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ABSTRACT

The workbook accompanies the "Intermediate Pashto" textbook (FL 019 797), and provides additional explanations, in English, of Pashtun culture and Pashto grammar. It also contains additional exercises, with answer keys. The units and sections correspond to those of the textbook. Unit overviews are intended to be read, with parallel textbook sections, before the class session in which the unit is to be worked on. Exercises for each unit are to be done at the completion of classwork for the unit. Some exercises require oral prompts, which are provided in the "Teachers' Manual" (FL 019 799). Notes are generally in English; exercises are in Pashto. (MSE)

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شانوی پښتو
Intermediate
Pashto

د درسی کتاب
ضمیمه

Workbook

Center for Applied Linguistics

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ثانوی پښتو
Intermediate
Pashto

د درسي کتاب ضميمه
Workbook

Habibullah Tegey
Barbara Robson

Center for Applied Linguistics
Washington, D.C.
1991

Table of Contents

Introduction	vii
Unit 15: واده ته نه يم تللي	
Preview to Section 1: Dialogue	1
Preview to Section 2: Perfective Participles	4
Preview to Section 3: Reading	5
Preview to Section 4: Diversions	6
Exercises	7
Answers	11
Unit 16: نجلۍ چه پېغله شوه ...	
Preview to Section 1: Reading	13
Preview to Section 2: Relative Clauses in Pashto	14
Preview to Section 3: Dialogue	15
Preview to Section 4: Diversions	16
Exercises	17
Answers	23
Unit 17: تيارولى يې شم.	
Preview to Section 1: Dialogue	26
Preview to Section 2: The Imperfective Participle	28
Preview to Section 3: 'Can' Phrases in Pashto	28
Preview to Section 4: Reading	29
Preview to Section 5: Diversions	30
Exercises	31
Answers	35
Unit 18: ستاسې خوبه چه هر څه كوى.	
Preview to Section 1: Dialogue	37
Preview to Section 2: Clauses with چه	38
Preview to Section 3: Reading	38
Preview to Section 4: Diversions	39
Exercises	40
Answers	45

Unit 19: جوار يې له غنمو نه ښه وي.

Preview to Section 1: Dialogue	4
Preview to Section 2: Comparisons	43
Preview to Section 3: Reading	49
Preview to Section 4: Diversions	50
Exercises	51
Answers	56

Unit 20: که بارانونه وشول، للمی به وکړو.

Preview to Section 1: Dialogue	58
Preview to Section 2: Conditional Statements	58
Preview to Section 3: Reading	59
Preview to Section 4: Diversions	59
Exercises	60
Answers	66

Unit 21: که زه ستا په ځای وی... .

Preview to Section 1: Dialogue	68
Preview to Section 2: Relatives	69
Preview to Section 3: Past Unreal Conditions	70
Preview to Section 4: Reading	70
Preview to Section 5: Diversions	72
Exercises	73
Answers	76

Unit 22: که ته نه وی زه نه ورتللم.

Preview to Section 1: Dialogue	78
Preview to Section 2: Genealogies of the Major Pashtun Tribes	78
Preview to Section 3: Present Unreal Conditionals	80
Preview to Section 4: Reading	81
Preview to Section 5: Diversions	82
Exercises	83
Answers	89

Unit 23: ستا پلار خو به کوچی نه و؟

Preview to Section 1: Dialogue	92
Preview to Section 2: Reading A	92
Preview to Section 3: Reading B	94
Preview to Section 4: Diversions	94
Exercises	95
Answers	100

Unit 24: مېلمه پالنه

Preview to Section 1: Reading	102
Preview to Section 2: په In More Detail	103
Preview to Section 3: Dialogue	104
Preview to Section 4: Diversions	104
Exercises	105
Answers	110

Unit 25: بدل

Preview to Section 1: Dialogue	112
Preview to Sections 2-4	112
Preview to Section 2: The Story Begins	113
Preview to Section 3: The Story Continues	114
Preview to Section 4: The Story Concludes	115
Preview to Section 5: Diversions	116
Exercises	117
Answers	123

Unit 26: عزت او ننواتي

Preview to Section 1: Reading	126
Preview to Section 2: Verb Phrases with Possessive Suffixes	127
Preview to Section 3: Dialogue	127
Preview to Section 4: Diversions	128
Exercises	129
Answers	135

Unit 27: جرگه

Preview to Section 1: Reading	138
Preview to Section 2: Conversation	139
Preview to Section 3: Reading	139
Preview to Section 4: Diversions	139
Exercises	140
Answers	147

Unit 28: جر وړبل

Preview to Section 1: The Story Begins	150
Preview to Section 2: The Story Continues	151
Preview to Section 3: The Story Concludes	152
Preview to Section 4: Diversions	153
Exercises	154
Answers	160

Introduction

This Textbook is one of the three components of *Intermediate Pashto*. The other components are a Workbook, a Teachers' Manual, and an Interim Glossary.

All the components of *Intermediate Pashto* are available in microfiche or hard copy through the ERIC Document Reproduction Service. The materials are described in detail in the ERIC Document entitled *The CAL Pashto Materials: Overview*. For information, please contact ERIC/CLL, Center for Applied Linguistics, Washington, D.C.

These materials have been developed by the Center for Applied Linguistics with funding from Grant No. PD17A 00022 from the International Research and Studies Program of the U. S. Department of Education. The same office funded CAL to develop *Beginning Pashto*, the components of which are available from the ERIC Document Reproduction Service as well. *Intermediate Pashto* continues the study of Pashto where *Beginning Pashto* left off, and the two together constitute a relatively complete overview of the spoken and written Pashto language, as well as a fairly extensive introduction to Pashtun culture. The development of a *Pashto Reader* has also been funded; the reader will be available through the ERIC Document Reproduction Service in early 1993.

This Workbook accompanies the *Intermediate Pashto Textbook*, and provides additional explanations of Pashtun culture and Pashto grammar. It also provides the student with exercises in addition to the ones in the Textbook.

The units and sections of the Workbook correspond to those in the Textbook. The Preview sections should be read, along with the parallel sections in the Textbook, before the class session in which the section is worked on. The exercises at the end of each unit are to be done when class work on the unit has been completed.

The exercises marked with a T require oral prompts, and are intended to provide the student with additional listening practice. These prompts are given at the end of the corresponding unit in the Teachers' Manual.

Unit 15: واده ته نه يم تللي

Overview

The topic of this unit is Pashtun/Afghan weddings, the urban type discussed in the dialogue, and the rural type talked about in the reading. You will also learn how the Pashto perfective participle is formed, and how to use it in phrases equivalent to the English perfect tenses (e.g. 'I have gone' and 'I had gone').

Preview to Section 1: Dialogue

Theresa has been invited to the wedding of a friend of Asad's, and is asking Laylā what to expect. Laylā is describing a wedding of the type that is put on in Kabul, and that has been carried over into the Afghan community in the United States.

Cultural notes. Laylā is describing the part of the wedding that is parallel to American wedding receptions. There will have been a religious ceremony before the party, at which a mullah will have read parts of the Koran, and the couple will have exchanged vows similar to those in a western religious ceremony. Only the bride and groom and a few very close family members will have attended this ceremony.

The part of the wedding that Laylā is describing is put on by the groom's family, who also decide how many guests to invite, who to do the music and food, and so on.

As Laylā implies, the wedding couple does not attend the early part of their own reception. At some later point, usually after everyone has been served food, the couple 'processes' into the room, surrounded by women from the groom's family, one of which follows behind them holding a Koran over their heads. All the guests stand and applaud the couple as they proceed to the platform. When they reach it, they are showered with candy, as Laylā describes, and also sometimes with flowers. On the platform there is a couch or sofa for the couple to sit on, and there they take part in other ceremonies.

One of these is a traditional Kabul ceremony in which a mirror, specially handled (no one but the bridal couple should be reflected in it), decorated and wrapped. The couple's heads are covered with a large scarf, and then the mirror is handed to them. They unwrap it under the scarf, and look at themselves in it. This custom is clearly based on the premise that the bride and groom have not seen each other before the wedding; the writer of the dialogue comments that the bride and groom are supposed to look not only at each other but also at themselves - either to congratulate themselves

for being such a handsome couple, or to reconcile themselves that neither one is particularly handsome....

Another ceremony involves henna, which is put on the palms of the bride and the little finger of the groom. Close family and friends may also apply henna to their fingers.

There are other ceremonies as well that might or might not occur. The particulars of any one Afghan wedding are different from other Afghan weddings: Afghan families of course vary in their customs and beliefs, and these variances are reflected in the weddings they put on for their sons.

After the reception, the bride and groom go to the groom's home, accompanied by a subset of the reception guests. There, a breakfast is served, and finally the guests leave the couple to start their married life. Unlike some other Islamic cultures, an Afghan wedding does not include any public fuss over the consummation of the marriage.

One element which appears to be constant is that the women involved in an Afghan wedding make it a point to dress up, as Laylā mentions. Most women who can afford it go to beauty parlors to have their hair done, their face made up and their hands manicured. Younger women wear the equivalent of western cocktail dresses, although with more modest necklines, sleeve lengths and hemlines. Older women might wear a western dress, but will cover their hair with sheer white *ḡikrays*. Some women choose to wear saris or dressy versions of the Afghan *kamis* and *partug*.

Everyone is expected to give a present to the couple, but traditionally the present is taken to the groom's house and not brought to the wedding. These days, the sometime American custom of providing a place at the reception for guests to leave their presents has been adopted for Afghan weddings.

Word study. The word for ceremony, رسم, is an Arabic word, and has an Arabic plural مراسم.

You might encounter another word besides زوم for 'bridegroom' - [zum] زوم is a term which usually translates as 'son-in-law', but many speakers use it to refer to bridegrooms as well.

يوه is an alternative masculine oblique form of يو.

ايښي and ايښي are forms of ايښي, the participle formed from the verb ږد. This verb has the following dialectal variants in the past tenses:

<i>Pres. Imp.</i>	<i>Pres. Perf.</i>	<i>Past Imp.</i>	<i>Past Perf.</i>
ږد [gd-]	کږد [kégd-]	کښودل - [kexod(á)-]	کښودل - [kéxod(ə)-]
		ايښودل - [ixod(á)-]	ايښودل - [ixod(ə)-]

The phrases خورل کېږي 'are eaten' and بلل کېږي 'are invited' are parallel in structure to the phrase ليکل شوی وي 'have been written', which occurred in the reading in Unit 14. خورل, بلل, and ليکل are ordinary infinitives, and when they are followed by the verb - کېږي (not the auxiliary) they translate almost perfectly as English passives.

In the sentence

هر څوک خي، خان ته يې اخلي.

خان translates as 'for themselves', and the يې refers to the food mentioned in the previous sentence. In other words, the food at an Afghan wedding is set up buffet-style.

The word [sāzandá] سازنده belongs to separate class of masculine nouns. This class, which we will label M4, consists of masculine nouns ending in [a] ه, with the following case endings:

DSg: [sāzanda] سازنده

DPl: [sāzandagān] سازندگان

OSg: [sāzanda] سازنده

OPl: [sāzandagāno] سازندگانو

Sentence structure. Theresa's question about whether she should wear her own Afghan clothes to the wedding:

خپلې پېښورې جامې اغوستلې شم؟

involves a participle different from the one you are learning in this unit. These participles with شم, شي, etc. will be studied in Unit 16.

The underlined part of Laylā first sentence:

دلته د افغانانو واده په حقيقت کې يوه لويه ميلستيا وي چه
په اوسط ډول له سلو نه زيات خلك گډون په کې کوي.

is a relative clause (a sentence which modifies a noun). The clause translates as the English relative clause 'in which on average more than a hundred people take part', and modifies the noun ميلستيا.

Note that in the sentences

کله چه سالون ته ښوخي سازنده يوه خاصه سندره شروع کوي او
زوم او ناوې ډېر ورورو خپل تخت ته ځي.

کله چه شاه او ناوې په تخت ودرېږي بعضي خپلوان او دوستان يې

شیرینی پرې شیندی او په دې پسې بیا یولر نور مراسم اجرا کېږي.

the verbs in the که چ clauses (they're underlined) are present perfective, and the verbs in the following clauses are present imperfective. (نوڅ- in the first sentence above is a stress-shifting verb; the perfective isn't shown in the writing system, but the stress is on the first syllable rather than the last.) In general, any verb in a clause headed by چه will be perfective.

Preview to Section 2: The Perfective Participle

In this section, you are shown, first, how to form perfective participles, and second, two of the constructions in which they are used. Participles are adjectives which have been derived from verbs. Participles in English are such words as running in the phrase running water and broken in the phrase broken record.

The participles shown in this section are used in high-frequency constructions in Pashto. They are called 'perfective participles' both to show that they are derived from the (past) perfective forms of verbs, and also to differentiate them from the imperfective participles which will be studied in the next unit. As is shown in the notes to "Using Participles", these perfective participles have the same agreement patterns as verbs in the past tenses.

The construction involving the perfective participle and وي، يي، يم etc., is fairly close to the English present perfect tense; it is used when the speaker or writer is talking about an event that has occurred at some unspecified time previous to the time he/she is speaking or writing.

The construction involving the perfective participle and وي، وم etc. is parallel to the English past perfect tense; it is used when the speaker or writer is talking about an event that occurred at some unspecified time previous to a reference point. The first line of the dialogue in Unit 12 illustrate this, in both languages:

Rābyā: You weren't home last night.

رابيا: بيگا ما بنام نه وي.

David: No, I wasn't. I had gone to the

داود: هو! نه وم. شناخاني ته د اسد

hospital to ask about Asad

پوښتني ته تللي وم.

In this exchange, Rābyā establishes the reference point as the time she called or dropped by. David, by using had gone in English and تللي وم in Pashto, shows that he left for the hospital before she called. The Pashto construction is used in broader contexts than the English past perfect, as is illustrated in the next exchange in the dialogue:

Rābyā: Nol! What happened to Asad? رابيا: ولي! په اسد څه شوی؟

David: His car was [not had been] in an accident. داود: موټر يې ~~تکر کړی~~ و.

and in the following exchange from the Unit 14 dialogue:

Laylā: You weren't around for awhile; ليلا: دا څه موده نه وي؛ چېرې وي؟
where were you?

Rābyā: I went [not had gone] to Maryland. رابيا: مېرلند ته تللي وم.

Preview to Section 3: Reading

In this reading, rural Afghan (including Pashtun and non-Pashtun Afghans) weddings are described.

Cultural notes. The major difference between rural and urban Afghan weddings is that in the rural weddings, each family gives a party, whereas in the urban weddings, just the groom's family gives one.

Another important difference is that at the rural wedding parties, the sexes do not mix: while an entire family, including servants, is invited to one or other of the parties, the father and older sons join the men's group, and the mother, older daughters and babies go with the women. The little children are allowed to play wherever they like.

The religious ceremony with the mullah usually takes place, in rural weddings, the evening before the all-night wedding parties.

Word study. Remember that شپه د واده refers to the evening before the wedding, not the evening after. The phrase د واده له شپې نه د نکاح تر ماسپښين مهاله is talking about the afternoon before the evening of the wedding.

هلك is the ordinary word for 'boy' or 'youth'. Older Pashtun men also use it in addressing one another, as in the equivalent of guy in such contexts as "Look, guys, we need another touchdown" In other contexts, the term refers unambiguously to the professional dancers described in the passage. There is an interesting and accurate description of one of these dancers in *Caravans*, James Michener's 1940s novel about Afghanistan.

ويل کيږي is another of those phrases in which the infinitive plus کېږي translates perfectly as the passive, in this case 'is called'.

Sentence structure. More relative clauses. In

د ناوې مهلمانو چه اکثره ښځې او يو شمېر د ناوې ډېر نژدې
خپلوان نارينه وي، د ناوې كره ځي.

the underlined relative clause translates as 'who are usually women and a number of the bride's close male relatives', and modifies the noun مهلمانو. In

د زوم ميلمانو چه ډېرې زياتې ښځې او نارينه وي، د زوم كره ځي.

the underlined relative clause translates as 'in which there are many women and men' and modifies ميلمانو. And in

د شپې ځينې كسبې هلكان چه خاصې جامې يې اغوستلې وي او
زنګونه يې په پښو پورې تړلي وي، ساز ته گډېږي.

the relative clause translates as 'who have put on special clothes and put bells on their feet', and modifies هلكان. And finally, in

ټولو خلكو ته چه د ناوې كره ځي ورا ويل كېږي.

the relative clause translates as 'who go to the bride's house', and modifies خلكو

Preview to Section 4: Diversions

The first story (which has also turned up with Mullah Nasruddin as the husband) revolves around the requirement that a woman cover her face in the presence of strange men. Every family apparently differs as to which of a bride's male in-laws are 'strangers' and which are not, hence the bride's problem.

The second story makes Pashtuns laugh, but leaves most westerners wondering what's supposed to be funny. The Pashtuns who laughed explain that the joke is in the fact that the mullah, who has disrupted the proceedings considerably, can think of nothing to advise his daughter about except something trivial.

Unit 15 Exercises

Exercise T1. Listen to each of the following sentences, then write down the subject and direct object of the sentence.

<u>Direct Object</u>	<u>Subject</u>		<u>Direct Object</u>	<u>Subject</u>
_____	_____	.۷	_____	_____ .۱
_____	_____	.۸	_____	_____ .۲
_____	_____	.۹	_____	_____ .۳
_____	_____	.۱۰	_____	_____ .۴
_____	_____	.۱۱	_____	_____ .۵
_____	_____	.۱۲	_____	_____ .۶

Exercise T2. Listen to the statements, and mark whether they are true of a rural (تول ودونه) or urban (په ښار کې) wedding, or all Afghan weddings (په کلی کې).

<u>تول ودونه</u>	<u>په ښار کې</u>	<u>په کلی کې</u>	
_____	_____	_____	.۱
_____	_____	_____	.۲
_____	_____	_____	.۳
_____	_____	_____	.۴
_____	_____	_____	.۵
_____	_____	_____	.۶
_____	_____	_____	.۷
_____	_____	_____	.۸
_____	_____	_____	.۹
_____	_____	_____	.۱۰

Exercise T3. Listen to the sentences, and write the participles.

- | | | | | |
|-------|-------|-----|-------|----|
| _____ | _____ | .۶ | _____ | .۱ |
| _____ | _____ | .۷ | _____ | .۲ |
| _____ | _____ | .۷ | _____ | .۳ |
| | _____ | .۹ | _____ | .۴ |
| | _____ | .۱۰ | _____ | .۵ |

Exercise 4. In the previous fourteen units -

۱. د کابل کاروان رستوران کې چا دودى خورلې ده؟ _____
۲. د چا موټر ټکرکړى ؤ؟ _____
۳. چا مېلمستيا کړې ده؟ _____
۴. چا سالو اخستلى دى؟ _____
۵. چا خپله ملا ژوبله کړې ده؟ _____
۶. په شفاخانې کې چا کار کړى دى؟ _____
۷. چا ژونالزم لوستلى دى؟ _____
۸. چا پسه اخستلى دى؟ _____
۹. چا ورو ته جامې اخستلى دى؟ _____
۱۰. چا خپلې مور ته خط لېږلى دى؟ _____

Exercise 5. Fill in each blank with an appropriate word.

۱. تريسا د افغانانو _____ ته نه ده تللي.
۲. هر څوك د اسد د ملگري واده ته _____ شوی و.
۳. د واده _____ په يوه لوی سالون کې _____ .
۴. كله چه _____ او _____ تخت ته نژدې شي، ملگري يې _____
ور باندې شيندي.
۵. د اسد ملگري يوې كابلې سره _____ كوي.
۶. كوم هلكان چه په ودونو کې گډېږي هغو ته _____ ويل كېږي.
۷. د واده د شپې په سبا _____ زوم او د هغه د كورنۍ
_____ او ټول _____ ميلمانه د ناوې _____ ځي.
۸. بنڅو په واده کې بنايسته جامې _____ او خانونه يې _____
۹. د ورا خلك په لاره کې هڅې او _____ كوي.
۱۰. ناوې د شاه _____ په _____ بوول كېږي.

Exercise 6. Read the following passage, and answer the questions.

زمونږ واده په ښار کې و. تخمین دوه سوه مهلمانې له ښار نه او تخمین سل تنه له لوگر نه راغلي وو. دودې خيبر رستوران پخه کړې وه. دوه دستې سازنده گان مو را غوښتي و. دهرې زیاتې نجونې او هلکان ټوله شپه گډیدل. د لوگر میلمنو داسې مست اتن وکړ چه د ښار مهلمانې بیخي ورته حیران شول.

band, combo *n, F1* [dastá] دسته

such, so *adv.* [dāse] داسې

be surprised *der. int. vb.* [herāneg-] - حیرانهږ -

Exercise 6 (cont.)

۱. د چا د واده په باره کې غږیږو؟

۲. دا کلیوالی واده و؟

۳. واده ته دودۍ چا پخه کړې وه؟

۴. ساز چا کاؤ؟

۵. له لوگر نه څو مېلمانه راغلي دي؟

۶. له بنار نه څو مېلمانه راغلي وو؟

Answer Key

Exercise T1.

<u>Direct Object</u>	<u>Subject</u>		<u>Direct Object</u>	<u>Subject</u>	
_____ بېر _____	_____ پټنگ _____	.۷	_____ کتاب _____	_____ احمد _____	.۱
_____ بنځه _____	_____ امان _____	.۸	_____ اسونه _____	_____ محمد _____	.۲
_____ کتابونه _____	_____ احمد _____	.۹	_____ ورور _____	_____ اسد _____	.۳
_____ سالو _____	_____ رابيا _____	.۱۰	_____ ورور _____	_____ اسد _____	.۴
_____ قابلي پاڅه _____	_____ ليلا _____	.۱۱	_____ بادام _____	_____ امان _____	.۵
_____ مريضان _____	_____ پټنگ _____	.۱۲	_____ جامي _____	_____ ليلا _____	.۶

Exercise T2.

<u>تول وادونه</u>	<u>په ښار کې</u>	<u>په کلي کې</u>	
_____	_____ x _____	_____	.۱
_____	_____ x _____	_____	.۲
_____	_____	_____ x _____	.۳
_____	_____	_____ x _____	.۴
_____	_____ x _____	_____	.۵
_____	_____	_____ x _____	.۶
_____ x _____	_____	_____	.۷
_____ x _____	_____	_____	.۸
_____ x _____	_____	_____	.۹
_____	_____	_____	.۱۰

Exercise T3.

_____ راوړي	_____ راغلي دي	.۶	_____ خلاص کړي و	.۱
_____ گډېدلي دي	_____ تللي و	.۷	_____ خورلې وه	.۲
_____ نه دي راغلي	_____ راغلي ده	.۸	_____ وتي و	.۳
_____	_____ راغلي دي	.۹	_____ تللي دي	.۴
_____	_____ خبر کړي دي	.۱۰	_____ نه و تللي	.۵

Exercise 4.

۱. اسد او تریسا ۲. اسد ۲. امان او لیلی ۴. د اسد ورور ۵. اسد
۶. پتنگ او لیلی ۷. رابیا ۸. اسد ۹. امان ۱۰. لیلی

Exercise 5.

۱. تریسا د افغانانو واده ته نه ده تللي.
۲. هر څوک د اسد د ملگری واده ته بللی شوی و.
۳. د واده مهلمانه په یوه لوی سالون کې ټولیدلې.
۴. کله چه شاه او ناوی تخت ته نژدې، شی ملگری یې شریني ور باندې شیندی.
۵. د اسد ملگری یوې کابلی سره واده کوی.
۶. کوم هلکان چه په ودونو کې گډېږي هغو ته یازینگ ویل کېږي.
۷. د واده د شپې په سبا ماسپنن شاه او د هغه د کورنۍ نارینه او ټول نارینه مهلمانه د ناوې کړه ځی.
۸. پنځو په واده کې بنایسته جامې اغوستلې او خانونه یې سینگار کېږي وو.
۹. د ورا خلك په لاره کې هڅې او اټنې کوی.
۱۰. ناوې د شاه کړه په اسی بوول کیږي.

Exercise 6.

۱. د امان او لیلې د واده په باره کې غږیږي یدو.
۲. نه، کلیوالی واده نه و.
۳. دودې خیبر رستوران پخه کړې وه.
۴. ساز دوو دستو کاؤ.
۵. تخمین سل مهلمانه له لوگر نه راغلي وو.
۶. تخمین دوه سوه مهلمانه له بنار نه راغلي وو.

Unit 16: نجلی چه پهنه شوه ...

Unit Overview

The topic of this unit is the engagement process in Pashtun society. The reading, in which the parents' actions in forming an engagement are described, is Section 1. Section 2 presents Pashto relative clauses. The dialogue, in which Amān discusses with Theresa some of the effects of the custom of arranged marriages, is in Section 3. Section 4, Diversions, gives some of the landays Amān was thinking of in the dialogue.

Preview to Section 1: Reading

This reading describes how engagements are made in rural Pashtun society, focussing in particular on the actions of the boy's family in initiating negotiations, the girl's family's acceptance or rejection of the boy's family's offer, and the ceremonies announcing a successful engagement.

Cultural notes. The reading makes the point that in traditional Pashtun society, the boy and girl have no input into the choice of spouse: marriages are effectively political arrangements between families. If the boy and girl are relatives (first cousins are frequently married to each other) or neighbors, they might have gotten to know one another in childhood; and if they are from the same area, the girl might have seen the boy as they both went about their business in the village.

The secret visits of the engaged boy to his fiancée, mentioned in the last paragraph, are arranged by the girl's mother, and always take place at the girl's house.

Word study. The word ناسته ولاړه consists of ناسته 'sitting' plus لاړه 'standing'. PashtUN associates sit and go with one another!

The توب - syllable at the end of ورکتوب is a Pashto suffix roughly parallel to English -hood.

The word ترې is one of the one-word forms which substitute for a prepositional phrase, like پرې and پکښې.

Sentence structure. The verb وشي in the phrase که يې له لاسه وشي is a past perfective verb, although the translation is 'if they are able'. This is an instance of the Pashto subjunctive: verbs following که do not follow the same pattern as English verbs following 'if'. All of which will be the subject of a future unit.

The sentence

ښایي چه هلك د نجلی او حتی نجلی د هلك مخ هیڅ نه وی لیدلی.

is based on the author's knowledge that the girl is more likely to have seen the boy (who goes about with his face uncovered) than the boy is to have seen the girl (who since puberty has covered her face).

Preview to Section 2: Relative Clauses

Relative clauses in Pashto are formed very similarly to relative clauses in English, and are therefore relatively easy for English speakers to understand and use. In both languages, they are most easily thought of as sentences embedded in other sentences – dependent clauses, in traditional grammatical terminology. Any sentence with a relative clause in it can be converted into two sentences, for example:

'The girl who is buying the dress is Rābyā's sister' هغه نجلی چه کمیس اخلی د رابیا خور ده.

1: 'The girl is Rābyā's sister.' هغه نجلی د رابیا خور ده.

2: 'The girl is buying the dress.' هغه نجلی کمیس اخلی.

Note that in the second sentence – the one that becomes the relative clause – there is a noun that is identical to the noun being modified, i.e. هغه نجلی. This identical noun always shows up when you break a sentence with a relative clause into two sentences.

The rules for converting a Pashto sentence into a relative clause are very simple:

- change the identical noun into the corresponding weak pronoun;
- apply all the weak pronoun rules (e.g. delete it if it's the subject of a present tense sentence or a past tense intransitive sentence; delete it if it's the object of a past tense transitive sentence; move it to a position after the first stressed element in the sentence)
- add the clause marker چه to the beginning of the clause;
- drop the clause after the noun it modifies.

Applying the rules to the two sentences above:

Sentence 2: هغه نجلی د رابیا خور ده.
 After rule a: *یې* د رابیا خور ده.
 After rule b: د رابیا خور ده.

After rule c:

چه د رابيا خور ده .

After rule d:

هغه نجلی چه کمیس اخلی = رابيا خور ده .

Preview to Section 3: Dialogue

In this dialogue, Theresa and Amān are discussing the Pashtun custom whereby the parents choose one's mate, and the repercussions therefrom.

Cultural notes. When Amān talks about a مین, he is doing so in the context of Pashtun society. In that context, the term does not necessarily imply a close relationship: a مین might be, for example, a neighbor boy that a girl has seen countless times and formed an affection for, but never spoken to.

Part of the engagement and marriage negotiations have traditionally involved a hefty bride price – an amount that the boy or his family pays to the girl's family. Given the size of the bride price, a man is frequently relatively old when he finally becomes able to afford a wife – and, of course, he and his family are most interested in finding a young girl for him to marry. The young girl compares this "old" man to the young boys she sees; the young boys yearn after the girls they cannot afford to marry; and the result is as Amān describes it.

As Amān comments, girls in Kabul and in the refugee community here in the United States are allowed more freedom to meet and get to know young men, and are given some say in the choice of husband. In their freedom, and their use of it, these Afghan girls appear strikingly parallel to the heroines in Victorian literature of the late nineteenth century – cf. the novels of Trollope and Thackeray.

Word study. مین, مینتوب, and مین are all pure Pashto words. The suffix توب is the same suffix as that in وروکتوب: مینتوب is literally 'lover-hood', or 'romance'.

The term موذی in general means 'stingy person' or 'one who does harm'. In the context of love and romance and marriage, however, it clearly refers to the girl's unwanted husband.

Preview to Section 4: Diversions

These landays are some of the ones Amān remembers which reflect the feelings of a woman married to a man she had no part in choosing, as well as those of her lover. It is the lover speaking in the first two landays, the wife speaking in the second two.

The term *د لاس بنگری* in the first landay refers to a glass bracelet of the sort worn in India and Pakistan – one more easily broken than one of silver or gold.

مر is an adjective, the usual translation for 'dead'. The verb for 'kill' is *مر کو* but the verb for 'die' in the landay is the simple intransitive verb *مر* without the retroflex [r]. The simple verb has been replaced by the intransitive derivative verb *مړېد* in modern speech and writing, but the simple verb is preserved in folklore.

Workbook Exercises

Exercise T1. Listen to the following sentences, then write the word that is described with a relative clause.

_____ . ۶	_____ . ۱
_____ . ۷	_____ . ۲
_____ . ۸	_____ . ۳
_____ . ۹	_____ . ۴
_____ . ۱۰	_____ . ۵

Exercise T2. Listen to the following sentences, then mark whether they describe a wedding or an engagement

_____ واده	_____ کوژدې	_____ واده	_____ کوژدې
_____ . ۶	_____ . ۱	_____ . ۱	_____ . ۱
_____ . ۷	_____ . ۲	_____ . ۲	_____ . ۲
_____ . ۸	_____ . ۳	_____ . ۳	_____ . ۳
_____ . ۹	_____ . ۴	_____ . ۴	_____ . ۴
_____ . ۱۰	_____ . ۵	_____ . ۵	_____ . ۵

Exercise T3. Listen to the passage, then answer the questions.

۱. هغه څوک چه غږیږی کومې مهلمستیا ته تللی و؟

۲. څوک د احمد کلا ته لارل؟

۳. هغه څوک چه غږیږی او ملگری یې د احمد په کور کې څه کول؟

۴. امان څه وخت کور ته بهرته راغی؟

۵. ډېر مهلمان له کومو خایونو نه مهلمستیا ته راغلی وو؟

Exercise 4. Read the following letter, then answer, in English, the questions below.

گرانې خورې!
 په کوژدې دې خبره شوم. مبارکی درته وایم. صمد دهر بڼه
 هلك دی. هم یې فاکولته لوستې او هم د دهرې بڼې کورنۍ دی.
 اکثره خلك یې صفت کوی او وایی چه دهر هوبنیار او زړور هلك
 دی. خدای دې روزی کره.
 ستا خور لایلا

1. What does مبارکی probably mean in English?

2. Does Layla's sister seem to know her fiancée well? What clues does the letter give?

3. Is [zrawár] زړور likely to be a good quality or a bad one? Why?

4. What does فاکولته لوستې probably mean in English? Why do you think so?

5. What were Laylā's parents apparently looking for in a young man for her sister?

Exercise 5. Read the following passage, and answer the questions.

د کوترې واده ته خبره یم. سبا ته بازار ته ځم، هم خان ته او هم مې لور ته جامې اخلم. بیا آرایشگاه ته ځم، خپل وینبستان جوړوم. بیا مې زړه دی چه کوترې ته یوه بڼه تحفه واخلم چه هم د هغې او هم یې د مېره خوښه شی. وروسته به مې له مېره او ورو سره یو ځای هوتل ته لاره شم.

beauty parlor *n, F3*. [arāyishgā] آرایشگاه

gift *n, F1*. [tuŋʔá] تحفه

It's my wish... *phr.* [zrə me da] زړه مې دی

brief, short *adj* | [kam] کم

God willing that ... *phr.* [khwdāy wáki tse] خدای وکړی چه

۱. څوک واده کیږی؟

۲. دا کلیوالی واده دی؟

۳. دا څوک دی چه غږیږی، نارینه دی که ښځه؟

۴. دا څوک دی چه غږیږی، د چا واده ته ځی؟

۵. دا څوک دی چه غږیږی، واده ته څه شی اغوندی؟

Exercise 6. Relative clauses are often used in definitions of nouns, for example
 ټول خلك چه د ناوې كره خي، هغو ته ورا ويل كيږي.

Give Pashto definitions for the following words in sentences constructed along the lines of the example.

۱. صنف
۲. ډاکټر
۳. شاگرد
۴. شاه
۵. پرستاره
۶. ژبی
۷. ناوې
۸. شاعر
۹. دوکان
۱۰. روغتون

Exercise 7. Rewrite the paragraph below in the past tense.

اکثره داسې کیږي چه د یوه هلك او یوې نجلی سره مینه وی، خو کورنۍ یې نجلی بل چا ته ورکړی. اکثره داسې هم کیږي چه دهلك یوه نجلی خوښیږي خو مور او پلار یې بله نجلی ورته وکړی. لنده دا چه په پښتنو کې مینه او مین شته، خو د اجتماعی دودونو له امله اکثره ناکامه وی. د پښتو شفاهی سندرې په تهره بیا لنډی، چه دپښتنی ټولني د ژوند آینه ده، د ناکامې مینې له سوز نه ډکې دی. په دغو سندرو کې د نا منلی مېره یا موزیگی او مین فرق بیخی ښکاره دی.

Exercise 8. Write out the sentences from the second exercise in the Practice section of Section 2.

..... ۱

..... ۲

..... ۳

..... ۴

..... ۵

..... ۶

..... ۷

..... ۸

..... ۹

..... ۱۰

Answers

Exercise T1.

۱. توپک ۲. باغ ۳. بنځه ۴. هلك ۵. سالو ۶. خان
۷. منې ۸. مكتب ۹. جامې ۱۰. كور

Exercise T2.

كوژدې	واده	كوژدې	واده
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

Exercise T3.

۱. د ترينې كوژدې ته تللی وې؟
۲. دا ټول مېلمانه چه د ترينې كره تللی وو، د احمد كلا ته لارل.
۳. ناست وو او ساز يې اورېده.
۴. سبا سهار وخته بېرته كور ته راغلی.
۵. ډېر زيات مېلمانه له كابل او گوردیز نه مېلمستيا ته راغلی وو.

Exercise 4.

1. It probably means something like 'congratulations'.
2. No, the sister doesn't, or Layla would not be describing the boy to her.
3. Probably a good quality; Laylā seems to approve of the boy.
4. Probably something to do with education: فاكولته is likely to be borrowed from English faculty or French faculté.
5. Apparently they wanted a boy who was educated, and who came from a good family.

Exercise 5

۱. كوتره واده كوی.
۲. نه دا ښاری واده دی.

۲. دا څوک دی چه غږیږی، بنځه ده؟
 ۴. دا څوک دی چه غږیږی، له خپل مېره او ورو سره واده ته ځی.
 ۵. دا څوک دی چه غږیږی، هغه کمیس به واغوندی چه نن سهار یې واخیسته.

Exercise 6.

۱. کوم ځای چه بنوونکی او شاگردان په کې درس وایی، هغه ته صنف ویل کیږی.
 ۲. څوک چه ناروغان معاینه کوی، هغه ته ډاکتر ویل کیږی.
 ۳. څوک چه درس وایی، هغه ته شاگرد ویل کیږی.
 ۴. څوک چه واده کوی، هغه ته شاه ویل کیږی.
 ۵. څوک چه له ډاکتر سره کومک کوی، هغه ته پرستاره ویل کیږی.
 ۶. کوم موسم چه واوره په کې اوریږی، هغه ته ژمی ویل کیږی.
 ۷. کومه پېغله چه واده کوی، هغې ته ناوې ویل کیږی.
 ۸. څوک چه شعر لیکي، هغه ته شاعر ویل کیږی.
 ۹. کوم ځای چه شیان پکېې خرڅیږی، هغه ته دوکان ویل کیږی.
 ۱۰. کوم ځای چه ناروغان په کې وی، هغه ته روغتون ویل کیږی.

Exercise 7.

اکثره داسې وشول چه د یوه هلك او یوې نجلی سره مین وو، خو کورنی یې نجلی بل چا ته ورکړه. اکثره داسې هم وشول د هلك یوه نجلی خوښیده او مور او پلار یې بله نجلی ورته وکړه. لنده دا چه په پښتنو کې مینه او مین و، خو د اجتماعی دودونو له امله اکثره ناکامه و. د پښتو شفاهی سندري په تېره بیا لندي، چه د پښتنی ټولني د ژوند آینه وه، د ناکامې مینې له سوز نه ډکې وې. په دغو سندرو کې د نا منلی مېره یا موزیگی او مین فرق بیخی بنکاره و.

Exercise 8.

۱. هغه نجلی چه رابیا ور سره ناسته ده سپوږمی نومیږی.
 ۲. اسد هغه موټر واخیسته چه لیل خویښ کړی و.

۲. امان هغه کمیښ اغوستی چه له افغانستان نه یې راوړی دی.
۴. زه هغه کتاب لولم چه تا راوړ.
۵. هغه کلا چه اسد خړې په کې ساتلی، امان واخسته.
۶. امان له هغه هلك سره ولاړ چه خط یې د افغانستان نه راوړی.
۷. داود هغه کور اخلی چه غلخی صاحب په کې اوسی.
۸. هغه نجلی چه کتاب لولی د اسد ملگري ده .
۹. هغه سړی چه پرون راغی، په پېښور کې موټر خرڅوی.
۱۰. اسد هغه هلك پیژنی چه سندرې وایی.

تيارولى يې شم. Unit 17:

Unit Overview

The subject of this unit is children's education. The dialogue in Section 1 gives you a sample of a child talking to his father. The reading in Section 3 is a discussion of elementary education in Afghanistan. In the Diversion in Section 4, you are given a sample of a fourth grade textbook. The grammar covered in this lesson (in Section 2) is the imperfective participle, in particular its use in phrases equivalent to 'can' in English.

Preview to Section 1: Dialogue

Amān's son Khoshal has come home from his first day in junior high, and Amān is asking him about it.

Cultural notes. The words *مکتب*, *معلم* and *داخه تعداد* all refer to elementary education, not higher education. The phrase *داخه تعداد* in particular is a "schoolish" phrase - only children and school officials use it!

Word study. You have seen the adjective *پروت* before, in the landay in Unit 1 of *Beginning Pashto*. The landay is repeated here; you now know enough Pashto to understand its structure.

طالبه خدای که به ملا سې
په کتاب پروت يې یادوې شینکی خالونه

student (Arabic) [tālāb] طالب

blue [shinki] شینکی

remember, think of [yādaw-] یادو-

beauty mark [khāl] خال

The word *تن* is a noun, and as such translates as English or 'individual'. A more idiomatic translation is 'of them': the phrase *د یو څو تنو* in Khoshal's comment

خو یو یې د یو څو تنو ښه نه ایسی.

for example, translates best as 'some of them', referring to his fellow students who don't like one of the teachers, and Khoshal's sentence

د بعضی صنفونو داخه تعداد شل تنه دی

translates as 'In some classes the attendance is twenty of them', referring to the students in Amān's question.

Since تن always occurs with a number, its plural ending is the special masculine plural [a] that occurs with numbers: تنه rather than تنونه.

Pashto equivalents. Some of the words in the dialogue referring to education are of Arabic or Persian origin. These words have 'pure' Pashto equivalents which have been constructed by the Pashto Academy, and which are sometimes used instead of the non-Pashto words. Here is a list of them, with their Pashto equivalents:

<u>Non-Pashto</u>	<u>Pashto</u>
مکتب	n, M3 [xowandzáy] ښوونځی
معلم	ښوونکی
شاگرد	زده کوونکی
صنف	n, M3 [ʔolɔɔáy] ټولگی

Impersonal transitive verbs. You might have noticed that in Khoshal's sentence ما او د میز نورو خلکو ټولو وخنډل.

the pronoun ل is used, although it's an intransitive sentence and you would expect the pronoun زه. خنډ is one of a small but frequently-occurring class of simple verbs traditionally called "impersonal transitive verbs" Others in the class are listed below; note that most of them denote sounds made by animals (including humans!)

'bray' [hang-] - هنگ	'cry' [zār-] - ژار
'bark' [ghāp-] - غاپ	'sneeze' [prin-] - پرینج
'whinny' [shishn-] - شیشن	'cough' [ʔukh-] - ټوخ
'dance' [nāts-] - ناټ	
'swing' [zāng-] - زانگ	
'swim' [lāmb-] - لامب	

These verbs are odd, in that

1. In the past tenses, the subject is in the oblique case, even though the verbs are intransitive.

2. In the past tenses, they always and only take a third person masculine plural verbal ending, regardless of the person of the subject, for example

'I was laughing' [mā khandəl/khandələ] ما خندل / خندله

'you were laughing' [tā khandəl/khandələ] تا خندل / خندله

'Laylā was laughing' [laylā khandəl/khandələ] ليلا خندل / خندله

'we were laughing' [mung khandəl/khandələ] مونږ خندل / خندله

and, moreover, the ɟ suffix never drops.

3. In the verbs with [ā] in the present stem, the [ā] changes to [a] in the past tense.

A څوړ of place In Khoshal's sentence about Mike's reaction to the pizza, the څوړ that occurs after مايك is not the relative clause marker. In this context it means 'when', and is one of the uses of څوړ as a conjunction. These will be studied in the next unit.

Preview to Section 2: The Imperfective Participle

You'll immediately realize that the perfective and imperfective participles of any particular verb will be different only if the verb has different perfective and imperfective past stems - i.e. if they are derivative or doubly irregular verbs.

Preview to Section 3: 'can' Phrases in Pashto

As is mentioned in the notes, the imperfective/perfective distinction in Pashto 'can' phrases isn't reflected in English; for example, an exact translation of Rābyā's statement that she couldn't find work - هته مي پيدا نشو کړی. - is something like "I wasn't able to have found work", which doesn't work very well as an English sentence.

For practical purposes, we suggest that you learn to say the imperfective 'can' phrases, as they are the ones that most frequently occur in ordinary conversation. Keep in mind that there are perfective 'can' phrases as well, so that when you run across one in your Pashto studies you will be able to deal with it.

You will often see an imperfective 'can' phrase used with a future adverb like 'tomorrow'. Pashto is like English in this respect; note the following Pashto sentences and their translations:

'She can cook aushak today.'

نن آشك پخولی شی.

'She can cook aushak tomorrow.'

سبا ته آشك پخولی شی.

Preview to Section 4: Reading

The topic of the reading is the education of children in Pashto-speaking areas in Afghanistan before the Russian invasion.

Cultural notes. In the passage, the verb لوستل is used to describe what the children in the mosque schools were learning to do. Our usage of the English verb read does not match لوستل as it is being used in the passage, in that read includes understanding of what you're reading, whereas لوستل in the passage refers to the decoding process only. The children were being taught just the correspondences between the letters of the Arabic alphabet and the (Arabic) sounds they represented, not what the words meant.

The students would first learn the Arabic alphabet, via primers showing the shapes of the letters of the Arabic alphabet. Then they would learn to read (= decode) verses from the Koran, which has always been written with *tashqul* - diacritics written over and under the consonant symbols to indicate which of Arabic's three vowels to say.

The writer of the passage, who attended one of these schools, comments that the work was fiendishly difficult, as it consisted of brute memorization.

Infinitives. There are several infinitives in the reading, all of which translate straightforwardly as English 'to study' and 'to read'.

هلکان به د سبق ډوللو [wayálo] لپاره ماجت ته تلل.
 ملا به هلکانو ته اول د عربي او وروسته بيا د فارسي لوستل [lwastá] ورزده کول.
 البته ځينو هلکانو به چه دقرآن لوستل [lwastá] زده کول، بيا
 به يې د ځينو نورو عربي کتابونو لوستل [lwastá] زده کول.

Infinitives, you recall, are formed with the imperfective past stem of the verb plus the ل ending. For agreement purposes, infinitives are always masculine plural. In the first sentence above about where boys go to study their lessons, the infinitive ډوللو is in the oblique case (it's the object of a preposition), and as a plural has the final و.

Word study. Note the differences in vocabulary and structure among the following:

پیداو- [pəyādaw-] *der. tr. vb.* memorize

یادېږ- [yādeg-] *der. int. vb.* be reminded

think *phr.* [fikir kaw-] - فکرکو

remember (= be in (someone's) mind) *phr.* [pə yād da] په یاد دی

Preview to Section 5: Diversions

The passage reproduced in the Students' Text is a photocopy of an early passage in a fourth grade Pashto reader. The reader was written in 1968, and was in use in the public schools in Pashtun areas until the educational system fell apart after the Russian occupation.

About half of the selection is given; the other half goes on in the same vein, exhorting the students to follow the rules and work hard. The selections in the textbook have been hand-written rather than typed or type-set, for aesthetic reasons and to be of a size the children could handle. By comparing the photocopy with the typed version below it, you can easily figure out the characteristics of the handwriting.

Exercises

Exercise T1. Listen to the sentences, then mark whether the sentence refers to the present, past or future. Some of the sentences are ambiguous; mark both possibilities.

	<u>Present</u>	<u>Past</u>	<u>Future</u>
1.	_____	_____	_____
2.	_____	_____	_____
3.	_____	_____	_____
4.	_____	_____	_____
5.	_____	_____	_____
6.	_____	_____	_____
7.	_____	_____	_____
8.	_____	_____	_____
9.	_____	_____	_____
10.	_____	_____	_____

Exercise T2. Listen to the passage, then write the answers to the questions below.

۱. سپين په پوهنتون کې شاگرد و؟ _____
۲. سپين واده څه وخت وکړ؟ _____
۳. د سپين ښځه د کوم ځای وه؟ _____
۴. سپين کم سبق ولوسته که زيات؟ _____
۵. سپين څومره وخت بيکاره و؟ _____

Exercise T3. Listen to the following sentences, then mark whether they are talking about remembering something or memorizing something.

	<u>Remembering</u>	<u>Memorizing</u>		<u>Remembering</u>	<u>Memorizing</u>
1.	_____	_____	6.	_____	_____
2.	_____	_____	7.	_____	_____
3.	_____	_____	8.	_____	_____
4.	_____	_____	9.	_____	_____
5.	_____	_____			

Exercise 4. Read the following definitions, then give the English equivalent of the word listed.

۱. کومه دودى چه غرمه خوړل کيږي هغه ته غرمه نارى وايي.
 _____ = [gharmanāráy] غرمه نارى
۲. کوم سړى چه کباب خرشوى هغه ته کبابى ويل کيږي.
 _____ = [kabābi] کبابى
۳. په کوم خاى کې چه دودى پخيري هغه ته آشپزخانه وايي.
 _____ = [āshpazkhānā] آشپزخانه
۴. کوم کتاب چه د کلماتو معنا په کې ليکل شوى وي، هغه ته قاموس ويل کيږي.
 _____ = [qāmós] قاموس
۵. په کومه کوټه کې چه اسونه ساتل کيږي هغه ته غوجل ويل کيږي.
 _____ = [gho] غوجل

Exercise 5. Answer the following questions about the characters in these materials.

۱. رابيا کار پيدا كړى شو؟

۲. اسد د موټر له ټكر نه وروسته وكړى شو چه پوهنتون ته لاړ شى؟

۳. اسد تريساً ته په امريكا كې سالو پيدا كړى شو؟

۴. پټنگ د امان او ليلا كور پيدا كړى شو؟

۵. خوشحال خانته خپله د گرمې دودې تيارولى شي؟

۶. تریسا خپل افغانی کمیس واده ته اغوستلی شي؟

Exercise 6. Change the following sentences to past tense.

۱. خوشحال په خپل ملگری پورې خاندې.

۲. هغه نجلی ژاری؟

۳. پتنګ دهر زیات توخیرې، بنایی چه ناروغه وی.

۴. دوی په تال کې زانگی.

۵. د ملا نصرالدین خر هنگی.

۶. هغه لامبی.

۷. مونږ به په سنیډ کې ولامبو.

۸. امان هر وخت چه په باغ کې وی پرنجی.

۹. مونږ به سیند کې ولا مېو.

۱۰. دا ژاړی که خاندی؟

Exercise 7. Read the following account of a mosque school for information.

زه چه وړوکی وم په ماجت کې به مې سبق لوسته. ملا به ما او نورو هلکانو ته هر سهار یو خای سبق راکاؤ. که به مو سبق نه لوسته او یا به مو سبق نه زده کاؤ ملا به وهلو. کله کله به ملا او کله کله به طالب سبق راکاؤ. مونږ به کله کله په طالبانو پورې خندل. خو هغوی به څه نه راته ویل. یوه ورځ زما یوه ملگری له طالب سره جنگ وکړ. طالب په لښته وواهه او ډېر زیات یې ژوبل کړ.

little boy *n.* M3. [waṛakáy] وړوکی

beat *smp. tr. vb.* [wah-] وه-

didn't mind *phr.* [tsə nə rāta wāyəl] څه نه راته ویل

fight *der. tr. vb.* [jangaw-] جنگو-

injure, hurt *der. tr. vb.* [zoblaw-] ژوبلو-

Answer Key

Exercise T1.

	<u>Present</u>	<u>Past</u>	<u>Future</u>
1.	-----	-----	---x---
2.	---x---	-----	---x---
3.	-----	---x---	-----
4.	-----	-----	---x---
5.	---x---	-----	-----
6.	-----	---x---	-----
7.	---x---	-----	-----
8.	---x---	-----	---x---
9.	---x---	-----	---x---
10.	-----	---x---	-----

Exercise T2.

۱. سپين په پوهنتون کې شاگرد.
۲. کله چه په پوهنتون کې ؤ.
۲. د سپين بنخه د خوست وه.
۴. سپين زيات سبق ولوسته.
۵. سپين ډېر زيات وخت بيکاره ؤ.

Exercise T3.

	<u>Remembering</u>	<u>Memorizing</u>
1.	-----	---x---
2.	---x---	-----
3.	---x---	-----
4.	-----	---x---
5.	---x---	-----
6.	-----	---x---
7.	-----	---x---
8.	-----	---x---
9.	-----	---x---

Exercise 4.

1. lunch 2. kebāb seller 3. kitchen 4. dictionary 5. barn

Exercise 5.

۱. نه، رابیا په بالتیمور کې کار پیدا نشو کړی.
۲. هو! اسد وکړی شو چه وروسته له تکر نه پوهنتون ته لارشی.
۳. نه، اسد په امریکا کې تریسا ته سالو پیدا نه کړی شو.
۴. پتنگ د امان او لیل کور پیدا کړی شو.
۵. هو! حوشحال خان ته د غرمې دودۍ تیارولی شی.
۶. هو! تریسا خپل افغانی کمیس واده ته اغوستلی شی.

Exercise 6.

۱. خوشحال په خپل ملگری پورې وخنډل.
۲. هغې نجلی وژرل؟
۳. پتنگ دهر زیات توخل، بنایی چه ناروغه به و.
۴. دوی په تال کې یوازی وخنګل.
۵. د ملانصرالدین خره وهنګل.
۶. هغه ولمبل.
۷. مونږ په سیند کې ولمبل.
۸. امان به هر وخت چه په باغ کې و پرنجل به.
۹. مونږ په سیند کې ولمبل.
۱۰. هغې وژرل که یې وخنډل؟

Unit 18: ستاسې خوبه چه هر څه كوي.

Unit Overview

This unit is the first of several about agriculture in Afghanistan. The reading is an introduction to the subject, and lists the principal crops grown. In the dialogue, you will see how basic gardening activities are talked about in Pashto. The grammar focus of the lesson is a review of clauses with چه which are not relative clauses – i.e. those which function as subjects or objects (noun clauses in English terminology) and those which are simple time clauses.

Preview to Section 1: Dialogue

In this dialogue, Amān, Laylā and their son Khoshal are planting their garden. They have just returned from a trip to the nursery.

Word study. Many, many of the nouns having to do with agriculture and the names of crops are irregular, which reflects the age of the words as well as the central position that farming has in Pashtun society. You will notice, both here in the dialogue and in the reading, that most of the names of crops are mass nouns, i.e. they are always plural in form and in agreement. (Note that many of the English names for crops are also mass nouns, e.g. corn, rice, wheat, etc. English mass nouns are always singular: we can't say, for example, "The rices are being harvested.")

Be sure to pronounce the word كټاره 'fence' with the stress on the last syllable. The same word pronounced with stress on the middle syllable means 'cow that is reluctant to be milked'

The word شا is a noun, although it usually translates as 'behind', which is a preposition in English. It is used with the preposition ته. Laylā's كندنه د كور شاته كرو can be translated as 'We're planting the leeks behind the house' or more literally as 'We're planting the leeks at the back of the house.'

Many dialects of Pashto use the word [sára] سره for 'fertilizer' or 'manure', instead of پارو. Other dialects use both words, with سره referring specifically to manure that has dried to powder.

Sentence structure. Amān's phrase **ستاسې خوښه چه هر څه کوي** with the verb - خوښو and a **چه** clause is an idiom. It translates as a whole as 'Do whatever you like.'

Laylā's sentence **پلار ته به معلوم دي** contains a sequence of weak pronoun possessives in an order required by Pashto grammar but logically out of place. The sentence translates as 'Their (i.e. the plants') places are well known to your father.'

Preview to Section 2: Clauses with چه

This section is a summary of the clauses introduced by **چه** which are not the relative clauses studied in Unit 16.

The **چه** clauses discussed in the section are for the most part clauses used as nouns, or clauses modifying whole sentences (i.e. clauses used as adverbs). The **چه** relative clauses, you will remember, are clauses used as adjectives.

The structure of **چه** clauses used as nouns is much simpler than the structure of similar clauses in English, as can be seen by comparing the **چه** clauses with their translations. The **چه** clause is simply an ordinary Pashto sentence prefaced with **چه**, whereas the required English clause is sometimes an infinitive (e.g. 'to buy a good, big lamb') sometimes a sentence with subject and verb tense altered (e.g. '...that he had sung the whole year'), and only occasionally an ordinary sentence (e.g. '...that I will bury him alive').

In short, the biggest problem with **چه** clauses is that as an English speaker you might find yourself trying to make them more complicated than they are.

Preview to Section 3: Reading

The reading is an introduction to agriculture and farming in Afghanistan.

Sentence structure. Phrases with **لپاره**, meaning 'for' or 'in order to' or 'for the purposes of' occur in the reading. Here they are, with idiomatic and literal translations:

'for the purposes of agriculture'

د كرنې لپاره

'to carry manure'

'for the carrying of manure'

د پارو د وړلو لپاره

'to carry other things back and forth'

'for the carrying of other things

back and forth'

د نورو شيانو د وړلو راورلو لپاره

Preview to Section 4: Diversions

This poem was written by Rahman Baba, one of the most popular of the Pashto classic poets. In the Peshawar area and in the Northwest Frontier in particular, his poetry has been widely used as a textbook, in mosques and in literacy programs for children and adults. His poems are in a language and style close to the spoken language; many of them, like the one given here, have become so familiar as to be almost proverbs.

Exercises

Exercise T1. Listen to the descriptions of farms in Afghanistan, and write information about the owner, the location and the crops raised.

	<u>Whose farm?</u>	<u>Where?</u>	<u>Crops mentioned</u>
1.	_____	_____	_____ _____
2.	_____	_____	_____ _____
3.	_____	_____	_____ _____
4.	_____	_____	_____ _____
5.	_____	_____	_____ _____

Exercise T2. Who got married? Listen to the following sentences, then write the name or description of the person(s) who got engaged or married.

_____ . ٦	_____ . ١
_____ . ٧	_____ . ٢
_____ . ٨	_____ . ٣
_____ . ٩	_____ . ٤
_____ . ١٠	_____ . ٥

Exercise T3. Listen to the following sentences and questions, and mark whether they are comments on something that can be done, or has been done.

	<u>Can be done</u>	<u>Has been done</u>		<u>Can be done</u>	<u>Has been done</u>
1.	_____	_____	6.	_____	_____
2.	_____	_____	7.	_____	_____
3.	_____	_____	8.	_____	_____
4.	_____	_____	9.	_____	_____
5.	_____	_____	10.	_____	_____

Exercise T4. Read the following passage, then answer the questions.

زما ماماگانو په بغلان کې دېره زیاته ځمکه لرله. زه به هر ژمی چه له مکتب نه رخصت شوم هلته به تللم. خو نه ما په ځمکه کې کار کاو او نه مې ماماگانو. ځکه ځمکه بزگرانو او مزدورانو کرله. البته په کوم اس به چه زه سپرېدم دهغه خدمت مې خپله کاو. ما به یا بنکار کاو یا به مې بزکشی کوله.

farm *n, F1* [mdzáka] ځمکه

take care of *phr.* [khydmat kaw-] خدمت کو

farmer *n, M irreg.* [bazgár] بزگر

hunt *phr.* [xkár kaw-] بنکار کو

servant *n, M1* [muzdúr] مزدور

buzkashí (Afghan game) *n, M3* [buzkashí] بزکشی

۱. زما د ماماگانو ځمکه چیرته وه؟

۲. زما د ماماگانو ځمکه چا کرله؟

۲. زما د ماماگانو ځمکه لږ وه که دېره؟

۴. ما او ماماگانو به مې ولې ځمکه نه کرله؟

۵. ما به په بغلان کې څه کول؟

Exercise 5. Group the following words under the correct heading.

کورل	انگور	انار	لو کول	شرشم	وریجې
کونخلې	الوچې	شفتالو	هندوانه	کبهنول	رومی بانجان
پارو	رېبل	غوچول	گندنه	بادرنګ	سره ملی
باقلی	تورایی	کدو	شلغم	می	توربانجان
څنډل	ناک	مشنگ	سپاره	ماله	کورپه کول
ګد یال	بېل	لور	کوچکه	ترکاری	ونه
خاوره	غنم	ارول	باغ	پتی	زردالو
جوار	پیاز	تره	جودر	خمکه	ختکی
بزګر	مېوې	توت	بوټی	بناخ	تخم

Vegetables

-----	-----	-----
-----	-----	-----
-----	-----	-----
-----	-----	-----
-----	-----	-----

Fruits

-----	-----	-----
-----	-----	-----
-----	-----	-----

Grains

-----	-----	-----
-------	-------	-------

Tools

Actions related to farming

General words related to farming

Exercise 6. Translate the following into Pashto.

1. Asad's father said that he would buy another orchard next year.

2. Laylā asked if Theresa wanted to come to their house for dinner.

3. Did you know that the leek seeds had come from Kabul?

4. We understood that the exam would be on Thursday.

5. Khoshal said that he could use Mike's math book.

Exercise 7. Read the following passage, and answer the questions.

د ځمکو خاوندان اکثره غوايي، غواگاني، خره، اسونه او پسونه ساتي. له غويو نه د ځمکو د کرلو او د درموندونو د میده کولو لپاره کار اخلي. غواگاني ددې لپاره ساتي چه له شیدو نه يې استفاده وکړي. پسونه د غوښو لپاره ساتي. له خرونه د بار د وړولو لپاره کار اخلي او په اس باندې سپريږي.

owner *n*, M1 [khāwánd] خاوند

thresh *phr*. [mayda kaw´] میده کو-

cow *n*, F3 [gwā] غوا

milk *n*, F1 [shudé] شیدی

sheep *n*, M2 [pasá] پسه

wool *n*, F1 [ghwáxa] غوښه

stack *n*, M2 [dármand] درمند

load *n*, M2 [bār] بار

۱. د ځمکو خاوندان اکثره کوم حیوانات ساتي؟

۲. د ځمکو خاوندان د غويو نه د څه شي لپاره کار اخلي؟

۳. غواگاني د څه شي لپاره ساتل کيږي؟

۴. د ځمکو خاوندان له اسونو نه د څه شي لپاره استفاده کوي؟

۵. پسونه د څه شي لپاره ساتل کيږي؟

Answers

Exercise T1.

<u>Whose farm?</u>	<u>Where?</u>	<u>Crops mentioned</u>
1. سلام	پغمان	منې، توت، ترکاری، جوار، غنم
2. بهرام خان	لوگر	منې
3. د رسول تره	د کابل چاردي	ترکاری
4. کلیم او متین	کوهدامن	انگور، توت
5. د امان ماما	ساکو	توت، بادرنګ

Exercise T2.

۱. د اسد ورور	۶. سلیم
۲. زما خور	۷. د امان ماما
۳. د لیلا خور	۸. د سلام خور، متین
۴. د اسد تره	۹. امان
۵. د غلخی صاحب ورور	۱۰. د سلام خور، یو امریکایی

Exercise T3.

<u>Can be done</u>	<u>Has been done</u>	<u>Can be done</u>	<u>Has been done</u>
1. _____	___x___	6. _____	___x___
2. ___x___	_____	7. ___x___	_____
3. ___x___	_____	8. _____	___x___
4. _____	___x___	9. ___x___	_____
5. ___x___	_____	10. ___x___	_____

Exercise 4.

۱. په بفلان کې وه.
۲. بزگرانو او مزدورانو کرله.
۳. دېره وه.
۴. خکه بزگرانو او مزدورانو کرله.
۵. یا به مې ښکار کاوه یا به مې بزکشی کوله.

Exercise 5.

Vegetables

رومی بانجان	تور بانجان	تورایی
کدو	گندنه	بادرنګ
سره ملی	باقلی	می
مشنگ	شرشم	کونخلې
پیاز	تره	شلفم

Fruits

شفتالو	هندوانه	ختکی
توت	زردالو	الوچې
ناک	انګور	انار

Grains

غنم	جوار	جودر	وریزې
-----	------	------	-------

Tools

سپاره	ماله	ګد یال
بېل	لور	کوچکه

Actions relating to farming

رېبل	ارول	کورپه کول	غوچول
کرل	لو کول	څنډل	کنښنول

General words relating to farming

ترکاری	ونه	تخم	بناخ
بوتی	پتی	باغ	پارو
خاوره	خمکه	بزګر	مېوې

Exercise 6.

۱. د اسد پلار وویل چه کال ته به یو بل باغ هم واخلم.
۲. لیلې پوښتنه کوله چه تریسا دودی ته ورځی که نه؟
۲. تاته دا معلومه وه چه د گندنې تخم له کابل نه راغلی دی.
۴. مونږ پوهیدو چه امتحان د پنجشنبې په ورځ دی.
۵. خوشحال وویل چه د مایک د ریاضی کتاب استعمالولی شی.

Exercise 7.

۱. اکثره غویی، غواگانې، اسونه، خره او پسونه ساتی.
۲. له غویو نه د ځمکې د کرلو او د درموندونو د میده کولو لپاره کار اخلی.
۲. غواگانې د شیدو لپاره ساتل کیږی.
۴. له اسونو نه د سپریدو له پاره استفاده کوی.
۵. پسونه د غوښې لپاره ساتل کیږی.

Unit 19: جوار يې له غنمو نه ښه وي.

Unit Overview

In this unit you will learn about the processing of wheat, corn and rice – the three principal grains grown in Afghanistan. The dialogue in Section 1 is a conversation about the problems a friend of Asad's father is having with his crops. The reading in Section 3 is a description of what happens to wheat, rice and corn after it is harvested. The grammar focus of the unit, in Section 2, is on statements of comparison and equality. In the Diversions section there are landays having to do with agriculture.

Preview to Section 1: Dialogue

This conversation takes place in Asad's father's house. Jamal Khan is a friend of Asad's father. A young relative of his is passing through Logar, and is receiving hospitality from Asad's father.

Cultural notes. You will remember that Asad's father's land is in Logar, south of Kabul. Jamal Khan's land is in Baghlan, to the north of Kabul. Ghoray is an area in Baghlan province. ([ghóray] غوری is the Pashto word for a big, round plate; the place [ghóri] غوری is a wide, flat round plain surrounded by mountain.) Baladuri is an area in Ghoray. In general, wheat and corn are grown everywhere; rice, cotton, sugar beets, melons and various seeds are primarily grown in the north; barley, grass peas, and ordinary peas are grown primarily in the south. Vegetables and fruit for local consumption are grown in all the arable areas.

You can tell that Asad's father's visitor is young because Asad's father uses the title لکا when he asks about Jamal Khan. The visitor would address Jamal Khan with that title in speaking directly to him.

When Asad's father's guest says he has heard that the Ministry of Agriculture was distributing an antidote to سرخی he is reporting a rumor. The ensuing remarks have to do with Asad's father's finding out whether the rumor is true, by sending someone to check it out.

Word study. The phrase سلامت اوسي , which means literally 'May you be in health', is used in rural areas to mean "Thank you". تشکر is a city phrase

شولي refers to rice plants. وريڅي refers to grains of rice. Either term is used in talking about the crop yield. There are several spellings for وريڅي, by the way, reflecting the different dialectal pronunciations, e.g. وريڅي and وريڅي.

In Pashto, diseases and other problems 'beat' crops rather than 'strike' them, hence سرڅي وهل and چنڅي وهل, مرض وهل.

A خروار is about 1440 pounds, and is the common unit by which crop yields are measured. Note that the visitor talks about his sugar beets in tons, however. Sugar beets are sold to an East European processing plant in Baghlan, and are sold to the processors by the ton.

The word خوند by itself means 'good taste'. In the following sentences from the dialogue, however,

د فصلونو خوند يې سرکال نه و.
د آبي غنمو خوند يې نه و.

the word is used in an idiom which means 'didn't turn out well.' The sentences above translate literally as 'The good taste of his crops wasn't.' and 'The good taste of his unirrigated wheat wasn't'.

چرت translates literally as 'thought', but it is closer to 'peaceful frame of mind'; the idiom چرت خراب دی then translates as '(one's) peace of mind is destroyed'.

Preview to Section 2: Comparisons

Pashto does not have constructions parallel to English comparative ('older than'/'more studious than') and superlative ('oldest'/'most studious'). Instead, a prepositional phrase with له ... نه in conjunction with an adjective, conveys the notion that one thing is being compared with another. And the superlative is expressed either by comparing something with everything else, or by reordering the words in the sentence.

The only difficult aspect of these sentences is remembering that sentences like

په افغانستان کې غنم دېره مهمه غله ده.

are possibly superlative in meaning, depending on context

Preview to Section 3: Reading

This reading explains how wheat, rice, and corn are processed in Afghanistan. If you are a 'city type' not familiar with these grains, the reading will make more sense if you read up a little in English on them. The children's section of your local library can provide you with a quick background.

Cultural notes Wheat is by far the most important cash crop in Afghanistan: the grain itself is used for bread, and in the north by the Turkic groups in making pasta-like foods; and the dried leaves and stems of the stalk are fed to animals or used as fuel.

The processing of wheat in Afghanistan involves essentially four steps: an initial threshing (separating the heads of wheat from the leaves and stems, and crushing the kernels, which at this point are each covered with a hard hull); then an initial winnowing (throwing the crushed material into the air: the wind blows the crushed leaves and stems aside, and the heavier grains fall to the floor); then a second threshing (crushing the hard hulls by walking oxen over and over the grain); and finally a second cleaning (passing the grain through a sieve, which allows the smaller kernels to fall through but retains everything else).

The next most important grain in Afghanistan is corn. Curiously, there is no recognition on the part of Pashtuns that corn, as a new world crop, is a relative latecomer to agriculture in Afghanistan.

Rice was first cultivated, anthropologists think, in India, and its cultivation very probably quickly spread northward into Afghanistan. In Afghanistan, where there is not so much rainfall, the flooding of the rice plants is controlled by the farmer. There are, moreover, types of rice which do not require great amounts of water.

Like grains of wheat, the individual grains of rice are covered by hard hulls, which must be removed before the rice can be cooked. The reading describes the parallels between the processing of wheat and that of rice.

Preview to Section 4: Diversions

The first two landays show the Pashtun attitude towards popcorn: in the first, the implication is that whoever the shrine was in honor of was angry at the gift of popcorn, so he made the offeror a widow....

The third landay hinges on the collecting of وږې. It is the custom, as wheat is reaped, that the heads of wheat that are accidentally dropped - وږې - can be gleaned, and need not be given to the owner of the field. In the landay, the woman expresses her desire to follow behind her lover as he reaps wheat. Ordinarily, gleaning is very hard work; but the speaker of the landay considers it an opportunity to be with her secret lover, and therefore wishes for harvest time.

Exercises

Exercise T1 The following table has been taken from Louis Dupree's *Afghanistan* (Princeton University Press, 1973, p 45). (The years 1345 - 1348 are Islamic years, and correspond to 1966-67, 1967-68, 1968-69 and 1969-70 respectively) Look at the figures, then indicate whether the sentences you hear are true or false.

Total yield (in 000 tons)	1345	1346	1347	1348
Wheat	2,033	2,241	2,354	2,450
Corn	720	768	773	785
Rice	337	396	402	407
Cotton	61	69	71	85
Sugar beets	56	67	62	68
Vegetables	590	638	654	671
Fruit	372	826	834	842

	<u>True</u>	<u>False</u>		<u>True</u>	<u>False</u>
1	-----	-----	6	-----	-----
2	-----	-----	7	-----	-----
3	-----	-----	8	-----	-----
4	-----	-----	9	-----	-----
5	-----	-----	10	-----	-----

Exercise T2. Listening challenge: listen to the poem fragment, then answer the questions below

- 1 What is the poem apparently about? -----
- 2 Which processes are mentioned? -----
- 3 How many lines does the poem seem to have? -----
- 4 What does the rhyming scheme seem to be? -----

Exercise T3. Write the passage that is dictated to you in the space below. Then read the passage and answer the questions.

hill *n, F3* [ghundáy] غونډی

burn *imp. int.* [swazég-] سوخېږ-

stalk *n, F1* [ʃānʃá] تانته

jackal *n, M1* [shaghāl] شغال

build a fire *phr.* [wor áchaw-] اور اچو-

۱. لېلبو مو څه وخت په اور کې خښ کړل؟

۲. غونډی چیرې وه؟

۳. زه هوښیار وم او که شغال؟

۴. لېلبو مو ولې په اور کې خښول؟

Exercise 4. Convert the figures in the table in Exercise T1 to خروار, and (11) in the blanks in the parallel table below.

<u>۱۲۴۸</u>	<u>۱۲۴۷</u>	<u>۱۲۴۶</u>	<u>۱۲۴۵</u>	
-----	-----	-----	-----	غنم
-----	-----	-----	-----	جوار
-----	-----	-----	-----	شولو
-----	-----	-----	-----	پنبه
-----	-----	-----	-----	لبلبو
-----	-----	-----	-----	ترکاری
-----	-----	-----	-----	مېوې

Exercise 5 Rewrite the following sentences (from the 'most' section in the Students' Text) using the phrase له ټولو نه.

۱. په افغانستان کې دېرې مېوې غلې غنم، جوار او شولې دي.

۲. د لوگر دېره په ميوه منې دي.

۳. د کابل دېر مهم حاصلات جوار دي.

۴. د کابل دېره بڼایسته سيمه پغمان ده.

۵. د افغانستان ډېره مشوره لوبه بزکشی ده.

۶. د پښتنو ډېره عامه نڅا اتن دی.

۷. د ساکو ډېره مشوره مېوه توت دی.

۸. د کابل ډېره خوندوره او ښه ډوډی پلو دی.

۹. د افغانستان ډېر زور ښار کابل دی.

۱۰. د کندهار هلمند ډېره اباده سیمه دی.

Exercise 6. Rewrite the first paragraph of the reading in the past tense.

Exercise 7. Read the following story for pleasure.

يو سړی يوه پاليزته ولاړچه هندواني پتې کړې. کله يې چه هندواني شکولې او په جوال کې يې اچولې دپاليزه څښتن راغی. غله ته يې وويل چه دلته څه کوي؟ غله ورته وويل دلته باد راوړلم. د پاليز څښتن ورته وويل دا هندواني چا وشکولې؟ غله ورته وويل ما هندواني ددې لپاره نيولې چه باد مې يو نه سی. هندواني وشکېدې. د پاليز څښتن ورته وويل په جوال کې چا واچولې؟ غله ورته وويل زه هم همدې ته حيران وم.

پاليز [pālíz] kitchen garden *n, M irreg.*

پتو- [pataw-] steal *der. tr. vb.*

شکو- [shkaw-] pick *imp. vb.*

جوال [jwāl] sack *n, M2*

څښتن [chextán] owner *n, M1*

غله [ghlā] thief *n, M irreg.* غل *obl. and pl.*

حيران وم [aryān wam] was wondering *phr.*

Answers

Exercise T1.

1. T 2. F 3. F 4. T 5. F 6. F 7. T 8. T 9. T 10. F

Exercise T2

1. wheat 2. بادول, غوبل, لوکول 3. Six 4. Rhymed couplets

Exercise T3

۱. لېلبو مو مازديگر په اور کې خښ کړل.
۲. کونډی په کرونده کې ؤ.
۳. له ما نه شغال هوبسار ؤ.
۴. لېلبو مو ددې لپاره په اور کې خښول چه پاخه شی.

Exercise 4.

<u>۱۲۴۸</u>	<u>۱۲۴۷</u>	<u>۱۲۴۶</u>	<u>۱۲۴۵</u>	
۲۸۲۶	۲۱۱۵	۲۲۷۲	۲۴۰۶	غنم
۱۰۰۱	۱۰۶۸	۱۰۷۴	۱۰۹۱	جوار
۴۶۸	۵۵۰	۵۵۹	۵۶۶	شولو
۸۵	۹۶	۹۹	۱۱۸	پنبه
۷۸	۹۲	۸۶	۹۵	لېلبو
۸۲۰	۸۸۷	۹۰۹	۹۲۲	ترکاری
۵۱۷	۱۱۴۸	۱۱۵۹	۱۱۷۰	مېوې

Exercise 5.

۱. په افغانستان کې غنم، جوار او شولې له ټولو نه مېوې غلې دي.
۲. منې د لوگر له ټولو نه ښه مېوه ده.
۳. جوار د کابل له ټولو نه مهم حاصلات دي.
۴. پغمان د کابل له ټولو نه ښایسته سیمه ده.
۵. بزکشی د افغانستان له ټولو نه مشهوره لوبه ده.

۶. اتن د پښتنو له ټولو نه عامه نڅا ده.
۷. توت د ساکو له ټولو نه مشهوره مېوه ده.
۸. پلود کابل له ټولو نه خوندوره او ښه ډوډی ده.
۹. کابل د افغانستان له ټولو نه زوړ ښار دی.
۱۰. هلمند د کندهار له ټولو نه اباده سیمه ده.

Exercise 6.

پښتنو د غلو د پاکولو دپاره، د غلو د کرلو په شان، له حیواناتو او په تېره بیا غویو او ډېرو ابتدایي او طبیعي وسایلو نه استفاده کوله. مثلاً که به یې غنم وریبل درمند به یې ورنه جوړ کړ. د درمنده د مېده کولو له پاره یې له څپر نه چه، غویو به چلاؤ، کار اخسته. څپر یوه ډېره لویه مثلث ته ورته آله وه او د ونو له خاښونو او بوتو نه جوړ ؤ. کله کله یې ددې دپاره چه ښه دروند شي، د څپر د پاسه تیږې هم کېښودلې. د څپر په یوه کنج پورې به ځنځیر تړلی ؤ. د ځنځیر بل سر به د غویي په ژغ پورې تړلی ؤ. غویي به په هغو غنمو چه د درمند گرد چاپیره به اوار شوی وو او پلا له نومېده، تر هغو گرځېدل څو به چه ښه مېده شول. دې کار ته غوبل ویل کېدو. کله به چه یوه پلا میده شوه، هغه به یې یوې خوا ته کوته کړه، او پر ځای به یې بله پلا جوړوله. کله به چه غنم ټول مېده او یوې خوا ته کوته شول، بیا به یې د پاکولو کار پیل شو. ددې کار لپاره له خاښی او باد نه کار اخستل کېدو. مېده غنم به یې په خاښی پورته غورځول. بوس به یې باد وړل او دانې به یې ځای په ځای لوېدې. دې کار ته بادول ویل کېدل. بیا به یې یو شمېر غویي چه ځنګ په ځنګ به سره تړلی وو پرې گرځول چه گوندی هم مېده شي. دې کار ته گوندی مال ویل کېدو. د غنمو له دانو نه د غټو شګو، لوتو، او وږو او نورو شيانو د جدا کولو لپاره له چغل نه استفاده کېدله.

Unit 20: که بارانونه وشول، للمی به وکرو.

Unit Overview

The focus of this unit is the use of manpower on an Afghan/Pashtun farm. The dialogue in Section 1 is a discussion between two landowners. The reading in Section 3 describes the different ways in which landowners can arrange for the farming of their land. The grammatical focus of the unit, Section 2, is on conditionals - statements about future possibilities. The Diversions Section presents a Aesop-like fable about a fox and a wolf.

Preview to Section 1: Dialogue

The dialogue is a discussion between Asad's father and his friend Jamal Khān. The two are talking in the late fall, and are discussing Jamal Khān's plans for the following spring and summer.

Cultural notes. It is usually possible to predict, from the amount of early spring rains, whether there will be more rain in the summer. Hence Jamal Khān can wait until the spring to decide what to plant. Seeds can be kept for a couple of years and still sprout, so if he decides not to plant cotton, for example, he can keep the seeds for the next year. Another factor which gives the landowner some leeway in planning is the different planting times for the different crops. Exercise T2 will give you more information on planting times.

Sentence structure. The **چه** clause in the sentence

پروسېکال مو چه هر څه کوشش وکړ له څلورو تنونه زیات مزدوران
مو پیدا نکړل.

is placed after the first stressed element in the sentence - **پروسېکال** - **and** after the weak pronoun **مو**. The sentence translates literally as "Last year when we tried everything, we didn't find more than four workers", idiomatically as something like "In spite of our best efforts last year, we didn't find more than four workers."

Preview to Section 2: Conditionals

The sentences described in this section are directly parallel to their English equivalents. Notice, in the English translations of the example sentences, the verbs in

the 'if' clauses are in the present tense, although they describe something that might happen in the future. Many of the Indo-European languages follow this pattern; but Pashto takes the pattern one step further in that the verb in the که clause can be in either the present or past perfective.

Pashto conditionals also differ from English conditionals in that the order of clauses - the که clause first, then the result clause - is rigid, whereas in English we can say either "If I buy the orchard, Asad's father will be pleased" or "Asad's father will be pleased if I buy the orchard".

Pashto and English conditionals are similar in that they imply that if what is predicted doesn't happen, the result doesn't either. For example, the implication of the sentence "If the weather is good tomorrow, we will go on a picnic" is that if the weather isn't good, we won't go.

Preview to Section 3: Reading

The topic of the reading is the different ways Afghan/Pashtun landowners arrange for their land to be worked.

Word study. The suffix دار in اچاره دار is the same as in دکاند دار.

The گون - suffix, as in سلگون can سلگون be attached to any number, and translates best as 'the twenties', 'the hundreds', etc.

The conjunction لا, which translates most of the time as 'but', is sometimes used to indicate a shift in topic, and when it does it starts a new paragraph, cf the next to the last paragraph in the reading.

Preview to Section 4: Diversions

This diversion is a fable, showing - as usual - the cleverness of the fox. Don't forget that gardens and orchards in Afghanistan characteristically have high mud walls around them. A موری is a small hole cut into such a wall to allow a stream or irrigation ditch to pass through.

Exercises

Exercise T1. Write the anecdote that your teacher dictates in the following space, then answer the questions.

door *n, F1* [dərwāzá] دروازه

window *n, F2* [kərkáy] کرکی

entered *dbl irreg vb* [nánawot-] ننووت

shoot *smpl irreg vb* [wəl-] ول

call out *phr* [ghagkaw-] غږ کول

anger *n, F1* [ghusá] غوسه

۱. زمونږ مزدور څه نومېده؟

۲. وروکې مزدور چه تېرى شو چېرې لار؟

۲. ولې مزدور کوتې ته په کرکی ورننووت؟

۴. آیا راوی د توپک دز وکړ؟

۵. راوی ولې په قار و؟

Exercise T2. Listen to the following account, then list the crops that will be planted and the conditions under which they will be planted.

<u>ک</u>	<u>فصل</u>
-----	-----
-----	-----
-----	-----
-----	-----

Exercise T3. Listen to the following account List the crops mentioned and the time of year they are planted.

<u>موسم</u>	<u>فصل</u>	<u>موسم</u>	<u>فصل</u>
-----	-----	-----	-----
-----	-----	-----	-----
-----	-----	-----	-----
-----	-----	-----	-----
-----	-----	-----	-----
-----	-----	-----	-----
-----	-----	-----	-----

Exercise 4. Give the English equivalents of the indicated words.

۱. په کوم شی چه سرې خط لیکي هغه ته قلم وایی. قلم = _____
۲. کومه ډوډی چه سهار خوړل کیږی هغې ته سباناری وایی.
سباناری = _____
۳. څوک چه په جگره کې جنگیږی هغه ته سپاهی وایی.
سپاهی = _____
۴. کومې پیسې چه سرې په کار پیدا کوی، هغو ته تنخا وایی.
تنخا = _____
۵. په کوم ځای کې چه څلک غنم او جوار اوږه کوی، هغه ته ژرنده وایی.
ژرنده = _____
۶. په کوم ځای کې چه سرویس دریږی، هغه ته استادگا وایی.
استادگا = _____
۷. په کوم کتاب کې چه سرې لیکنه کوی، هغه ته کتابچه وایی.
کتابچه = _____
۸. کومه ډله څلک چه له یوه پلار او مور وی او عموماً یو ځای سره اوسیدوی، هغو ته کورنۍ وایی. کورنۍ = _____

Exercise 5. Read the following pairs of sentences, then construct a conditional sentence incorporating the information.

Example:

ښایي رابيا يو څه پيسې پيدا کړي. غواړي چه نوې جامې واخلي.
~~که رابيا يو څه پيسې پيدا کړي، نوې جامې به واخلي.~~

۱. ښایي چه مهلمه به په واده کې وگديږي. غواړم چه وگديږم.

۲. ښایي چه د داود مور او پلار راشي. غواړي چه کابل کاروان ته یې بوزي.

۲. ښایي چه پښتو به په زده کړم. غواړم چه په پاکستان کې کور پیدا کړم.

۴. ښایي چه جمال خان لوگر ته لار شي. غواړي چه د اسد پلار وگوري.

۵. ښایي چه د نوروز په ورځ هوا ښه وي. غواړو چه پروان ته لار شو.

۶. ښایي چه ډهرسخت باران و اوریدي. دوی نه غواړي چه په باران کې په کرونده کې کار وکړي.

۷. ښایي چه سپر ژمی ډېره واوره واوریدي. غواړم چه پسرلی للمی وکړم.

۸. بنایي چه د هغه رستوران کباب ښه وی. غواړو چه مهلمستیا ته کباب واخلو.

۹. بنایي چه واره نن مکتب ته لار نه شی. امان غواړی چه په کور کې پاتی شی او لویې ورسره وکړی.

۱۰. بنایي چه سبا ته به هم ناروغه یم. غواړم چه ډاکټر ته لار شم.

۱۱. بنایي چه اسد به موټر خرڅ کړی. غواړم چه موټر یې واخلم.

۱۲. بنایي په امان پاکستان ته لار شی. غواړم چه ملگرو ته مې خط یوسی.

Exercise 6. Review: give the plural and oblique forms, and the English equivalents, for the following nouns.

English	Obl. Pl.	Obl. Sg.	D. Pl.	D. Sg.
_____	_____	_____	_____	مور
_____	_____	_____	_____	پلار
_____	_____	_____	_____	زوی
_____	_____	_____	_____	لور
_____	_____	_____	_____	ورور
_____	_____	_____	_____	خور
_____	_____	_____	_____	ماما
_____	_____	_____	_____	تره
_____	_____	_____	_____	تربور

Exercise 7. Read the following passage for information.

د حسین خېلو کلی په بالادوری کې له هغه سرک نه کوز پروت دی چه له پلخمري نه بغلان ته ځي. له کلي نه بره د سرک خوا سره يوه لويه بياله تهره شوې چه د بالادوري بياله نوميږي. ټول حسين منهل تخمين پنځه سوه کوره دي. د کلي اوسيدونکي اکثر حسين خېل پښتانه دي. دوی ټول د لوگر له موسی نه تخمين پنځه څلوېښت کاله پخوا بالادوري ته ليږديدلي دي. په دې کلي کې له حسين خېلو نه پرته يو شمېر نور خلک هم اوسېږي. د کلي ډېر زيات خلک بزگودي او خپلې ځمکې کړي. خو يو کم شهر د حکومت مامورين او موټروانان هم دي. موټروانان يې اکثره د همدې کلي او يا د غوري د ځينو نورو خلکو لاري چلوي. يو څو تنه يې خپلې لاري هم لري.

below adv. [kuz] کوز

Pulikhomri, village in Afghanistan n, M2. [pulikhomrɪ] پلخمري

above adv. [bár] بر

parallel, be parallel to der. tr. vb. [teraw-'] تېرو

Musayi, area in Logar n, M irreg. [musayɪ] موسی

immigrate smp int. vb. [legdég-] ليږديږي

government n, M2. [hukumát] حکومت

officials n, M irreg. [māmurín] مامورين

driver n, M1. [moṭarwān] موټروان

truck n, F2. [laráy] لاری

drive smp tr. vb. [chalaw-'] چلو

Answers

Exercise T1.

۱. زمونږ مزدور جمیل نومېده.

۲. بیالې ته لار.

۲. د دروازې نه اسانه و.

(Actually, the narrator says that the path to the canal was directly beneath the window, whereas the door was on the other side of the house. The boy was taking a shortcut.)

۴. نه! دز یې ونکر.

۵. ځکه چه هغه نژدې هلك ویشتلې و.

Exercise T2.

<u>که</u>	<u>فصل</u>
اوبه زیاتې وې	شولې
بارانونه وشول	للمی
مزدوران پیدا کړی شم	شلغم
مزدوران پاتې شی	جوار

Exercise T3.

<u>موسم</u>	<u>فصل</u>	<u>موسم</u>	<u>فصل</u>
منی	غنم	پسرلی	ختکی
پسرلی	لبلبو	پسرلی	هندوانی
پسرلی	پنبه	پسرلی	بادرنګ
اورې	مشنگ	پسرلی	اکثره ترکاری
اورې	باقلی	پسرلی	للمی
اورې	شلغم	اورې	شولې
		اورې	جوار

Exercise 4.

۱. قلم = pen ۲. سباناری = breakfast ۲. سپایی = soldier

۴. تنخا = salary ۵. ژرنده = mill ۶. ستیشن = bus stop

۷. کتابچه = notebook .۸ کورنۍ = family

Exercise 5.

۱. که مهلمه په واده کې وگدیږی، زه به هم وگدیږم.
۲. که د داود مور او پلار راشی، کابل کاروان رستوران ته به یې بوزی.
۳. که زه پښتو ښه زده کړم، په پاکستان کې به کور پیدا کړم.
۴. که جمال خان لوگر ته لارشی، د اسد پلار گوری.
۵. که د نوروز په ورځ هوا ښه وی، پروان ته به مېلې ته لار شو.
۶. که ډېر سخت باران و اوریدي، دوی به په کرونده کې کار ونکړی.
۷. که سپږمې ډېره واوره و اوریدي، پسرلی به للمی وکړم.
۸. که د هغه رستوران ښه و مهلمستیا ته به یې واخلو.
۹. که واره نن مکتب ته لار نشی، امان به په کور کې پاتې شی او لویې به ورسره وکړی.
۱۰. که سبا ته هم ناروغه وم، ډاکټر ته به لار شم.
۱۱. که اسد خپل موټر خرڅ کړی، زه به یې واخلم.
۱۲. که امان پاکستان ته لار شی، ملگرو ته به مې خط یوسی.

Exercise 6.

English	Obl. Pl.	Obl. Sg.	D. Pl.	D. Sg.
'mother'	میندو	مور	میندې	مور
'father'	پلرونو	پلار	پلرونه	پلار
'son'	زامنو	زوی	زامن	زوی
'daughter'	لونو	لور	لونې	لور
'brother'	ورونو	ورور	ورونه	ورور
'sister'	خویندو	خور	خویندې	خور
'mat. uncle'	ماماگانو	ماما	ماماگان	ماما
'pat. uncle'	ترونو	تره	ترونه	تره
'pat. cousin'	تربرونو / تربرو	تربره	تربرونه	تربور

Unit 21: که زه ستا په ځای وی...

Unit Overview

The topic of this unit is the Pashtun family - extended families, clans and tribes. The dialogue in Section 1 is a discussion between family members of an unpopular engagement. In Section 2, the terms for blood relatives are given. Section 4, the reading, is a discussion of the historical evidence for the tribal structure of Pashtun society. And Section 5, Diversions, gives a pair of stories about Mullah Nasruddin and his relatives.

The grammar focus of the unit, in Section 3, is past unreal conditional sentences.

Preview to Section 1: Dialogue

In this dialogue, Asad's father and uncle discuss an engagement that has been entered into by one of their relatives. Asad's father is absolutely against the match; Asad's uncle doesn't like the boy's father, but maintains that they should, as members of the family, be supportive of the engagement.

Cultural notes. Everyone mentioned in the dialogue is a member of the same tribe as Asad's father and uncle; it is probable that they are all members of the same clan, as well.

The mention of Tarina by name indicates that Asad's father and uncle know her fairly well - otherwise they would have called her "Khayray's daughter".

Pashtuns, like other Moslems, consider dogs to be unclean; Asad's father's comment about marrying Tarina to a dog is a fairly strong statement.

Asad's father's assertion that Almar is "not a Pashtun" reflects the Pashtun cultural opinion that being a Pashtun involves behavior and ethics as well as lineage. (Note that the sins of the father are definitely being visited on the son; neither man says anything about the qualities of Almar's son.) The list of Almar's shortcomings are transgressions against Pashtun values, which will be discussed in following units on the Pashtunwali, the code of Pashtun honor. One of these transgressions

د خپلو تربرونو مری به یې له زندان نه راوړی وی

reflects the custom that the body of someone who has died is absolutely the property of his relatives, whatever the circumstances of his death. That Almar didn't collect his cousin's body from prison implies that he was afraid of the police or government or whatever official body it was that imprisoned the cousin.

Ahmad Bābā was the ancestor of the Ahmadzay tribe, and is traditionally considered the authority on the Pashtun code of honor. Asad's uncle's comment that his

father expects people to behave like Ahmad Bābā is a gentle comment that he asks too much of people.

The phrase **لیدلی نه وی کفن کې په دې یې په کفن کې نه وی لیدلی** reflects the Pashtun custom whereby it is required that everyone view the face of a recently deceased relative. Asad's father is saying that if his brother's heart were aching as much as his own, [and if Almar had died], he could not even bring himself to observe the proprieties by paying his respects to the corpse.

مات لاس غاړې ته لوږې 'A broken arm hangs [by a sling] from the neck' is a Pashto saying which backs up Asad's uncle's point about doing the right thing by one's family.

Word study. **خورلنه** is a female associate of the family - a servant, perhaps, or a distant relative who lives with the family to help out.

خپل پلار به یې گتلي وی. In the sentence **خپل پلار به یې گتلي وی**, translates in this context as 'avenge'. Ordinarily, **گت** means 'win' or 'gain'. Apparently Almar's father's death was not avenged properly.

ننگ او غیرت translates literally as 'honor and honor'. **ننگ** is the Pashto word for honor; **غیرت** is the Arabic word for the same. Together they form an idiom referring to Pashtunwali - the code of ethics or honor of the Pashtuns. The word **پښتو** also refers to the Pashtunwali; it doubles as the name of the language and the name of the code of ethics.

Sentence structure. Many of the sentences in the dialogue are unreal conditionals, which are explained in Section 3. For the moment, they can be recognized as those starting with **که**, and involving the imperfective participle plus **وی**. All but one of them translate along the lines of 'If ... had..., then ... would (have) ...', as in 'If I had been in his place, I would have given (would give) her to a dog...'

Asad's father's question **ولې خپل خپلوان یې لږ دی؟** translates most naturally as 'Does he have so few relatives (that he couldn't find a more fitting match for Tarina)?'

The **که**'s in Asad's uncle's comment **که پښتو او غیرت لری او که یې نه لری** translate best as 'whether': 'Whether he has honor or whether he doesn't...'

Preview to Section 2: Relatives

This section includes the kinship terms for blood relatives. Note that in some ways the Pashto terms are more detailed than the English terms: we have one term - 'uncle' - for Pashto **ماما** and **تره**. In other ways, however, our terms are more detailed: we have, for example, terms for grandparent's sister ('great-aunt') - and grandparent's brother ('great-uncle').

The term **میره** is parallel to our 'stepmother', i.e. a woman not one's mother, married to one's father. As such, it includes the (current) wives of one's father other than one's mother. Pashtun stepmothers, whether current or serial, are supposed to be cruel, and to influence one's father against one: the stepmother in *Hansel and Gretel* fits Pashtun stereotypes.

Preview to Section 3: Unreal Conditions

These sentences involve the Pashto subjunctive, about which you don't need to know more than to recognize that whenever you encounter a participle with **وی**, the speaker or writer is talking about something that didn't happen. As you can see from the example sentences, the particle + **وی** in the **که** clause translates as English past perfect, the **به** + particle + **وی** in the result clause translates as English 'would have ...', and the past imperfective in the result clauses translates as English 'would ...'.

In the dialogue, it's not stated that Tarina's engagement is a *fait accompli*. The use of tenses in the 'if' sentences places the engagement in the past, just as the English counterparts of the sentences do, e.g. 'If I had been in his place I would have given her to a dog, I wouldn't have given her to Almar's son.'

In some of the sentences in the dialogue, e.g.

که المار د جمال خان زوی نه وی نو بیا مې نه پښتو ترې غوښتله.

the verb in the result clause is in the past imperfective tense. These sentences translate as past unreal conditions, with the results in the present, e.g. "If Almar hadn't been Jamāl Khān's son, I really wouldn't expect Pashto of him".

Preview to Section 4: Reading

This reading discusses the nature of Pashtun society within the framework of anthropological notions of the extended family, the clan and the tribe.

The tribe is the largest really meaningful political entity in Pashtun society. The Afghan government is of course a presence, but it appears to be regarded as an outside force, rather than an entity that arises from popular, personal interaction.

A tribe, in usual anthropological terminology, is a group of people who combine in warfare against outsiders, and acknowledge the rights of their members to compensation for injury. Pashtun tribes are, moreover, associated with certain areas, although tribe members live in areas outside those associated with their tribes.

There are hundreds of Pashtun tribes within Afghanistan, grouped loosely into two confederations: the Durrani and Ghilzi. Every Pashtun knows what tribe he belongs to, as well as what clan. In fact, the common answer to **څوک یې؟** is not one's name, but the name of one's tribe.

The writer cites proverbs as evidence that women are not totally without power in Pashtun society. Two of them, however, are comments more on relationships within a polygamous household than they are on the power of one's mother:

'If he isn't from your mother,
don't call him brother.'

چه نه دې وی له مورې،
ورته مه وایه چه وروره.

'If the mother is a stepmother,
the father is a stepfather.'

چه مور میره سی،
پلار پلندر سی.

Word Study. The passage is academic in tone, and is therefore formal in its structure and choice of words. Note the several words borrowed from Arabic, and their respective plurals:

<u>Plural</u>	<u>Singular</u>
documents [asnād] اسناد	document [sanād] سند
passages [ibāratúna] عبارتونه	passage [ibārat] عبارت
individuals [afṛād] افراد	individual [fard] فرد
services [khiḍmatúna] خدمتونه	service [khiḍmát] خدمت
notions [matālib] مطالب / [matlabúna] مطلبونه	notion [matlib] مطلب
evidence [shawāhéd] شواهد	piece of evidence [shāhéd] شاهد

Many of the nouns borrowed from Arabic have been 'regularized', i.e. they have become regular (usually M2) nouns. Often, the regular and irregular forms will exist side by side in the language (for example مطلب given above), the former being used in informal conversation and among Pashtuns whose education hasn't progressed far enough for them to have learned the irregular forms, and the latter being used in formal writing and conversation among educated people

The adjectives پخوانی, پلرني and وروستی belong to Class 6, which you have not seen before. The forms are as follows:

	<u>Masculine</u>	<u>Feminine</u>
DSg.:	وروستی [wrustáy]	وروستی [wrustáy]
DPl.:	وروستی [wrustí]	وروستی [wrustáy]
DSg.:	وروستی [wrustí]	وروستی [wrustáy]
DPl.:	وروستیو [wrustáyo]	وروستیو [wrustáyo]

Preview to Section 5: Diversions

The phrase **همخولی** in the first story is a combination of **هم** and **[dzoláy]** **خولی**, 'cradle'.

Exercises

Exercise T1. Listen to the following description, and write the relatives the speaker mentions.

Exercise T2. Listen to each of the following sentences, and mark its time-frame.

	<u>Past</u>	<u>Future</u>		<u>Past</u>	<u>Future</u>
1.	-----	-----	6.	-----	-----
2.	-----	-----	7.	-----	-----
3.	-----	-----	8.	-----	-----
4.	-----	-----	9.	-----	-----
5.	-----	-----	10.	-----	-----

Exercise T3. The passage to be read describes the two major Pashtun tribal confederations - [durānī] درانی and [ghaldzī] غلجی. Listen to the passage, and write below which confederation each tribe belongs to.

<u>Confederation</u>	<u>Tribe</u>	<u>Confederation</u>	<u>Tribe</u>
-----	[sadozī] سدوزی	-----	[atsokzī] اټکزی
-----	[surī] سوری	-----	[ishāqzī] اسحاق زی
-----	[ludī] لودی	-----	[bārakzī] بارکزی
-----	[mākú] ماکو	-----	[popalzī] پوپلزی
-----	[nyāzī] نیازی	-----	[khogyānī] خوگیانی

Exercise T4. Write the description as your teacher dictates it.

Exercise 5. Read each of the following sentences, then write a sentence with که based on it.

Example: مونږ غوښتل چه غرو ته لار شو، خو هوا خرابه وه.
که هوا بده نه وی، غرونو ته به تللی وی.

۱. ترینه غواری چه تیکری واخلي خو دوکان ترلی دی.

۲. توله کورنی مې غواری چه د سلیم واده ته ولار، شی، خو کلی لری دی.

۳. غوښتل مو چه سودا ته ولار شو، خو ته ناوخته راغلی.

۴. تور غواری چه کوتره وکری، خو د کوترې پلار یې د ابراهیم زوی ته ورکوی.

۵. لیل غواری چه قابلې پلو پوخ کړی، خو د پسه غوښه په مارکیت که نه شی پیدا کولی.

۶. پلار مې غوښتل چه اس واخلي، خو د اس څښتن بیخي ډیرې پیسې غوښتلې.

۷. مور مې غوښتل چه دوا را کړی، خو ما وژړل.

Exercise 6. Read the following story, then answer the questions.

يو مېره او يوه ښځه په خپلو کتونو کې څنگ په څنگ پراته وو. ښځې مېره ته وويل چه کله مو چه زوی پیدا شو کت به يې چېری ږدو؟ مېره ورته وويل چه زه او ته به خپل کتونه لږ سره لرې کړو او په منځ کې به يې د زوی کت کېدو. همدا و چه خپل کتونه يې يو څه سره لرې کړل. ښځې بيا مېره ته وويل: کله مو چه زوی واده وکړی د ښځې کت به يې چېری ږدو؟ مېره ورته وويل چه زه او ته به خپل کتونه لږ نور هم سره لرې کړو او د ننگور کت به هم په منځ کې ځای پیدا کړو. دوی خپل کتونه نور هم سره لرې کړل. په نتیجه کې د ښځې کت د کوتې يو سر ته لار او د مېره کت د کوتې بل سر ته. کله چه ښځې دا حال وليده، نو وويل خدای دې هیچا ته داسې زوی نه ورکوی چه د پلار او مور ژوند تباہ کړی!

bed, platform *n*, *M2* [kaʃ] کت

daughter-in-law *n*, *F Irreg* [ngor] ننگور

apart *phr.* [sara laré] سره لرې

finally *phr.* [pa natijá ke] په نتیجه کې

thus *phr.* [hamda wá tse] همدا و چه

From context, guess the meanings of the following phrases:

۱. کله مو چه زوی پیدا شو _____
۲. د کوتې یوه سر ته _____
۲. د کوتې بل سر ته _____
۴. د پلار او مور ژوند تباہ کړی. _____

Answers

Exercise T1.

خور مور پلار وروور ترور

Exercise T2.

	<u>Past</u>	<u>Future</u>		<u>Past</u>	<u>Future</u>
1.	_____	__x__	6.	__x__	_____
2.	__x__	_____	7.	_____	__x__
3.	__x__	_____	8.	__x__	_____
4.	_____	__x__	9.	_____	__x__
5.	_____	__x__	10.	__x__	_____

Exercise T3.

<u>Confederation</u>	<u>Tribe</u>	<u>Confederation</u>	<u>Tribe</u>
درانی	مدوزی	درانی	اخکزی
غلخی	سوری	درانی	اسحاق زی
غلخی	لودی	درانی	بارکزی
درانی	ماکو	درانی	پوپلزی
غلخی	نیازی	درانی	خوگیانی

Exercise T4.

د اسلم کورنۍ ډیره لویه ده. پنځه ترونه او اته تریندې یې له خپلو کورنیو سره په لوگر کې اوسېږي. درې ترونه او دوه تریندې یې له خپلو کورنیو سره په گردیز کې اوسېږي. هر تره یې تخمین لس دوولس زامن او لونې لري.

Exercise 5.

۱. که دوکان خلاص وی، ترینې تیکری اخسته.
۲. که د سلیم کلی نږدې وی، ټوله کورنۍ یې واده ته تلله.
۲. که ته ناوخته نه وی راغلي، نو سودا ته به تللی وی.
۴. که یې پلار کوتره ابراهیم ته نه وی ورکړې تور کوله.
۵. که لیلانه د پسه غوښه په مارکیت کې پیدا کړی وی، قابلې پلو یې پخاؤ.
۶. که یې څښتن اس ارزانه بیه کړی وی، پلار به مې اخستی وی.
۷. که مې ژړلی نه وی، مور به مې دوا را کړې وی.

Exercise 6.

۱. کله مو چه زوی پېدا شو 'when we have a son'
۲. د کوتې یوه سر ته 'to one end of the room'
۲. د کوتې بل سر ته 'to the other end of the room'
۴. د پلار او مور ژوند تباہ کړی. 'destroy the father and mother's marriage'

Unit 22: که ته نه وی زه نه ورتللم.

Unit Overview

This unit continues the discussion of Pashtun tribes. An inter-tribal conflict is discussed in the dialogue in Section 1; in Section 2, you are given the genealogies of the major Pashtun tribes; and in the reading in Section 4, the relationship between marriages and inter-tribal relations is explained. The grammar focus of the unit is on present unreal conditionals - sentences equivalent to "If I were you, I would go."

Preview to Section 1: Dialogue

In this dialogue, a distant cousin of Asad's visits Asad's father, and in asking where Asad's brother Zmarek is, he finds out about a conflict between the Niazis and the Ahmadzais.

Cultural notes. Nasrullah's honor has been sullied by his daughter's having run away to Wahabi's family. It is assumed - whether the daughter and Wahabi's son have consummated their relationship or not - that if she feels strongly enough about him to run to his family, she has been dishonored.

When Asad's cousin asks if the government knows, he is referring to the Afghan army stationed in the region. Asad's father's answer, to the effect that the commandant and soldiers went to the village but so far hadn't taken anyone into custody, suggests that the authorities are not anxious to interfere in Pashtun affairs.

Word study. The phrase سپين پيری consists of سپين 'white' and پيره 'beard', and is exactly parallel to English 'graybeard'. سپين پيری is a more respectful term than 'graybeard', however.

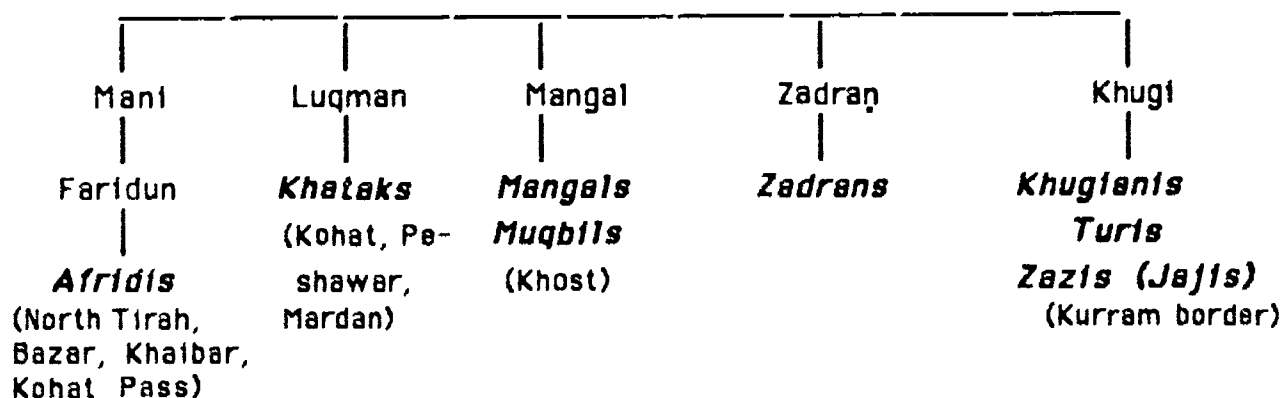
The word راتگ is related to the verb ورتللم. The parallel form [rātág] راتگ 'coming here' also exists.

Preview to Section 2: Genealogies

The genealogies ([shajaré] شجرې) given in this section are the result of Sir Dlaf Caroe's lifetime of research into the history of the Pashtuns. Caroe spent over fifty years in the North West Frontier, and his book *The Pathans* is considered by those Pashtuns who are aware of it to be *the* authority on Pashtun history. The details in Caroe's genealogies are disputed from one Pashtun to another, but by and large they

represent as great a consensus as can be obtained from traditions passed orally from generation to generation.

The Pashtuns who have read this lesson all agree that Caroe left out the Zadrans, and that Chart V should include them as follows:



Caroe makes the point that these genealogies are largely mythical, and points out that the document which supposedly establishes Qais as the ultimate ancestor of all the Pashtun tribes has the prophet Mohammad conferring upon Qais the title of 'Pathan'.

Says Caroe:

'This is all great fun. But it smells of the Delhi lamp, the lamp of the courtier of Afghan ancestry but now speaking and writing only Persian, trained to raise a titter at the expense of an uncouth Pathan soldiery to amuse the Mughal court. Even the Delhi courtier who had forgotten his Pakhtu ... must have known that no Afghan or speaker of Pakhtu or Pashtu ever referred to himself as a 'Pathan', and that the word was an Indian usage. The corresponding word in the classical Pakhtu of the Peshawar Valley is Pakhtun, plural Pukhtanah, of which the Indian word Pathan (with a hard or cerebral 't') is a Hindi corruption.' (p. 8)

Despite the mythical elements in the genealogies, however, they must not be dismissed:

"It is well to remember... that, however shrouded in myth may be the names and persons of the eponymous ancestors, these tribal tables, or *shajras* as they are called in Islamic lore, do represent something real. They in fact reflect what these tribes themselves still believe to be their origin and cousinship, one to another, and they sort out and categorize racial, and other, affinities and differences which can be traced today in the physical appearance, habit, dress, language, or history of the great congeries of Pathan societies living up and down the North-West Frontier, and in Afghanistan beyond. To Pathans *shajras* are as the breath of life..." (p. 11)

If you should happen to read further into the early history of the Pashtuns, you should keep in mind that the term 'Afghan' has referred exclusively to the Pashtuns until this century. The official policy of calling all the ethnic groups in Afghanistan 'Afghans'

has been in place only since the thirties. Before that, and even now in informal circumstances, non-Pashtuns in Afghanistan use the term 'Afghan' to refer to Pashtuns.

Preview to Section 3: Present Unreal Conditions

The types of sentences presented in this section conclude the three-unit presentation of conditional **که** clauses. There are other kinds of **که** clauses - notably sentences in which **که** means 'when' or 'whenever'; these clauses don't involve particular combinations of tenses, and, moreover, are directly parallel to their English equivalents, e.g.

'If [whenever] I am in Quetta, I buy books.' **که زه په کوټه کې یم، کتابونه اخلم.**

Here is a summary of conditional sentences, with the relevant information on tenses and English translations:

Future possibility:

که + present perfective or past perfective. ښه + present perfective

'If Layla comes here, we won't go on a picnic.' **که لایلا را ورسیدی اورسیده، مهلې ته به لار نه شو.**

'If I am in Quetta, I'll buy books.' **که زه په کوټه کې وم، کتابونه به واخلم.**

Present unreal condition, result in present:

که + imperfective participle. past imperfective

'If Laylā arrived here, we wouldn't go on a picnic.' **که لایلا را رسېدی، مهلې ته نه تللو.**

'If I were in Quetta, I would buy books.' **که زه په کوټه کې وی، کتابونه مې اخستله.**

Present unreal condition, result in past:

ک + imperfective participle ba + imperfective participle + وی

'If Laylā arrived here, we wouldn't have gone on a picnic.' که لیلآ رارسېدی، مېلې ته به نه وی تللی.

'If I were in Quetta, I would have bought books.'

که زه په کوټه کې وی، کتابونه به مې اخیستلی وی.

Past unreal condition, result in present:

ک + imperfective participle + وی past imperfective

'If Laylā had arrived here, we wouldn't go on a picnic.'

که لیلآ رارسېدلې وی، مېلې ته نه تلوو.

'If I had been in Quetta, I would buy books.'

که زه په کوټه کې وی، کتابونه مې اخیستله.

Past unreal condition, result in past:

ک + imperfective participle + وی ba + imperfective participle + وی

'If Laylā had arrived here, we wouldn't have gone on a picnic.'

که لیلآ رارسېدلې وی، مېلې ته به نه وی تللی.

'If I had been in Quetta, I would have bought books.'

که زه په کوټه کې وی، کتابونه به مې اخیستلی وی.

Preview to Section 4: Reading

This reading continues the discussion of Pashtun tribes; it focuses on the Pashtun custom of intra-tribal marriage, and discusses the conditions under which marriages are arranged across tribal boundaries.

Cultural notes. The comment in the second paragraph about its being expensive to marry a girl outside one's family refers to the Afghan custom whereby the groom (or his family) pays the bride's family an agreed-on amount of money (the anthropological term is 'bride-price'; the custom is parallel to the western dowry) as part of the marriage arrangements. Depending on the area and the local customs, this bride-price can be prohibitive, and effectively restricts the choices of a man of modest means. If marriages are arranged among close family members (e.g. first cousins), the bride-price can be negotiated or even done away with entirely.

Preview to Section 5: Diversions

These jokes were taken from a joke book published in Peshawar.

Unit 22 Exercises

Exercise T1. Listen to the following sentences, then mark whether they refer to future possibilities, present unreal conditions, or past unreal conditions.

	<u>Future</u>	<u>Present</u>	<u>Past</u>	<u>Possibility</u>	<u>Unreal condition</u>
1.	_____	_____	_____	_____	_____
2.	_____	_____	_____	_____	_____
3.	_____	_____	_____	_____	_____
4.	_____	_____	_____	_____	_____
5.	_____	_____	_____	_____	_____
6.	_____	_____	_____	_____	_____
7.	_____	_____	_____	_____	_____
8.	_____	_____	_____	_____	_____
9.	_____	_____	_____	_____	_____
10.	_____	_____	_____	_____	_____

Exercise T2. Write the paragraph that your teacher dictates. Number the sentences, then answer the questions.

Exercise T2. (continued)

1. What is the subject of the paragraph? _____

2. Guess the English equivalents for the following:

_____ [mudakhalá kaw-] - مداخله کو

_____ [řál kaw-] - حل کو

_____ [hamlá kaw-] - حمله کو

_____ [la zor na kār akhl-] - له زور نه کار اخه

_____ [jangég-] - جنگیر

_____ [majburaw-] - مجبورو

3. How many reasons are given in support of the assertion in Sentence 1? _____

4. Which sentence contradicts Sentence 1? _____

How do you know? _____

Exercise T3. Listen to the passage, then mark the sentences below true or false. Some vocabulary to help you:

consider *imp. irreg. tr. vb.* [bol-] - بول

ancient *adj.* 1. [qadím] - قدیم

generation *n, M2.* [puxt] - پښت

mythical *adj.* 4. [afsānawí] - افسانوی

family tree *n, F1.* [shajará] - شجره

fact *n, M2.* [wāqiyát] - واقعیت

it should be said *phr.* [bāyad wéwayəl st] - باید وویل شی

۱. د قوم ټولو غرو ته معلومه وی چه د قرم پلار څوک دی. _____
۲. د ډیرو خلکو ته تر څو پښت پورې د خپلو پلرونو او نیکونو نومونه معلوم وی. _____
۳. د پښتنو شجرې واقعیت ته نژدې ښکاری. _____
۴. اوس ډیر خلک د پښتنو په شجره تر قیصه پورې پوهېږی. _____
۵. په کتابونو کې د پښتنو شجرې لیکل شوی دی. _____

Exercise 4. Construct sentences along the lines of the example.

Ex: امان غواری په دې پوه شی چه د افغانانو د رخصتی ورځی کومی دی، خو افغانی جنتری نه لری.

که امان افغانی جنتری لری، دا به ورته معلومه شوی وی چه د افغانانو د رخصتی ورځی کومی دی.

۱. غلځی صاحب غواری چه پیسی صرفه کړی، خو بنځه یې هره ورځ سودا اخلی.

۲. افغانان غواری چه ځمکه یې ډیر حاصل وکړی، خو عصری ماشینونه نه لری.

۳. بهرام خان غواری چه ډیر غنم وکړی، خو مزدوران نه لری.

۴. سلیم خان غواری چه شمال ته لار شی او خپل خپلوان وگوری، نو لارې په واورو پتې دی.

۵. تور غواری چه په کابل کې مکتب ولولی، خو پلار یې غواری چه په ځمکه کې کار وکړی.

Ex. 5. Assume that Khayray is at the moment only thinking about giving Tarina to Almar's son. Rewrite the first four lines of the dialogue of Unit 21.

د اسد تره: _____

د اسد پلار: _____

د اسد تره: _____

د اسد پلار: _____

Exercise 6. Match the spellings from Caroe with their Pashto equivalents.

ابډالی	اډریدی	احمدزی	اڅکزی	اسحق زی	الکوزی
بارکزی	بنگین	پوپلزی	تور نرین	توری	ختک
خلیل	خوگیانی	څمکنی	خاڅی	سای	سپین ترین
سدوزی	سوری	شینواری	داودزی	دورانی	علیزی
غلخی	کاکر	لودی	محمدزی	مروت	مسعود
منگل	موسی خیل	مومند	نورزی	نیازی	ورکزی
وزیر	یوسفزی				

Abdali	_____	Mangal	_____
Achakzai	_____	Marwat	_____
Afridi	_____	Mohmand	_____
Ahmadzai	_____	Muhammadzai	_____
Alkozai	_____	Musa Khel	_____
Alizai	_____	Niazi	_____
Bangash	_____	Nurzai	_____
Barakzai	_____	Orakzai	_____
Chamkanni	_____	Popalzai	_____
Daudzai	_____	Saddozai	_____
Durrani	_____	Safi	_____
Ghalji/Ghilzai	_____	Shinwari	_____
Ishaqzai	_____	Spin Tarin	_____
Kakar	_____	Sur	_____
Khalil	_____	Tor Tarin	_____
Khatak	_____	Turi	_____
Khugiani	_____	Wazir	_____
Lodi	_____	Yusufzai	_____
Mahsud	_____	Zai	_____

Exercise 7. Read the following passage for enjoyment. (Background information: The Miakhel tribe are considered to be holy people automatically entitled to respect, not to mention contributions from others. Members of other tribes pretend to be Miakhels, to collect the respect and contributions. To guard against imposters, the Miakhel elders learn the tribal genealogy...)

gathering place *n, F1* [derá] دیره

traveler *n, M2* [larawáy] لاروی

members of Miakhel tribe [myāgān] میاگان

contribution *n, M1* [kaléng] قلنگ

Miakhel [myākhé] میاخیل

blacken *der. tr. vb.* [toraw-] تورو-

protect *phr.* [... sara xá kaw-] سره ښه کو-

یوه ورځ زما نیکه په خپله کرونده کې دیره کې ناست و. دوه تنه لاروی دیرې ته را و گرځیدل. وړاندې راغلل، وروسته له سلامه یې وویل: میاگان یو، قلنگ غواړو. نیکه مې چې میاخیل و او خپله شجره هم ورته معلومه وه، له دغو دوو تنو نه پوښتنه وکړه چې د کوم ځای میاگان یاستی؟ هغو ورته وویل د لغمان. نیکه مې بیا پوښتنه ترې وکړه چې له اصله د کومو میاگانو یاستی؟ هغو ورته وویل دا نده را ته معلومه. نیکه مې ورته وویل چې خپله شجره را ته تیره کړی. هغو ورته وویل شجره مو ټوله نه ده زده. نیکه مې په غوسه شو او ورته وې ویل زه څه درته نه وایم. خو که مې زامنو یا ورېرو گپو کړی مخ مو تورو؛ په خړه مو سپړوی او په کلی کې مو گرځوی. نو که ځان سره ښه کوئ په کومه لار چې راغلی یاستی په هغې لارې بیرته وتبستی.

Answers

Exercise T1.

	<u>Future</u>	<u>Present</u>	<u>Past</u>	<u>Possibility</u>	<u>Unreal condition</u>
1.	_____	_____	__x__	_____	_____x_____
2.	__x__	_____	_____	_____x_____	_____
3.	_____	_____	__x__	_____	_____x_____
4.	_____	__x__	_____	_____x_____	_____
5.	_____	_____	__x__	_____	_____x_____
6.	_____	_____	__x__	_____	_____x_____
7.	__x__	_____	_____	_____x_____	_____
8.	_____	_____	__x__	_____	_____x_____
9.	_____	_____	__x__	_____	_____x_____
10.	_____	__x__	_____	_____	_____x_____

Exercise T2.

- The government and tribes
- interfere - مداخله کو
solve - حل کو
attack - حمله کو
use force - له زور نه کار اخذ
fight - جنگېږو
be obliged - مجبورو
- Two
- Sentence 4: it starts with خو

Exercise T3.

1. F 2. T 3. F 4. F 5. T

Exercise 4.

۱. که د غلخی صاحب بنخه هره ورځ سودا و نکړی، ډیرې پیسې به صرفه کړی.
۲. که افغانانو عصری ماشینونه لرلی، له ځمکو به یې ښه حاصل اخستی وي.
۲. که بهرام خان د دوران لرلی، ډیر غنم به یې کړلی وي.

۴. که لارې په واورو پټې نه وی، سلیم خان شمال ته او خپل خپلوان یې لیدل.
۵. که د تور پلار نه غوښتلی چه تور په خمکه کې کار وکړی؛ په کابل کې یې مکتب لوسته.

Exercise 5.

- د اسد تره: د ترینې په کوژده کې څه وایې؟
- د اسد پلار: خیرې دهر بد کار کوی. که زه دده په خای وی سپی ته مې ور کوله، د المار زوی ته مې نه ور کوله.
- د اسد تره: نو چا ته دې ور کوله؟
- د اسد پلار: ولې خپل خپلوان مې لږ دی؟ د زمري زوی ته مې ور کوله. د یاز وراړه ته مې ور کوله، د سلام خوری ته مې ور کوله. د جانو د ترور زوی ته مې ور کوله. د سلیم د خورڅې زوی ته مې ور کوله. د کوم بل تربره زوی ته مې ور کوله او که دا هم نه وی نو یوه پښتانه ته خو مې ور کوله.

Exercise 6.

Abdali	[abdāli] ابدالی	Mangal	[mangáli] منگل
Achakzai	[atsəkzi] اڅکزی	Marwat	[marwát] مروت
Afridi	[apredí] اپریدی	Mohmand	[mománd] مومند
Ahmadzai	[ahmadzi] احمدزی	Muhammadzai	[mahmadzi] محمدزی
Alikozai	[alkozí] الکوزی	Musa Kheil	[musakhéi] موسی خیل
Alizai	[alizi] علیزی	Niazi	[nyazi] نیازی
Bangash	[bangáx] بنگښ	Nurzai	[nurzi] نورزی
Barakzai	[barakzi] بارکزی	Orakzai	[orakzi] ورکزی
Chamkani	[tsamkani] څمکنی	Popalzai	[popalzi] پوپلزی
Daudzai	[dawudzi] داودزی	Saddozai	[sadozi] سدوزی
Durrani	[durani] درانی	Safi	[sāpi] ساپی
Ghalji/Ghilzai	[ghaldzi] غلخی	Shinwari	[shinwári] شینواری
Ishaqzai	[Isaqzi] اسحق زی	Spin Tarin	[spín tarín] سپین ترین
Kakar	[kākár] کاکر	Sur	[surí] سوری
Khalil	[khalíi] خلیل	Tor Tarin	[tór tarín] تور ترین
Khatak	[khaták] ختک	Turi	[turí] توری
Khugiani	[khugyaní] خوگیانی	Wazir	[wazír] وزیر
Lodi	[ludi] لودی	Yusufzai	[yusufzi] یوسفزی
Mahsud	[masúd] مسعود	Zazi	[dzadzi] خاخی

Unit 23: ستا پلار خو به کوچی نه و؟

Unit Overview

The discussion of Pashtun tribes is continued in this unit, with the focus on the 'detrribalization' of the Pashtun tribes as a result of the development of a central government and the attempts to modernize the country. Section 1 gives a description of the movements of one tribe. Section 2 is a long reading on the history of Afghanistan over the last 100 years. Section 3 is a passage on national unity by the Pashtun writer Ulfat. And Section 4 tries to divert you with some jokes. There is no grammar focus in this unit, as the vocabulary load is quite heavy.

Preview to Section 1: Dialogue

Asad is giving Theresa a description of the decentralization of the Niazi tribe, from his family's point of view.

Cultural notes. You can tell, from previous dialogues and descriptions, that Asad's family is very much a Pashtun family and a Niazi family, although they are separated from the largest part of the Niazis. The movements of a tribal members, brought about by many factors, can result in the assimilation of the decentralized families to the surrounding people - whether other Pashtuns or non-Pashtuns. In many instances, the assimilation results in families which are in all respects non-Pashtuns except for their name and the knowledge that their family belongs to a Pashtun tribe.

Sentence structure. The phrase له ... نه را وروسته with the verb in the present tense (not in the present perfect) is used to express 'since' phrases in Pashto, e.g.

'He has been living in Logar له واده نه را وروسته به لوگر کې اوسېږي.
since the wedding.'

Preview to Section 2: Reading A

This reading gives a brief sketch of Afghan history since 1890, covering the development of a central government for Afghanistan. A review of the facts in English - they are summarized in most of the currently available books on Afghanistan - will help you understand the Pashto.

Cultural notes. The sketch focuses on the effects of the development of a central Afghan government on the structure of Pashtun society, and implies that nationalization

of Afghanistan has involved extensive battles for power between the kings, various Pashtun tribes, and religious leaders. Amir Abdurrahman, in particular, exiled or assassinated those (whom he called 'robbers, thieves, false prophets and trumpery kings') who interfered with his goal of establishing a central government.

As the reading points out, the movement of Pashtun tribesmen to the capital has frequently resulted in the loss of Pashtun customs and language among the people involved. You might have talked to Afghans who, when asked if they are Pashtuns, answer to the effect that their grandfather was a Pashtun, or their grandmother, but that they themselves do not speak Pashto.

Word study There are a number of Arabic and Persian words in the passage - so many that grammatical processes in those languages are apparent.

The majority of the adjectives, for example, end in [-i] ی and are Class 4:

'royal' شاهي	'strong' قوي	'civil' ملكي	'religious' مذهبي
'governmental' حكومتي	'traditional' عنعنوي	'military' نظامي	'tribal' قومي
		'tribal' قبيلوي	'urban' ښاري

The [-i] ی suffix is from Persian, and in parallel with Persian adjectives, which do not agree with the nouns they modify, these Pashto adjectives don't change form. The ی suffix attaches to abstract (and some not so abstract) nouns, and converts them into adjectives.

Many of the nouns in the passage are from Arabic, and come complete with Arabic plurals (some of which are irregular in Arabic). Some of the nouns have regular Pashto plurals as well (M2, usually) and the Pashto and Arabic plurals are both used. A Pashtun will probably use the Arabic plurals in formal conversation or writing. The same Pashtun will use the Pashto forms in informal writing and in speech.

The plural form of Arabic borrowings is frequently the suffix - [āt] ات. Don't confuse this plural with another Arabic suffix, - [at] ت - with a short [a] - which often shows up abstract nouns borrowed from Arabic:

<u>Arabic plural</u>	<u>Arabic abstract nouns</u>
'institutions' موسسات	'prime ministership' صدارت
'establishment' تشکيلات	'migration' مهاجرت
'conveniences' تسهيلات	
'characteristics' خصوصيات	

Preview to Section 3: Reading B

This passage has been taken from a book on Pashto rhetoric by the respected Pashtun writer Gulpachā Ulfat:

Rhetoric: Orthography and Composition [likwālī: imlā aw inshā] لیکوالی املا او انشا

The passage was written to illustrate correct spelling and composition for aspiring writers of Pashto.

Ulfat, who died in 1977, was from Laghmān province; his dialect is therefore quite close to the Kabul dialect in which these materials are written.

The passage has been 'cleaned up': typographical errors have been corrected. You might already have encountered a major problem in the reading of Pashto from original sources, i.e. that typographical errors and infelicities abound. There are few printing houses in Afghanistan (and none that work with type-setting in Pakistan), and the printing house employees do not have well-developed proofing skills, nor are they necessarily Pashto speakers. In Exercise 6, we have reproduced the first paragraph of the passage exactly as it appears in our copy of Ulfat's book.

Word study. Be careful! The word [tīt] تیت which appears in the phrase *هک او تیت* is a regular Class 1 adjective meaning 'low'. The word [tit] تیت which appears in the dialogue in section 1 is a regular Class 1 adjective meaning 'scattered' or in some cases 'wide'.

Preview to Section 4: Diversions

These jokes were taken from a jokebook bought in a bookstore in Peshawar.

Unit 23 Exercises

Exercise T1. Listen to the explanation, then write the dates of his reign beside the name of each ruler.

_____ امیر عبدالرحمن خان
 _____ امیر حبیب اله
 _____ امیر امان اله
 _____ حبیب اله
 _____ محمد نادر شاه
 _____ محمد ظاهر شاه

Exercise T2. Listen to the paragraph, then answer the questions.

۱. یوسفزی اول چېرې اوسیدل؟

۲. کوم یوسفزی چه د کابل په ښار کې پاتې شول هغو اوس کومه
 څه وایی؟

۳. اکثره یوسفزی له کابل نه کوم ځای ته ولېږدیدل؟

۴. د کابل دیوسفزو څه شی د سوات له یوسفزو سره فرق لری؟

۵. د سوات یوسفزی کومه څه وایی؟

Exercise T3. Listen to the following sentences, then mark during which Afghan ruler's reign the incident occurred.

- | | |
|-----------|----------|
| _____ .۶ | _____ .۱ |
| _____ .۷ | _____ .۲ |
| _____ .۸ | _____ .۳ |
| _____ .۹ | _____ .۴ |
| _____ .۱۰ | _____ .۵ |

Exercise 4. Give English equivalents for the indicated words.

۱. کوم خلک چه په یوه خاصه ساحه کې ژوند کوی او مشترکه ژبه او تاریخ لری هغه ملت بلل کېږی. ملت = _____
۲. څوک چه باغ ساتی باغوان بلل کېږی. باغوان = _____
۳. یو اخبار چه هره ورځ راوخی هغې ته ورځپاڼه وایی. ورځپاڼه = _____
۴. په کوم ښار کې چه د یوه وطن واکدار اوسېږی هغه ته پای تخت وایی. پای تخت = _____
۵. څوک چه پیسې نه لری هغه ته مسکین ویل کېږی. مسکین = _____
۶. نوم کار چه سری تل کوی هغه ته وظیفه ویل کېږی. وظیفه = _____
۷. په کوم ځای کې چه خلک مونځ کوی هغه ته ماجت وایی. ماجت = _____
۸. څوک چه په یوه کار کې له بل هر چا نه ښه وی هغه ته قهرمان ویل کېږی. قهرمان = _____

Exercise 5. Group the vocabulary words listed below in the categories:

ماجرت	لېږدېدل	عنعنوی	سني	ترکمن	احمدزی
موسسات	مذهبي	غربي	شاهي	حبیب الہ	ازبک
نظامی	مسعود	قبیلوی	شمال	حکومتی	بارکزی
نورستانی	مسلمان	قومی	شیعه	خاخی	بدخشی
واکدار	ملت	کوچی	صدارت	سرحد	پنجاب
هزاره	ملکی	لاهور	عبدالرحمن	سدوزی	تاجک
هندوکش	منگل				

Pashtun tribes:

Ethnic groups in Afghanistan:

Words referring to Islam: _____

Words referring to government:

Words referring to royalty:

Words referring to tribal structure: _____

Words referring to traditional life:

Place names:

Exercise 6. In the space below, the first paragraph of the Ulfat passage is retyped with exactly the spacing and typographical errors of the original. Rewrite the passage with 'conventional' spacing, and correct whatever errors you can.

هغه خلق چه په يوه و طن کښې او سپړې، گته او زيان نې يو وي،
 ديوه و اکمن امر ته نې غار ه ايښې وي، له يوه بيرغ لاندې راټولېږي
 او مشترک تاريخ لري يو ملت بلل کيږي. افغانستان يو وطن دی،
 ددې و طن ټول او سپړ و نکي يو ملت دی ددې ملت نوم افغان دی. لکه
 چه په افغانستان کښې سا ر ه او تاو ده، و چ او لامده، هسک او تيت
 خايو نه شته چه په خېنو کښې يو راز غلې او مېوې کېږي په خينو
 کښې بل راز په ملت کښې هم راز راز خلق شته چه کره و ره نې يو
 له بله خيني فرقونه لري مونږ ته په کار دی چه په دې خبره خان
 به پوه کړو چه و طن هغه تنگ او کوچني کور نه دی چه د يوه پلار
 او د يوې مور او لا دونه به. پکښې استوگنه لري او نه هغه کلی دی چه
 ټول او سپړ و نکي به نې يو خيل يا يو قوم وي په دې اوسني زمانه
 کښې خيني داسې کورونه هم شته چه يو مسلمان پښتون له يوې
 روسې يا امريکايي مېرمنې سره پکښې او سي او د واره د يوه
 اولاد مور و پلار وي.

Exercise 7. Read the following passage for pleasure.

چې چې

فقير زمونږ يو سپين ږيرى همسايه ؤ. د فقير بنځه هم بيځي سپين سرې او يوه وړه بگې بنځه وه. مونږ ماشومانو به چې چې بلله. چې چې به سهارى له كوره راوته او د همساگانو كره به تله. هلته به له نورو بنځو سره كښناسته او خبرې به يې كولې. چې چې به اكثره د كلي د نورو بنځو او نجونو په باره كې خبرې كولې او اوازې به يې تيتولې. چې چې به په هر كور ته ولاړه هلته به يې خپله خبره وكړه خو بنځو ته به يې وويل "دا خبره مې يوازې تاسې ته وكړه؛ بل چا ته به يې نه كوي." چې چې به په ډېرو زياتو كورونو وگرځېده او دا كار به يې وكړ. په نتيجه كې به يې تقريباً ټول كلي خپله خبر كړ.

tiny adj 3 [waṛabagáy] وړه بگې
 kid, child n, M1 [māshúm] ماشومان
 rumor n, F1 [awāzál] اوازه

تیتو - [titaw-] spread der. tr. vb.
 تقریباً [taqríban] almost adv.

Answers

Exercise T1.

- امیر عبدالرحمن خان ۱۹۰۱ - ۱۸۹۰
 امیر حبیب اله ۱۹۱۹ - ۱۹۰۱
 امیر امان اله ۱۹۲۹ - ۱۹۱۹
 حبیب اله ۱۹۲۹
 محمد نادر شاه ۱۹۲۲ - ۱۹۲۹
 مہد ظاهر شاه ۱۹۷۲ - ۱۹۲۲

Exercise T2.

۱. په کندهار او غزني کې اوسېدل.
 ۲. دري وايي.
 ۲. سوات ته و لېږدېدل.
 ۴. لهجه او دودونه يې فرق سره لري.
 ۵. پښتو وايي.

Exercise T3.

۱. امير عبدالرحمن خان
 ۲. امير امان اله
 ۳. امير امان اله
 ۴. امير امان اله
 ۵. امير عبدالرحمن خان
 ۶. ظاهر شاه
 ۷. محمد نادر شاه
 ۸. امير عبدالرحمن خان
 ۹. امير حبیب اله
 ۱۰. ظاهر شاه

Exercise 4

- 1 nation [milát] ملت
 2 tree-grower [baghwān] باغوان
 3 daily (newspaper) [wradz pāñá] ورځ پانه
 4 capital [paytákh] پای تخت
 5 poor person [miskín] مسکین
 6 job [wazifá] وظيفه
 7 mosque [maját] ماجت
 8 hero, expert [qahramán] قهرمان

Exercise 5.

Pashtun tribes:	احمدزی بارکزی خاخی سدوزی مسعود منگل
Ethnic groups in Afghanistan:	ازبک بدخشی تاجک ترکمن نورستانی هزاره
Words referring to Islam:	سني شيعه مذهبي مسلمان
Words referring to government:	حکومتي صدارت ملت ملکی موسسات نظامی
Words referring to royalty:	حبیب اله شاهي عبدالرحمن واكدار
Words referring to tribal structure:	قبیلوی قومی
Words referring to traditional life:	عنعنوی کوچی لیوډل مهاجرت
Place names:	پنجاب شمال غربی سرحد لاهور هندوکش

Exercise 6.

هغه خلق چه په يوه وطن کښي اوسېږي، گته او زيان يې يو وي،
 د يوه واکمن امر ته يې غاړه ايښي وي، له يوه بيرغ لاندې را ټولېږي
 او مشترک تاريخ لري يو ملت بلل کېږي. افغانستان يو وطن دی،
 ددې وطن ټول اوسېدونکي يو ملت دی، ددې ملت نوم افغان دی.
 لکه چه په افغانستان کښي ساړه او تاوده، وچ او لامده، هسک او تپت
 خايونه شته چه په خپنو کښي يو راز غلې او مېړي کېږي په خينو
 کښي بل راز. په ملت کې هم راز راز خلق شته چه کره وره يې يو
 له بله خيني فرقونه لري. مونږ ته په کار دی چه په دې خبره خان
 ښه پوه کرو چه وطن هغه تنگ او کوچنی کور نه دی چه د يوه پلار
 او د يوې مور اولادونه به پکښي استوگنه لري او نه هغه کلی دی چه
 ټول اوسېدونکي به يې يو خيل يا قوم وي. په د اوسني زمانه کښي
 خيني داسې کورونه هم شته چه يو مسلمان پښتون له يوې روسي
 يا امريکايي مېرمني سره پکښي اوسي او دواړه د يو اولاد مور
 او پلار وي.

Unit 24: مېلمه پاك

Unit Overview

In this Unit, we start a three-unit discussion of the 'pillars' of the Pashtunwali, the Pashtun code of behavior that receives so much attention in western writings on Afghanistan and the Pashtuns. In our discussion, we focus on those aspects of the Pashtunwali that involve behavior. Many western discussions of the Pashtunwali include character traits such as bravery, generosity, and steadfastness as part of the Pashtunwali. From a Pashtun point of view, however, the Pashtunwali focuses on behavior alone.

The first aspect of the Pashtunwali to be discussed is the concept مېلمه پاك, or hospitality to guests. The topic, which was introduced in Unit 9 of *Beginning Pashto*, is discussed in greater detail in the reading in Section 1. In Section 3, Amān explains some of the practical aspects of مېلمه پاك to Theresa. And in Section 4, Diversions, there are some jokes about hosts and guests. The grammar focus of the unit is the particle په and its various meanings.

Section 1: Reading

Cultural notes. The term 'Pashtunwali' is a manufactured word. The Pashto word for the concept is simply پښتو.

It is important to keep in mind that a مېلمه can be a stranger, or a friend. When the مېلمه is a close friend, the 'rules' regarding his entertainment can be bent: treatment of close friends doesn't seem to differ much from the way we entertain close friends in the United States. On the other hand, peer pressure as well as genuine feelings of hospitality play an important role in the treatment of a مېلمه who is a stranger.

You have probably already heard a great deal about Khoshal Khan Khattak, the famous seventeenth century Pashtun poet-warrior. Translations of his poetry can be found in most serious studies of Afghanistan or the Pashtuns, and educated Pashtuns can recite lines and couplets and whole poems of his at will. The 'dastar' in the 'Dastarnama' mentioned in the reading refers to the turban worn by adult males, and therefore, supposedly, a sign that the wearer has achieved maturity and wisdom. The opening couplet of the collection is:

چه دستار تری هزار دی
د دستار سړی په شمار دی

[tse dastār tarī hazār dī
de dastār sarī pā shmār dī.]

'There are thousands who wear the turban;
Men of the turban are few.'

Word study. The word کافر is not particularly polite - the term ناملمان should be used in conversation and writing. The writer of the passage used کافر when he was talking about the passage by Khoshal Khan Khattak (who used the word), and ناملمان elsewhere.

A چرگ is a rooster; a hen is a چرگه. Chicken is more of a delicacy in Afghanistan than it is in the United States, and less frequently eaten than lamb or beef. Hens are kept for their eggs; it's mostly the males that are eaten.

The verb - ځلولو contains the adjective حلال, which means 'ritually slaughtered'. There might be a 'halal' butcher in your area. Such butchers come from Islamic countries, and provide meat that has been slaughtered according to Islamic principles - the animal's throat has been cut with a knife, and appropriate prayers have been said at the slaying.

The phrase په ورین تندی translates literally 'with open forehead', i.e. without a frown.

Preview to Section 2: په in More Detail

You've probably noticed that the particle په seems to appear in every other sentence in Pashto, and that it frequently doesn't seem to have anything to do with signalling the future.

په appears - there is a lot of dialectal variation - to have two different semantic functions: one to signal a future action (or an action happening in the future relative to another action), and the other to signal doubt, uncertainty or indefiniteness. These functions become clearer when په is coupled with the different tenses and aspects, and the resulting sentences compared.

In general, په coupled with the various perfectives usually has the meaning 'will' or 'would', i.e. it functions as a future marker. Conversely, په coupled with the various perfectives usually has the effect of implying uncertainty.

An interesting bit of fallout from a comparison of sentences with په and the contexts in which they appear is that if Pashtuns want to make a statement about something that is definitely going to happen in the future, they use the present imperfective tense, as in the sentence given in Note 3. Pashto present imperfective sentences are parallel to the use in English of the present continuous to indicate

something happening in the future, e.g. 'We're leaving at six,' 'The fireworks are starting at nine' 'He's arriving Tuesday,' etc.

Preview to Section 3: Dialogue

In this dialogue, Amān and Theresa are discussing some of the practical ramifications of مهلمه پالنه .

Cultural notes. مهلمه پالنه is a double-edged sword: for every proverb linking the guest with the bounty of God, there is another illustrating how upsetting to a household the guest can be. Amān mentions a few of the problems involved with guests who show up around mealtime, and how a household scrambles to be sure they are appropriately fed.

Word Study. The word دسترخوان is used here to mean table; Amān says that sometimes special food is given only to the guests and those of the host's family who are sitting at the table (دسترخوان) with him.

Be careful not to confuse 'burden' [tāwān] تاوان with 'ability' [twān] اتوان!

The phrase وچه دودی disambiguates the term دودی, which can refer to bread proper or to food in general. وچه دودی is a plain loaf of bread, which the host's family can run out and buy without offending either the guest or the neighbors. The writer of the dialogue comments that the 'real' term for bread on its own is [spóra dođáy] سپوره دودی but he was told as a child not to use the term, as it is an insult to God to use a disparaging word (سپوره is not particularly complimentary) in connection with something God has given to you.

Preview to Section 4: Diversions

Here are some jokes about guests which illustrate the mixed feelings Pashtuns have about being hosts - and being guests.

The verb وه frequently occurs in phrases like تکیه وه, which is literally 'beat [a] support', and idiomatically 'lean back on', or - in the context of the joke - 'park oneself on'. In phrases like this, وه functions very much like تکیه کو-: کو- means 'lean on'.

Unit 24 Exercises

Exercise T1. Listen to the following sentences, then check the appropriate English translation of each phrase.

	'will/might'	'would (have)'	'might have'	'used to'	tentative statement
1.	_____	_____	_____	_____	_____
2.	_____	_____	_____	_____	_____
3.	_____	_____	_____	_____	_____
4.	_____	_____	_____	_____	_____
5.	_____	_____	_____	_____	_____
6.	_____	_____	_____	_____	_____
7.	_____	_____	_____	_____	_____
8.	_____	_____	_____	_____	_____
9.	_____	_____	_____	_____	_____
10.	_____	_____	_____	_____	_____

Exercise T2. Listen to the description, then finish the sentences.

۱. په كليوالی سيمو کې دهر خله مهلمه په سرې پېښيرې، مگر په
 ښار کې _____
۲. کوم مهلمانې چې په ښار کې په سرې پېښيرې هغه معمولاً ملگرې،
 خپلوان يا اشنايان وې، مگر په کلو کې _____
۳. هم په ښار هم په کلو کې _____
۴. په کلو کې دا شرم دی چې سرې دودې له بهر نه راوړې مگر.
 په ښار کې _____

Exercise T3. Listen to the following passage (written by Ulfat) , and fill in the blanks.

شمې اكا --- په كور او كلي كې --- ډېرې هوښياري مشهور ---
 او هرچا به چه كومه مشوره غوښتله --- ته به راتلل. د ده د ---
 هوښياري احتياط يوه نښه دا وه چه --- تر اخره پورې خپل كور ته
 برق را نه وسته. او ويل به --- كه كله برق شارت شي --- حريق
 به واقع --- او كور به --- وسوزي.

د --- عادت و چه په موټر كې --- نه سورېده --- ډېر
 ليرې ځاي ته --- هم پياده روان ---، ځكه چه د موټر ---
 چه كيدو وېرېده او --- احتياط --- كاؤ.

هو! --- له ډېره عقلمه پياده گرځېده او كور كې --- يې رڼا
 هم ډېره كمه ---.

Exercise 4. Read the passage in Exercise T3 and answer the questions. New vocabulary:

wisdom *n, F2* [wuxyaráy] هوښياري

advice *n, F1* [mashwará] مشوره

cautiousness *n, M2* [ihtiyát] احتياط

sign, example *n, F1* [náxa] نښه

until the end *phr.* [tar akhéra pore] تر اخره پورې

electricity *n, M2* [barq] برق

electrical short *n, M2* [shart] شارت

fire *n, M2* [aríq] حريق

habit *n, M2* [ādát] عادت

ride *der. int. vb.* [swarég-] سورېد-

accident *inf.* [chápa kedál] چه كېدل

light *n, F1* [ranā] رڼا

Exercise 4. (cont.)

۱. شمی اكا ولی په موتر كې نه سپرېده؟

۲. د شمی اكا كور ولی رڼا نه و؟

۳. الفت د شمی اكا دوهمه نښه څه شی بودلې ده؟

۴. شمی اكا د الفت په فكر ډېر هوښيار سړی و؟

۵. د شمی اكا احتیاط ښه و او كه بد؟ ولی؟

Exercise 5. Complete the following sentences.

۱. په كومو اصولو او دودونو چه ----- دی هغو
ته پښتونولی وایی.
۲. څوك چه ----- هغه كافر بلل كېږی.
۳. كوم شی ----- چه هغه پرستن بلل كېږی.
۴. كوم شی چه ----- روزی بلل كېږی.
۵. څوك چه ----- هغه ته پردې ویل كېږی.
۶. كوم شی چه ----- هغه دسترخوان بلل كېږی.
۷. په كوم شی كې چه ----- هغه دیگی بلل كېږی.
۸. دچا چه ----- هغه نازولی بلل كېږی.

Exercise 6. 'Soften' the following announcements.

۱. مونږ سهار ته خوخيږو.

۲. ټول کتابونه په دې هفتې کې کتابخانې ته راوړل کېږي.

۳. مجلس په لسو بجو شروع کېږي.

۴. هر څوک په دوو بجو کور ته ځي.

۵. دکان وخته نه خلاصېږي.

Exercise 7. Give the Pashto and Arabic plurals for the following words.

Arabic DPL

Pashto DPL

Dsg

تشکیل

حالت

خصوصیت

رابطه

مصرف

مطلب

Exercise 8. Read the following passage for information and enjoyment.

په پښتنو کې داسې خلک شته چې تقريباً هره شپه مهلمان لري. دوی اکثره شتمن او خانان دي. دوی هم د مهلمه دپاره خانته ځای لري او هم ورته دومره ډوډۍ پخوي چې دوه درې مهلمان نور هم ورسره عذر کيږي. خو که مهلمان زيات او يا نازولي وي، هلته بيا نوره ډوډۍ هم زر ورته پخولي شي.

د مهلمنو ځای ته اکثره حجره وايي. حجره يوه کوټه ده چې له کورنه جدا واقع وي. مهلمه هم په حجره کې ډوډۍ خوري هم په کې څملي. په ډېرو پښتنو کې حجره د نارينه وو د شپې د غونډې ځای وي. د شاوخوا کورونو ځينې نارينه وروسته له ډوډۍ نه حجرې ته ورځي. نکلچيان له ډېرو نکلونو سره د نارو په وخت کې رباب هم وهي. د نکلونو سندري نارې بلل کيږي.

sufficiency *n, F1* [guzārā] گوزاره

guest quarter *n, F1* [wujrā] حجره

gathering *adj 1* [ghwānda] غونډه

music, instrument *n, M2* [sāz] ساز

musical instrument *n, M2* [rabāb] رباب

story *n, M2* [nākā] نکل

story-teller *n, M1* [nakalch] نکلچي

song accompanying a story *n, F1* [nārā] ناره

Answer Key

Exercise T1.

	'will/might'	'would (have)'	'might have'	'used to'	tentative statement
1.	_____	_____	_____	__x__	_____
2.	__x__	_____	_____	_____	_____
3.	_____	_____	_____	__x__	_____
4.	_____	_____	__x__	_____	_____
5.	_____	_____	_____	_____	__x__
6.	_____	__x__	_____	_____	_____
7.	_____	_____	__x__	_____	_____
8.	_____	_____	_____	__x__	_____
9.	_____	_____	_____	_____	__x__
10.	_____	__x__	_____	_____	_____

Exercise T2. Various answers.

Exercise T3.

شمی اكا زمونږ په كور او كلي كې په ډېرې هوښياري مشهور ؤ.
او هرچا به چه كومه مشوره غوښتله ده ته به راتلل.
د ده د دې هوښياري احتياط يوه نښه دا وه چه ده تر اخره پورې
خپل كور ته برق را نه وسته. او ويل به يې كه كله برق شارت شي
نو حريق به واقع شي او كور به مې وسوزي.
دده دا عادت و چه په موټر كې به نه سورېده او ډېر ليرې خای ته
به هم پياده روان ؤ، خكه چه د موټر له چپه كيدو وېرېده او دې
احتياط يې كاؤ.
هو! دی له ډېره عقلمه پياده گرځېده او كور كې به يې رڼا هم ډېره
كمه وه.

Exercise 4.

۱. خكه وېرېده چه موټر به چپه شي.
۲. خكه كور ته يې برق نه وړه.
۳. شمی اكا په موټر كې نه سپرېده.
۴. نه، نه ؤ.
۵. بد ؤ، خكه چه ژوند يې ور خراب كړی ؤ.

Exercise 5. Something like ...

۱. په کومو اصولو او دودونو چه پښتانه ولاړ دی هغو ته پښتونولي وايي.
۲. څوک چه مسلمان نه وی هغه کافر بلل کېږي.
۳. کوم شی چه خلک يې د شپې په خان اچوی هغه برستن بلل کېږي.
۴. کوم شی چه خدای خلکو ته د خوړلو لپاره ورکوی روزی بلل کېږي.
۵. څوک چه د سړی خپلوان نه وی هغه ته پردې ويل کېږي.
۶. کوم شی چه سړی دودې پرې خوری هغه دسترخوان بلل کېږي.
۷. په کوم شی کې چه دودې پخپړی هغه ديگی وبلل کېږي.
۸. د چا چه خلک ډېر قدر کوی هغه نازولی بلل کېږي.

Exercise 6.

۱. مونږ به سهار ته خوخيږو.
۲. ټول کتابونه به په دې هفتې کې کتابخانې ته راوړل شي.
۳. مجلس به په لسو بجو شروع شي.
۴. هر څوک به په دوو بجو کور ته لاړ شي.
۵. دکان به وخته خلاص نه شي.

Exercise 7.

<u>Arabic DPL</u>	<u>Pashto DPL</u>	<u>DSq</u>
تشکيلات	تشکيلونه	تشکيل
حالات	حالتونه	حالت
خصوصيات	خصوصيتونه	خصوصيت
روابط	رابطې	رابطه
مصاريښ	مصروفونه	مصروف
مطالب	مطلبونه	مطلب

Unit 25: بدل

Unit Overview

The focus of this unit is on بدل, the second pillar of the Pashtunwali. In Section 1, Amān gives Theresa some basic definitions. Sections 2 - 4 present a story of Pashtun revenge. And in Section 5, Diversions, there is a couplet from Khushal Khān Khattak.

Preview to Section 1: Dialogue

In this dialogue, Amān is explaining to Theresa what the term بدل means. He talks in generalities about families perpetrating wrongs, and families avenging wrongs. It will help you keep straight who is doing what to whom if you remember that the demonstrative pronoun دم usually refers to the first-mentioned person in the sentence - 'the former' in English - and the demonstrative pronoun هغه usually refers to the last-mentioned person - 'the latter' in English.

Preview to Sections 2-4

The Pashtuns who translated for and taught Pashto to the British army officers in the nineteenth century were given the title 'munshi' by the British. One of them, Munshi Ahmad Jan, put together د قصه خانی کپ, a collection of stories, readings and sayings for his British officer students to read. Nothing else is known about Munshi Ahmad Jan, except that he presumably wrote many of the pieces in the collection - including the story you are about to read - , and that he wrote very well.

The story is titled د پښتون بدل, and was apparently included in Munshi Ahmad Jan's collection to illustrate the concept of بدل. Its plot is in general very reminiscent of Shakespeare's revenge plays, with lots of bloodshed, righteous anger, unequivocal villains who get what's coming to them, and (relatively) innocent people who get crushed in the process.

We have adapted the story as follows: sections have been deleted which do not forward the action of the story (notably two very long paragraphs which go into detail about the evilness of malangs). Modern words have been substituted for those which are now obsolete. The original paragraphing has been kept (including some with colons which usually but not always indicate that someone is speaking), but periods and commas have been inserted.

The story is written in the Kandahar dialect. You'll notice that many of the words are synonyms of those you have learned, for example **ځانغا** which is an exact synonym for **هرومرو**. You'll also notice that the phrases **رات**, **درت** and **ورت** are not always immediately before the verb, and that **چه** meaning 'when' often starts a sentence instead of appearing just after the subject.

The structure of the story is as follows:

Scene 1: The characters are introduced, and one of their conversations begins.

Scene 2: One of the characters tells the other a story from his past.

Scene 3: The two characters act as a result of the story.

The sections into which we have divided the story do not correspond to these three scenes; our sections are of roughly equal length (with some effort to interrupt the action, Sheherezade-style, at interesting points) so that the new vocabulary words can be given in more manageable lists.

Preview to Section 2: The Story Begins

This section includes Scene 1 and part of Scene 2. Sentences have been deleted in the first paragraph of the story which summarize Gwalmir's life after he moved to Mardan: He had moved there a year and a half earlier. At first, he had done menial work, then had opened a small shop, and had done fairly well.

Cultural notes. A *malang* is a cross between a hermit and a monk. The traditional *malang* travels from holy shrine to holy shrine, supporting himself along the way by begging and by praying to God on someone's behalf. (Many traditional tales involve a *malang*'s special powers, for example tales about a childless woman asking a *malang* to use his powers to give her a son.) The stereotypical *malang* carries a begging bowl, and wears a turban - of the Islamic sort, not the Pashtun sort - and old, patched clothes. A *malang* does not have a home. He wears a heavy coat (also patched) to protect him from the weather, and might construct a temporary shelter for himself. The *malang* in the story has apparently established himself under a tree, and hung his belongings - including his sword! - on its branches.

Direct and indirect quotes. The author is inconsistent in his presentation of conversation. Sometimes he uses phrases like **چو وويلي**; and at other times he gives the speaker's name with a colon. Sometimes he has characters talk to themselves - in the present tense - as in the last paragraph in the section:

'I said [to myself] that now was the
time; slowly, slowly I approached him.'

ما وويلي چه همدا وخت
دي غلي غلي ورغلم.

and when Gwalmir is following his wife:

'... I shivered: what is she doing here?'

زه وېوگنېدم چه دا دلته څه کوي.

Word study. Throughout the story, the author doubles words for effect, for example

'She went, she went, until the woman
went out of the village...'

تله تله چه پنځه له کلي نه واوښته

Sometimes the doubled word is changed slightly, in ways parallel to English expressions like "Story, shmory, get to the point!" The phrase **بنگا انکا** with which Gwalmir describes the scene at his house is an example.

The phrase **ستري مه شي** is obviously the Pashto greeting. Here, the phrase is used as an adjective: if you are **ستري مه شي** with someone, you know him well enough to talk to him a lot.

Preview to Section 3: The Story Continues

This section includes the rest of Scene 2 and the beginning of Scene 3.

Cultural notes. A **بت** is a tandoor-like oven - effectively a large clay jar which has been dug into the earth so that its rim is even with the surface of the floor. A fire burns in the bottom of the oven, and corn is suspended over it to be popped. The area around the rim of the oven (**د بت په غاره**) is tiled, and is warm from the heat of the oven - which is why the children are sitting there in the story.

A customer brings his or her own corn, and the **بتيارى** keeps a portion of it in return for popping what the customer has brought; or the customer can buy some popcorn with money.

You will remember the proverbs about popcorn and popcorn makers from Unit 19:

خلك زيارت له پتاسې وړى
ما به د جوارو پولې وړې چه كونده شومه

and

چه مور يې بتيارى وى
زوى يې نه فتح خان كيږى

which intimate that popcorn and its makers are very low in Pashtun society. That the children are in very desperate straits is communicated to the Pashtun reader not only by

their answers to Gwalmir's questions, but also by their having been taken in by the بتیاری.

Sentence structure. Sohbat Khān's comment

راڅه چه ورشو او ددې خو خلاصې وکړو چه دا هم یاد ولری چه
ما هم چا سره څه کری و.

is one of those that contains a direct quote. It translates idiomatically as "Come, lets go there and put an end to this, so that she'll learn what she has done to someone."

Preview to Section 4: The Story Concludes

This section contains the rest of Scene 3, plus the 'moral' of the story.

Cultural notes. The door mentioned in the first paragraph is the door to the compound in which Gwalmir's wife and her husband are living. The compound is enclosed by a mud wall, and rooms are built along the wall, all facing into an inner courtyard. One of those rooms is a bedroom; the دالان in which the animals are kept is another. There are presumably other rooms, e.g. a kitchen, that aren't mentioned in the story. The wall that Gwalmir escaped over in Scene 2 is the outside mud wall of the compound.

Unidentified bodies are a common enough occurrence that a Pashtun reader's credibility is not stretched when he reads that Gwalmir's wife found a body to mis-identify as Gwalmir.

The husband's answer to Sohbat's accusation - په زور چا کلی نه دی کری. - is a proverb, and translates roughly as 'No one can force a village.' In other words, no one can force his will on an entire village.

The next-to-last paragraph consists of the 'moral' to the story, which is also the cornerstone of Pashtun بدل and a point of pride among Pashtuns - that a wrong will be remembered and revenge will be taken, no matter how long it takes.

Word study. The word دالان, which is glossed as 'stable', is not always for animals. The word refers specifically to a three-sided room which can function as a bedroom or kitchen or stable or whatever.

The phrase سوت بوت تړل refers to tying someone up in a tight ball - the victim's hands possibly behind his back, his legs doubled up in front of him.

Preview to Section 5: Diversions

The poet used the word انتقام instead of بدل in the couplet for stylistic reasons. We have given the 'normal prose' rendition to give you an idea of the difference between prose and poetry.

Unit 25 Exercises

Exercise T1. Listen to the stories, and write the punchlines below.

..... ۱

..... ۲

..... ۲

cat *n, F1* [pisháka] پيشکه

weigh *smp. tr. vb.* [tal-] تل-

stupid, simple-minded *adj 4* [sādá] ساده

down *adj 4* [xkáta] بنکته

commotion *n, M2* [ghalmaghá] غالمغال

Exercise T2. Write the following story (from Ahmad Jan) as your teacher dictates it.

.....

.....

.....

.....

.....

.....

poor person *n, M1* [nestmán] نهستمَن

rich person *n, M1* [stamán] شتمَن

Adam *n, M1* [bābādám] بابا آدم

Eve *n, F3* [bibl awā] بی بی حوا

rich, sated *adj 5* [mor] مور

proper share *phr.* [sam rasád] سم رسد

penny *n, F1* [kāśíra] کاسیره

fatherly share *phr.* [padari hisá] پدری حصه

give thanks *phr.* [shúkur bās-] شکر باسه-

Exercise 3. Fill in the blanks below.

<u>Word in story</u>	<u>Pashto synonym</u>	<u>English equivalent</u>
علاقه	_____	_____
_____	تيكړی	_____
خاوند	_____	_____
_____	_____	question
_____	ملگري	_____
خامخا	_____	_____
_____	_____	orchard
_____	سور	_____
قسم قسم	_____	_____
_____	په دې پسې	_____

Exercise 4. Rewrite the conversations in the following paragraphs in dialogue form:

۱. دې نه پس به زما بڼخه ډېره خپه ښکارېده. ما بڼخې سره د دې خبرې څه غږ غوږ نه کاؤ. يوه ورځ سهار وخته را نه غلطی وشوه چه بڼخې ته مې ووېلې ما ته نن وختی دودې پخه کړه. پتمې ته خم. هغې ووېلې چه لا ډېر یخ دی. زما له خولې نه له بده شامېته ووتل چه هغه وخت دې ساره نه کېدل چه د ملنگ لپاره دې خاشاک راوړه.

۱. گل میر: _____
 بنځه: _____
 گل میر: _____

۲. یوه گوت کې د بت په غاړه باندې دوو ماشومانو سونکاسونکا کوله. گل میر ور نژدی شو او تپوس یې وکړه چه څوک یې؟ یوه ووهلې چه یتیمان یو. گل میر دواړه په غږې کې ونيول او کوکې یې ترې واخیستې. تپوس یې وکړ چه ستاسې مور او پلار څه شول. هغو وویلې چه پلار مو چهرته تللی ؤ او هلته مړ شو. مور مو بل خاوند وکړ. مونږ یې وشړولو. له بتیاری سره په موتی نینو باندې ساعت تهروو او بیا دلته ځملو. صحبت گل میر ته وویل چه دا جور ستا بال بچ دی؟ ده ووهلې هو. بیا گل میر ترې د مور د کور تپوس وکړ. دوی ووهلې چه زمونږ د پلار په کور باندې هغه خپل خاوند څخه اوسپړی او ټول مال حال یې زمونږ پلندر ته ور کړی دی. ده ورته یو څو پیسې لاس کې کېښودې، او ورته یې ووهلې چه خیر دی ویده شی.

۲. گل میر: _____
 ماشومان: _____
 گل میر: _____
 ماشومان: _____

صحبت: _____
 گل میر: _____
 گل میر: _____
 ماشومان: _____

گل میر: _____

۲. گل میر او صحبت بیا په کوټه ور ننوتل. د یوه یې ولگوله. بنځه یې را وینځه کړه. صحبت یوه داسې سپېره په غوږ ور کړه چه سر کې یې کرنګار پیدا شه. بیا یې ترې تپوس وکړ چه خاوند دې ولې کړی دی. هغې ووهلې دې سړی را باندې په زور نکاح ترلې ده. صحبت گل میر ته اشارت وکړ او هغه ترلې سړی یې کوټې ته راوست. تپوس یې ترې وکړ چه تا ولی په زور په دې بنځې نکاح ترلې ده؟ هغه ووهلې په زور چا کلی نه دی کړی. زړه یې و او کونده وه نو مې پرې نکاح ترلې ده. ده وویلې چه تا ته څنگه معلومه شوه چه کونده ده؟ هغه ووهلې چه د ددې خاوند د خپل ورور له لاسه مړ شوی ؤ. هغه پرې قید شو. دا خو هر چا ته معلومه ده. مری موندلی شوی ؤ. پېژندلی شوی ؤ. ښکاره خبره ده.

۲. صحبت : _____
 بنځه : _____
 صحبت : _____
 خاوند : _____

 صحبت : _____
 خاوند : _____

Exercise 5. Review: Match the پ phrases with their English equivalents.

- | | |
|-------------------------------------|--------------------------|
| 1. in this manner | .۱ په اوسط ډول_____ |
| 2. in secret | .۲ په بدو کې ورکول_____ |
| 3. basically | .۲ په بده سترگه کتل_____ |
| 4. disapprove of | .۴ په پای کې_____ |
| 5. within one's capability | .۵ په پټه_____ |
| 6. on average | .۶ په پور اخیستل_____ |
| 7. finally | .۷ په تېره بیا_____ |
| 8. stingily | .۸ په حقیقت کې_____ |
| 9. borrow | .۹ په حیث_____ |
| 10. openheartedly | .۱۰ په دې باره کې_____ |
| 11. especially | .۱۱ په دې ډول_____ |
| 12. as | .۱۲ په شان_____ |
| 13. give in retribution for a wrong | .۱۲ په عمومي ډول_____ |
| 14. in mind, in memory | .۱۴ په مېلمه سختی_____ |
| 15. in relation to this | .۱۵ په نیم نس_____ |
| 16. like | .۱۶ په ورین تندي_____ |
| 17. generally | .۱۷ په وس کې وی_____ |
| 18. not enough | .۱۸ په یاد_____ |

Exercise 6. Fill in the correct form of the verb in the blanks below.

۱. څه موده پس زمونږ په خوشحالي کې کړچ _____ (پريوز-).
۲. ښځې مې لوبته په سر کړه ورو غوندي له کوره _____ (اوز-).
۳. ښځې ملنگ ته هغه دودى _____ (پد-). چه خان سره يې له کوره _____ (راور-).
۴. خو ما پاهېدو ته _____ (نه پرې پد-).
۵. زما له خولې نه له بده شامېته _____ (اوز-) چه هغه وخت دې ساره نه کېدل چه د ملنگ لپاره دې خاشاک _____ (راور-).
۶. ما ديوال نه هغه خوا _____ (پريوز-).
۷. خير داسې کېږي خو اوس بدل _____ (پرې پد-) نه دى په کار.
۸. يوه ورځ ما بنام تروپمې کې صحبت خان او گل ميرکلى ته _____ (انوز-).
۹. ده ورته يو څو پيسې لاس کې _____ (پد-).
۱۰. د کور خاوند له کوتې نه را _____ (اوز-).

Answer Key

Exercise T1.

۱. په کور کې يې نشم پيدا کولی.
۲. که دا پيشکه ده غوښه څه شوه او که دا غوښه ده نو پيشکه څه شوه؟
۲. ما اغوستی و.

Exercise T2.

يو نهستن يوه شتمن ته ورغی او ورته وېلې چه مونږ دواړه د باباآدم او بي بي حوا اولاد يو. ځکه نو مونږ دواړه سره وروڼه يو. ته ډېر مور يې، او زه خوار يم. زر شه اوس ماته سم رسد راکړه. شتمن چه دا واورېدل نو يوه کاسيره يې ورکړه. خوار ورته وويېلې. خان صاحب! ماته پدري حصه ولې نه راکوې؟ هغه ورته وويېلې چه خوانه! پدې شکر وباسه. که دې نور وروڼه خبر شول، نو دا به هم در ونه رسېږي.

Exercise 3.

<u>Word in story</u>	<u>Pashto synonym</u>	<u>English equivalent</u>
علاقه	سيمه	area, region
لوپټه	تيکړی	scarf
خاوند	مېړه	husband
تپوس	پوښتنه	question
يار	ملگري	friend
خامخا	هرومرو	for sure
بن	باغ	orchard
يخ	سور	cold
قسم قسم	ډول ډول	all kinds
دې نه پس	په دې پسې	after that

Exercise 4.

۱. گل میر: ما ته نن وختی دودۍ پخه کړه. پتی ته خم.
بنځه: لا دهر یخ دی.
- گل میر: هغه وخت دې ساره نه کېدل چه د ملنگ لپاره دې
خاشاک راوړه.
۲. گل میر: څوک یې؟
ماشومان: یتیمان یو.
- گل میر: ستاسې مور او پلار څه شول؟
ماشومان: پلار مو چېرته تللی ؤ او هلته مړ شو. مور مو بل خاوند
وکر. مونږ یې وشړولو. له بتیاری سره په موتی نینو باندې
ساعت تېروو او بیا دلته څملو.
- صحبت: دا جوړ ستا بال بچ دی؟
گل میر: هو.
- گل میر: د ستاسې مور کور چېرته دی؟
ماشومان: زمونږ د پلار په کور باندې هغه خپل خاوند څخه اوسپړی
او ټول مال حال یې زمونږ پلندر ته ور کړی دی.
- گل میر: خیر دی ویده شی.
۲. صحبت: خاوند دې ولې کړی دی؟
بنځه: دې سړی را باندې په زور نکاح ترلې ده.
- صحبت: تا ولې په زور په دې بنځې نکاح ترلې ده؟
خاوند: په زور چا کلی نه دی کړی. زړه یې و او کونده وه نو
مې پرې نکاح ترلې ده.
- صحبت: تا ته څنگه معلومه شوه چه کونده ده؟
خاوند: د دې خاوند د خپل ورور له لاسه مړ شوی ؤ. هغه پرې
قید شو. دا خو هر چا ته معلومه ده. مری موندلی شوی ؤ.
پېژندلی شوی ؤ. بنکاره خبره ده.

Exercise 5.

- | | |
|------------------------|--------------------------|
| ۱۰. په دې باره کې —۱۵— | ۱. په اوسط ډول —۶— |
| ۱۱. په دې ډول —۱— | ۲. په بدو کې ورکول —۱۳— |
| ۱۲. په شان —۱۶— | ۳. په بده سترگه گورل —۴— |
| ۱۳. په عمومي ډول —۱۷— | ۴. په پای کې —۷— |
| ۱۴. په مهلمه سختی —۸— | ۵. په پته —۲— |
| ۱۵. په نیم نس —۱۸— | ۶. په پور اخستل —۹— |
| ۱۶. په ورین تندي —۱۰— | ۷. په تهره بیا —۱۱— |
| ۱۷. په وس کې وی —۵— | ۸. په حقیقت کې —۳— |
| ۱۸. په یاد —۱۴— | ۹. په حیث —۱۲— |

Exercise 6.

۱. څه موده پس زموږ په خوشحالی کې کړچ پریووت.
۲. بنځې مې لوپته په سر کړه ورو غوندي له کوره ووت.
۳. بنځې ملنگ ته هغه دودۍ کېښوده چه خان سره یې له کوره راوړې وه.
۴. خو ما پاڅېدو ته پرې نه ښود.
۵. زما له خولې نه له بده شامپته ووتل چه هغه وخت دې ساره نه کېدل چه د ملنگ لپاره دې خاشاک راوړه.
۶. زه دیوال نه هغه خوا پریوتم.
۷. خیر داسې کېږی خو اوس بدل پرې ښودل نه دی په کار.
۸. یوه ورځ ما بنام تروږمې کې صحبت خان او گل میرکلی ته ننوتل.
۹. ده ورت یو څو پیسې لاس کې کېښودې.
۱۰. د کور خاوند له کوتې نه را ووت.

Unit 26: عزت او ننوتې

Unit Overview

The topics of this Unit are Pashtun honor, and the (eastern) Pashtun custom of *nənwāte*. In Section 1, the two topics are introduced and described. In Section 3, a particular offense and attempts at apology are discussed. In Section 4, Diversions, are given some well-known couplets on the subject of honor, from the poetry of Khushal Khan Khattak. Section 2 describes Pashto verb phrases with possessive subjects.

Preview to Section 1: Reading

In this reading, the concepts of عزت and ننوتې are described. The author uses the hypothetical Aslam and Salim to make his points, and to make it easier to understand who is doing what to whom.

Cultural notes. There are several words for honor: you have learned پت, غیرت, and ننگ and in this unit, the term عزت is used. They all mean roughly the same thing and translate fairly well as English 'honor', although the Pashto terms also include ideas of dignity and saving face. In the first example in the reading, for example, the attack on Nur Mamād Khān's honor was the confiscation of his lands and the public humiliation, rather than the physical harm.

The Pashtun concept of honor also includes notions of privacy, especially as it focuses on the sanctity of the household. To steal a man's horse from the village street is an insult to his honor, but to steal the same horse from his house is a far greater one. The most grievous attacks on honor, it appears, are insults to the women and girls in a man's household - not so much because they are his possessions, but because they are the most important part of his life that is not on public view.

ننوتې is essentially a public apology, and it always involves witnesses. ننوتې is not a universal custom among Pashtuns. It is more common among eastern Afghan Pashtuns than among the western or Kandahari Pashtuns.

Word study. The phrase پ سپکه سترگه کتل translates as 'to insult', and the insult involved is relatively mild by American standards. In the United States, a wolf whistle, or the kind of remark made by construction workers at women passers-by, would constitute پ سپکه سترگه کتل. A social slight - neglecting one woman guest in favor of another - might also be considered this kind of insult.

Preview to Section 2: Verb Phrases with Possessive Subjects

The phrases given in this section are the standard, normal ways to express likes and dislikes, and to express feelings of heat or cold. They occur often in Pashto conversation. Here are fuller descriptions of how some of them are used:

بد راتلل is used to express disapproval or a negative opinion. It is about as strong in force as **بدایسی**, which sometimes translates as 'seem bad', and is relatively mild.

خوبه and **خوبه** are about the same. You have learned the transitive version of the latter - **خوبو** - which translates most often as 'enjoy'. **خوبو** is not used, however, to express liking; **خوبه** with a possessive subject is used instead.

زړه کمه translates almost exactly as 'feel like'.

Preview to Section 3: Dialogue

Asad's uncle has been visiting relatives (Baray and his family) and is telling Asad's father what happened.

Cultural notes. It is clear, from the number of times that Baray sent **ننواتي** and the people he sent, that he clearly acknowledges that his son was in the wrong, and that the son had committed a serious attack on Baray's honor. It would also appear, from Asad's father's and uncle's opinions, that Shamay is not behaving very well, although strictly speaking he does not have to accept the **ننواتي**.

Word study. You have seen the word **خېل** in a number of places, mostly as the last syllable in tribe names. Here, coupled with someone's name (**د بری خېلو**), in Asad's father's first question), it functions exactly like the English plural of surnames, e.g. 'the Johnsons'. His question translates idiomatically as "What happened at the Barays?"

لاس اچول is exactly 'to lay hands on', and refers either to people physically fighting, or to a man touching a woman against her will. Gwalay might have tried to kiss Shamay's daughter, or hug her.

سیاسي is literally 'black heads' (**سیا** is the Persian word for 'black'), and refers obviously to the color of women's hair.

مرداری is literally 'dirt', but it is often used figuratively to mean trouble, in the sense of stirring it up. Asad's father thinks that Shamay's sons are gratuitously stirring up trouble.

The phrase *آزاده يې توره لاس خلاص توره يې* is literally 'hand open its sword free'. Asad's uncle is saying that he thinks Baray should quit sending *ننواتي* and risk the بدل from Shamay and possibly the rest of his tribe.

Preview to Section 4: Diversions

These couplets are from various writings of Khushal Khān Khattak. The second one was written about an adult son of Khushal's, who died of natural causes. The third couplet appears in Louis Dupree's *Afghanistan* (p. 89 in the 1980 edition, Princeton U. Press), with the following very free translation:

My sword I girt upon my thigh
 To guard our nation's ancient fame;
 Its champion in this age am I
 The Khatak Khan, Khushhal my name!

The translation is from *The Poems of Khushal Khan Khatak*, by Howell and Caroe (the same Caroe who worked up the genealogy charts reproduced in Unit 22), published privately in Peshawar in 1963.

Unit 26 Exercises

Exercise T1. Listen to the following accounts, and fill in the blanks in the charts.

	Story 1	Story 2
Whose honor was attacked?		
Who was the aggressor?		
What was the immediate act of aggression?		
What started the original disagreement?		
Was <i>badal</i> taken?		
What brought about the reconciliation?		
What probably caused the reconciliation?		

Exercise T2. Write the following fable (collected by a British military official in the 1830s, from Pashtuns in the Banu area in present-day Pakistan) as your teacher dictates it.

jungle *n, M Irreg.* [dzəŋgal] خنگل

tall *n, F2* [lakəy] لکې

running *n, F1* [mənḍə] منډه

burn *der. intr.* [satl keg-] - ستې کېږ-

Exercise 3. Review: write the tense forms of the following irregular verbs in the blank spaces below.

<i>Pres. Imp.</i>	<i>Pres. Perf.</i>	<i>Past Imp.</i>	<i>Past Perf.</i>	<i>Infinitive</i>
_____	_____	_____	_____	بايلودل
_____	_____	_____	_____	ننوتل
_____	_____	_____	_____	بوول
_____	_____	_____	_____	كېښودل
_____	_____	_____	_____	كول
_____	_____	_____	_____	راتل

Exercise 4. Match the مخ **phrases with their English equivalents.**

- | | | |
|--------------------------|-------|-----------------|
| 1. 'a while ago' | _____ | په مخه دې بڼه |
| 2. '... ago' | _____ | څه موده مخکې |
| 3. 'front, face' | _____ | د ... په مخ کې |
| 4. 'Goodbye' | _____ | د ... مخ ته کتل |
| 5. 'head towards' | _____ | د مخه |
| 6. 'In front of ...' | _____ | مخ |
| 7. 'previously' | _____ | مخ راپرل |
| 8. 'respect, care about' | _____ | مخه کول |
| 9. 'straight' | _____ | مخامخ |
| 10. 'turn toward (me)' | _____ | مخکې |

Exercise 5. Give literal translations, then idiomatic English equivalents (you might have to be creative) for the following phrases.

a. Pashto: په نس مور

Literal translation: _____

Idiomatic equivalent: _____

b. Pashto: دې خپله خان تر ټولو نه زيات ور ته جوړاؤ.

Literal translation: _____

Idiomatic equivalent: _____

c. Pashto: حوصله مې وکړه.

Literal translation: _____

Idiomatic equivalent: _____

d. Pashto: د شمی څه چه د ټولو موسی خپلو

Literal translation: _____

Idiomatic equivalent: _____

e. Pashto: زړه راته وپلې

Literal translation: _____

Idiomatic equivalent: _____

f. Pashto: خان يې غلی نیولی ؤ.

Literal translation: _____

Idiomatic equivalent: _____

g. Pashto: که رښتیا درته ووايم

Literal translation: _____

Idiomatic equivalent: _____

h. Pashto: ددې سرې مردارې ته زړه کېږي.

Literal translation: _____

Idiomatic equivalent: _____

i. Pashto: د برې خپلو څه حال و؟

Literal translation: _____

Idiomatic equivalent: _____

j. Pashto: پت او عزت په څه شی کې دی. (Read Exercise 7)

Literal translation: _____

Idiomatic equivalent: _____

k. Pashto: چا ته پورته کتل

Literal translation: _____

Idiomatic equivalent: _____

l. Pashto: په سپکه سترگه کتل

Literal translation: _____

Idiomatic equivalent: _____

Exercise 6. Read the following proverb and story (retold from *د متلو او قيسې*, a book of Pashto proverbs and the stories behind them, collected by Mahmud Mosa Khān)

ښه دې د خان، بد دې د قام

وايي يو بې غېرته سړی ؤ چه هر څه به يې کول له خپلې ښځې سره به يې سلا کوله. خو ښځې به يې هر وخت داسې مشوره ورکوله چه دې به يې په خپل کار کې ناکام کړي. سړی په نس مور او شتمن ؤ خو د ښځې سترگې يې وږې وې نو ځکه به يې پردې شتمن سړی بې د خپل مېړه د اجازې نه کورته بهول: خپلې پېغلې لوني يې په دې خاطر ور بنودلی چه که يې خوښې شي او واده يې کړي. خو سړی به يې چه کور ته بوتلل دې به خپله خان تر ټولو نه زيات ورته جوړ کړ او لوبې به يې ور سره کولې.

د ښځې مېړه به که په دې خبرو خبر هم شو خان به يې غلی ونيوه. ورو ورو دکلی ډېر خلک او د سړی خپل خپلوان هم په دې خبره خبر شول. خپل خپلوان يې په دې خبره ډېر خپه وو.

يوه ورځ ددې سړی ښځې بې د مېړه له اجازې نه دغه شتمن سړی کور ته بوتلل او خپلې لوني يې ورته ورکړې. کله يې چه مېړه کور ته راغی ښځې يې په خبره خبر کړ. مېړه هم د ښځې خبره ومنله. ځکه ده فکر کاؤ چه پت او عزت په پيسو کې دی. خو کله چه خبره کلی ته ووته يواځی دی نه بلکه ټول قوم يې وشرمهده چه بيا يې چا ته پورته نه شو کتلی. په همدې وخت کې چا هغه سړی ته ووهلې: "ښه دې د خان، بد دې د قام" معنی دا چه که چا ښه وکړل هغه يې د خان دی. خو که يې له پښتنولی نه مخالف او بد کار وکړ په هغه يې ټول قام بدناميږی او شرميږی.

cowardly *adj* 4 [béghayráta] بې غېرته reason *n*, M2 [khātór] خاطر

consult *phr.* [salā kaw-] سلا کولو game *n*, F1 [lóba] لوبه

permission *n*, F1 [ijāzá] اجازه be embarrassed *smp. int.* [sharmég-] شرمېږي

Answers

Exercise T1.

	Story 1	Story 2
Whose honor was attacked?	Spin's	Malak Anwar's
Who was the aggressor?	Khushal	Kalim
What was the immediate act of aggression?	Khushal shot Spin.	Malak Anwar's daughter ran away to Kalim's house
What started the original disagreement?	Khushal thought that Spin had cheated him.	Malak Anwar refused to give his daughter to Kalim.
Was <i>badal</i> taken?	No.	Yes.
What brought about the reconciliation?	Khushal sent his mother to apologize.	The narrator doesn't say.
What probably caused the reconciliation?	Khushal was sorry to have shot his friend.	Both families were probably upset about the bloodshed.

Exercise T2.

وايي په يوه څنگله کې دوه ماران وو. يوه مار يو سر لاره او سل لکي. بل مار سل سره لول او يوه لکي. يوه ورځ څنگله اور واخست او مارانو غوښتل چې په منده څنگله نه ووځي. کوم مار چې يو سر لاره او سل لکي هغه په منده او په آسانه له څنگله نه ووت. ځکه څنگله چې سر روان شو لکيو مندي پسې وهلې. مگر هغه بل مار چې سل سره يې لول او يوه لکي له څنگله نه ونشو وتلی او په اور کې ستي شو. ځکه هر سر غوښتل چې په بله لار څنگله نه ووځي.

Exercise 3.

<u>Pres Imp</u>	<u>Pres Perf</u>	<u>Past Imp</u>	<u>Past Perf</u>	<u>Infinitive</u>
باید-	باید-	بایلوډ-	بایلوډ-	بایلوډل
ننوخ-	ننوخ-	ننوت-	ننوت-	ننوتل
بیای-	بیای-	بوز-	بوز-	بوول
ږد-	کږد-	کږنود-	کږنود-	کږنودل
کو-	وکړ-	کول-	وکړل-	کول
راخ-	راش-	راتل-	راغل-	راتل

Exercise 4.

'Goodbye'	—4—	په مخه دې بڼه
'a while ago'	—1—	څه موده مخکې
'in front of ...'	—6—	د ... په مخ کې
'respect, care about'	—8—	د ... مخ ته کتل
'previously'	—7—	د مخه
'front, face'	—3—	مخ
'turn toward (me)'	—10—	مخ راوړل
'head towards'	—5—	مخه کول
'straight'	—9—	مخامخ
'ago'	—2—	مخکې

Exercise 5.

a. Pashto: په نس مور

Literal translation: by means of a full stomach

Idiomatic equivalent: comfortable, well off

b. Pashto: دې خپله ځان تر ټولو نه زیات ور ته جوړاؤ.

Literal translation: to build oneself up to all effort

Idiomatic equivalent: to dress up, dress to the nines, get oneself up

c. Pashto: حوصله مې وکړه.

Literal translation: I used patience

Idiomatic equivalent: I was patient

d. Pashto: د شمی څه چه د ټولو موسی خپلو

Literal translation: of Shamay then of all of the Musakhels

Idiomatic equivalent: of Shamay, let alone all of the Musakhels

e. Pashto: زړه راته وپلې

Literal translation: [my] heart told me ...

Idiomatic equivalent: I really wanted to ...

f. Pashto: خان یې غلی نیولی و.

Literal translation: keep oneself quiet

Idiomatic equivalent: keep quiet, keep one's mouth shut

g. Pashto: که رښتیا درته ووايم

Literal translation: if I tell you the truth

Idiomatic equivalent: to tell the truth...

h. Pashto: د چا مردارې ته زړه کېده

Literal translation: someone feels like trouble

Idiomatic equivalent: someone wants to make trouble

i. Pashto: د بری خپلو څه حال و؟

Literal translation: What condition was Baray's household?

Idiomatic equivalent: What happened at the Barays'?

j. Pashto: پت او عزت په څه شی کې دی.

Literal translation: the honor is in the money

Idiomatic equivalent: honor is not as important as money

k. Pashto: چا ته پورته کتل

Literal translation: to look standing up at everyone

Idiomatic equivalent: hold one's head up in front of everyone, face everyone

l. Pashto: په سپکه سترگه کتل

Literal translation: to look with light eye

Idiomatic equivalent: to insult

Unit 27: جرگه

Unit Overview

The topic of this unit is the Pashtun *jirga*, and its relationship to the Afghan *loya jirga*, or parliament. In the Section 1 reading, the *jirga* is explained. The conversation in Section 2 gives an example of a traditional *jirga*. In Section 3, excerpts from a long article on the history of the Afghan *jirga* are given. And the Diversions in Section 4 consist of a landay and a couplet of Khushal Khān Khattak's, both of which mention a *jirga*.

Preview to Section 1: Reading

This reading explains how a traditional Pashtun *jirga* works, and contrasts it with the *loya jirga* which is a component of modern Afghan governments.

Cultural notes. In the third paragraph, the author stresses the democratic nature of the traditional *jirga*, in that the usual strictures on young people to defer to their elders are ignored in the *jirga*. Underlying the discussion is the assumption that the representatives in a *jirga* are not chosen solely on the basis of their social status: a young man who has demonstrated his worth is a viable candidate, and, once he is a member of the *jirga*, is considered free to express his opinions and disagree with those of others.

Word study. The difference between the two words glossed as 'courage' is that one of them - زغرد - is Pashto, and the other - جرئت - is Arabic.

You by now undoubtedly expect an Arabic noun to have a regular set of Pashto endings, and an additional set of endings which reflect the noun's Arabic origins. Some Arabic nouns end in [-a], and are regular *F1* nouns. When these nouns occur with their Arabic plurals, however, they are masculine: they occur with masculine adjectives and masculine verb endings. Two of these hermaphrodite nouns are عقیده and نظریه; they are regular *F1* nouns, but their Arabic plurals - عقاید and نظریات respectively, are masculine. Nouns like these are marked in the Glossary as follows:

belief <i>n, F1. Ar. pl.</i> [aqāyíd] عقاید <i>is Masc.</i>	Unit 27	[aqída] عقیده
opinion <i>n, F1. Ar. pl.</i> [nazarlyá] نظریات <i>is Masc.</i>	Unit 27	[nazarlyá] نظریه

Preview to Section 2: Conversation

In this conversation, Theresa asks Amān to give her an example of a problem that was solved with a *jirga*. The incident Amān talks about actually happened, some time ago in a village close to Kabul.

Word study. The phrase **په مټ به پوره و** is literally something like 'there was a good sufficiency in his arm'. Idiomatically, it means that the person in question had family to back him up.

The word **بندي** refers to someone who has been put in jail (by the police), not someone who has been taken prisoner or hostage. The various people in Amān's story were arrested and jailed by the local police, not taken prisoner by the other faction.

Preview to Section 3: Reading

This reading gives excerpts from a long article on the history of the Afghan *loya jirga*. Habibullah Rafi is a Pashtun writer. The journal *Qalam* is published in Peshawar every two months, and includes articles in Pashto and Dari on the social sciences.

The excerpts describe the first recorded *jirgas* in the history of the Pashtuns (don't forget that all and only Pashtuns were called Afghans until the creation of the modern Afghan state) in the beginning of the 18th century. The 1922 *jirga* mentioned in the reading in Section 1, in contrast, was the first *loya jirga* including others besides Pashtuns.

Preview to Section 4: Diversions

The speaker in the *landay* is a woman, playfully complaining about her lover and threatening to convene a *jirga* (in this case it might also have been *nanawate*) to solve her problem.

The couplet from Khushal Khān Khattak is part of a long poem in which the poet is urging Pashtuns to fight for their territory and rights against outside oppressors.

Unit 27 Exercises

Exercise T1. Write the paragraph that your teacher dictates. Then create glossary entries for the new words in the paragraph, combining the glosses, grammatical information, transcriptions and Pashto words given below.

The paragraph:

The glossary items:

<u>Glosses</u>	<u>Grammatical info</u>	<u>Transcriptions</u>	<u>Pashto</u>
actually	<i>n, M3</i>	[drund]	اصطلاح
firmness	<i>n, F1</i>	[ghāṛa ghāṛaw-]	په واقعیت کې
overturn, violate	<i>n, F3</i>	[istilā]	تیگه
punishment	<i>n, F3</i>	[klakwālay]	دروند
severe	<i>adj 1</i>	[pə wāqiyāt ke]	سزا
stone	<i>phr.</i>	[sazā]	غار ه غرو-
term, word	<i>phr.</i>	[tṭigə]	کلکوالی

Example: stone *n, F1* [tṭigə] تیگه

Exercise T2. Listen to the account, then answer the questions.

1. What does [dāg] داگ probably mean in English? _____
2. -باس usually means 'pull out' or 'extract'. What is a better translation in the context of this passage? _____
3. Is the village still in existence? How do you know? _____

4. In earlier units مڼک was translated as 'farm'. What is a better translation for the word as it is used in the passage? _____
5. Why was a *jirga* convened? _____

Exercise T3. Listen to the sentences, then use the information to finish the following sentences.

۱. میرویس د پښتنو هغه مشر دی چه _____

۲. امیر امان اله خان هغه پاچا و چه _____

۳. عبدالرحمن خان هغه ظالم او هوښیار پاچا و چه _____

۴. نور محمد خان د نورزو هغه خان و چه _____

۵. خوشحال خان خټک د پښتنو هغه لوی مشر دی چه _____

۶. سیفی هروی د افغانستان هغه تاریخ پوه دی چه _____

۷. احمد جان هغه تکره پښتو لیکوال دی چه _____

Exercise 4. The second paragraph in Section 3 is reproduced below with the exact spelling, spacing of letters and words, and typographical errors as it was published in the magazine. Without looking at Section 3, rewrite the passage with 'conventional' spelling and spacing.

د اتلسمې ميلادې پېړۍ په پېل کې چې دهېواد غړې سيمې د
صفويانو په لاس کې وې، صفوي پا چا په ۱۷۰۲ع کال د گرگين په نامه يو
خونخوړ بېگلر بېگي (حاکم) کندهار ته راواستاوه چې په خلکو يې بې ساری
ظلمونه پېل کړل او دوو حشت او دهشت دوره يې رامنځ ته کړه دې حالت
په آزادي مین افغانان خورول او هڅول يې چې يوه چاره يې وکړي په دې کسانو
کې ميرويس هوتکی چې ظاهراً په تجارت بوخت و د يوې اساسي چارې په
فکر کې و

Exercise 5. Group the following words into the appropriate categories.

مهراڼه	زغرد	دهشت	آزادى
نامردى	سريتوب	دوستى	بد
وحشت	شرم	دښمنى	پوهه
ورين تندى	غيرت	درد	تصويب
هوبڼيارى	قار	روغه	ظلم
يووالى	مرگ		

Bad things:

Good things:

Exercise 6. Review of 'Impersonal transitives': Rewrite the following sentences so that they reflect present or future time rather than the past.

۱. هغه نجلی چې د اسلم خوښه پری پروون یې په مکتب کې دهر زیات وځندل.

۲. لیل پروون په خپل ورور پسې دهر زیات وژړل.

۳. پروون شپه د اسلم کلا ته غله ور اوښتی وو او سپی یې دهر زیات وغږېدل.

۴. څنگه چې سلیم اکا خپل خر له غوجل نه را واهسته و یې هنگل.

۵. کوتري او سلیم پروون د بابر په باغ کې له خپلو ملگرو سره ولمېدل.

۶. پری د اختر په ورځ په بر کلی کې له یوه هلك سره یو ځای په تال کې وزنگېده.

۷. لیل د سلیم په واده کې له خپلو ټولو ملگرو سره ونښېده.

Exercise 7. Read the following passage, on the origins of the two kinds of *Jirga*, for information and review.

د هغو جرگو د سوابقو په باره کې چه د قومونو او قومی مشرانو په ابتکار جوړېږي، ليکلي اسناد لاس ته نه دي راغلي. ځکه نو سړي په مشخص ډول دا نشي ويلي چه د دغو جرگو تاريخ کوم وخت ته رسېږي. خو د پښتنو او د سيمي د نورو اريايي قومونو اجتماعي او تاريخي مطالعات ښيي چه دغه راز جرگې له ډېر قديم نه رواج وې.

کومي جرگې چه د پښتنو د سياسي مشرانو په ابتکار جوړې شوي د هغو تاريخ د اتلسمې پېړۍ سر ته رسېږي. ليکلي اسناد ښيي چه لومړنۍ دغه راز جرگه په کال ۱۷۰۵ کې د پښتنو د يوه لوی مشر حاجي ميرويس خان په مشري د کندهار په کوکران کې جوړه شوه. په دې جرگه کې فيصله وشوه چه افغانان بايد په کندهار کې د ايران د صفوي دولت د سلطې د ختمولو او د يوه مستقل افغاني دولت د جوړولو د پاره اقدام وکړي.

historical background *n, FI. Ar. Pl.* [sawabéq] سوابق

concrete *adj 1* [mushakhás] مشخص

Aryan *adj 4* [aryayí] آريايي

studies *n, FI. Ar pl.* [mutálaʔát] مطالعات

custom *n, M2* [rawǎ] رواج

domination *n, FI* [salatá], [sultá] سلطه

independent *adj 1* [mustaqéí] مستقل

act *phr* [iqdam kaw-] اقدام کو-

Answers

Exercise T1.

The paragraph:

د جرگې فیصلې ته تېره وایی او کله چه جرگه فیصله وکړی نو ویل کېږی چه تېره یې کېښوده. د تېرې اصطلاح په واقعیت کې د جرگې د فیصلې کلکوالی ښی. کله چه تېره کېښودل شوه بیا نو څوک غاړه نشی ترې غړولی او که یې وغړوی نو ډېره درنده سزا ورکول کېږی. سزا خپله جرگه ټاکي.

The glossary items:

term, word *n*, F3 [istilāḥ] اصطلاح

actually *phr.* [pə wāqiyát ke] په واقعیت کې

severe *adj* / [drund] دروند

punishment *n*, F3 [sazā] سزا

firmness *n*, M3 [klakwālay] کلکوالی

overturn, violate *phr.* [ghāra gharaw-] غاړه غړو-

Exercise T2.

1. 'field' or 'plain'
2. 'dig'
3. Yes, it is. The description of the location and inhabitants in the first paragraph, and the description of the new farms in the second paragraph, are in the present tense.
4. 'land'
5. To arrange for the digging of the irrigation ditch. It had to be a community effort.

Exercise T3. Something along the following lines:

۱. میرویس د پښتنو هغه مشر دی چه د افغانستان لومړنی مستقل دولت یې جوړ کړی دی.
۲. امیر امان الله خان هغه پاچا دی چه د افغانستان خپلواکی یې په کال ۱۹۱۹ کې د انگریزانو نه واخسته.
۳. عبدالرحمن خان هغه ظالم او هوشیار پاچا ؤ چه د افغانستان لومړنی قوی مرکزی حکومت یې تاسیس کړی دی.

۴. نور محمد خان د نورزو هغه خان ؤ چه دهرې زياتې خکې يې لرلې.
۵. خوشحال خان خټک د پښتنو هغه لوی شاعر دی چه د پښتو ژبې دهر ستر شاعر هم ؤ.
۶. سيفی هروی د افغانستان هغه تاريخ پوه دی چه د هرات تاريخ نامه يې ليکلې ده.
۷. احمد جان هغه تکره پښتون ليکوال دی چه د انگريزانو منشی ؤ.

Exercise 4.

د اتلسمې ميلادې پېړۍ په پېل کې چه د هېواد غربي سيمې د صفويانو په لاس کې وې، صفوی پا چا په ۱۷۰۲ ع کال د گرگين په نامه يو خونخور بيگلر بيگي (حاکم) کندهار ته راواستاوه چه په خلکو يې بې ساری ظلمونه پېل کړل او د وحشت او دهشت دوره يې رامنځ ته کړه. دې حالت په آزادي مين افغانان خورول او هڅول يې چه يوه چاره يې وکړي. په دې کسانو کې ميرويس هوتکی چه ظاهراً په تجارت بوخت ؤ د يوې اساسي چارې په فکر کې ؤ...

Exercise 5.

Bad things

بد
درد
دښمنی
دهشت
ظلم
قار
مرگ
نامردی
وحشت

Good things

آزادی
پوهه
تصویب
دوستی
روغه
زگرد
سریتوب
شرم
غیرت
مېرانه
ورین تندی
هوبنیاری
یووالی

Exercise 6.

۱. هغه نجلی چه د اسلم خوښه پری هره ورځ په مکتب کې دېره خاندی.
۲. لیلانن په خپل ورور پسي دېره زیات ژاری.
۳. هر وخت چه د سلیم کلا ته غله ور واوری سپی یې دېره زیات غاپی.
۴. هر وخت چه سلم اکا خپل خر له غوجل نه وباسی، خر یې هنگی.
۵. کوتره اوسلیم هره ورځ د بابر په باغ کې له خپلو ملگرو سره لامبی.
۶. پری په هر اختر کې په بر کلی کې له یوه هلك سره په تال کې زانگی.
۷. لیلانن به د سلیم په واده کې له خپلو ټولو ملگرو سره وناخی.

Unit 28: جر وړېل

Unit Overview

The focus of this unit is on Pashtun village life. Sections 1 - 3 contain the short story جر وړېل, about Pashtun life and the inequalities between the lives of the rich and the poor. Section 4, Diversions, is a humorous fable/story about a donkey and an ox and their attempts to get out of work.

Preview to Section 1: The Story Begins

Before the Soviet invasion of Afghanistan, the Afghan government's Ministry of Culture encouraged writers, musicians and artists by awarding yearly prizes to the best pieces of art in various divisions. This story, written by the Pashtun author of this textbook when he was a member of the Pashto Academy, was submitted to the Ministry's competition in 1958, and won first prize in the short story division. The story reflects the author's experiences when he was growing up.

The story contains a number of words from other dialects of Pashto besides the author's native Kabul dialect. The author comments that he was one of the first generation to attend schools in which Pashto became the medium of instruction. The textbooks used in these schools were for the most part in the Kandahar dialect, and the author's vocabulary was expanded accordingly. He says that at the time he wrote the story, he still felt that these 'bookish' words had a certain cachet, and he used them for that reason. Now, he says, he does not consciously choose one dialect's word over another's.

In this first part of the story, the author introduces the narrator, sets the scene and describes one of the characters.

Cultural notes. The story is set in a village in the Kabul province. Roofs in that province are flat, and made of mud and clay; they must be shoveled in the winter to prevent damage from the weight of the snow and leaking as it melts. Shoveling the roof is one of the chores assigned to boys.

The walls of the rooms in a kalā or smaller compound are usually built up about a foot or two higher than the flat roof, providing a low barrier. Snow on the roof has to be lifted over this barrier and dumped onto the ground below, either outside the kalā or between the rooms. The author remembers that sometimes after shoveling a roof and throwing the snow in the alleyway between rooms, there was so much piled-up snow in the alley he could walk from one roof to the other.

The author's purpose, in his description of Rasul Kaka's clothes, was to show how poor the man was: his clothes were not only patched and ragged, they were not heavy enough to begin with for the cold weather. The implication is that Rasul Kaka has wrapped himself up in everything he can find - with comical results -, and what he has been able to find isn't much.

Word study. The phrase په ځاپو ځاپو describes the way one has to walk through thigh-deep snow: picking one's knees up high so that one's feet clear the surface of the snow, rather than ploughing through it. The effect is humorous, and not particularly respectful of the Mullah.

A پرتو گابن is the drawstring that holds one's *partug* up. It's not supposed to show, and Rasul Kaka's using one to wrap his pantlegs and socks is a statement as to how desperate he really is.

The phrase څنگه چه د هلكتوب شپې ورځې وې translates literally as 'since they are the nights and days of boyhood', and idiomatically as 'since these are my boyhood days'.

Preview to Section 2: The Story Continues

In this part of the story, the heroine appears and is described, and the narrator observes her actions.

Cultural notes. The term اوربل does not translate conveniently into English. Unmarried girls traditionally cut the hair growing along the sides of their faces short - about chin length - and these locks of hair are اوربل. The Pashto word carries poetic, romantic meaning, as can be seen in the following *landays*:

سپينې سپوږمې ته شه خوله راكړه
په تروږمې كې دې اوربل خولې ته راځينه

[spine spogmáý ta sa khwla ráka
pə taragmáý ke de worbál khwlé ta rádzi - na]

Come into the silver moonlight and kiss me
In the darkness your *worbai* blocks my way.

مورې کوچيانو ته مې ورکړه

چه تور اورېل مې د كيږدي شمال وهينه

[more koçhyāno ta me wārka
tse tor worbál me de kígdáy shamāl wahl-na]

Mother, give me to a Kuchi
That my black *worbál* will be blown by the wind of their tents.

The use of *اورېل* in the title of the story is an immediate indication that the story is about a girl, and that there is something romantic going on. The description of the girl and her clothes is both provocative (the narrator, who the author says is about thirteen, is clearly smitten with the girl, who is a little older) and indicative of her extreme poverty.

Spogmay has on the usual *kamis* and *partug*, but they are worn and thread-bare, and not nearly heavy enough for the weather. Her *partug* is of a different style from that described in Unit 13: it is effectively a very full culotte with embroidered pantlegs ending just below her knees. It is gathered (voluminously) at the waist with a drawstring. The narrator can see the girl's bare calves and arms because the *partug* doesn't cover them; he can catch glimpses of her thighs and breasts because the material is worn into holes in places.

Word study. The phrase *نژدې لوڼه لپره* translates literally as 'almost completely naked' but the Pashto phrase entails the wearing of a lot more clothes than its literal English translation. *لوڼه* is an adjective meaning 'naked' or 'bare'; it occurs in the phrase *لوڼه سر* as well. *لپره* is meaningless except in this phrase, where it contributes the notion 'completely'

پنځلسم سپوږمې refers to the fifteenth of the lunar month, when the moon is full

د تناره كوت is a room with an oven in it, usually used for cooking but also a warm place to be during the winter. The popcorn shop in the story in Unit 25 was a *د تناره كوت*

Preview to Section 3: The Story Concludes

In this section, the narrator mentally follows the girl into the room, and imagines what she does and what she is thinking about

Cultural notes. The narrator's phrase **چېرته سپوږمې او چېرته دا د تفکر ترخ** in the next to last paragraph doesn't translate conveniently: it carries the notion that Spogmay is not capable of such thoughts. The author comments that the narrator considers himself more sophisticated (he has presumably been to school, whereas Spogmay has not), and therefore more able to perceive the inequalities he has imagined Spogmay thinking about.

Word study. **نېغول** translates most exactly as 'prop upright'; the narrator stuck his snow shovel into a snow bank.

سوکړک, 'corn bread' is considered to be what you eat when you don't have and can't afford anything else.

A **تاره خان** is a room in which there are ducts built into the floor which carry heat from a stove to the entire room.

The words **پردې** and **پردېس** both refer to being a foreigner, but do not necessarily entail going from one country to another. Spogmay's brothers have gone away to look for work, but have probably not gone farther than a different province.

Preview to Section 4: Diversions

The story in this section is one of a collection entitled [shekh chali] **شیخ چلی** written by Sayid Mastan Shah Gamgin, and published in Peshawar. 'Sheikh Chali' is a clever trickster in traditional Pashtun folklore.

Unit 28 Exercises

Exercise T1. Listen to the story, then answer the questions

Nouns

kite M2 [guḍi parān] گودی پړان

courtyard M Irreg. [angá:] انگر

sole (of foot) F1 [tála] تله

step M2 [gām] گام

Verbs

fly der. tr. [jagaw-] جگو

pull der. tr. [kasakaw-] کش کو

step off der. int. [khatā kég-] خطا کېږ

be confident der. int. [ḍāḍa kég-] داده کېږ

Phrases

start to fall phr. [pə ʔiʔedó sə-] په تېټېدو شو

backwards phr. [pə shā] په شا

heart pounds phr. [zrə drabég-] زړه درېږ

Adjective

upright adj / [shakh] شخ

۱. هلك خو كلن و؟

۲. هلك ولي د تناره د کوتې بام ته ختلی و؟

۳. د هلك مور څنگه پوه شوه چه هلك راولوېده.

۴. هلك ولي له بامه ولرېده؟

۵. هلك ته يې مور ولي وويل چه يو څو گامه لار شه.

Exercise T2. Listen to the following statements about the story, and mark whether they are true or false.

True	False	True	False	True	False
1. _____	_____	6. _____	_____	11. _____	_____
2. _____	_____	7. _____	_____	12. _____	_____
3. _____	_____	8. _____	_____	13. _____	_____
4. _____	_____	9. _____	_____	14. _____	_____
5. _____	_____	10. _____	_____	15. _____	_____

Exercise 3. Give idiomatic English (be creative!) equivalents for the following phrases from the story.

۱. شاوخوا ته سترکې اړول

۲. د پنځلسم سپوږمۍ

۳. څه ډېر مهال هسي نه پاتې کېږي.

۴. د شپې د شومې لپاره به هک حيران ناست وي

۵. گوتې چې له ډېر يخ نه نه سره ورځي.

۶. د ډامو رپېدل

۷. د فکر په تال کې سپرېدل

۸. يوه گېده سوکړک

۹. غوړی په غوړيو تونيوږي

۱۰. زه هم څه نه وایم

۱۱. په نغری بار او په خوتهار وی

۱۲. زما د فکر سلسله یې وشکوله.

۱۲. له خان سره

۱۴. که نه وی نو

۱۵. ډاگ چه د ښار دلارې په سر پروت و

Exercise 4. Give the Eastern dialect equivalent and the English translation for the following words from the story.

<u>English</u>	<u>Eastern dialect</u>	<u>Other dialects</u>
-----	-----	خپوهدل
-----	-----	گاوندی
-----	-----	سهلی
-----	-----	پرانستل
-----	-----	پاغونده
-----	-----	برایی
-----	-----	پردیس
-----	-----	خاوند
-----	-----	دبره
-----	-----	دویی

Exercise 5. Rewrite the following paragraphs from the story in past tense.

۱. د بهگا شپې بادکويې لارې بندې کړې دي. په کوڅو کې څوک نه
ښکاري. يوازي ملا بانگي له کاله نه وتلی او په څاپو څاپو د ماجت
خوا ته روان دی. رسول کاکا زمونږ نږدې گاونډی خپلی څو کلنی
جرايي چه له زړښت نه غار غار او بيا په ډول ډول توکرانو پيوند
شوې دي، اغوندي. د خامتا د پرتاگه پايڅې تينگي پکې نغاري
او په يوه شليدلي پرتوگانې يې دپاسه تری.

۲. د لرگيو د بار يوې خوا ته د لښتې په شان ور کږيږي او په
خپلو نړيو منگلو يې تينگ نيسي. اوش! وايي او بار له خپل سپين
گيري پلار سره اوږه په اوږه خړې ته پورته کوي. د بار له پورته
کولو سره يې د ژمی سور باد په مخ لگيږي او ول ول ورېل يې يوې
خوا بل خوا اروی.

۲. ور واز پرېږدی او بهرته د تناره د کوتې خوا ته خوځېږی. مگر کوتې ته یوازی نه وننوزی، بلکه زما خیال هم ور سره ملگری کېږی او ددغې شامتی پېغلی حال داسې راته ترسیموی.

Exercise 6. Order the following events in the story.

- _____ لیکوال ددې په ځای چه د سپوږمې په باره کې فکر وکړی
 د واورې توپل یې پېل کړل.
 _____ کوتې وهنگل.
 _____ باد د سپوږمې وړبل له مخ نه لیرې کړ.
 _____ لیکوال له بام نه هغې لارې ته وکتل چه ښار ته تللې وه.
 _____ رسول کاکا کته په خره کړه.
 _____ رسول کاکا له کلا نه ووت.
 _____ ملا بانگی ماجت ته روان شو.
 _____ د لیکوال خیال له سپوږمې سره د تناره کوتې لار.
 _____ سپوږمې د کلا ور پرانسته.
 _____ سپوږمې بهرته د تناره کوتې ته لاره.
 _____ رسول کاکا خره له غوجل را وویسته.
 _____ رسول کاکا خپلې لور ته غږ ور وکړ.
 _____ لیکوال خپل راشپېل په واورې کې نېغ کړ.
 _____ د لیکوال د فکر سلسله وشکېده.
 _____ لیکوال بام ته وخوت.
 _____ سپوږمې له کوتې نه پ منده راووته.

Exercise 7. The first part of the story in Section 4 has been reproduced below. Rewrite it with 'conventional' spacing and punctuation.

يوزميندارو د هغه يو خرؤ او يو غويي . په خره به يې
 سره چلوله او په غويي به يې قولبه کوله . . يوه ورځ . .
 غويي خره ته وويل چه وروره ته خوله ارام سره ژوند تېروي
 اوزه خو په کار کولو مر شوم . . داسې څه
 لار راته جوړه کړه . . چه زه هم ارام وکړم
 خره ورته وويل چه خان بيمار کړه مه څه
 خوره اومه څه څکه . . مالک به پخپله
 پوه شي چه ته بيمار يې اوداسې به ارام
 وکړي .

Answers

Exercise T1.

۱. اوه او يا اته کلن ؤ
۲. غوښتل يې چه گوډی پران جگه کړی.
۲. له کرکي نه يې ولېده.
۴. ځکه چه شا ته روان ؤ او بهرته يې نه کتل.
۵. غوښتل يې چه پوه شي چه ژوبل دی او که نه؟

Exercise T2.

True	False	True	False	True	False
1. _____	___x___	6. ___x___	_____	11. _____	___x___
2. ___x___	_____	7. _____	___x___	12. ___x___	_____
3. _____	___x___	8. _____	___x___	13. ___x___	_____
4. _____	___x___	9. ___x___	_____	14. _____	___x___
5. _____	___x___	10. ___x___	_____	15. ___x___	_____

Exercise 3.

۱. 'I looked around' شاوخوا ته سترکي اړول
۲. 'the full moon' د پنځلسم سپوږمۍ
۲. 'the situation didn't stay like this very long' څه ډېر مهال هڅی نه پاتې کېږی.
۴. 'I would go hungry that night' د شپې د شومې لپاره به هک حیران ناست وی
۵. 'fingers stiff from the cold' گوټي چه له ډېر یخ نه نه سره ورځی.
۶. 'the chattering of (her) teeth' د ژامو رپېدل
۷. 'she got lost in thought' د فکر په تال کې سپرېدل
۸. 'a full stomach' یوه گېده سوکړک
۹. 'money begets money' غوری په غوریو تونیږی
۱۰. 'I have nothing to say' زه هم څه نه وایم
۱۱. 'bubbling on the stove' په نغری بار او په خوتهار وی
۱۲. 'my train of thought was interrupted' زما د فکر سلسله یې وشکوله.

۱۲. له خان سره
'to myself'
۱۴. که نه وي، نو
'otherwise'
۱۵. داگ چه د بنار دلاري په سر پروت و
'the field across which the city road lay'

Exercise 4.

<u>English</u>	<u>Eastern dialect</u>	<u>Other dialects</u>
'spread'	تیتهدل	خپرهدل
'neighbor'	همسايه	گاوندی
'wind'	باد	سهلی
'open'	وازل	پرانستل
'cotton'	پنبه	پاغونده
'yesterday'	بهگا	برایی
'traveler, foreigner'	مسافر	پردیس
'God'	خدای	خاوند
'stone'	تیره	دبره
'summer'	اوری	دوی

Exercise 5.

۱. د بهگا شپې بادکويې لارې بندې کړې وې. په کوڅو کې څوک نه بنکارهدل. یوازې ملا بانگی له کلا نه ولی وو او په څاپو څاپو د ماجت خوا ته روان وو. رسول کاکا زمونږ نژدې گاوندی خپلې څو کلنې جرابې چه له زړښت نه غار غار او بیا په ډول ډول توکرانو پیوند شوې وې، واغوستلې. د خمتا د پرتاگه پایڅې یې تینګې په کې ونفارلې او په یوه شکېدلی پرتوگاش یې د پاسه وترلې.
۲. د لرگیو د بار یوې خوا ته د لښتې په شان ور کړه شوه او په خپلو نریو منګولو یې تینګ ونيوه. اوش! یې وویل او بار یې له خپل سپین ږیری پلار سره اوږه په اوږه خړې ته پورته کړ. دبار له پورته کولو سره یې د ژمی سور باد په مخ ولگېده او ول ول وړبل یې یوه خوا بل خوا واراؤ.

۲. ور يې واز پرېښود او د تناره د کوتې خواته وخوځېده. مگر کوتې ته يواځې ننه نه وته بلکه زما خيال هم ور سره ملگری شو او د هغې شامتي پېغلې حال يې داسې راته ترسيم کړ.

Exercise 6.

۹- لیکوال ددې په ځای چه د سپوږمۍ په باره کې فکر وکړی د واورې توپل يې پېل کړل.

۱۲- کوتې وهنگل.

۷- باد د سپوږمۍ وړبل له مخ نه لیرې کړ.

۱۶- لیکوال له بام نه هغې لارې ته وکتل چه ښار ته تللې وه.

۴- رسول کاکا کته په خره کړه.

۱۰- رسول کاکا له کلا نه ووت.

۲- ملا بانگی ماجت ته روان شو.

۱۱- د لیکوال خيال له سپوږمۍ سره د تناره کوتې لار.

۸- سپوږمۍ د کلا ور پرانسته.

۱۰- سپوږمۍ بهرته د تناره کوتې ته لاره.

۲- رسول کاکا خره له غوجل را وويسته.

۵- رسول کاکا خپلې لور ته غږ ور وکړ.

۱۵- لیکوال خپل راشپېل په واورې کې نېغ کړ.

۱۴- د لیکوال د فکر سلسله وشکېده.

۱- لیکوال بام ته وخوت.

۶- سپوږمۍ له کوتې نه په منده راووته.

Exercise 7.

يو زميندار ؤ. د هغه يو خر ؤ او يو غويی. په خره به يې سره چلوله

او په غويی به يې قوبه کوله. يوه ورځ خره غويی ته وويل چه وروره!

ته خو له ارام سره ژوند تېروي او زه خو په کارکولو مړ شوم. داسې

څه لار راته جوړه کړه چه زه هم ارام وکړم. خره ورته وويل چه خان

بیمار کړه. مه څه خوره او مه څه ځکه. مالک به پخپله پوه شی چه ته

بیمار يې. او داسې به ارام وکړې.