Landia is the voice of a sweet heart and is a clear picture of human life, society, nature and the hopes, aspirations, secrets and love of Pashtuns.

Professor Akbar Kargar writes about the nostalgia of being away from home and country:

"Fortunately, those who move in and out of their Cham neighborhood and in the villages and towns of their country do not feel the pain we are experiencing, but those who are thousands of miles away from their grieving streets and their villages and towns." Unconsciously, he feels a

pain inside his body and it is the pain of poverty and homelessness. It is also one of the sorrows. What a wonderful way to screw people over. "(Kerger, 2015: [www.taand.com](http://www.taand.com)).

In addition to the hundred and twenty pains of man, one pain is the pain of being away from home, home and village, yet the poets are fortunate to have taken refuge in poetry to lighten their heart. If we look at our classical literature, we can see painful examples of the same nostalgia, of which Ashraf Khan Hijri is a good example. Hijri is a name associated with detention(Hasbiya) poetry after the great Khushal Khan Khataak. Kazim Khan Shaida also has a lot to say about his homeland. Shaida says:

In my heart trickles, the peaks of the mountains

Attacks of the hawks, and the tunable

Say how is she doing, light air of Roh?

The owner of stunning beautiful beak and claw

Modern poetry is also full of this nostalgia, the poet Mohammad Sediq's Pesarlai poem is:

Whatever it is to us the homeland is beautiful

For fish sweet is the sea water

Let's return to Mr. Kargar:

The remoteness and isolation of the original homeland from the sad street creates a lasting and endless pain. Gradually, over time, the pain spreads throughout the body. It spreads through all the veins of the body and turns into a long and permanent pain. "(Kerger, 2015: [www.taand.com](http://www.taand.com)).

Note the shortcomings of this section:

Alas! alas! my homeland

The clothes of my homeland fell off my body (Pashto Landia, 2007: 9).

I am a foreigner, my heart is broken

Give me leave to return to my homeland

(Reference above: 39)

The homeland is a garden of yellow flowers

I turned my back to it and left

The homeland is sweeter than honey

I left the land of poverty

The homeland does not remain mine

Like a bird I spend few nights in it

(Reference above: 466)

The homeland is lost

Failing like a bird that flies from it

(Reference: 467)

Half a meal is good at home

Not meat dishes in a foreign country

(Reference above: 46)

I sailed the great mountains

Now I remember the gardens of my green country

(Reference above: 224)

I wish The sagebrush of the homeland was my food

Not the flowers like food of foreign lands

(Reference above: 232)

Put your head on the wasteland's clod

There are no pillows in the foreign country

(Reference above: 324)

Oh! Paper go and come back

Say hello to the soil of my country

(Reference above: 370)

If anyone becomes king of a great country

If the same king is not in his country, he will remember his own land

(Reference above: 375)

The flower is dying in my hand

It is a foreign country, whom should I give to

(Reference above: 407)

I shall be sacrificed to the dust of the homeland

The branches of the poplar have grown the clove

(Reference above: 419)

The love of my land trickles into my heart

I am shouting for it like cranes (reference above: 61)

### **3- Nostalgia for separation from the beloved**

Separation's song is an interesting motif of literature and folk poetry. In Pashto short poems (Landia), this part is well described and

illustrated. The short nostalgic aspect of the separation song is further strengthened. Raising a separate voice in Pashtun society, even by a young woman, is a clear and bold cry and rebellion against the principles of patriarchal society.

Separation's song is a very important part of the Pashto landia, because the Pashtun girl is always separated from her lover. Expressing love by a woman is a great sin and a great shame. The girl is forever separated and in a trance (Majrooh, 2019: INSAN Magazine).

Read with me a summary of this section, each containing a book of words:

Come on in, take a look

This is the seventh year I've been crazy after you

(Pashto Landia, 2007: 93)

My beloved went hungry from my side

I cry every day at the tablecloth

(Reference above: 6)

The foreigners all came

My beloved has not come yet, snow fell on the mountains

(Reference above: 110)

O, my beloved lost in Black Deccan

There is not your name, air does not bring your smell to me

(Reference above: 54)

You made me spent my turn of adolescence

I wish your treasurers do not come from Deccan

(Reference: 70)

I grew flowers in India

I am standing in Khurasan, I can smell it

O, my beloved lost in India

I forgot the color, just remember you by the name

(Reference above: 76)

You travel to the Black Deccan

White hairs grew in my black tress

(Reference above: 81)

O, my God! make crazy my father

I became blinded for my beloved embrace

(Reference above: 146)

O, Lord! pierce the mountain to this point

Out of which come the green parrots spreading their wings

(Reference above: 251)

Oh, greenery on my heart

Months and years passed, I have not seen you

(Reference above: 265)

I was fresh than flower of spring

In your separation, like a leaf turned yellow

(Reference above: 293).

#### 4- Nostalgia for the death of love, family members and relatives

In Pashto landia, there is neither praise nor lamentation like Divani poetry, but in the impression of the death of loved ones, friends and family members, the short story is full of their memories and memories of the past... In short, this part of nostalgia is also very rich, for many reasons. But the main reason is the long-running war on Pashtun soil, which has inevitably brought together young people, with tears, sighs, incomplete aspirations and nostalgic literature.

The berry is ripe now and ladylove died

She would shake up and I would eat

(Pashto Landia, 2007: 87)

Life and death are two sides of the same coin. Death is an inescapable fact, which has been discussed in literature since the time of Gilgamesh, but here we do not deal with the nature of death from a philosophical point of view. Here, in short, we tell the story of his grief, which has been told to the heart of the poet by the death of the last person. We will wait for the rest of this section:

The gone beloved will never come back

If dry trees turn green with tears

(Pashto Landia, 2007: 86)

Thorns grew on my beloved grave

I look forward for him to get back

(Reference above: 77)

Someone whose own mother is dead



One should consider Papa's house as a dilapidated

(Reference above: 194)

I have lost my beloved

I sit on the goldsmith and make his face

I have lost the black of my eyes

I swear I will not use kohl of merchant

(Reference above: 207)

I remember my relatives of dead persons

I searched for graves in a graveyard

(Reference above: 268)

Rise up the head out of the grave

I'm sitting quietly on this gravestone side

I don't have my own father

Therefore tears fill my eyes

(Reference above: 348)

My beloved was sitting next to me when I was cultivating the flower

When the flower grew, my beloved ate the black dust

(Reference above: 395)

The brothers are as asleep as their death

In the middle of the night, people put me in pain

(Reference above: 464)

## Conclusion

Pashto landia are full of music, romance, beauty, thematic color and in addition to other aspects, the nostalgic aspect is also evident. Nostalgia is a common theme between psychology and literature. We have also shown that the nostalgic aspect of Pashto landia is strong. The connection between literature and the arts and psychology as a whole is strong and clear. Memories, instincts, sentiments and emotions play an important role in the creation of poetry. In addition to consciousness, the unconscious is also important in the development of art. Many of our poems are based on the desires and aspirations of the subconscious. Short, which is the cry of the Pashtun / Pashtun anxious psyche, its nostalgic features are stronger than any other genre. This

article discusses the nostalgic features of Pashto landia.

Nostalgia is divided into two major branches, one is collective and the other is individual nostalgia. Individual nostalgia is further divided into four branches. In this article, we have only discussed individual nostalgia in Pashto landia and mentioned landia related to each section. In this article, we also discuss why the nostalgic side of Pashto landia is so strong. One answer may be that literature is a reflection of a nation's general psychology, customs, traditions, defeats, triumphs, and social relations. So the secrets of the strength of the nostalgic side of Pashto landia are in the life of the Pashtun people. Throughout history, Pashtun lands have been in the grip of foreigners, in the principles of Pashtun patriarchal society, and may have other causes. Many Persian sources have been used in this study, the reason being that this subject has not been well studied in Pashto language, I hope that other researchers will study this subject better.

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