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AUTHOR Glassman, Eugene H.

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ABSTRACT This course in Dari, also known as Farsi or Persian, concentrates on development of conversational skills. Twenty-five lessons, reflecting current linguistic theories of language learning, include pronunciation drills, grammar study, vocabulary development, and exercises. Appendixes contain 14 sections of cultural material concerning Afghan social structure, geography, and verb review. Several indexes are included: (1) the Dari sound system, (2) words and phrases used in the lessons, (3) English words and phrases used in lessons, and (4) a subject index. (RL)
Conversational DARI

AN INTRODUCTORY COURSE IN DARI (= PARI = PERSIAN)

AS SPOKEN IN AFGHANISTAN

by

Eugene H. Glassman

REVISED EDITION

of

"CONVERSATIONAL KABULI DARI" by Eugene H. Glassman

with the assistance of M. Taher Porjosh

The Language & Orientation Committee
International Afghan Mission
Post Office Box 625
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INTRODUCTION

Of the thirty-two languages* found in Afghanistan the Constitution of October 1, 1964, recognizes two, Pashto and Dari, as "official" (Article 3). The present course is concerned with the latter, Dari, which is an alternate—and currently popular—designation for what many people call "Farsi" or "Persian." Although the literary Persian as used in Kabul (Afghanistan) and Teheran (Iran) differs but little today, the spoken forms of the language vary considerably. For a number of reasons the trend of the times is to emphasize the name Dari in preference to—and possibly even to distinguish it from—the Persian (or Farsi) of Iran. It is the language of the capital city (Kabul) although, of course, it is spoken elsewhere in the country as well. It belongs to the Iranian branch of the Indo-European family of languages.

Inasmuch as the conversational forms of Dari differ greatly from the literary or written forms, the present course deliberately stresses the spoken form of the language. The student who wishes to learn Dari should realize that this course is conversational, spoken or colloquial, and should not be surprised if his language informant at first expresses chagrin at being asked to teach such language, even though he himself uses it all the time! It must be added that the pronunciations and constructions presented in the course are not "invented"; they are actually those currently in use in the center of Afghan cultural and political life. Reasons for the particular script employed in presenting this conversational material are explained in Lesson One.

The work itself has been conceived and executed on the basis of now well-established principles of language learning and teaching as developed by linguists over the last few decades, not the least of which is that spoken language is regarded as primary while written (or literary) language is secondary. There are at least two reasons for giving priority to the spoken language: (a) all normal human beings can understand and speak well enough to carry on the affairs of their daily lives while a considerable proportion of them are unable to read and write; and (b) people learn to speak their native language a number of years before they ever learn to read and write it, if they learn to read and write it at all. The amount of speaking we do in a day far exceeds the amount of writing we are likely to be engaged in; and even when we do write don't we usually first try to think of what we want to say before we put it down?

While drawing freely from the results of modern linguistic science, I have nevertheless endeavored to reduce everything to the simplest practical

terms for the non-technically-trained student of language. The effort has been made to approach the problem of learning a language—in this case, Dari—practically rather than technically, and the presentation of materials is given in the form which some linguists call the "spiral approach." Thus, after introducing the sounds, the course begins naturally with the numbers "one" and "two" and proceeds immediately to distinguish between things of which there are only "one" (singular) and those of which there are more than one (in other words, "two" [or more]; that is, plural). Gradually other elements of the language are introduced, often coming back to the same point (or using the same basic ingredients) but on a somewhat higher level, so that by the completion of Lesson Twenty-five all of the main structure of Dari has been learned within a vocabulary of about 1,000 words or phrases.

The learning of any language well enough to speak it—so that the student is able to communicate or interact with those of the new culture, requires attention to four particular areas, in all of which "interference" from the student's mother (or native) tongue will have to be overcome.

1. Sounds. Inasmuch as the spoken language is primary the sounds of the language take precedence in this presentation. It will be noticed that the first two lessons are taken up entirely with the sounds which are found in Dari, some of which are common to English but some of which will require considerable effort on the part of the student to master. It needs to be made clear that the work in your hands is not some sort of "teach yourself" course which you might acquire much as you did Latin or ancient Greek. On the contrary, it requires the voice of a living, native-born speaker of Dari to give you the proper guidance in pronunciation, correct your mistakes and offer the kind of practice that is so necessary to the development of fluency.

Besides the pronunciation of individual sounds, stress (or accent), rhythm and intonation are to be learned in a situation where one can hear and imitate the speech of a native speaker. They cannot be manufactured artificially from the words of a textbook, no matter how well it may be prepared. There is no effective substitute for the voice of a language informant or the people who speak the language to be acquired. In the early lessons (and throughout the entire course as far as vocabulary is concerned) stress is indicated by underlining (italics), although even here it must be remembered that the teacher, not the written text, is the guide. A word stressed one way in isolation may come out differently in different contexts and the student should train his ear to hear and his tongue to imitate not only individual sounds but also stress, rhythm and intonation as he hears it from those around him.

So important are the sounds of the language considered that they have been introduced for practice in every lesson of the course. The pronunciation drills which introduce each lesson (beyond Lesson Two) are to be done only with a living teacher who can (and should!) correct his student faithfully. The drills are based largely upon what are known as "minimal pairs" of sounds in the language, put together into utterances rather than merely learned in isolation, since it was long ago determined that sentences, not words, are the significant units of language. Although some of the pronunciation sentences, in the nature of the case, may (when translated) be about as useful for communication as such
proverbial tongue-twisters as "Peter Piper picked a peck of pickled peppers" or "Big boys bottle the blue bug's blood," the student should not be discouraged thereby. Many of them will be found to be quite useful, even though they are not intended to be learned or even necessarily understood. They are for ear and tongue practice only, and the teacher should spend a few minutes on them at the beginning of every day's class.

With regard to this daily pronunciation drill, however, a word of caution will be in order. The teacher must never ask a student to read the pronunciation sentences from the book. The teacher's job is to pronounce the sentences (in whole or in parts) several times while the student mimics the teacher (not reads from the book). After—but only after—the student has demonstrated reasonable facility in making the sounds and repeating the sentences should the teacher resort to mixing up the sentences and, for example, having the student hold up one hand (or answer with a number "1") for one of the two sounds being contrasted while holding up the other hand (or answering with a number "2") for the other of the two sounds. During the pronunciation drill the student's book should be kept closed since the meanings of the sentences are immaterial—it is the sounds that he is learning to distinguish.

An index of the sounds practiced is appended to the work (as Index I on page 349) so that a sound which offers difficulty to a particular student or class can be taken up at any time later in the course by way of review.

2. Structure. A second area of language learning which confronts the student is what is known as the structure or "grammar" of the language. Having learned sounds and words, one has not learned a language. The correct pronunciation of a word like "apple" with proper gestures may get his point across and secure for the student what he wants from a shopkeeper; but this is hardly language competence. What is needed is to be able to put sounds (the basic building blocks of language) and words (somewhat larger units, or combinations of blocks) into a "structure" which conveys full-orbed meaning. This is done through the mastery, slowly and progressively, of the sentence patterns of the language. For this purpose the model sentence (or pattern practice) method of presentation has been utilized. It is felt that an ounce of example is worth a pound of explanation, and consequently each structural (grammatical) point in the course is presented mainly through models or patterns which by both the teacher and the student can be manipulated and diversified to give the familiarity with the structure and fluency in its use which the student really needs for effective communication. Explanatory notes, when necessary, follow the examples which are given in box diagrams.

As the sentences were prepared to illustrate the various elements of the structure of Dari three factors were kept constantly in mind: (a) Is the sentence useful? In other words, can that sentence be associated with some situation which the student is either likely to find himself in or can easily imagine and/or can variations on it be easily made to fit the real-life situations which the student encounters? Utterances need to be associated with situations and it is hoped that in most cases those chosen will be found to be useful. Every effort has been made to avoid filling the book with theoretical grammar book sentences such as "My grandmother's blue pen is not on the steps" (although even
that sentence, if properly substituted on, is not without some redeeming value)?
(b) Is the sentence idiomatic? No matter how useful a particular sentence might be or how much desired by the student for a particular task, if—in order to keep it within the confines of the grammar and vocabulary at his disposal at that particular point in the course—it takes on an unnatural or artificial flavor, it is of doubtful value in mastering the language. It is largely for this reason that "conversation" presentations around given situations (such as the kitchen, garden, shopping) have been avoided, since an extended conversation on any of these topics usually brings before the student structures which he has not had and should not have to cope with at that stage in his learning. Moreover, to avoid such it is not felt that the invention of unidiomatic sentences is justifiable. (c) Is the sentence controlled? By this is meant, does it limit itself only to the structures already known by the student or being taught at the moment? In actual practice it was often found necessary to discard for later presentation in the course a sentence which at first appeared to be very useful but which, unfortunately, included structural or lexical elements not introduced until one or more lessons following.

However, it is not enough merely to understand the structures given in the course. While sentences reveal to the student the patterns or blueprints of the language it is only by effective manipulation of them (through substitution of various subjects, objects, verbs, tenses, prepositions, etc.) that the student can gain the "feel" for communication which is the aim of the course. In fact, he would be well-advised to copy the basic sentences onto small cards, approximately 1-3/4" x 4", with the English on one side and Dari on the reverse, one sentence per card, somewhat as follows:

```
one side

How old is your baby?
Ten days old.

reverse side

tefletAn chand rOza s?
da rOza
```

If the lesson number is mentioned the student will be able to look up
the sentence later should any problem arise as to the construction or meaning. These cards can be bundled together (with rubber bands) in groups and used for drill when the student is alone, or with his teacher, or when two students study together, referring to either side and trying to recall the correct form on the other side. One advantage of such review cards is that it is possible to keep a pack of them in one's purse or pocket to review in odd moments when one would otherwise just be wasting time (e.g., when traveling or waiting for someone).

Leonard Bloomfield, a household name in the field of linguistics, espoused the importance of "mastery" (hinted at above) in the following significant words:

"The command of a language is not a matter of knowledge: the speakers are quite unable to describe the habits which make up their language. The command of a language is a matter of practice. One might learn which notes are produced by the keys of a piano and one might memorize the notes and chords which make up a certain piece of music, but one would then still be utterly unable to play the piece until one had practised it over and over again for many hours. The same thing is true of a language. It is helpful to know how it works, but this knowledge is of no avail until one has practised the forms over and over again until one can rattle them off without effort. To understand the forms is only the first step. Copy the forms, read them out loud, get them by heart, and then PRACTICE THEM OVER AND OVER AGAIN, DAY AFTER DAY, until they become entirely natural and familiar. LANGUAGE LEARNING IS OVERLEARNING; ANYTHING LESS IS OF NO USE."

In passing, it may be noted that the exercises given at the end of each lesson (from Lesson Three onward) are aimed at providing some suggestions as to how the material in that lesson can be manipulated to advantage. Keen students and teachers will undoubtedly think of other, additional ways of achieving the same result. Moreover, the exercises are given in order to teach the student to "think" in the language rather than having to translate from his own tongue into Dari. In fact, translation as a means of language learning has been avoided in this course as the least advantageous of all methods. The student is not asked to spend hours of his time translating an English idea—in most cases erroneously and unidiomatically—into Dari when in only a fraction of the time he can learn far more by seeing the correct pattern in front of him, requiring only some missing item to be supplied to complete the sense. These exercises should be written out as "homework" after each lesson is completed and should then be gone over orally with the teacher for both correction and practice.

3. Vocabulary. Traditional language courses have placed great value upon the acquisition of masses of words, whether or not the student could do anything effectively with them. Linguists, however, have distinguished between

what are known as content words (like pencil, book, eat, big) and function words (such as with, for, a, the, might, can). Function words make up only a small part of a language—English, for example, has only about 150 such words—but these need to be learned as soon as possible, within a logical and systematic framework. Content words, on the other hand, account for the mass of lexical items which make up dictionaries and which can be learned gradually as the need arises, around real-life situations which call for them. After the student has learned to communicate orally and accurately with a limited vocabulary he can expand this through reading and other means of cultural acquisition.

Somewhat arbitrarily, the vocabulary in this course has been limited to approximately 1,000 words or phrases in Dari. The vocabulary is not presented at the beginning of each lesson as so many words to be memorized by the student; rather, words are introduced through utterances, so that the student has the opportunity to see them in context. As a matter of fact, apart from context a word really means nothing and everything at the same time. Take, for example, the English word "get," with over 50 different meanings (or usages) given in an ordinary desk-top dictionary. Which of the 50 is the right one . . . without a context to go with it? Then, at the conclusion of each lesson—in order to make reference and recall easier—the new vocabulary items are summarized which have already been used (and presumably learned) by the student in that lesson. These may be found again in the indices at the back of the book, where meanings are not given but only page numbers so that the student who is not sure of a particular item can look it up and not merely find out its meaning but (hopefully) refresh his memory on how it was used in that particular lesson. In other words, the indices are not prepared to serve as dictionaries but only as sources of reference and recall.

Teachers must be cautioned against offering—and students against demanding—other words than those presented systematically throughout the course. The temptation is always great, in studying a given lesson, to think of other words for sentence practice than those which the student has already learned or is being taught at the moment. The whole purpose of a "structured" course is vitiated when such a temptation is yielded to. There are already sufficient words in the vocabulary of the course for the average student to keep more than busy mastering without his having to cope with an additional half dozen or so which happen to appeal at the moment. It has been observed that frequently the insistence upon another word (as a substitute for one given in the course) is purely arbitrary (a matter of preference or upbringing) and that often as not such words are included anyway, only at a later point in the presentation of materials. Even admitting that unā (they) is probably more common in usage than vā (they), it is highly presumptuous to insist upon using unā (instead of vā) in Lesson One, for example, when teaching the sound /w/ in initial position, since the sound /w/ does not even occur in the word unā! Such pedantry misses the whole point of the lesson and in any case unā is used to illustrate the initial /u/ sound in Lesson Two.

Words, like transients, come and go; new ones are learned today, according to the individual's need, and old ones—particularly technical terms and slang, pass quickly away, some to remain only as part of the student's passive vocabulary while his "active" vocabulary is constantly changing. It is assumed
that the ability to handle a few words in their proper structural forms is pedagogically more sound than filling the student's mind with masses of vocabulary which he is able to do little more with than convey through sign language.

It may thus be seen that of the three main elements to be acquired in a language so far presented the most important is the phonology (or sounds), which although they are comparatively few in number—only 36 in Dari—require nearly 100% mastery for effective communication.

Next in importance is the structure of the language. Certain constructions may be easier for the student to grasp and he may be able to re-phrase some of his ideas in order to avoid the more difficult forms of expression. In other words, he can "get by" on considerably less than 100%—some have estimated anywhere from 50% on up—of the grammar and syntax that any language contains. But naturally there are limits to this as well, and in the present course all of the basic elements of the structure of Dari have been presented to enable the student to meet his needs.

Vocabulary, however, is clearly limited to a minimum necessary to practice the patterns presented (without boredom) and to demonstrate the sounds, with some clues given as to how the student can inquire about other things. Even in one's mother tongue the average person only makes use "actively" of a very small percentage of the words actually found in his language (as an examination of any unabridged dictionary will verify). By gaining facility, for example, in the use of the few verbs which are included in this course, the student will have no trouble knowing what to do with other verbs which, through further exposure to the language and through reading and writing, he may eventually acquire. The same is true with other parts of speech. Vocabulary can be accumulated quickly after one has a basic working knowledge of the language.

4. Culture. A fourth and final area of knowledge which needs to be acquired by the student of language is the culture of the people who speak that language. By culture we refer to customs, habits, practices, beliefs, taboos, etc., all of which are largely learned and transmitted through language. Insight into a people's customs and behavior may be theoretically learned without knowing their language at all; yet it is not possible to learn their language effectively without imbibing their "feel" for life. Does a pattern of intonation in one language which conveys pleasure or asks a question necessarily do so in another? What about gestures, use of hands (left and right) in handing things, etc., not to mention attitudes towards those of the opposite sex? In other words, one has not really learned a language until he has learned the culture with which that language is so intricately entwined. To take an instance, "bread" in his own language is likely to be quite different from "bread" in the language he is learning. This is certainly true in the case of Dari and English. And even English speakers themselves—not only from different parts of the world but within the United States alone—are sometimes confused when defining, for example, precisely what is meant by such words as "dinner" and "supper."

The lessons of the course make limited reference to various aspects of culture in Afghan life through the use of explanatory footnotes following the model sentences. To these it is expected that the student's own language infor
Introduction

Matter will contribute additional information. Besides this, a number of appendices have been added to convey many matters of general interest, both linguistic and cultural, beyond the scope of the limits imposed within the lessons themselves. It is hoped that such material will be found useful and that the student will avail himself of other opportunities to acquire a knowledge of Afghan life through cultural events (musical, athletic, etc.) and eventually, should he stay in the country long enough, through literature, radio broadcasts and the like.

A word will not be out of place regarding the time element involved in the use of this material. The course is divided into 25 lessons which, if covered one per week, offer sufficient material for the average student for six months. However, the amount of time which students may have available for language study will vary considerably, from perhaps only one hour a day (five days a week) to four to six hours per day. Those with less time may spend a year on the course rather than the six months which have been suggested, doing a lesson in approximately two weeks. Those with more time, or superior aptitude, may cover the material in less than six months. In any case, merely "doing" the lessons is not what is aimed at; what is hoped is that the student will practice and practice, repeat and diversify, until he has really begun to master the basic (or "introductory") elements that are contained in the course. On this foundation he can then go on to erect whatever kind of "building" suits his needs.

In concluding this Introduction to the revised edition I would acknowledge again my indebtedness to linguistic scientists—particularly in the field of applied linguistics as related to the teaching and learning of language—who have done so much to make the task of "learning a foreign language" much less onerous than it used to be. Besides them, I am deeply grateful to Muhammad Taher Porjesh for the months he worked with me as informant on the original edition of the course and then to a number of other teachers as well as students who used the course and have been most generous with their suggestions as to how it might be corrected, clarified and improved. Specifically, I have drawn heavily from experience gained through a testing program wherein students, by their mistakes, unwittingly showed me the weaknesses and ambiguities of our first attempt.

I would also express appreciation for the kind permission granted me to quote certain other authors in this Introduction and in Lessons One and Two.

Although prepared originally for the Medical Assistance Program (MAP), the National Organization for Ophthalmic Rehabilitation (NOOR) and other related personnel of the International Afghan Mission (IAM), this revised edition anticipates use by a larger international circle in Afghanistan, inasmuch as the material is general and not specifically medical in nature.

Kabul, Afghanistan

Eugene H. Glassman

September 1971
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LESSON ONE

THE SOUNDS OF DARI—CONSONANTS

The present course recognizes twenty-three consonant sounds (which include seven pairs of similar sounds—joined in the consonant chart by dotted lines), eight vowel sounds and five diphthongs—a total of thirty-six meaningful units of sound.** These, although arranged linguistically rather than alphabetically, will be described briefly and non-technically in the first two lessons and will be followed by pronunciation drills in each succeeding lesson to help the student master them in real utterances rather than merely in isolation.

In presenting the sounds of Dari it has been found necessary to adopt a special script (or way of writing). The reason for this is that the letters of the alphabet, whether English or Dari, are frequently ambiguous and confusing. In other words, one letter (or combination of letters, or symbol) often stands for different sounds while one and the same sound can be represented by a variety of letters. A perusal of the examples given from American English will illustrate the utter chaos that exists in the spelling of English sounds, a phenomenon found in many languages. In Dari, for example, the vowels are often not even indicated in writing, a problem quite additional to the fact that what is written, even if it includes all the sounds, frequently bears little resemblance to what is spoken. In this course we are not concerned with literary Dari at all but only with the vernacular, what people—of whatever station in life—actually say, in their homes, on the street and in the office.

The International Phonetic Alphabet (IPA)*** and other exotic symbols have been avoided since they tend to discourage the non-technical student—presumably the majority of those who will attempt to learn Dari—confronting him, as they do, with a bewildering array of “hieroglyphics” which seem not to lighten his burden (and language study is work!) but only to increase it. Where a perfectly good symbol was already familiar to the speaker of English, was readily available on

*Please read the Introduction to the book before beginning Lesson One. It is important!

**Called by linguists “phonemes” and always written between oblique lines, / / . The reference in these is always to sounds, never to spellings.

***For a comparison of the symbols used in this course with those which are standard among linguists, based upon the IPA, see Appendix I.
an ordinary typewriter and not too likely to be confused in its significance, it has been retained. This is true in the employment of five digraphs (ch, kh, gh, sh and zh) but also the reason that /h/, when it is required in Dari (as is rarely the case), is represented by a capital "H", in parentheses to show that it may or may not be pronounced. However, even though "letters" of the English alphabet are used to record Dari utterances, they should be regarded as symbols, not letters, and as referring to sounds, not spellings. Furthermore, one symbol has been chosen to stand for one class of sounds only.

The vowel sounds of Dari present a much more serious problem, which has necessitated the use of capital letters to differentiate certain sounds. In other words, capital letters in this course do not have the value or meaning attached to them in English at all; they are merely additional symbols on a typewriter pressed into service to represent some of the thirty-six meaningful sounds of Dari.

Stress (or accent) must be observed primarily by listening to and imitating the people who speak the language, although in some sections of the course—particularly the early lessons—it is indicated in the text by underlining the accented syllable(s) of the Dari. The student should be aware of the fact that the stress in a single word presented as a vocabulary item may change when that word is incorporated into an utterance.

A further word of caution about pronunciation will be in order. It should be remembered that no symbol (or spelling) in any script can teach you the correct pronunciation of a language until that symbol is associated with the sound to be learned. This is to be taught through a living teacher. Once you have heard the correct sound as made by your teacher and learned to imitate it, the symbol which is attached to it will serve as a useful guide to proper pronunciation. But in the beginning it can mean nothing to you until you hear the sound made by your teacher and connect that sound with the symbol. For example, in this script the /t/, although it is a kind of "t" described by linguists, is not the "t" which is used in the English language. Therefore, its correct pronunciation will have to be acquired by listening to your teacher who should be a native speaker of Dari. For both your and his help each sound is described in the following pages as to the place in the mouth where it is made and the manner in which it is produced. This is followed in each case by a box diagram giving Dari examples, the symbol which represents that sound in the pages of this course, some examples of the sound from the author's "dialect" of American English and space for the student to write in examples from his own speech, whether English or some other language.

Please note that where no examples are given this means that that particular sound is not a part of the author's normal American English speech. Likewise, the student should only write in words from his own speech which accurately represent the sound of Dari made by his teacher. If no such words exist he should leave that box blank, which very blank will serve to point out those areas of pronunciation which are likely to be the most troublesome to the student and to which he will have to devote the most attention.

The teacher should pronounce—and the student practice saying—many times each of the Dari words given as an example of the sound to be learned. Although
the meanings of the words are noted in parentheses it is not necessary for the
student to try and memorize all of the vocabulary of Lessons One and Two at this
point. Vocabulary is best learned in context and all of these words, except where
otherwise indicated, will come later in the course in sentences—most of them, in
fact, in Lessons Three and Four—and can be learned at that time.

Those who may feel that the articulatory descriptions given for each sound
are superfluous—since they already know how to pronounce /p/, etc.—are reminded
that although the course is prepared by an American using American English as a
medium of instruction it will undoubtedly be used by many "internationals" for
whom the English language (not to speak of "American English") is a second or
"foreign" tongue. People with non-English backgrounds have problems in Dari that
differ from those for whom English is a mother tongue. Thus, for example, the
/kh/ is difficult for an American but not for a German while the situation with
regard to a /j/ is exactly the opposite. As a result all of the sounds are de-
scribed, it being assumed that the student will not spend much time on explana-
tions for sounds which he already knows and his teacher assures him he is making
correctly.

In conclusion, it must be remembered that all of the examples given—
whether the Dari words or suggested American English equivalents—are based on
the sound of the word and not necessarily its spelling. In this course sound
is "king."

<table>
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<th>CHART OF DARI CONSONANTS</th>
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<td><strong>VOICELESS</strong>*</td>
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<td>1. /p/</td>
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<td>3. /t/</td>
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<tr>
<td>5. /k/</td>
</tr>
<tr>
<td>7. /q/</td>
</tr>
<tr>
<td>8. /ch/</td>
</tr>
<tr>
<td>11. /kh/</td>
</tr>
<tr>
<td>13. /H/</td>
</tr>
<tr>
<td>16. /sh/</td>
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</tbody>
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*Voiceless (or unvoiced) refers to sounds made with air but with no vibra-
tion of the vocal cords (the two bands of elastic tissue in the larynx). Voiced
refers to sounds made with the simultaneous vibration of the vocal cords. The
difference may be "felt" by putting your hand on your throat and pronouncing, for
example, the seven pairs of similar sounds—sounds, that is, not letters—joined
in the above chart by dotted lines. ("Aspiration" is not meaningful [i.e., phone-
ic] in Dari and for all practical purposes can be ignored.)
1. /p/ is a voiceless consonant made with both lips, closed, then opened to release air. It may occur at the beginning of a word (initial), in the middle of a word (medial) or at the end of a word (final). For example,

<table>
<thead>
<tr>
<th>Initial</th>
<th>Medial</th>
<th>Final</th>
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</thead>
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<tr>
<td>pāk (clean)</td>
<td>Ashpaz (cook [n.])</td>
<td>chesh (leaf)</td>
</tr>
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</table>

<table>
<thead>
<tr>
<th>p</th>
<th>Equivalents in author's speech:</th>
<th>Equivalents in your speech:</th>
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<tr>
<td>pen, pepper, leap, hiccough</td>
<td></td>
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</table>

2. /b/ is the voiced counterpart of the /p/ above. It may occur in all three positions as well. For example,

<table>
<thead>
<tr>
<th>bacha (boy, son)</th>
<th>bAba (old man)</th>
<th>saHeb (sir, gentleman)</th>
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<td>b</td>
<td>Equivalents in author's speech:</td>
<td>Equivalents in your speech:</td>
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<tr>
<td>ball, baby, job</td>
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</tbody>
</table>

3. /t/, unlike the American English "t" (which is made with the tip of the tongue against the upper gums), is a voiceless consonant made with the tip of the tongue pressed against the back of the upper front teeth and then released. This "dental" /t/ of Dari may occur in all three positions. For example,

<table>
<thead>
<tr>
<th>tU (you [sg.])</th>
<th>ketAb (book)</th>
<th>aft (seven)</th>
</tr>
</thead>
<tbody>
<tr>
<td>t</td>
<td>Equivalents in author's speech:</td>
<td>Equivalents in your speech:</td>
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</tbody>
</table>

4. /d/, unlike the American English "d" (which is made with the tip of the tongue against the upper gums), is the voiced counterpart of the /t/ above, made with the tip of the tongue pressed against the back of the upper front teeth and then released. This "dental" /d/ of Dari may occur in all three positions. For example,

<table>
<thead>
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<th>dest (hand)</th>
<th>ubda (seventeen)</th>
<th>sad (hundred)</th>
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</thead>
<tbody>
<tr>
<td>d</td>
<td>Equivalents in author's speech:</td>
<td>Equivalents in your speech:</td>
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</table>

5. /k/ is a voiceless consonant made with the tip of the tongue not touching anything while the back of the tongue is pressed against the back of the hard palate (or roof of the mouth) and then released. It, too, occurs in all three positions. For example,
Lesson 1

{kashIda} (to draw, take off) {maktab} (school) {yak} (one)

Equivalents in author's speech:
- k
- keep, cook, ache, school, back, skin, anxious, queen

Equivalents in your speech:

6. /g/ is the voiced counterpart of the /k/ above and is found in all three positions in a word. For example,

{gul} (flower) {yaan} (some) {sag} (dog)

Equivalents in author's speech:
- g
- good, magnify, bag, guild, ghoul

Equivalents in your speech:

7. /q/ is a voiceless consonant produced with the tip of the tongue not touching anything but the extreme back part of the tongue pressed against the uvula (or soft flesh hanging down at the very back of the soft palate); in other words, as far back in the mouth as possible. It has no voiced counterpart in Dari. The sound is not found in American English, although an approximation to it may be made by pronouncing the sound which American English speakers imagine a crow makes, "caw," as far back in the throat as possible. Even though it is similar to a /k/ it is made much farther back in the throat and must be distinguished from the /k/ in Dari. It may occur in all three positions. For example,

{qasem} (kind, sort) {beshaq} (plate) {utag} (room)

Equivalents in author's speech:
- q
- quest, latchet, match, natara, statue, cello

Equivalents in your speech:

8. /ch/ is a voiceless consonant made with the front of the tongue against the gums of the upper teeth and the middle of the tongue in contact with the hard palate but spread so that the sides touch the upper teeth. The air escapes against the upper teeth when the tip of the tongue is released. It, too, is found in all three positions. For example,

{chi} (what?) {kachal} (potato) {ech} (none)

Equivalents in author's speech:
- ch
- child, latchet, match, nature, statue, cello

Equivalents in your speech:

9. /j/ is the voiced counterpart of the /ch/ above and is found in all three positions. For example,
10. /f/ is a voiceless consonant made with the upper teeth pressed against the inner side of the lower lip, permitting the air to escape between the lip and the teeth. It has no voiced counterpart in Dari. It may occur in all three positions. For example,

<table>
<thead>
<tr>
<th>fluida (benefit, use)</th>
<th>data (occasion, time)</th>
<th>qulf (lock)</th>
</tr>
</thead>
<tbody>
<tr>
<td>/f/</td>
<td>/f/</td>
<td>/f/</td>
</tr>
<tr>
<td>fish, fifty, leaf, rough, laugh, photograph</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

11. /kh/ is a voiceless consonant made by putting the back part of the tongue against the extreme back part of the velum and exhaling the stream of air. It is not found in American English although it is similar to the sound made when gently clearing the upper part of the throat. It too may occur in all three positions. For example,

<table>
<thead>
<tr>
<th>khâna (house)</th>
<th>tukhum (egg)</th>
<th>yakh (ice)</th>
</tr>
</thead>
<tbody>
<tr>
<td>/kh/</td>
<td>/kh/</td>
<td>/kh/</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

12. /gh/ is the voiced counterpart of the /kh/ above, made by putting the back part of the tongue against the extreme back part of the velum and exhaling the stream of air. It is not found in American English but is similar to the sound made when gargling. It occurs in all three positions. For example,

<table>
<thead>
<tr>
<th>gâlah (wrong)</th>
<th>maghbul (pretty)</th>
<th>dâg (hot)</th>
</tr>
</thead>
<tbody>
<tr>
<td>/gh/</td>
<td>/gh/</td>
<td>/gh/</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

13. /h/ is a voiceless consonant made by a puff of air over the vocal cords with the tongue and lips in a position for the following sound. In this course it is usually enclosed in parentheses to indicate that, depending on the dialect of the speaker or the area of the country from which he comes, the sound may or may not be heard. It is generally omitted in ordinary spoken Dari, but if used is found only in initial and medial positions. For example,
Lesson 1

7.

(H)Ut (the 12th month)    se(H)at (health)

<table>
<thead>
<tr>
<th>H</th>
<th>Equivalents in author's speech:</th>
<th>Equivalents in your speech:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>horse, ahead, who</td>
<td></td>
</tr>
</tbody>
</table>

14. /s/ is a voiceless consonant made with the tip of the tongue near the gums of the upper teeth and slightly grooved so that the air escapes between the raised edges of the tongue. It may occur in all three positions. For example,

<table>
<thead>
<tr>
<th>sp (three)</th>
<th>peage (money)</th>
<th>bas (enough! stop!)</th>
</tr>
</thead>
<tbody>
<tr>
<td>s</td>
<td>Equivalents in author's speech:</td>
<td>Equivalents in your speech:</td>
</tr>
<tr>
<td></td>
<td>see, basin, mess, yes, city, ceiling, psychology, scissors</td>
<td></td>
</tr>
</tbody>
</table>

15. /z/ is the voiced counterpart of the /s/ above and is found in all three positions. For example,

<table>
<thead>
<tr>
<th>zan (woman)</th>
<th>tAge (fresh)</th>
<th>mBz (table)</th>
</tr>
</thead>
<tbody>
<tr>
<td>z</td>
<td>Equivalents in author's speech:</td>
<td>Equivalents in your speech:</td>
</tr>
<tr>
<td></td>
<td>zebra, amazing, maze, rose, matches, cars, xylophone, Wednesday, was</td>
<td></td>
</tr>
</tbody>
</table>

16. /sh/ is a voiceless consonant produced with the front of the tongue reeded, the middle of the tongue raised toward the hard palate and spread so that the sides touch the upper teeth while the air escapes over the broad front surface of the tongue. It occurs in all three positions. For example,

<table>
<thead>
<tr>
<th>shudon (to become)</th>
<th>dashtan (to have)</th>
<th>shash (six)</th>
</tr>
</thead>
<tbody>
<tr>
<td>sh</td>
<td>Equivalents in author's speech:</td>
<td>Equivalents in your speech:</td>
</tr>
<tr>
<td></td>
<td>cheap, lacing, wash, nation, efficient, mission, special, machine, insurance, anxious, association</td>
<td></td>
</tr>
</tbody>
</table>

17. /sh/ is the voiced counterpart of the /sh/ above and occurs in all three positions. For example,
Lesson 1

<table>
<thead>
<tr>
<th>zhala* (hail)</th>
<th>azhde (eighteen)</th>
<th>10zh** (theatre balcony)</th>
</tr>
</thead>
<tbody>
<tr>
<td>sh</td>
<td>Equivalents in author's speech:</td>
<td>Equivalents in your speech:</td>
</tr>
<tr>
<td></td>
<td>azure, pleasure, vision, beige, leisure, equation</td>
<td></td>
</tr>
</tbody>
</table>

18. /l/ is a voiced consonant made with the tip of the tongue on the gums of the upper teeth and released just before a vowel sound. The middle of the tongue is relatively high while the air escapes over its sides. Although the American English /l/ may vary from a relatively high tongue position (as in "click") to a relatively low tongue position (as in "elk") in Dari it is pronounced as high and as far forward as possible (as in "lean").*** It may occur in all three positions. For example,

<table>
<thead>
<tr>
<th>lutan (please)</th>
<th>bale (yes)</th>
<th>tefel (infant)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Equivalents in author's speech:</td>
<td>Equivalents in your speech:</td>
<td></td>
</tr>
<tr>
<td>lean, lily, feel</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

19. /m/ is a voiced consonant made with both lips closed, then released before a vowel sound. The velum is open so that the air can escape through the nose rather than the mouth. It is found in all three positions. For example,

<table>
<thead>
<tr>
<th>ma (I)</th>
<th>Amaden (to come)</th>
<th>m(u)allen (teacher)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Equivalents in author's speech:</td>
<td>Equivalents in your speech:</td>
<td></td>
</tr>
<tr>
<td>man, family, din</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

20. /n/ is a voiced consonant made with the tip of the tongue on the gums of the upper teeth and then released before a vowel sound. The velum is open for air to escape through the nose instead of the mouth. When followed by /k/ or /g/ it becomes /ng/**** with the /k/ or /g/ being pronounced as well. /n/ may occur in all three positions. For example,

---

*Not included in this course. Frequently also pronounced jala.

**Not included in this course.

***William A. Smalley in his Manual of Articulatory Phonetics (rev. ed.; Tarrytown, N.Y.: Practical Anthropology, 1968), p. 216f., observes that "the pronunciation of laterals [or, /l/']s is one of the principal characteristics of the foreign accent of Americans" since they unconsciously mix low and high /l/’s with a resultant "undesirable pronunciation." Used by permission of the author.

****The IPA symbol for this is n. In other words, Dari has a phoneme /n/ with allophones [ŋ] before /k/ and /g/ and [n] elsewhere. See Appendix I.
**Lesson 1**

<table>
<thead>
<tr>
<th>nAn (food, bread)</th>
<th>kOna (old)</th>
<th>AsAn (easy)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>n</strong></td>
<td>Equivalents in author's speech:</td>
<td>Equivalents in your speech:</td>
</tr>
<tr>
<td></td>
<td>nose, renter, ban, know, gnat, pneumonia</td>
<td></td>
</tr>
</tbody>
</table>

As /ng/ before /k/ or /g/ it does not occur in initial position but only medially and finally. For example,

<table>
<thead>
<tr>
<th>sangI (of stone)</th>
<th>sang (stone)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Equivalents in author's speech:</td>
<td>Equivalents in your speech:</td>
</tr>
<tr>
<td>bank, thank, finger, anger</td>
<td></td>
</tr>
</tbody>
</table>

21. /w/ is a voiced consonant made with both lips, spread at the corners, and the tongue in a position for /u/.* It is impossible to pronounce alone but only when the lips and tongue glide quickly into position for a following vowel. It usually occurs in initial and medial positions only, since (with one exception in this course—"dalw") in final position it functions as a semi-vowel (or glide) to form a diphthong.** For example,

<table>
<thead>
<tr>
<th>wa (they)</th>
<th>dEwAl (wall)</th>
<th>dalw*** (the 11th month)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>w</strong></td>
<td>Equivalents in author's speech:</td>
<td>Equivalents in your speech:</td>
</tr>
<tr>
<td>well, away, we, bow, bough, question</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

22. /y/ is a voiced consonant made with the lips and tongue in a position for /i/**** but then gliding quickly to the position for a following vowel. In other words, the middle of the tongue is against the front of the hard palate. It is impossible to pronounce this sound alone. It occurs only in initial and medial positions; in final position it functions as a semi-vowel (or glide) to form a diphthong.*** For example,

<table>
<thead>
<tr>
<th>yak (one)</th>
<th>kAmyAb (successful)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>y</strong></td>
<td>Equivalents in author's speech:</td>
</tr>
<tr>
<td>yes, mayor, vacuum, united</td>
<td></td>
</tr>
</tbody>
</table>

*See Lesson Two, p. 15, for the interpretation of this symbol.

**See Lesson Two, p. 11.

***The final /w/ in dalw is pronounced with a short vowel following.

****See Lesson Two, p. 12, for the interpretation of this symbol.
23. /r/ is a voiced consonant made with the mouth slightly open and the tongue tensed up to within a half inch of the tip while the tip is left wholly relaxed and free to hit the gums of the upper teeth rapidly in such a way that a trill is produced. It is impossible to pronounce alone but only with a preceding vowel. It is quite different from the American English /r/ and is admittedly difficult for a beginner to make. Cummings* suggests that the sound may be practiced with a mirror while the words "threew," "througgh," "thirty" and "dirrt" are pronounced, all the time forcing the tongue to touch the teeth as for the dental /t/’s and /d/’s without any thought of the /r/. Such practice should eventually result in the necessary trill. Smalley** proposes that "If the voiced trill [/r/] is difficult for you, try saying the following two phrases rapidly and repeatedly, put it on and butter up. For many speakers, when this is done naturally and in a relaxed manner it will give [the desired sound]. Work on these in odd moments, but frequently, over a period of several days, and you will probably find that very suddenly the tongue tip trill works." This sound occurs in all three positions. For example,

<table>
<thead>
<tr>
<th>reftan (to go)</th>
<th>amshIra (sister, nurse)</th>
<th>nafer (person)</th>
</tr>
</thead>
<tbody>
<tr>
<td>/r/</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Equivalents in author's speech:  
Equivalents in your speech:


**Smalley, op. cit., p. 251. Used by permission of the author.
LES S O N T W O

THE SOUNDS OF DARI--VOWELS & DIPHTHONGS

Vowels

As hinted at in Lesson One, the vowels of Dari are much more difficult to define than its consonants are. For one thing, they are often not even indicated in writing. For another, they vary considerably from person to person and frequently with the same person, depending on context. What a student hears when his teacher pronounces vowels is likely to be quite "impressionistic" for "no two listeners, regardless of their competence, will ever transcribe all utterances exactly alike."* It is largely for this reason that I have distinguished only eight meaningful vowel sounds, actually representing classes of sounds which may include considerable variety. For our purposes anything more detailed would be, as Bloch and Trager aptly point out, "about as fruitful as it would be for a biologist to assign two cats to different species because one had more hairs in its tail than the other."** These eight vowels will be explained in the pages following as each sound is taken up.

Another difficulty in the production of Dari vowel sounds is that they are generally "pure" vowels, that is to say, level in their quality since the tongue does not glide in the way that it does for English vowels. In other words, in making English vowels the tongue does not stay in the same position but usually glides up or down, resulting in a vowel that is actually made up of two vowel sounds—called a diphthong, meaning "double-sound"—produced in the same stream of air. In fact, foreigners generally hear the vowels of English as diphthongs. Considerable practice will therefore be required by the student who is learning Dari to control his tongue in order to keep it from gliding and to make level or pure vowels.

Unlike consonants, all the vowels of Dari are voiced, that is, produced with the vocal cords vibrating. They can, moreover, be classified according to (a) the position of the lips (whether they are rounded or stretched back) and


**Ibid., p. 39. Used by permission of the L. S. A.
(b) the position of the tongue (whether it is relatively high, mid or low, and relatively in the front, center or back part of the mouth), somewhat according to the following chart:

<table>
<thead>
<tr>
<th>Front</th>
<th>Central</th>
<th>Back</th>
</tr>
</thead>
<tbody>
<tr>
<td>Front of tongue raised</td>
<td>Lips stretched</td>
<td>Lips rounded</td>
</tr>
<tr>
<td>High</td>
<td>/ɪ/</td>
<td>/ʊ/</td>
</tr>
<tr>
<td>Mid</td>
<td>/ɛ/</td>
<td>/u/</td>
</tr>
<tr>
<td>Low</td>
<td>/a/</td>
<td>/o/</td>
</tr>
</tbody>
</table>

The student should remember, however, that the foregoing chart is not absolutely precise for the vowels which he will hear in Dari. He should, as Dr. Smalley observes, "think of the areas of the vowel chart and the positions of the various symbols as 'target areas.' In actual languages [Dari not by any means excepted—] there is a considerable variation in the pronunciation of a single vowel phoneme, the various pronunciations clustering in an area of the chart, giving a scatter-shot effect." Thus, there is observable variation, and even occasional "overlap" in the pronunciation of the following related vowels: /ɛ/ and /a/ (especially in the connector 'ezAf!'), /a/ as both /æ/ and /æ/ (schwa), /e/ as both /ɛ/ and /ɛ/, /u/ and /u/, and /u/ and /o/.

Again, students are reminded that the pronunciation of Dari is not something to be acquired through reading. Its mastery depends upon the ear and tongue. The teacher must pronounce—and the student must repeat—many times each of the Dari words given as an example of the sound to be learned. The meanings of the words are not important at this stage; they will be learned in context in the lessons following. What is important is the ability to differentiate and imitate sounds, a skill which will be practiced in every lesson throughout the course.

1. /ɪ/ is made with the lips narrowly spread (i.e., unrounded) and tense, as if smiling. The front of the tongue is high while the sides of it touch the upper teeth. It may occur at the beginning of a word (initial), in the middle of a word (medial) or at the end of a word (final). For example,

<table>
<thead>
<tr>
<th>Initial</th>
<th>Medial</th>
<th>Final</th>
</tr>
</thead>
<tbody>
<tr>
<td>I (this)</td>
<td>zamIn (floor, earth)</td>
<td>keII (key)</td>
</tr>
<tr>
<td>Author's nearest equivalents:</td>
<td>Equivalents in your speech:</td>
<td></td>
</tr>
<tr>
<td>police, machine, ski, meet,</td>
<td>police, machine, ski, meet,</td>
<td></td>
</tr>
<tr>
<td>treat, piece, receive, she,</td>
<td>treat, piece, receive, she,</td>
<td></td>
</tr>
<tr>
<td>quay, company, people, key</td>
<td>quay, company, people, key</td>
<td></td>
</tr>
</tbody>
</table>

*Smalley, op. cit., p. 201. Used by permission of the author.

**For the special IPA symbols used here for comparative purposes see Appendix I.
2. \(/E/\) is produced with the lips more open than for the \(/I/\), though still spread (i.e., unrounded) and tense while the jaw drops a little. The front and middle of the tongue drop slightly from the high position for \(/I/\) while the sides of the tongue continue to touch the upper teeth. It is found in all three positions. For example,

<table>
<thead>
<tr>
<th>Ech (none)</th>
<th>dEwAl (wall)</th>
<th>nE (no)</th>
</tr>
</thead>
<tbody>
<tr>
<td>E</td>
<td>Author's nearest equivalents:</td>
<td>Equivalents in your speech:</td>
</tr>
<tr>
<td></td>
<td>they, rain, eight, name,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>gauge, great, day, lingerie</td>
<td></td>
</tr>
</tbody>
</table>

3. \(/e/\) encompasses a variety of "short" sounds, made (a) in some cases with the lips narrowly spread (i.e., unrounded) as for \(/i/\) but slightly less tense than for \(/i/\), and (b) in other cases with the lips open slightly more than for \(/E/\), the jaw dropped a little more and the lips not quite as tense as for either \(/i/\) or \(/E/\). The corners of the mouth may also be slightly relaxed, the front of the tongue more relaxed and lower, and the sides of the tongue just lightly touch the upper teeth. In the foregoing chart it is shown varying between two locations. This variation may help to explain why speakers of Dari, unless specially alerted, frequently do not hear the difference in the vowel sounds of the two English words "sit" and "set," being inclined to pronounce them alike. The sound(s) may occur in all three positions. For example,

<table>
<thead>
<tr>
<th>smrOz (today)</th>
<th>kelkIn (window)</th>
<th>ke (that)</th>
</tr>
</thead>
<tbody>
<tr>
<td>e</td>
<td>Author's nearest equivalents:</td>
<td>Equivalents in your speech:</td>
</tr>
<tr>
<td></td>
<td>[More common] -- here, near, pit, gym, been, business, women, engineer</td>
<td></td>
</tr>
<tr>
<td></td>
<td>[Less common] -- there, gem, pet, ready, guess, many, marry, fairy, chair</td>
<td></td>
</tr>
</tbody>
</table>

4. \(/a/\) likewise includes a variety of sounds, ranging from (a) the sound made with the lips more open (but still unrounded) than in any of the above sounds, and drawn back in a laughing position, with the jaw more dropped, the tongue more relaxed and no longer in contact with the upper teeth, to (b) the sound (known as "schwa") made with the lips neither rounded nor drawn back but relaxed in a natural open position while the tongue rests on the floor of the mouth. In the vowel chart it is shown varying between two locations. The exact sound made will depend on the dialect of the speaker and the student will do best to copy his teacher while at the same time being aware of variations when he hears them. The sound(s) may occur in all three positions. For example,
5. /a/ is the sound made with the lips slightly rounded and protruded and the tongue drawn back slightly from the previous position for /a/. It is found in all three positions. For example,

<table>
<thead>
<tr>
<th>Author’s nearest equivalents:</th>
<th>Equivalents in your speech:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Author’s nearest equivalents:</td>
<td></td>
</tr>
<tr>
<td>[More common] -- what, sofa, cut, son, enough, the, blood, tongue, pigeon, attention</td>
<td></td>
</tr>
<tr>
<td>[Less common] -- cat, rat, laugh</td>
<td></td>
</tr>
</tbody>
</table>

6. /o/ is made with the lips well rounded and protruded, even as they are slightly more closed and the jaw slightly more raised than for the /A/ sound. The front of the tongue is not in contact with anything and the tongue itself is drawn back slightly more than for the /A/. It may occur in all three positions. For example,

<table>
<thead>
<tr>
<th>Author’s nearest equivalents:</th>
<th>Equivalents in your speech:</th>
</tr>
</thead>
<tbody>
<tr>
<td>call, saw, talk, dog, office, taught, bought, lingerie</td>
<td></td>
</tr>
</tbody>
</table>

7. /u/ is produced with the lips more closed and more rounded and the jaw more raised than for /o/. The tongue is drawn back and the back portion of it is raised slightly while the sides of the tongue touch the upper teeth. The sound occurs in all three positions. For example,
Lesson 2

8. /u/ is made with the jaw almost closed while the lips are tensely rounded, only slightly opened and protruded as in a position for whistling. The front of the tongue is free but the back of it is raised and in contact with the velum. This vowel, too, occurs in all three positions. For example,

<table>
<thead>
<tr>
<th>U (he/she/it)</th>
<th>budan (to be)</th>
<th>dU (two)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Author's nearest equivalents:</td>
<td>Equivalents in your speech:</td>
</tr>
<tr>
<td></td>
<td>rule, true, do, who, moon, two, shoe, youth, new, juice, suit</td>
<td></td>
</tr>
</tbody>
</table>

Diphthongs

Dari has five diphthongs (or sounds made up of two vowels produced in the same airstream). They are:

/ai/ /ei/ /ao/ /oi/ /ui/

They are made in the following manner:

1. /ai/ starts with the tongue and lips in a position for /a/, but then the tongue moves upward and forward rapidly to a position for /y/. The sound occurs in all three positions in a word. For example,

<table>
<thead>
<tr>
<th>Aina (mirror)</th>
<th>chairak (teapot)</th>
<th>jai (place)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Author's nearest equivalents:</td>
<td>Equivalents in your speech:</td>
</tr>
<tr>
<td></td>
<td>sawing, jaying, having, yawing, saying, tawing</td>
<td></td>
</tr>
</tbody>
</table>

2. /ei/ starts with the tongue and lips in a position for the short /e/ sound as previously described, but the tongue then moves upward and forward rapidly to a position for /y/. It too occurs in all three positions. For example,

<table>
<thead>
<tr>
<th>aib* (defect)</th>
<th>paisha (money)</th>
<th>kai (when?)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Author's nearest equivalents:</td>
<td>Equivalents in your speech:</td>
</tr>
<tr>
<td></td>
<td>**</td>
<td></td>
</tr>
</tbody>
</table>

*Not included in this course.

**Even though this diphthong approximates the vowel (or diphthong) sound in "by," "try," "die," "buy," "dye," "I" and "sigh," it is actually shorter in duration than any of these and therefore cannot be considered an equivalent (at least in the author's "dialect" of American English).
3. /ao/ starts with the tongue and lips in a position for the short /a/ sound, but then the tongue moves rapidly upward and backward as if to form a /w/. The sound occurs in all three positions. For example,

<table>
<thead>
<tr>
<th>aoLA (offspring)</th>
<th>c0kI (chair)</th>
<th>pao (.975 lbs.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Author's nearest equivalents:</td>
<td>Author's nearest equivalents:</td>
<td>Equivalents in your speech:</td>
</tr>
<tr>
<td>now, how, house, flower, bough</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

4. /Oi/ starts with the tongue and lips in a position for /O/, but the tongue then moves upward and forward rapidly to the position for /y/. It occurs in medial and final positions only. For example,

<table>
<thead>
<tr>
<th>jOicha (little ditch)</th>
<th>j0i (ditch)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Author's nearest equivalents:</td>
<td>Author's nearest equivalents:</td>
</tr>
<tr>
<td>showy, doughty, &quot;Joey&quot;</td>
<td></td>
</tr>
</tbody>
</table>

5. /Ui/ starts with the tongue and lips in a position for /U/, but the tongue moves rapidly upward and forward to the position for /y/. The sound occurs in medial and final positions only. For example,

<table>
<thead>
<tr>
<th>bUinAk* (smelly)</th>
<th>bUi (odor)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Author's nearest equivalents:</td>
<td>Author's nearest equivalents:</td>
</tr>
<tr>
<td>scrawy, buoy, &quot;Dowey,&quot; &quot;Louise&quot;</td>
<td></td>
</tr>
</tbody>
</table>

*Not included in this course.
LESSON THREE*

3-A Pronunciation drill (to be done only with the teacher)**

1. Contrasting /t/ and /d/

- Tars na dArum (I'm not afraid)
- Dars na dArum (I don't have a lesson)

- TU bugO (Say, "You")
- DU bugO (Say, "Two")
- TU DU bugO (You say, "Two")

- tEr na shud (He/she/it didn't pass by)
- dEr na shud (It wasn't late)

- kArta rawAn kad (He/she sent a card)
- kArda rawAn'kad (He/she sent a knife)

- I jAi bEtar as (This place is better)
- I jAi bEtar as (This place doesn't have a door)

- buT kuJA bUd? (Where was the shoe?)

2. Contrasting /I/ and /E/

- U sIr as (That is garlic)
- U sEr as (He/she is full; or, That is a "seer" [a measurement])

- shIr kuJA s? (Where is the milk?)
- sHeR kuJA s? (Where is the lion?)

- U gi guft (He/she said, "Thirty")
- U eE guft (He/she said, "Three")
- sE da gi mEsha (Three times ten is thirty)

*Please do not begin Lesson Three, the first of the "structural" lessons, until you have thoroughly covered "The Sounds of Dari" in Lessons One and Two.

**Pronunciation drills are for ear and tongue practice only. The meanings are not important and need not be learned. They are included only to demonstrate that the utterances are real, not nonsense syllables, and to assist the teacher.
3. Illustrating /rd/

kārīd e khurda bōrd (He/she took away the small knife)

kārīd e sard e bōrd (He/she took away the yellow knife)

awā sard shud (The weather turned cold)

Ard qīnat shud (Flour became expensive)

saron dard mēkuna (My head aches)

3-B

The cardinal numbers yak (one) and dū (two)

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
</tr>
</thead>
</table>
| yak (yag) | 1     | dū (du) | 2

1. The final /k/ (voiceless) in yak (one) becomes final /g/ (voiced) before voiced consonants [see p. 3] and all vowels, except when followed by the connector 0 ("ane"), in which case the /k/ is retained.

2. In isolation "du" is usually dū, but when followed by another word it is regularly shortened to dū.

3. The numeral as written in Dari is included in order to familiarize the student with the numbers in script which, even though he cannot read the language, will be useful in many situations. Other numbers will be introduced at appropriate points in the course. A table of Dari numbers is included in Appendix IV.

3-C

The plural forms of nouns

<table>
<thead>
<tr>
<th>mEZ</th>
<th>mEZā</th>
<th>but</th>
<th>yag mEZ</th>
<th>du mEZ</th>
</tr>
</thead>
<tbody>
<tr>
<td>(table)</td>
<td>(tables)</td>
<td></td>
<td>(one table)</td>
<td>(two tables)</td>
</tr>
<tr>
<td>solād</td>
<td>solādā</td>
<td>but</td>
<td>yag solād</td>
<td>du solād</td>
</tr>
<tr>
<td>(offspring)</td>
<td>(offspring)</td>
<td></td>
<td>(one offspring)</td>
<td>(two offspring)</td>
</tr>
<tr>
<td>khānga</td>
<td>khāngā</td>
<td>chaokī</td>
<td>chaokīā</td>
<td>kachālu</td>
</tr>
<tr>
<td>(house)</td>
<td>(houses)</td>
<td>(chair)</td>
<td>(chairs)</td>
<td>(potato)</td>
</tr>
</tbody>
</table>

1. To form the spoken plural merely add -ā on the end of the noun—unless a number showing plurality is included with it, in which case the noun
Lesson 3

1. Gender is not indicated by any of these forms. It must be inferred from the context. U, for example, can be "he," "she" or "it."

2. The second person singular form tU is used for children and for familiar friends whom one would address by their first names. It must be distinguished from tO (usually repeated) which is a sound used for calling a dog. (See § 21-A.)

3. The second person plural form shumA is used for those whom one would address more formally or unfamiliarly by their surnames.

4. If the second person plural form shumA is used for more than one person then those persons could be either familiar or unfamiliar. If it is used for one person only then that person would not be well known to the others.
speaker or would be addressed more formally. It is not so much (as in some languages) a question of "politeness" as it is of familiarity/unfamiliarity or formality/informality. shumā is becoming more and more preferable to use instead of tū. In other words, shumā would nearly always be acceptable while tū in some cases—especially if mispronounced to (as in # 2, above)—might be offensive.

5. The third person singular form U, besides its usual sense, is also used as a plural for animals or inanimate things (= they). (Cf. § 3-G-1.)

6. The third person plural form unā is normally used only when referring to persons (not animals or things). As a matter of respect (or formality)—e.g., when talking about another's father—unā may also be used to refer to a singular subject so long as that subject is not present. In such instances the verb is pluralized to agree with unā.

7. The third person plural form enā is used when one is talking formally or respectfully about a person in his presence to another person. This usage requires the third person plural form of the verb with enā.

3-E

The present tense of the verb budan (to be)

<table>
<thead>
<tr>
<th>Subject</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>First person</td>
<td>astum (I am)</td>
<td>astēm (we are)</td>
</tr>
<tr>
<td>Second &quot;</td>
<td>astī (you are)</td>
<td>astēn (you are)</td>
</tr>
<tr>
<td>Third &quot;</td>
<td>as (he/she/it is)</td>
<td>astan (they are)</td>
</tr>
</tbody>
</table>

1. The infinitive (or "to") form of the verb in Dari always ends in -an.
2. All infinitives are accented on the final (or -an) syllable.
3. The accent of the verb budan falls on the first syllable in this tense.
4. The verb budan is the most frequently used and also the most irregular verb in Dari. It is important, however, because of the personal endings which are regular except for the third person singular.

3-F

The personal endings of verbs, indicating subject

<table>
<thead>
<tr>
<th>Subject</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>First person</td>
<td>-um (I)</td>
<td>-Em (we)</td>
</tr>
<tr>
<td>Second &quot;</td>
<td>-I (you)</td>
<td>-En (you)</td>
</tr>
<tr>
<td>Third &quot;</td>
<td>-a (he/she/it)</td>
<td>-an (they)</td>
</tr>
</tbody>
</table>
1. Gender is not shown by any of these forms. It must be inferred from the context. Consequently, the -a form, for example, can imply that "he," "she" or "it" is the subject.

2. Except for the third person singular of certain tenses (cf. § 3-E, above) the personal endings for all verbs in Dari are as given here.

3. Since these endings indicating the subject are always suffixed to verbs, the subject pronouns—depending on the context—are frequently omitted.

### Statements with the present tense of būdan (to be)

<table>
<thead>
<tr>
<th></th>
<th>dAktor</th>
<th>astum</th>
<th>I am a doctor.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ma</td>
<td>Astug</td>
<td>astum</td>
<td>I am a cook.</td>
</tr>
<tr>
<td>tu</td>
<td>shAgerd</td>
<td>astI</td>
<td>You are a student.</td>
</tr>
<tr>
<td>tu</td>
<td>nOkar</td>
<td>astI</td>
<td>You are a servant.</td>
</tr>
<tr>
<td>U</td>
<td>tofeI</td>
<td>as</td>
<td>He/she is a baby.</td>
</tr>
<tr>
<td>U</td>
<td>kelkIn</td>
<td>as</td>
<td>It is a window.</td>
</tr>
<tr>
<td>U</td>
<td>zaimIn</td>
<td>as</td>
<td>It is a floor (or, earth).</td>
</tr>
<tr>
<td>U</td>
<td>darwAğ</td>
<td>s</td>
<td>It is a door.</td>
</tr>
<tr>
<td>mA</td>
<td>bArdar</td>
<td>astEn</td>
<td>We are brothers.</td>
</tr>
<tr>
<td>shumA</td>
<td>muallem</td>
<td>astEn</td>
<td>You are a teacher.</td>
</tr>
<tr>
<td>unA</td>
<td>amshIra</td>
<td>stAn</td>
<td>They are nurses.</td>
</tr>
<tr>
<td>enA</td>
<td>amshIra</td>
<td>stAn</td>
<td>Sho is a nurse (or, They are nurses).</td>
</tr>
<tr>
<td>U</td>
<td>kelyA</td>
<td>a</td>
<td>They are keys.</td>
</tr>
<tr>
<td>U</td>
<td>gulaA</td>
<td>a</td>
<td>They are flowers.</td>
</tr>
<tr>
<td>U</td>
<td>pardA</td>
<td>a</td>
<td>They are curtains.</td>
</tr>
</tbody>
</table>

1. The verb agrees with the subject in person and number except when the subject is non-human or inanimate, in which case the subject pronoun and the verb remain singular (cf. the examples above with kelyA, gulaA and pardA).

2. When a number is mentioned plural animate subjects take a singular verb since the subject is not pluralized (cf. § 3-C-1).
3. Note that in the sentences with "brothers" and "nurses" the words brAdar and amshIra in spoken Dari usually remain singular, even though in English they have to be translated as plurals. In these cases they function attributively, that is, as if one were to say, "We belong to the group known as (or, in the category of) 'brother', 'nurse'."

4. Contraction frequently— but not always— occurs in Dari when a word ending in a vowel is immediately followed by a verb beginning with a vowel (as in the present tense of bUdan). In other words, one of the vowels is assimilated. So, darwAza + as = darwAsas, amshIra + astan = amshIrastan, kelyA + as = kelyAs, gula + as = g ulaAs, pardA + as = pardAs.

5. When a word like tefel (baby) is followed by a vowel it drops the second short vowel. So, tefel + as = tefl as; tefel—tefla (babies).

6. Since the subject is included in the personal ending of the Dari verb anyway, subject pronouns are often omitted (as in some of the examples following). Foreigners have a tendency to use subject pronouns too much while Afghans, if the context is clear, normally omit them.

7. As in English, the pitch of the voice drops at the end of a simple statement. Thus, U cheragh as It is a light (or, lamp).

8. The usual Dari word order puts the verb at the end of the sentence.

9. The word kelkIIn (window) ordinarily refers to one frame (of any size) serving as an opening in a wall, no matter how many smaller divisions it contains. Thus, a window with the shape

   will be considered as yak kelkIIn, not du kelkIIn.

### 3-H

Questions and answers with the present tense of bUdan (to be)

<table>
<thead>
<tr>
<th>(U)</th>
<th>utAg</th>
<th>as?</th>
<th>Is it a room?</th>
</tr>
</thead>
<tbody>
<tr>
<td>bale, (U)</td>
<td>utAg</td>
<td>as</td>
<td>Yes, it's a room.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(unA)</th>
<th>shAgerd</th>
<th>astan?</th>
<th>Are they students?</th>
</tr>
</thead>
<tbody>
<tr>
<td>bale, (unA)</td>
<td>shAgerd</td>
<td>astan</td>
<td>Yes, they are students.</td>
</tr>
</tbody>
</table>

1. Apart from the "yes" (or "no") answer, the form and word order of the simple question is the same as that of the simple statement. The difference is conveyed only by the pitch of the voice, rising for the question and falling for the answer.

2. If the answer is intended to be somewhat emphatic, as, for example, in clarifying a misunderstanding or uncertainty, the voice may be stressed...
Lesson 3

on the verb. This does in spoken language what italics would accomplish in written English. So, "Yes, he is.

3. Words given in parentheses in the above examples—and throughout the sentences of the course—may be omitted in actual speech. Here the subject is included in the personal endings of the verbs and references are specific enough without the subject pronouns.

4. baie (also, baie), "yes," with the voice rising and the accent falling on the second syllable, is also the usual response by Afghans when answering the telephone. It is thus equivalent to "Hello" or "Yes."

---

na (not) and nE (no) with the present tense of bUdan (to be)

<table>
<thead>
<tr>
<th>In statements</th>
<th>U</th>
<th>bemrI</th>
<th>nE</th>
<th>It isn't a cupboard.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>va</td>
<td>bridar</td>
<td>nEstan</td>
<td>They aren't brothers.</td>
</tr>
<tr>
<td>In questions</td>
<td>tU</td>
<td>asshIra</td>
<td>nIstI?</td>
<td>Aren't you a nurse?</td>
</tr>
<tr>
<td></td>
<td>shum</td>
<td>shagerd</td>
<td>nEStan?</td>
<td>Aren't you (a) student(s)?</td>
</tr>
<tr>
<td>In answers</td>
<td>nE</td>
<td>bacha</td>
<td>nE-</td>
<td>No, it's not a boy—it's a girl.</td>
</tr>
<tr>
<td></td>
<td>dukhtar</td>
<td>as</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>na-khair</td>
<td>ma</td>
<td>dAkhtar</td>
<td>No, I'm not a doctor—I'm a teacher.</td>
</tr>
<tr>
<td></td>
<td>nEstum-</td>
<td>hay</td>
<td>Estun</td>
<td></td>
</tr>
</tbody>
</table>

1. The negative na (not), because of its final vowel coming just before the initial vowel of the present tense forms of bUdan (to be), is assimilated to that vowel, becoming nE; except in the case of the second person singular the second vowel commonly influences the first one and changes it from -E- to -I-.

2. The accent is put on the negative marker na when it is combined with the present tense forms of bUdan (to be).

3. The negative answer nE (no) comes at the beginning of replies. na-khair is a more polite way of saying "No," something like, "No, sir, I regret to say..."

4. The word bacha means "boy" or "son." It is misused—and generally also mispronounced—by foreigners to refer to a general "servant." The correct pronunciation is bacha, not bcha.

---

Vocabulary for Lesson Three
-a (or, -) he/she/it (personal ending for verbs)
-A (the sign of the plural, suffixed to nouns)

amshIra - sister, (female) nurse
-an they (personal ending for verbs)

aw&I (alm&I)* cupboard, closet, shelf
a&IAd offspring, child (of either sex)
Ashpan cook [n.]
bacha boy, son

baIe (baI) yes; "Hello" (on the telephone)
br&IAd (by&IAd) brother
bUdan to be

cha&I chair, stool, seat, bench
c&Ier&I light, lamp
d&Iktar doctor
darw&Ia door
dU (du) two
dukhtar girl, daughter

-En we (personal ending for verbs)
-En you ([plur.] personal ending for verbs)
enA they; he/she (for respect)
gul flower
-I you ([sing.] personal ending for verbs)
kachAlU potato
k&I key

*In this and all subsequent vocabulary entries forms given in ( ) are alternates which the student should be aware of since they do occur.
[Lesson 3]

kalkIn window
khuna house, home, room
me I; my ($6-D$); mine ($6-E$); me ($8-B$)
na we; our ($6-D$); ours ($6-E$); us ($8-B$)
mez table, desk
m(u)allen teacher
na not
na-khair "No, sir..."
nE no
nokar servant
parda curtain, drape, covering
shward student, apprentice, trainee
shuda you (pl.); your ($6-D$); yours ($6-E$); you ($8-B$)
tofel baby, infant, youngster (of either sex)
tu you (sg.); your ($6-D$); yours ($6-E$); you ($8-B$)
U. he/she/it; they (for animals and things); his/her/ its ($6-D$); his/hers ($6-E$); him/her/it ($8-B$)
-un I (personal ending for verbs)
unA they (for persons); their ($6-D$); theirs ($6-E$); them ($8-B$)
utaq room (of a building)
yak (yag) one; a, an
zamIn floor, land, earth, soil

Exercises for Lesson Three
(to be written as well as practiced orally with the teacher)

Exercise 1 - Make the plural of the following nouns. E.g., solAd  

1. Ashpaz  
2. brAdar  
3. cherAgh  
4. dAktar
<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>5. dukhtar</td>
<td>10. nōkar</td>
<td>15. amshīra</td>
<td>20. anwārī</td>
<td></td>
</tr>
<tr>
<td>6. gūl</td>
<td>11. shāgerd</td>
<td>16. bācha</td>
<td>21. chaqdī</td>
<td></td>
</tr>
<tr>
<td>7. kelkīn</td>
<td>12. tefel</td>
<td>17. darwāza</td>
<td>22. kelī</td>
<td></td>
</tr>
<tr>
<td>8. mēz</td>
<td>13. utā</td>
<td>18. khāna</td>
<td>23. kachālu</td>
<td></td>
</tr>
<tr>
<td>9. muallem</td>
<td>14. zamīn</td>
<td>19. parda</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Exercise 2** - Repeat each of the above nouns with the numeral yak (yag). E.g.,

<table>
<thead>
<tr>
<th>aolād</th>
<th>yag aolād</th>
</tr>
</thead>
</table>

**Exercise 3** - Repeat each of the above nouns with the numeral dU (du). E.g.,

<table>
<thead>
<tr>
<th>aolād</th>
<th>du aolād</th>
</tr>
</thead>
</table>

**Exercise 4** - Use the correct form of the present tense of būdan in each of the following sentences, including contractions where necessary. E.g.,

<table>
<thead>
<tr>
<th>U kelī</th>
<th>U kelī s</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ma Ashpaz</td>
<td>4. unā brādār</td>
</tr>
<tr>
<td>2. tū nōkar</td>
<td>5. enā muallem</td>
</tr>
</tbody>
</table>

**Exercise 5** - Use the correct subject pronoun in each of the following. E.g.,

<table>
<thead>
<tr>
<th>nōkar astum</th>
<th>ma nōkar astum</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>4.</td>
</tr>
<tr>
<td>2. muallem astān</td>
<td>5. kelkīnā s</td>
</tr>
<tr>
<td>3. gūl as</td>
<td>6. dāktar astān?</td>
</tr>
</tbody>
</table>

**Exercise 6** - Pronounce each of the following statements as a question. E.g.,

<table>
<thead>
<tr>
<th>U cherāch as</th>
<th>U cherāch as?</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. U darwāza s</td>
<td>3. shumā amshīra astān</td>
</tr>
<tr>
<td>2. tū shāgerd astī</td>
<td>4. U anwārī s</td>
</tr>
</tbody>
</table>
Lesson 3

Exercise 7 - Answer each of the following questions in both the affirmative (with bale) and negative (two ways, with nE and nā-khair). E.g.,

U dāktar as? bale, dāktar as nE, U dāktar nEs
na-khair, (U) dāktar nēs

1. tū Ashpaz astI? 3. enā muallem astan? 5. U kelaya s?
2. unā amshIra stan? 4. shumā nōkar astēn? 6. U gul as?

Exercise 8 - Turn these affirmative statements into negative ones. E.g.,

U Ashpaz as U Ashpaz nēs

1. ma dāktar astum 5. U anwārya s 9. U nōkar as
2. ma shāgerd astēm 6. ma byādar astēm 10. U kēll s
3. unā muallem astan 7. unā bācha stan 11. shumā amshIra stanēn
4. tū shāgerd astī 8. U gūla s

Exercise 9 - Substitute each of the words given below for the appropriate word in the sentence: Ashpaz astum.

1. dāktar 2. muallem 3. nōkar 4. shāgerd 5. amshIra

Exercise 10 - Repeat Exercise 9 for the following sentence: brādar astēm.

Exercise 11 - Substitute each of the words given below for the appropriate word in the sentence: tū nōkar astī?

1. shāgerd 2. Ashpaz 3. amshIra

Exercise 12 - Substitute each of the words given below for the appropriate word in the sentence: shumā nōkar astēn?

1. shāgerd 2. Ashpaz 3. amshIra 4. dāktar 5. muallem

Exercise 13 - Substitute each of the words given below for the appropriate word in the sentence: (U) tefel as.

1. cherAch 2. gul 3. mēz 4. utāq 5. dāktar
Exercise 14 - Substitute each of the words given below for the appropriate word in the sentence: enA dAktar astan.

1. muallem  2. amshIra

Exercise 15 - Repeat Exercise 14 for the following sentence: unA dAktar astan.
LESSON FOUR

4-A

Pronunciation drill (to be done only with the teacher)

1. Contrasting /l/ and /r/

\[\text{min\text{A} e lab chi} \text{ s? (What does 'lab' mean? [lip])}\]
\[\text{min\text{A} e rab chi} \text{ s? (What does 'rab' mean? [Lord])}\]
\[\text{Bal na d\text{A}ra (It doesn't have a wing)}\]
\[\text{Bar na d\text{A}ra (He/she/it doesn't have a load)}\]
\[\text{I tufang saII al (This gun is original [or, genuine])}\]
\[\text{I tufang e\text{r}I al (This gun is modern)}\]
\[\text{lang besy\text{A}r shOkh as (The cripple is very 'naughty')}\]
\[\text{y\text{r}ng besy\text{A}r shOkh as (The color is very bright)}\]
\[\text{U d\text{A}l as (That's the letter 'd' [or, lentils])}\]
\[\text{U d\text{A}r as (That's a hangman's scaffold)}\]
\[\text{aolI d\text{A}r\text{\text{E}n? (Do you have a yard [or, house]?)}\]
\[\text{aorI d\text{A}r\text{\text{E}n? (Do you have 'aorI' [a kind of seed used for seasoning]?)}\]

2. Contrasting /I/ and /e/

\[\text{U sir d\text{A}ra (He/she/it has garlic)}\]
\[\text{U e\text{r} as (He/she has a secret)}\]
\[\text{ser e kabAb da sir as (The secret of a [good] kabob is in the garlic)}\]
\[\text{shukur ke bIn\text{A} shud (Thank God that he/she got his/her sight back)}\]
\[\text{shukur ko ben\text{A} shud (Thank God that it got started)}\]

3. Illustrating /rs/

\[\text{az d\text{A}ra tars na d\text{A}ra (He/she isn't afraid of the lesson)}\]
\[\text{fars\text{\text{E}nus k0 (Brush the floor)}\]
\[\text{chars\text{\text{E}n kashe\text{E}n (Don't smoke hashish)}\]

4. Illustrating /rt/
I shart mEz (This isn't necessary [or, a condition])
kArt e ArUgLeh barem rasId (I received his/her wedding card)

### 4-B

The cardinal numbers three to ten

<table>
<thead>
<tr>
<th></th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td>SE</td>
<td>chAr</td>
<td>panj</td>
<td>shash</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>aft</td>
<td>asht</td>
<td>no</td>
<td>da (dA)</td>
</tr>
</tbody>
</table>

1. When transcribed in Dari script (which is written from right to left) numbers are given in the same order as they are in English, i.e., from left to right. So, 10 in Dari is not \( 1 \) but \( 10 \).

2. The cipher (or, zero) in Dari is represented by a dot ( \( . \) ).

3. The number 4 in Dari is commonly written in two ways, as shown. Thus, the student should learn to recognize either form.

4. The final /j/ of panj (five) is sometimes omitted in rapid speech.

5. Both da and dA occur as alternate forms.

### 4-C

The demonstrative pronouns I (this), yA (these), U (that) and wA (those)

<table>
<thead>
<tr>
<th></th>
<th>nEz</th>
<th>as</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>nEz</td>
<td>as</td>
</tr>
<tr>
<td>I</td>
<td>chAi</td>
<td>as</td>
</tr>
<tr>
<td>I</td>
<td>AshpaZ</td>
<td>as</td>
</tr>
<tr>
<td>yA</td>
<td>shAger</td>
<td>astan</td>
</tr>
<tr>
<td>yA</td>
<td>brAdar</td>
<td>astan</td>
</tr>
<tr>
<td>yA</td>
<td>ketAb(A)</td>
<td>(a)g</td>
</tr>
<tr>
<td>U</td>
<td>chaokI</td>
<td>s</td>
</tr>
<tr>
<td>U</td>
<td>dukhtar</td>
<td>as</td>
</tr>
<tr>
<td>wA</td>
<td>dAktar</td>
<td>astan</td>
</tr>
</tbody>
</table>

This is a table.
This is tea.
This is a (or, the) cook.
These are students.
These are brothers.
These are books.
That is a (or, the) chair.
That is a (or, the) girl.
Those are doctors.
Those are servants.

Those are pens.

1. I (this) is the near demonstrative pronoun in Dari, with the plural form yA (actually, I + A [plural indicator] = yA). It may refer to people, animals and things.

2. U (that) is the remote demonstrative pronoun in Dari, with the plural form wa (actually, U + A [plural indicator] = wA). It too may refer to people, animals and things.

3. The singular U (that) is indistinguishable from the third person singular subject pronoun U (he/she/it).

4. The plural wA (those) may be substituted for the third person plural subject pronoun unA, except that wA can refer to persons, animals and things while unA is normally only used for persons. (Cf. § 3-D-6.)

5. As is the case with subject pronouns, demonstrative pronouns are also generally overworked by foreigners. Where the context is clear Afghans usually omit them.

The demonstrative adjectives I (this/these) and U (that/those)

Near the speaker

<table>
<thead>
<tr>
<th>I mard</th>
<th>this man</th>
<th>I zan</th>
<th>this woman</th>
</tr>
</thead>
<tbody>
<tr>
<td>I mardA</td>
<td>these men</td>
<td>I zanA</td>
<td>these women</td>
</tr>
<tr>
<td>I chAinak</td>
<td>this teapot</td>
<td>I mAdar</td>
<td>this mother</td>
</tr>
<tr>
<td>I chAinakA</td>
<td>these teapots</td>
<td>I mAdarA</td>
<td>these mothers</td>
</tr>
</tbody>
</table>

Farther away from the speaker

<table>
<thead>
<tr>
<th>U sAlUn</th>
<th>that living room</th>
<th>U pedar</th>
<th>that father</th>
</tr>
</thead>
<tbody>
<tr>
<td>U sAlUAn</td>
<td>those living rooms</td>
<td>U pedarA</td>
<td>those fathers</td>
</tr>
<tr>
<td>U tashnAb</td>
<td>that bathroom</td>
<td>U khwAr</td>
<td>that sister</td>
</tr>
<tr>
<td>U tashnAbA</td>
<td>those bathrooms</td>
<td>U khwArA</td>
<td>those sisters</td>
</tr>
</tbody>
</table>

1. As demonstrative adjectives I and U do not use the plural forms yA and wA. The singular forms serve both purposes.

2. They may be used with people, animals or things.
3. For charts showing kinship terminology in Dari (father, mother, brother, sister, etc.) see Appendix III.

The present tense of the verb dAştan (to have)

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>First person</td>
<td>dArum (I have)</td>
</tr>
<tr>
<td>2</td>
<td>Second &quot;</td>
<td>dArr (you have)</td>
</tr>
<tr>
<td>3</td>
<td>Third &quot;</td>
<td>dAra &quot; (he/she/it has)</td>
</tr>
</tbody>
</table>

1. The accent in this verb falls on the first (not the last) syllable.

2. This is probably the second most important verb in Dari. It is conjugated in the present tense with the normal personal endings (mentioned in § 3-F).

Statements with the present tense of dAştan (to have)

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ma</td>
<td>pensel</td>
<td>dArum</td>
<td></td>
</tr>
<tr>
<td>ma 0 tU</td>
<td>qalam 0 kAţhez</td>
<td>dAraEm</td>
<td></td>
</tr>
<tr>
<td>mA 0 shumA</td>
<td>kAţr</td>
<td>dAraEm</td>
<td></td>
</tr>
<tr>
<td>I utAq</td>
<td>panj kelkIn</td>
<td>dAra</td>
<td></td>
</tr>
<tr>
<td>shAţr</td>
<td>bAţar</td>
<td>dAra</td>
<td></td>
</tr>
<tr>
<td>mA</td>
<td>rAţdyO</td>
<td>dAraEm</td>
<td></td>
</tr>
<tr>
<td>WA</td>
<td>wAţht</td>
<td>dAra</td>
<td></td>
</tr>
</tbody>
</table>

1. The verb agrees with the subject in person and number.

2. dAştan can be used personally or impersonally, wherever one would convey the sense of "to have," meaning "to possess."

3. The order of persons in Dari compounds follows numerical order—that is, first, second and third person—whereas in English the first person is put last.

4. The expression mA 0 shumA (lit., "we and you") is almost a formula in Dari and may refer to only one person in each number, even though plural.
5. If the answer is intended to be somewhat emphatic, as, for example, in clarifying a misunderstanding or uncertainty, the voice may be stressed on the verb. This does in spoken language what italics would accomplish in written English. So, "Yes, it has."

### 4-G

Questions and answers with the present tense of dAshtan (to have)

<table>
<thead>
<tr>
<th>(tu)</th>
<th>kAghaz</th>
<th>dArum?</th>
<th>Do you have (any) paper?</th>
</tr>
</thead>
<tbody>
<tr>
<td>bale,</td>
<td>(ma)</td>
<td>(kAghaz)</td>
<td>dArum</td>
</tr>
<tr>
<td>utAq</td>
<td>cherAgh</td>
<td>dAra?</td>
<td>Does the room have a light?</td>
</tr>
<tr>
<td>bale,</td>
<td>(U)</td>
<td>(chorAgh)</td>
<td>dAra</td>
</tr>
<tr>
<td>shumA</td>
<td>aolAd</td>
<td>dArEn?</td>
<td>Do you have (any) children?</td>
</tr>
<tr>
<td>bale,</td>
<td>(ma)</td>
<td>nE bacha 0</td>
<td>dArum</td>
</tr>
</tbody>
</table>

**1.** Apart from the "yes" (or "no") answer, the form and word order of the simple question is the same as that of the simple statement. The difference is conveyed only by the pitch of the voice, rising for the question and falling for the answer.

**2.** The words given in parentheses may be omitted since the context makes their meaning clear. It should be remembered that subject and demonstrative pronouns are regularly omitted by Afghans in their speech. They are, however, frequently given in this course both to teach familiarity with the forms and to supply "context" which random sentences generally lack.

### 4-H

na (not) and nE (no) with the present tense of dAshtan (to have)

<table>
<thead>
<tr>
<th>In statements</th>
<th>ma</th>
<th>nAn</th>
<th>na</th>
<th>dArum</th>
<th>I don't have bread (or, food).</th>
</tr>
</thead>
<tbody>
<tr>
<td>tashnAb</td>
<td>ao</td>
<td>na</td>
<td>dAra</td>
<td>The bathroom doesn't have (any) water.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>parwA</td>
<td>It doesn't matter.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Its not dangerous.</td>
<td></td>
</tr>
<tr>
<td>U</td>
<td>khatar</td>
<td>na</td>
<td>dAra</td>
<td>That village doesn't have a marketplace.</td>
<td></td>
</tr>
<tr>
<td>U nE</td>
<td>bAqAhr</td>
<td>na</td>
<td>dAra</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
In questions

<table>
<thead>
<tr>
<th>unA</th>
<th>kAr</th>
<th>na</th>
<th>dAran?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Otal</td>
<td>dAï</td>
<td>na</td>
<td>dAra?</td>
</tr>
<tr>
<td>shumA</td>
<td>mOtar</td>
<td>na</td>
<td>dArEn?</td>
</tr>
</tbody>
</table>

In answers

<table>
<thead>
<tr>
<th>nE</th>
<th>khAñA</th>
<th>zInA</th>
<th>na</th>
<th>dAra</th>
</tr>
</thead>
<tbody>
<tr>
<td>nE</td>
<td>(mA)</td>
<td>dAlez</td>
<td>na</td>
<td>dArEm</td>
</tr>
</tbody>
</table>

1. In the example, "It doesn't matter"—which is literally, "It doesn't have a care (or, concern)"—it should be noted that foreigners frequently use parW nEAs (It is not a care) instead of the idiomatic rendering as found here. Another common (and equivalent) expression meaning "It doesn't matter" or "It's all right" is **khair as**.

2. "It's not dangerous" is literally "It does not have danger."

3. With regard to the example "Don't they have work?" it should be pointed out that this sentence, unA kAr na dAran? actually means, "Aren't they busy?" In other words, "Don't they have some work to do just now?" One could also use this idiom positively as well. So,

```
ma | kAr | dArum
```

I'm busy (i.e., I have work [to do]).

4. The accent is put on the negative particle **na** when combined with the present tense forms of dAștAñ (to have), and the position of the negative is just before the verb.

5. In the example mentioning "the house" note that definiteness or indefiniteness are determined by the context since Dari has no definite article (though it can indicate definiteness in other ways, e.g., by word order).

6. dE (village) is one of the few nouns used in this course which forms its plural irregularly. Hence, "villages" is dE(H)At.

4-I

The negative Ech (none, not any)

<table>
<thead>
<tr>
<th>khAñum</th>
<th>Ech</th>
<th>wakht</th>
<th>na</th>
<th>dAra</th>
</tr>
</thead>
<tbody>
<tr>
<td>ma</td>
<td>Ech</td>
<td>paisa</td>
<td>na</td>
<td>dArum</td>
</tr>
</tbody>
</table>

The lady doesn't have any time.

I don't have any money.

1. The pronoun Ech (not any, none) may be used alone and in compounds (to be introduced later).
2. Even though itself a negative, Ech also takes the negative form of the verb that it occurs with; in other words, a double negative with only an emphatically negative (not positive) signification.

3. The word khānum (lady, housewife) is the proper word to use in Afghanistan for the "lady-of-the-house." Occasionally one may hear servants use the expression mām-sāb in place of khānum, but this is a carryover from India and Pakistan and is not indigenous to Dari.

4. The word khānum may also be used in the sense of "Mrs." when combined with a proper surname, as

   U [khānum] [Iansān] [as] That's (or, she's) Mrs. Johnson.

   This, however, is a comparatively modern usage.

5. Sometimes the word khānum may be heard for single ladies as well as for those who are married, although in written Dari a special term, nāshēla (from the Pashto language), is more commonly used for women who are unmarried.

   The suffix -Am (too, also, either)

   \begin{tabular}{|c|c|c|}
   \hline
   \text{U} & \text{Ashpaz} & \text{as} \\
   \hline
   \text{shumām} & \text{wakht} & \text{na} \\
   \text{nākār} & \text{se} & \text{brādrām} \\
   \hline
   \end{tabular}

   He/she is a cook, too.

   Don't you have time, either?

   The servant has three brothers, too.

   But note--

   \begin{tabular}{|c|c|c|}
   \hline
   \text{U} & \text{dukhtār} & \text{ketābām} \\
   \text{U} & \text{dukhtārām} & \text{ketāb} \\
   \hline
   \end{tabular}

   That girl has a book, too (as well as something else).

   That girl (as well as someone else) also has a book.

1. When the suffix -Am is added to a word it means one additional, in the sense of "too, also" when positive and "either" when negative. It is important to observe which element of the sentence is receiving the additional emphasis.

2. When adding -Am to words ending in vowel sounds the phonological rules noted with regard to the plural marker (cf. § 3-C-3) are generally observed:

   (a) -a or -ā + -Am becomes -Am; so, bacha--bachām, mā--mām.

   (b) -I or -i (of diphthongs) + -Am become -yAm; so, chaokI--chaokyAm, chāI--chāyAm.

   (c) -o (of diphthongs) + -Am becomes -wAm; so, ao--awAm.
(d) Words ending in any other vowel sound (e.g., -E, -O, -U) merely add
-Am; so, dE—dEM Am.

3. In fast speech it may be difficult to distinguish between ma + -Am and
mI + -Am (both = mAm) or between U + -Am and wA + -Am (both = wAm), but
the verb ending will give the clue to the subject.

4-K

The question word chI (what?)

<table>
<thead>
<tr>
<th></th>
<th>chI</th>
<th>q?</th>
</tr>
</thead>
<tbody>
<tr>
<td>U</td>
<td>mE</td>
<td>as</td>
</tr>
<tr>
<td>U</td>
<td>py|a|</td>
<td>a</td>
</tr>
<tr>
<td>I</td>
<td>chI</td>
<td>q?</td>
</tr>
<tr>
<td>I</td>
<td>dEM</td>
<td>as</td>
</tr>
<tr>
<td>I</td>
<td>ko|</td>
<td>a</td>
</tr>
<tr>
<td>unA</td>
<td>chI</td>
<td>dAran?</td>
</tr>
<tr>
<td>unA</td>
<td>ch|</td>
<td>dAran</td>
</tr>
<tr>
<td>wA</td>
<td>nO|ar</td>
<td>dAran</td>
</tr>
<tr>
<td>(shum|A)</td>
<td>chI</td>
<td>Al</td>
</tr>
</tbody>
</table>

1. The interrogative chI (what?), because it ends in a vowel, is subject
to contraction and thus is assimilated into the initial vowel of the
following verb (present tense of b\|\|\|\|dA\|). So, chI + as = chI a?

2. In the "How are you?" example above, the pronoun shum\|A (you)—unless it
is desired to emphasize it—is generally omitted. This is one of the
most common forms of inquiring about a person's state of health or wel-
fare. It may just as well occur with the singular form of the verb—
chI Al dA\|—if the person being addressed is a familiar friend or a
child. Depending upon the circumstances and the mood of the speaker
the accent (or stress) in this formula may come on chI or Al. (A simi-
lar variation in stress may occur in other sentences given above.)

3. Note the difference that stress makes in the following two sentences:

<table>
<thead>
<tr>
<th>shum|A</th>
<th>chI</th>
<th>kA|</th>
<th>dA|En?</th>
</tr>
</thead>
<tbody>
<tr>
<td>What work do you have (to do)?</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>shum|A</th>
<th>chI</th>
<th>kA|</th>
<th>dA|En?</th>
</tr>
</thead>
<tbody>
<tr>
<td>What do you need?</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In the first example given here the inquiry refers to what a person has
to do, i.e., What are you busy with? The second example, translated "need," reveals yet another idiomatic usage of kAr with dAshtan in which kAr (work) functions in the sense of "need, requirement." Foreigners—and shopkeepers, children or others who have been "conditioned" by them—are more likely to use the unidiomatic expression lAzem (necessary, essential) than this perfectly good idiom. Thus, they may frequently be heard to say something like gul lAzem mEE (Flowers are not necessary) instead of gul kAr mEE dArum (I don't need flowers).

4-L Vocabulary for Lesson Four

aft seven
-Am too, also, either
ao water
asht eight
dASkAr marketplace
chAi tea
chAinAk teapot
chAr four
chI? what?
chI Al dArEn? How are you?
da (dA) ten
dAlezh hall(way)
dAshtan to have
dE village
dEwall wall
Ech not any, none, no— (in compounds); at all
I (pron.) this; (adj.) this, these
JAI place, point, location, space
kAzhAb (qAzhAb) paper
kAr work, job, assignment; need, requirement
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>kār dāshtan</td>
<td>to have work, be busy; to need, require</td>
</tr>
<tr>
<td>kēṭīb</td>
<td>book</td>
</tr>
<tr>
<td>khair as!</td>
<td>It's all right (or, O.K.)</td>
</tr>
<tr>
<td>khānum</td>
<td>lady, wife; Mrs. (when used with a surname)</td>
</tr>
<tr>
<td>khātar</td>
<td>danger</td>
</tr>
<tr>
<td>khwār</td>
<td>sister</td>
</tr>
<tr>
<td>lāgem</td>
<td>necessary, essential</td>
</tr>
<tr>
<td>mādār</td>
<td>mother</td>
</tr>
<tr>
<td>mard</td>
<td>man</td>
</tr>
<tr>
<td>mōṭār</td>
<td>car, automobile</td>
</tr>
<tr>
<td>nān</td>
<td>food; bread (of various sorts, to be defined)</td>
</tr>
<tr>
<td>nō</td>
<td>nine</td>
</tr>
<tr>
<td>0</td>
<td>and</td>
</tr>
<tr>
<td>0tal</td>
<td>hotel</td>
</tr>
<tr>
<td>pādar</td>
<td>father</td>
</tr>
<tr>
<td>paisa</td>
<td>money</td>
</tr>
<tr>
<td>pan(j)</td>
<td>five</td>
</tr>
<tr>
<td>parwā na dāra!</td>
<td>It doesn't matter (lit., have a care, concern)</td>
</tr>
<tr>
<td>pēghla</td>
<td>Miss (title for an unmarried woman)</td>
</tr>
<tr>
<td>pensol</td>
<td>pencil</td>
</tr>
<tr>
<td>pyāla</td>
<td>cup</td>
</tr>
<tr>
<td>qalam</td>
<td>pen (also, occasionally &quot;pencil&quot;)</td>
</tr>
<tr>
<td>rādyo</td>
<td>radio</td>
</tr>
<tr>
<td>sālūn</td>
<td>living room, parlor</td>
</tr>
<tr>
<td>sē</td>
<td>three</td>
</tr>
<tr>
<td>shār</td>
<td>city, town</td>
</tr>
</tbody>
</table>
Exercises for Lesson Four
(to be written as well as practiced orally with the teacher)

Exercise 16 - Make the following plural. E.g., I sAlUn I sAlUnA

1. I dEwAl
2. I dE
3. I jAI
4. I kAghaz
5. I kAIr
6. I ketAb
7. I kAlum
8. I mOtAr

Exercise 17 - Make the following plural. E.g., U Otal U OtalA

1. U pensel
2. U pyAlA
3. U qAlAm
4. U rAd沃
5. U bAzAr
6. U shAr
7. U chAlnk
8. U bACHA

Exercise 18 - Complete each of the following with the correct form of dAshtan.
E.g., ma mOtAr ma mOtAr dArum

1. U chAI
2. tU paIsa
3. wA pensel
4. shAr bAzAr
5. shumA rAd沃
6. mA ketAb
7. unA pyAlA
8. shAgerdA qAlAm
9. enA wakht
10. mA nAn
11. khAla sAlUn
12. unA kAIr
13. dAlEz sInA
14. U byAdAr
15. wA kAlghaz na

Exercise 19 - Complete each of the following with the correct form of dAshtan.
E.g., tU wakht  tU wakht dArI?

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Exercise 20 - Complete each of the following with the correct form of dAshtan.
E.g., ma aft ketáb

1. ma nO utAg
2. tU Eoh paisa na
3. I shAr sE Otal
4. U mótar na
5. shumA jAI
6. unA shash pensel
7. ma chAr khwAr
8. I dE Eoh Otal na
9. wA asht aolAd

Exercise 21 - Complete each of the following with the correct form of dAshtan.
E.g., mAm kAr

1. tUAm wakht na
2. khAna dAlEzAm
3. wAm kAtAr
4. wAm khAtAr
5. khAmAmAm kAr
6. ma kAghasAm na
7. I OtalAm utAg na
8. U utAgAm asht chaoksI
9. shumAm jAI na
10. wAm mótar

Exercise 22 - Change ma to .U in each of the following sentences. E.g.,
ma kAghas dArum U kAghas dAra

1. ma wakht na dArum
2. ma sE pyAla dArum
3. ma kAr na dArum
4. ma dukhtAr dArum

Exercise 23 - Change tU to unA/wA in each of the following sentences. E.g.,
tU jAI dArI unA/wA jAI dArAn

1. tU rAdyO dArI?
2. tU pyAla dArI?
3. tU chI dArI?
4. tU kAr dArI?

Exercise 24 - Change ma to shumA and the statement to a question in each of the following. E.g., ma panj chainak dArEm shumA panj chainak dArEm?

1. mA wakht dArEm
2. mA qalam 0 kAghas dArEm
[Lesson 4]

3. mA moṭar na dārēm
4. mA paīṣa na dārēm

Exercise 25 - Change the subject and verb (when necessary) of each of the following sentences in order to make them plural. E.g., ḍāktar kār dāra ḍāktara kār dāran

1. I mōṭar jāī na dāra
2. U bācha da qalam dāra
3. Ashpāz paīṣa na dāra
4. U shāgērd kāghaz dāra
5. sālūn gūl dāra
6. khānum wakht dāra
7. I kār khatar dāra
8. U utāq kēlkin na dāra
9. I utāq parda dāra

Exercise 26 - Use the following nouns in separate replies to the question: I chī s? E.g., kēlkin I kēlkin as

1. darwāza
2. chāi
3. paīṣa
4. ketāb
5. chaokī
6. qalam
7. parda
8. cherāgh

Exercise 27 - Use the following nouns in separate replies to the question: U chī s? E.g., nān U nān as

1. anwārī
2. pensel
3. mēz
4. zīnā
5. gūl
6. kāghaz
7. dēyāl
8. zamīn

Exercise 28 - Use the following nouns in separate replies to the question: unā chī dārān? E.g., ṭal unā ṭal dārān

1. chāi
2. mōṭar
3. chāinak
4. bāzār
5. khāna
6. utāq
7. rādyā
8. jāī
LESSON FIVE

5-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /k/ and /q/

karesh myAya (He/she can use it)
qAresh myAya (He/she will become angry)

I kamar as (This is the waist)
I qamar as (This is the moon)

kAf talafuz kunEn (Pronounce "k")
qAf talafuz kunEn (Pronounce "q")

angUr da tak as (The grapes are on the vine)
angUr da taq as (The grapes are on the shelf)

taKchara bibI (Look at the little vine)
taqchara bibI (Look at the little shelf)

andAza kad laKen gad na dad (He/she measured it, but it was too short)

2. Contrasting /E/ and /e/

sEr shud (He/she got full)
sAr shud (He/she was found out [= exposed])

dEga byArEn (Bring the kettle)
dega byArEn (Bring another [one])

3. Illustrating /rk/

maktaba tark kad (He/she has dropped out of [= given up] school)

kAALa cherk shuda (The clothes are [or, have gotten] dirty)

4. Illustrating /py/, /by/, /khy/, /sy/, /zy/ and /my/

pyALe syA mashbul as (The black cup is pretty)

besyAr pyAz myAra (He/she is bringing a lot of onions)
aga byAf, myAra (If he/she finds [it], he'll/she'll bring [it])
ba-khyAlem emrOz na myAyan (I don't think they are coming today)
byAEn ke tayAra myAya (Come [here, because] the airplane is coming)
as I syAtar na myAfEn (You won't [be able to] find more like this)

5-B The question word kuja (where?)

<table>
<thead>
<tr>
<th>dOkAn</th>
<th>kuja</th>
<th>s?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Where is the shop?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>gGoerl</th>
<th>kuja</th>
<th>s?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Where are the matches (i.e., the match box)?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>kelyA</th>
<th>kuja</th>
<th>s?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Where are the keys?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>bOghA</th>
<th>kuja</th>
<th>stan?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Where are the boys?</td>
</tr>
</tbody>
</table>

1. The usual position of the question word is just before the final verb.

2. Because the question word kuja ends in a vowel sound, it is subject to contraction and is thus assimilated into the initial vowel of the following verb. So, kuja + as = kuja s? kuja + astan = kuja stan?

3. dOkAn (shop) may also be heard as dukAn.

4. Although the word kely (key) is used here in the plural, kelyA, the verb remains singular since the plural subject is inanimate.

5-C The adverbs Inja (here) and unja/unja (there), showing location

<table>
<thead>
<tr>
<th>In statements</th>
<th>no</th>
<th>Inja</th>
<th>s</th>
</tr>
</thead>
<tbody>
<tr>
<td>shAfe-khAna</td>
<td>unja</td>
<td>s</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>In simple questions</th>
<th>sAt</th>
<th>Inja</th>
<th>s?</th>
</tr>
</thead>
<tbody>
<tr>
<td>tAvll-khAna</td>
<td>unja</td>
<td>s?</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>With negatives</th>
<th>Ashnaz</th>
<th>Inja</th>
<th>nEs</th>
</tr>
</thead>
<tbody>
<tr>
<td>unA</td>
<td>unja</td>
<td>nEstan</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>In reply to kuja?</th>
<th>pyAla</th>
<th>kuja's?</th>
<th>Inja</th>
<th>s</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>shAgerdA</th>
<th>kuja</th>
<th>stan?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Where are the students?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>unja</th>
<th>stan</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>They're (over) there.</td>
</tr>
</tbody>
</table>
1. The usual position of these adverbs showing location or position is just before the verb.

2. As noted before with other words ending in a vowel, the final vowel of these and the following first vowel of the verbs are contracted.

3. Inja derives from the literary In + jA (this place) while unja comes from the literary An + jA (that place).

4. Context alone will indicate whether the definite article is required in the example above with ao (water). (Cf. § 4-H-5.)

5. The last two examples (in reply to kuja?) are abbreviated. Since the question makes it clear enough who or what is being asked about, the answer may omit this and simply convey the subject (it, they) through the personal endings of the verb.

6. The word khAna (house, home, room), already learned, occurs not only alone but in combination with other nouns—as a suffix, -khAna—to indicate the "room (or, place)" of something. So, in the above examples, "place of healing" = hospital, and TAvI-khAna (storeroom, warehouse).

### 5-D

The prepositions da (in, on), sar-e (on), zEr-e (under) and as (from)

<table>
<thead>
<tr>
<th>Postposition</th>
<th>Preposition</th>
<th>In</th>
<th>Location</th>
<th>Place</th>
</tr>
</thead>
<tbody>
<tr>
<td>pOsta-khAna</td>
<td>da</td>
<td>shAr</td>
<td>as</td>
<td>The post office is in the city.</td>
</tr>
<tr>
<td>chaInak</td>
<td>da</td>
<td>Ashpaz-khAna</td>
<td>s</td>
<td>The teapot is in the kitchen.</td>
</tr>
<tr>
<td>chaokI</td>
<td>da</td>
<td>sALUn</td>
<td>as</td>
<td>The chair is in the living room.</td>
</tr>
<tr>
<td>da</td>
<td>sALUn</td>
<td>chaokI</td>
<td>s</td>
<td>There's a chair in the living room.</td>
</tr>
<tr>
<td>bAlapOsh</td>
<td>da</td>
<td>dAle</td>
<td>s</td>
<td>The overcoat is in the hall.</td>
</tr>
<tr>
<td>tashnAb</td>
<td>(da)</td>
<td>kuja</td>
<td>s?</td>
<td>Where's the bathroom?</td>
</tr>
<tr>
<td>da</td>
<td>I</td>
<td>khAna</td>
<td>gul-khAna</td>
<td>nEs</td>
</tr>
<tr>
<td>da</td>
<td>I</td>
<td>safA</td>
<td>nEs</td>
<td>It's not on this page.</td>
</tr>
<tr>
<td>da</td>
<td>sopI</td>
<td>chI</td>
<td>s?</td>
<td>What's in the yard?</td>
</tr>
<tr>
<td>da</td>
<td>anwArI</td>
<td>panj</td>
<td>jora</td>
<td>jebra</td>
</tr>
</tbody>
</table>
khAna; flower room = gul-khAna, a sunroom or sunporch, common in many Afghan homes.

2. The two examples given with chaokI (chair) show how word order can indicate definiteness. If the subject comes at the beginning of the sentence it is definite (= the); if it follows the prepositional phrase it is indefinite (= a, an). (Cf. § 4-H-5.)

3. In the example with tashnAb (bathroom) the word da may or may not occur; sometimes it is used with kujA (where?), which is construed as equivalent to "what place?" So, "in what place . . . ?" Cf. a similar redundancy in the English expression, "Where is it (at)?"

<table>
<thead>
<tr>
<th>da wA</th>
<th>(da)</th>
<th>sar-e</th>
<th>mEx</th>
<th>as</th>
<th>The medicine is on the table.</th>
</tr>
</thead>
<tbody>
<tr>
<td>bu tA</td>
<td>(da)</td>
<td>sar-e</td>
<td>zInA</td>
<td>s</td>
<td>The shoes are on the stairs.</td>
</tr>
<tr>
<td>qul f</td>
<td>(da)</td>
<td>sar-e</td>
<td>amwA r</td>
<td>s</td>
<td>The lock is on the cupboard.</td>
</tr>
</tbody>
</table>

4. Again, da (in, on) may or may not occur with sar-e. Either is correct.

5. Because bu tA (shoes) is plural but inanimate the verb is singular.

6. "On the stairs" here means on any stair, not necessarily at the top of the stairs.

<table>
<thead>
<tr>
<th>ao</th>
<th>(da)</th>
<th>zEr-e</th>
<th>mEx</th>
<th>as</th>
<th>The water is under the table.</th>
</tr>
</thead>
<tbody>
<tr>
<td>da</td>
<td>zEr-e</td>
<td>mEx</td>
<td>ao</td>
<td>as</td>
<td>There's some water under the table.</td>
</tr>
<tr>
<td>qalam</td>
<td>(da)</td>
<td>zEr-e</td>
<td>chaokI</td>
<td>s</td>
<td>The pen is under the chair.</td>
</tr>
<tr>
<td>da</td>
<td>zEr-e</td>
<td>chaokI</td>
<td>yak</td>
<td>qalam</td>
<td>as</td>
</tr>
</tbody>
</table>

7. "There" as an impersonal function word (in which the real subject follows the verb) does not occur in Dari. It has to be inferred, if needed.

<table>
<thead>
<tr>
<th>shumA</th>
<th>az</th>
<th>kujA</th>
<th>stEn?</th>
<th>Where are you from?</th>
</tr>
</thead>
<tbody>
<tr>
<td>ma</td>
<td>az</td>
<td>amrIkA</td>
<td>stum</td>
<td>I'm from America.</td>
</tr>
</tbody>
</table>

8. kujA is construed as "what place?" in these examples with az (from).

9. The final vowels of kujA and amrIkA are assimilated by contraction into the first vowel of the following verbs. For a list of many foreign place names as they are pronounced in Dari see Appendix II.
The positive form of adjectives

<table>
<thead>
<tr>
<th>Kabul</th>
<th>(yak)</th>
<th>shār</th>
<th>e</th>
<th>besyār</th>
<th>kalān</th>
<th>as</th>
<th>Kabul is a very large city.</th>
</tr>
</thead>
<tbody>
<tr>
<td>U</td>
<td>(yag)</td>
<td>Adam</td>
<td>e</td>
<td>khūb</td>
<td></td>
<td></td>
<td>He's a fine man (or, person).</td>
</tr>
<tr>
<td>ūtal</td>
<td></td>
<td>aw</td>
<td>e</td>
<td>pāk</td>
<td>dāra</td>
<td></td>
<td>The hotel has clean water.</td>
</tr>
<tr>
<td>und</td>
<td>(yak)</td>
<td>khānē</td>
<td>besyār</td>
<td>khūrd</td>
<td>dāran</td>
<td></td>
<td>They have a very small house.</td>
</tr>
<tr>
<td>mā</td>
<td>checkī</td>
<td>kalān</td>
<td>na</td>
<td>dārām</td>
<td></td>
<td></td>
<td>We don't have a big chair.</td>
</tr>
<tr>
<td>estālef</td>
<td>(yag)</td>
<td>jāi</td>
<td>maghbūl</td>
<td></td>
<td></td>
<td>as</td>
<td>Istalif is a pretty place.</td>
</tr>
</tbody>
</table>

1. In Dari the adjective usually follows the noun that it modifies and is joined to it by the connector -e- (called ezAfī). As the examples above indicate, a "large city" is not kalān shār (the English order) but shār e kalān; etc.

2. When adding -e- (ezAfī) to words ending in vowel sounds the following phonological rules are observed:
   (a) -ā + -e- becomes -ē; so, khānā--khānē khūrd (small house).
   (b) -I, -i (of diphthongs) or -E + -e- ignore the -e- since the sound of ezAfī is already included in these; so, checkī kalān (big chair), jāi maghbūl (pretty place) and dī khūrd (small village).
   (c) -o (of diphthongs) + -e- becomes -aw + -e-; so ao--aw e pāk (clean water).
   (d) Words ending in any other vowel sound (e.g., -A, -O, -U) merely add ezAfī (-e-); so, kachālū e kalān (large potato).

3. When the intensifier besyār (much, very) is used it immediately precedes the adjective. It could be used, depending on the meaning one wanted to convey, in any, all or none of the examples given above.

4. Adam (man) is also used for a servant (when he is present and while talking about him to another) in preference to nōkār (servant). Adam may even on rare occasions refer to a human being of either sex, in the sense of "person, individual."

5. For a map of Afghanistan giving important place names as they are pronounced in Dari see Appendix V.

6. In some positions the adjective does not require ezAfī (-e-), though it still follows (rather than precedes) the noun it modifies. So,
The door is not closed.
The living room is not clean.
This place isn't clean, either.
The window is open
That hat is pretty.

7. Observe the contraction: Inja + -Am = InjAm.

8. Note also the distinction that ezAfl (-e-) makes in the following:

<table>
<thead>
<tr>
<th>I</th>
<th>kAghaz</th>
<th>safEd</th>
<th>as</th>
</tr>
</thead>
<tbody>
<tr>
<td>This paper is white.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>I</th>
<th>kAghaz</th>
<th>e</th>
<th>safEd</th>
<th>as</th>
</tr>
</thead>
<tbody>
<tr>
<td>This is white paper.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

9. An adjective has only one form for the singular and plural and for all genders; in other words, it does not change. So,

<table>
<thead>
<tr>
<th>dukhtar</th>
<th>khUbas</th>
</tr>
</thead>
<tbody>
<tr>
<td>The girl is fine (or, well).</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>khAna</th>
<th>khUb</th>
</tr>
</thead>
<tbody>
<tr>
<td>The house is fine (or, good).</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ashpara</th>
<th>khUb</th>
<th>astan</th>
</tr>
</thead>
<tbody>
<tr>
<td>The cooks are fine (or, well).</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Nouns made into adjectives

<table>
<thead>
<tr>
<th>utAq</th>
<th>e</th>
<th>khaoo</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bedroom (lit., room of sleep).</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>utAq</th>
<th>e</th>
<th>nAn</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dining room (lit., room of food).</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>sefArat</th>
<th>e</th>
<th>emrIkk</th>
</tr>
</thead>
<tbody>
<tr>
<td>American Embassy (lit., Embassy of America).</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1. A noun is frequently made into an adjective in Dari by putting it in construction with ezAfl (= "of") following another noun.

2. In such constructions the second noun--following ezAfl--functions as an adjective and may be so translated. Thus, -e-khaoo (sleeping), -e-nAn (eating, dining) and -e-emrIkk (American).

3. The main (or, head) noun only is pluralized, not the descriptive noun which follows. So,

<table>
<thead>
<tr>
<th>utAgA</th>
<th>e</th>
<th>khaoo</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bedrooms (lit. rooms of sleep).</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

4. The construction utAg-e- is not used with rooms which have their own special names: e.g., Ashpaz-khAna (kitchen), tashnAb (bathroom), dAlEz (hall[way]), sAlUn (living room).
Greetings and courtesies

<table>
<thead>
<tr>
<th>salâm</th>
<th>Hello!</th>
</tr>
</thead>
<tbody>
<tr>
<td>or</td>
<td></td>
</tr>
<tr>
<td>salâm</td>
<td>lâlûkum</td>
</tr>
<tr>
<td>wâlûkum</td>
<td>asalâm</td>
</tr>
</tbody>
</table>

1. salâm (from the Arabic language) means literally "peace," and is the common Eastern greeting, usually for "hello" but occasionally also for "goodbye."

2. lâlûkum, like salâm, is Arabic and means literally, "to (or, upon) you." wa before lâlûkum—the -a or wa and the A- of lâlûkum are assimilated—is the Arabic conjunction "and." In the response the a- before salâm is the definite article in Arabic, "the" (actually then, as + salâm = asalâm).

<table>
<thead>
<tr>
<th>chî</th>
<th>(as)</th>
<th>dârûn?</th>
</tr>
</thead>
<tbody>
<tr>
<td>khûb</td>
<td>astûn,</td>
<td>tashâkur</td>
</tr>
<tr>
<td>chî</td>
<td>astûn?</td>
<td></td>
</tr>
<tr>
<td>khâna</td>
<td>khâr[y]at</td>
<td>as?</td>
</tr>
<tr>
<td>bad</td>
<td>nûs,</td>
<td>tashâkur</td>
</tr>
<tr>
<td>shûkur</td>
<td></td>
<td>(as)</td>
</tr>
<tr>
<td>fasl</td>
<td>e</td>
<td>khûdâ</td>
</tr>
<tr>
<td>shûmûn</td>
<td>khûb</td>
<td>astûn?</td>
</tr>
</tbody>
</table>

- How are you?
- I'm fine (or, well), thank you.
- How are you?
- Is everything all right at home?
- Not bad, thank you.
- Thanks to God (it is).
- (By) the grace of God [it is].

3. In the above responses shûkur means literally "thanks [to God]"—since it is only used for God—while tashâkur means "thank you" (to men).

4. It may be noted that although Westerners are often reluctant to talk about their personal faith this reticence does not extend to the people of Afghanistan. Muslims are not embarrassed to reveal their religious attitudes and references to "God" are a commonplace occurrence in their daily speech.

5. Greetings in Dari actually amount to quite a routine. It is common for people when greeting each other, either in person or on the telephone, to use any or all of the above forms—in varied order—and even more, alternating the form of inquiry and response until it would seem that there is nothing more to be asked. A shortcutting of these formalities may be regarded as boorishness.
6. Whether the form of the verbs dAshtan (to have) and bUdan (to be) is singular or plural depends upon how well you know the person being spoken to. (Cf. § 4-K-2.)

<table>
<thead>
<tr>
<th>tashakur</th>
<th>Thank you.</th>
</tr>
</thead>
<tbody>
<tr>
<td>az</td>
<td>shumA</td>
</tr>
<tr>
<td>az</td>
<td>shumAm</td>
</tr>
</tbody>
</table>

7. tashakur is the general expression of appreciation in Dari. It may be used alone, with az shumA (unstressed) or with az shumAm, depending on the circumstances. There is no commonly used equivalent to the English response, "You're welcome" (or, "Don't mention it"), which absolves the giver of thanks from any obligation to do so.

Vocabulary for Lesson Five

- Adam: a man; a servant; a person, one (as, "one ought...")
- aoLI: yard, courtyard, garden (attached to a house)
- Ashpaz-khAne: kitchen
- az: from, by, with, belonging to, like
- bad: bad
- bAlacOsh: overcoat
- basta: closed, shut, locked
- besyAr: very, very much, extremely, quite, many, too
- bUt: shoe
- chetOr? (chutOr?): how? (lit., in what manner [or, way]?)
- da: in, on, at, to
- dawA: medicine
- dOkAn (dukan): shop, store
- -e- (ezAfI, a connector used with nouns and adjectives, often in the sense of "of")
- fazl-e-khudA: (By) the grace of God (a response to a greeting, indicating that one, or his family, is fine)
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>gerd</td>
<td>matches, box of matches</td>
</tr>
<tr>
<td>gul-khana</td>
<td>flower-room, sunroom (enclosed)</td>
</tr>
<tr>
<td>x(l)a</td>
<td>here (lit., this place)</td>
</tr>
<tr>
<td>jera</td>
<td>sock, stocking</td>
</tr>
<tr>
<td>jora</td>
<td>pair</td>
</tr>
<tr>
<td>kalan</td>
<td>big, large, &quot;important&quot;, older, oldest</td>
</tr>
<tr>
<td>khair(l)at</td>
<td>all right, well, in good condition, O.K. (of persons)</td>
</tr>
<tr>
<td>khub</td>
<td>good, well, fine (adj.); very (adv.)</td>
</tr>
<tr>
<td>khudA</td>
<td>God</td>
</tr>
<tr>
<td>khurd</td>
<td>little, small</td>
</tr>
<tr>
<td>kuja?</td>
<td>where?</td>
</tr>
<tr>
<td>kullA</td>
<td>hat, cap</td>
</tr>
<tr>
<td>maghbul</td>
<td>pretty, beautiful</td>
</tr>
<tr>
<td>pak</td>
<td>clean</td>
</tr>
<tr>
<td>posta-khana</td>
<td>post office</td>
</tr>
<tr>
<td>qulf</td>
<td>lock [n.]</td>
</tr>
<tr>
<td>saga</td>
<td>page [n.]</td>
</tr>
<tr>
<td>safEd</td>
<td>white, pale</td>
</tr>
<tr>
<td>salam (AlEkm)</td>
<td>hello; (occasionally, also) goodbye</td>
</tr>
<tr>
<td>sere</td>
<td>on, on top of</td>
</tr>
<tr>
<td>sat</td>
<td>clock, watch, period, hour; while (e.g., a while)</td>
</tr>
<tr>
<td>sefArat</td>
<td>embassy</td>
</tr>
<tr>
<td>shaFa-khana</td>
<td>hospital</td>
</tr>
<tr>
<td>shukur</td>
<td>thanks (to God).</td>
</tr>
<tr>
<td>tashakur</td>
<td>thank you (to men)</td>
</tr>
<tr>
<td>tawil-khana</td>
<td>storeroom, warehouse, &quot;godown&quot;</td>
</tr>
</tbody>
</table>

[Lesson 5]
[Lesson 5]

**Lesson 5**

**v(n)ja (v[n]ja)**  there (lit., that place)

**utAg e khao**  bedroom

**utAg e nAn**  dining room

**wilEka wa salaM**  hello to you (in response)

**wa**  open

**zEr e**  under, underneath

---

**Exercises for Lesson Five**

(to be written as well as practiced orally with the teacher)

**Exercise 29** - Substitute each of the words given below for the appropriate word in the sentence: mEZ kujA s?

1. Ashpaz-khAna  
2. bAlaPOsh  
3. dOkAN  
4. gulf  
5. sAt  
6. koll  
7. utAg e nAn  
8. shafA-khAna  
9. baina  
10. saFarat  
11. gelaM  
12. Otal

**Exercise 30** - Answer each of the questions in Exercise 29 with the word **Inja**.

E.g., mEZ kujA s?  mEZ Inja s  

**Exercise 31** - Answer each of the questions in Exercise 29 with the word **una**.

E.g., mEZ kujA s?  mEZ una s

**Exercise 32** - Replace successively each of the words given below for the appropriate word in the sentence, dAktar Inja s, making only one change each time. E.g., muallem---muallemH Inja stan

1. una  
2. padar  
3. kujA  
4. astEn  
5. koll  
6. Inja  
7. dOkAN  
8. una

**Exercise 33** - Substitute the following pairs of words in the sentence, bAlaPOsh da anwArI s.

E.g., sALLun---kujA  sALLun (da) kujA s?

1. gulA---soll  
2. ma---shAr  
3. dawA---kujA  
4. guGerd---Ashpaz-khAna  
5. kulla---utAg e khao  
6. nOkaR---pOsta-khAna  
7. gulF---darwAsa  
8. sAt---dEyAl  
9. butA---anwArI
Exercise 34 - Substitute each of the following words in the sentence, (da) sar e mEz chI s? E.g., kullA (da) sar e mEz kullA s...

1. ketAb 3. nAn 5. cherAch 7. rAdy0 9. pyAla
2. kAghaz 4. pensel 6. kell 8. ao

Exercise 35 - Repeat each of the words in Exercise 34 by substituting them in the sentence, (da) sar e zamIn chI s? E.g., kullA (da) sar e zamIn kullA s...

Exercise 36 - Substitute the following pairs of words in the sentence, ao (da) zEr e mEz as. E.g., bUtA-chaokI bUtA (da) zEr e chaokI s...

1. nAn-mEz 2. yak ketAb-anwAri 3. pensel-chaokI 4. pyAla-mEz

Exercise 37 - Replace successively each of the words given below for the appropriate word in the sentence, ma az amrIkA stum, making only one change each time. E.g., shumA shwa az amrIkA stRn

1. kujA 3. kAbill 5. dAktar 7. mA 9. Inja
2. shAr 4. unA 6. ostAlef 8. asI

Exercise 38 - Substitute each of the words given below for the appropriate word in the sentence, U (yak) khAnE khurd dAra.

1. kalAn 2. pAk 3. maghbUl 4. safEd 5. khUb

Exercise 39 - Repeat each of the above sentences in Exercise 38 with the intensifier besvAr added.

Exercise 40 - Substitute each of the words given below for the appropriate word in the sentence, U yak (/yak) jAi maghbUl as.

1. gul 3. pensel 5. mEz 7. nt 9. bAlap0sh
2. tefel 4. qalam 6. rAdy0 8. kullA 10. shAfA- khAn

Exercise 41 - Repeat each of the sentences in Exercise 40 with the intensifier besvAr added.

Exercise 42 - Replace successively each of the words given below for the appropriate word in the sentence, I utAq pAk as, making only one change each time. E.g., mEz I mEz pAk as.
[Lesson 5]

1. nēs  4. kalān  7. khurd  10. safēd  13. kelkīn
2. U  5. as  8. khūb  11. darwāza  14. wāz

Exercise 43 - Put the following pairs of short sentences together to form one sentence each. E.g., shafī-khānā dawā dāra. dawā khūb as. shafī-khānā dawā e khūb dāra

1. dōkān bālapōsh dāra. bālapōsh maghbūl as.
2. muallem (yag) mēz dāra. mēz kalān as.
3. dē (yag) bāzār dāra. bāzār khurd as.
4. khānum (yak) khānā dāra. khānā besyār nāk as.
5. dāktar (yag) mōtar dāra. mōtar besyār kalān as.
6. U bacha sē jōra jērāb dāra. jērāb safēd as.

Exercise 44 - Practice the greetings and courtesies many times with your teacher, varying them when there are options. E.g.,

1. salām (or) salām ālēkum
2. ālēkum asalām (or) salām ālēkum
3. chī āl dārēn?
4. khūb astum, tashakur.
5. shumā chētōr astēn?
6. khānā khāir (iy) at as?
7. bad nēs, tashakur.
8. shukur (as)
9. fāzd o khudā
LESSON SIX

6-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /g/ and /q/

barg sabz shud (The leaf became green)
barq sabz shud (The [traffic-]light turned green)

qaF newehta kad (He/she wrote 'qAf' [the letter 'q'])
qaF newehta kad (He/she wrote 'qAf' [the letter 'q'])

I gFan as (It's expensive)
I gFan as (It's a one-half Afghani coin)

2. Illustrating /Ai/

ar jAl lAi as. (There is mud everywhere)
chAl da chAinak as (The tea is in the teapot)
Aina kujAl s? (Where is the mirror?)

para shokest (His/her/its foot [or, leg] broke) [para + esh = para]

3. Illustrating /rq/

barq nAmad (The electricity didn't come on) [na + Amad = nAmad]
IsU sharq as (East is this way)
farq na mEkuna (It doesn't make any difference)
mashreq 0 sharq farq na dAra (There is no difference between 'mashreq' and 'sharq' [i.e., they both mean 'east'])

4. Illustrating /ai/

khAir as-aib na dAra (It's all right—there's no harm done)
mApeinsa paisa na bUd (There was no money in it [anyway])
### 6-B Personal pronouns (attached)

<table>
<thead>
<tr>
<th></th>
<th>First person</th>
<th></th>
<th>Second person</th>
<th></th>
<th>Third person</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>-em</td>
<td>2</td>
<td>-et</td>
<td>3</td>
<td>-esh</td>
</tr>
<tr>
<td></td>
<td>my; me</td>
<td></td>
<td>your; you</td>
<td></td>
<td>his/her/its;</td>
</tr>
<tr>
<td></td>
<td>our; us</td>
<td></td>
<td>your; you</td>
<td></td>
<td>our; us</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1. These personal pronouns (in contrast to those of § 3-D) are always attached as suffixes to other words.

2. They may function as ordinary possessive adjectives or as object pronouns. (cf. § 7-3-1, § 6-3-2-α and § 12-E.)

### 5-C Ordinary possessive adjectives

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th></th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>dukhtarem</td>
<td></td>
<td>dukhtarAem</td>
</tr>
<tr>
<td></td>
<td>dukhtarot</td>
<td></td>
<td>dukhtarAet</td>
</tr>
<tr>
<td></td>
<td>dukhtaresh</td>
<td></td>
<td>dukhtarAesh</td>
</tr>
<tr>
<td></td>
<td>dukhtarAm</td>
<td></td>
<td>dukhtarAemA</td>
</tr>
<tr>
<td></td>
<td>dukhtaryetAn</td>
<td></td>
<td>dukhtarAyetAn</td>
</tr>
<tr>
<td></td>
<td>dukhtaryeshAn</td>
<td></td>
<td>dukhtarAyeshAn</td>
</tr>
</tbody>
</table>

1. When attached personal pronouns are added to nouns—as dukhtar, above—they function as ordinary possessive adjectives.

2. If the noun is plural, the plural indicator (-A) is put on the word first before the personal pronoun is attached to show possession. So, dukhtarAem ( _____ daughters).

3. When adding attached personal pronouns to words ending in vowel sounds the phonological rules noted with regard to eska (-e-) are generally followed (cf. § 5-E-2):
   (a) -a + -e__ = -e_; so, khAna (house) -- khañBeshAn (their house).
   (b) -I or -E + -e__ ignore the -e since its sound is already included in these; so, chaokI (chair) -- chaokI (my chair), dE (village) -- dEsh (his/her village).
   (c) -i (of diphthongs) + -e__ drops the -i before adding the suffix -e__; so, jAl (place) -- jAlAn (your place).
(d) -o (of diphthongs) + -e becomes -w + -e; so, utâq e khaô---utâq e khawesh (his/her bedroom).

(e) Words ending in any other vowel sound (e.g., -A, -O, -U) merely add the -e suffix; so, dukhtarA---dukhtarAem (my daughters).

4. When the possessive adjective is used with the word khAna in the sense of "house, home" the suffix usually—but not always—occurs in the plural, the plural being possibly regarded as less pretentious (since it is assumed that more than one person lives in a khAna). Thus, probably khânEmA (our [rather than "my"] house) and khânEshAn (their [rather than "his/her"] house).

5. In compounds the possessive ending is added only to the last member; so,

| padar O mādarēsh | khAna | nēstan | His/her parents aren't home...

6. With the word kâr (work) the possessive adjective can convey the idea of need, requirement. Thus,

| kâret | nēs? | Don't you need it (lit., Isn't it your 'work')?
| nēs, | kārem | nēs | No, I don't need it (lit., No, it's not my 'work').

6-D Emphatic possessive adjectives

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>maktûb e ma</td>
<td>my letter</td>
</tr>
<tr>
<td>maktûb e tû</td>
<td>your letter</td>
</tr>
<tr>
<td>maktûb e u</td>
<td>his/her letter</td>
</tr>
<tr>
<td>maktûb e mâ</td>
<td>our letter</td>
</tr>
<tr>
<td>maktûb e shumA</td>
<td>your letter</td>
</tr>
<tr>
<td>maktûb e unA</td>
<td>their letter</td>
</tr>
</tbody>
</table>

1. The ordinary personal pronouns of § 3-D can also be used as possessive adjectives when constructed with ezAfI (-e-) following the word they modify.

2. When so used they indicate a special stress or emphasis on the word, such as might be convoyed in English with a raised voice (in speaking) or italics (in writing). So,

| kâr | e ma | nēs, | kâr | e tû | a This isn't my job; it's your job. |
3. Except for those cases where emphasis is required or it is desired to make a special distinction, the attached possessive forms given in § 6-6, above, are preferred in Dari. Foreigners have a tendency to overwork the emphatic forms—to say, for example, maktub e shumā (your letter) when maktubetān (your letter) would be more normal.

4. Besides the usual contractions above—tu + as = tūs, shumā + as = shumās, and unja + astān = unjastān—note that the verb in the example with qāshuqā (spoons) is singular because the subject (even though plural) is inanimate.

### The possessive preposition az (of) with nouns and pronouns

<table>
<thead>
<tr>
<th>U</th>
<th>baks</th>
<th>az</th>
<th>dāktar e</th>
<th>ašb</th>
<th>as</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>naṛqā</td>
<td>az</td>
<td>tū</td>
<td>s?</td>
<td></td>
</tr>
<tr>
<td>U</td>
<td>beshqāb e</td>
<td>khorud</td>
<td>az</td>
<td>ma</td>
<td>s</td>
</tr>
<tr>
<td>I</td>
<td>moṭār</td>
<td>az</td>
<td>ma</td>
<td>nēs</td>
<td></td>
</tr>
<tr>
<td>U</td>
<td>daftar</td>
<td>az</td>
<td>aghā e ažī</td>
<td>as</td>
<td></td>
</tr>
<tr>
<td>I</td>
<td>čhāľjōghā</td>
<td>az</td>
<td>unā</td>
<td>s</td>
<td></td>
</tr>
<tr>
<td>U</td>
<td>qawā</td>
<td>az</td>
<td>shumā</td>
<td>s</td>
<td></td>
</tr>
</tbody>
</table>

- That briefcase is the doctor's.
- Is this radio yours?
- That small plate is mine.
- This car is not ours.
- That office is Mr. Aziz's.
- These teakettles are theirs.
- That coffee is yours (i.e., for you).

1. Unattached personal pronouns (of § 3-D) and nouns are used with az (in the sense of "of") to show possession, with the pronoun or noun functioning independently as possessive pronouns do in English.

2. Instead of saying U daftar eš (That's his/her office)—a perfectly normal and legitimate construction—it is also very natural and common in Dari to say, U daftar az U g, or, U daftar e U g (That office is his/hers [in contrast to somebody else's]). In fact, if the context warrants it—as for example, when a question has been asked—the answer may be briefly put as simply: az U g (his/hers), az ma g (mine), az shumā g (yours), etc.

3. This form is especially desirable to use when one wishes to avoid ambiguity—with too many pronouns coming in the sentence—or to emphasize
4. Since the "az" form of possession emphasizes personal ownership, it is not usually proper to use it with persons but rather with impersonal objects only. For possession of persons use the constructions found in § 6-C, D; e.g., bachām (my son) or bachāmā (my son), but not bacha az ma.

5. ḥāeb (gentleman) is frequently used as a suffix of respect after nouns of designation or position, but not personal names; e.g., officers, teachers, doctors. Occasionally it is synonymous with the form of address "sir"; so, bāle, ḥāeb (Yes, sir).

6. Aghā, besides being a title equivalent to "Mister" (Mr.), is also used by children when addressing their father—in the sense of "Daddy." For more information of Afghan proper names and titles as used in Dari see Appendix VIII.

6-F
The possessive form of nouns

<table>
<thead>
<tr>
<th>Noun</th>
<th>Possessive Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ketāb</td>
<td>byAdarem</td>
</tr>
<tr>
<td>pōsta-khanē</td>
<td>kArtē chAr as (This is the Karte Char post office.)</td>
</tr>
<tr>
<td>maktab</td>
<td>aolAdēmā s</td>
</tr>
<tr>
<td>kōā</td>
<td>afgānestān besyār (That's our children's school.)</td>
</tr>
<tr>
<td></td>
<td>magbūl as</td>
</tr>
<tr>
<td>nĀm</td>
<td>shawāreš chI s?</td>
</tr>
<tr>
<td>khānum</td>
<td>mestar jāneš as (What's her husband's name?)</td>
</tr>
<tr>
<td>khānum</td>
<td>Aghā e kārīn khāna nēs (Mrs. Karim (lit., the wife of Mr. Karim) is not at home.)</td>
</tr>
</tbody>
</table>

1. The ezAfI (-e-) construction occurs with nouns in the sense of "of." So, in the above examples we have: "book of my brother," "post office of Karte Char," "school of our children," "mountains of Afghanistan," "name of her husband," "wife of Mr. Johnson," and "wife of Mr. Karim."

2. Possessive adjectives (as in § 6-C, D) can, of course, be added to nouns which are also used possessively. So, in the above examples with byAdarem (my brother's), aolAdēmā (our children's) and shawāreš (her husband's).
3. While the English word "mestar" (as pronounced in Dari) is commonly used with foreign names, AshA is preferred with Afghan names.

4. The form of the sentence given above for "Mrs. Johnson" is somewhat older and possibly more commonly understood than the more modern style introduced previously in § 4-1-4. The example with "Mrs. Karim" likewise follows an older, more established pattern.

5. For maps of Kabul City, with names of streets, intersections and noteworthy locations as used in Dari see Appendix VII.

6-G

The question word kI (who?)

<table>
<thead>
<tr>
<th>bukhArl</th>
<th>kI</th>
<th>dAra?</th>
</tr>
</thead>
<tbody>
<tr>
<td>rang</td>
<td>kI</td>
<td>dAra?</td>
</tr>
<tr>
<td>qalAm</td>
<td>e</td>
<td>rangA</td>
</tr>
<tr>
<td>sAeb</td>
<td>e</td>
<td>khAna</td>
</tr>
<tr>
<td>da</td>
<td>dAraAa</td>
<td>kI</td>
</tr>
</tbody>
</table>

But also,

<table>
<thead>
<tr>
<th>kI</th>
<th>bukhArl</th>
<th>dAra?</th>
</tr>
</thead>
<tbody>
<tr>
<td>kI</td>
<td>rang</td>
<td>dAra?</td>
</tr>
<tr>
<td>kI</td>
<td>shernA</td>
<td>dAra?</td>
</tr>
<tr>
<td>kI</td>
<td>da</td>
<td>dAraAa</td>
</tr>
</tbody>
</table>

1. The order of words as found in the first box, with the question word kI coming immediately before the verb, is more normal; but the second can also occur. Word order may also hint at definiteness or indefiniteness (cf. § 5-D-2).

2. The accent in the above sentences may vary according to the emphasis desired, whether it is on kI (who?) or on the object.

3. sAeb as a noun may also mean "owner, possessor." Here the question does not mean who lives in the house but who owns it.

6-H

Expressing the question "Whose?" (-e-kI, as kI)

| I | ketAb | e | kI | s? |

Whose book is this?
Lesson 6

|   |    |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |
| U |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| U |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| tU |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| shumA |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
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2. The numbers from eleven to nineteen in Dari all include the number ten (da), combined with some form of the digits one to nine. The stress is put on the da syllable. Cf. the English series from thirteen to nineteen.

6-J Forms of leave-taking

<table>
<thead>
<tr>
<th>bAmAn</th>
<th>e</th>
<th>khudA</th>
</tr>
</thead>
<tbody>
<tr>
<td>khudA</td>
<td>(H)Afex</td>
<td></td>
</tr>
</tbody>
</table>

"With the peace of God"—i.e., God be with you.

"[May]. God [be] the Protector"—i.e., God look after you.

1. To the Muslim, religion is a part of life and his speech is liberally garnished with references to "God" (cf. § 5-G-3, 4). Even in English the commonplace "Goodbye" is regarded as a contraction of an original "God-be-with-you."

2. salAm is also occasionally used as "Goodbye" (cf. § 5-G-1).

Vocabulary for Lesson Six

abda

seventeen (17 - 1Y)

AchA

(a title equivalent to) Mister; Mr.; also, "Daddy"

az

of (indicating possession)

az kI?

whose?

aabda

eighteen (18 - 1A)

baks

briefcase, suitcase

bAmAn e khudA

goodbye

beshgAb

plate (for food)

bist

twenty (20 - 1)

bukhAxi

heater, stove

chAijOsh

tea kettle

chiarda

fourteen (14 - 14 - 11)

daftar

office

duwaZda

twelve (12 - 11)
-em: my; me
-emA: our; us
-esh: his/her/its; him/her/it
-eshAn: their; them
-et: your; you (sing.)
-etAn: your; you (plur.)
-glass: (drinking) glass
-kAla: clothes
-kAr bUdan: to need, require, be useful (with a possessive adjective suffixed)
-khudA (H)Afez: goodbye
-ki?: who?
-k0: mountain
-maktAb: school
-maktUb: letter (official or businesslike)
-mestar: Mister; Mr. (used with foreign names)
-nAm: name
-nuzda: nineteen (19 - 19)
-padar 0 mAdar: parents
-pAnzda: fifteen (15 - 15)
-qAshua: spoon
-qAwa: coffee
-rang: ink; paint; color
-ranga: colored
-sAb: sir, gentleman; owner, possessor; (also, suffix of respect)
-sag: dog
[Lesson 6]

Exercise 45 - Add the suffix -esh to the singular of each of the following nouns. E.g., baks baksesh

1. beshqAb 5. kālā 9. qAshua 13. parda
2. bukhArI 6. maktab 10. sag 14. chaokI
3. chAIjOsh 7. nām 11. shawar 15. maktūb
4. gELAs 8. rang 12. khānā 16. sāt

Exercise 46 - Add the suffix -etAn to the singular of each of the nouns given in Exercise 45. E.g., baks baksetAn

Exercise 47 - Add the suffix -em to the plural of each of the following nouns. E.g., baks baksAem

1. beshqAb 5. maktab 9. qAshua 13. parda
2. bukhArI 6. būt 10. sag 14. chaokI
3. chAIjOsh 7. kālī 11. cherIgh 15. maktūb
4. gELAs 8. utāq e khaO 12. kEtAb 16. kāghaz

Exercise 48 - Add the suffix -eshAn to the plural of each of the nouns given in Exercise 47. E.g., baks baksAeshAn
Exercise 49 - Make each of the following emphatic. E.g., baksem → baksema

1. boshgAbet
2. bukhArImA
3. chaIjQahetAn
4. gElAsesh
5. kElAmA
6. khankBshAn
7. maktUbAmA
8. nAmet
9. parDaAmA

Exercise 50 - Turn each of the following emphatic phrases into ordinary ones. E.g., sag e ma → sagem

1. shawar e U
2. pyAlA e unA
3. chaokI shumA
4. qAshuqA e U
5. bAlapOsh e tU
6. sAllUn e shumA
7. qalam e ma
8. khAnE mA
9. baks e mA

Exercise 51 - Substitute each of the phrases below for the appropriate words in the sentence: I beshqAb e khurd az kI s?

1. baks e safEd
2. daftar e kalAn
3. chaInak e maghbul
4. shash qAshuci
5. chaokI khUb
6. parDa e safEd
7. pANzda beshgAb
8. gula e maghbul
9. khAnE khUb

Exercise 52 - Substitute each of the words below for the appropriate word in the sentence: U dukhtar e kI s?

1. bacha
2. brAdar
3. khAnum
4. shAgerd
5. nOkar
6. aolAdA
7. khAn
8. saIAdA
9. mEz
10. gElAs
11. kElI
12. saI

Exercise 53 - Give the questions for which the following would be the answers. E.g., I dukhtar e dAtkar aAb as → I dukhtar e kI s?

1. I utaq e khaoo e ma s
2. U pensel az tU s
3. U khghazA az shumA s
4. I nOkar e AghA e karIm as
5. I khAna az unA s
6. U byAdar e ma s
7. U khAnum e U s
8. unA saIAdAmA stan
9. enA shAgerdA e AghA e azIz astan
10. U Ashpas e khAnum grIn as
Lesson 6 - Answer the following questions briefly in your own words, using the possessive form of nouns (cf. § 6-E). E.g., I māzā e kī ȝ?
I māzā e birādārīm as

1. U pyāla az kī ȝ?
2. U ketābā e kī ȝ?
3. shumā baχchē kī ȝtēn?
4. I dawā az kī ȝ?
5. U paisē kī ȝ?
6. U bukhārī az kī ȝ?
7. I butā e kī ȝ?
8. U Ashpaz e kī ȝ?
9. I bālapōsh e khūb az kī ȝ?
10. U dōkān e khūrd az kī ȝ?
11. I sāt e magḥbūl e kī ȝ?
12. U khānum e kī ȝ?

Exercise 55 - Substitute each of the following words for the appropriate word in the sentence: rang kī dāra?

1. pyāla 2. dawā 3. paisā 4. chājōsh 5. gēlās

Exercise 56 - Substitute each of the following words for the appropriate word in the sentence: kī rang dāra?

1. pyāla 2. dawā 3. paisā 4. chājōsh 5. gēlās

Exercise 57 - Using the following sentence as a model, substitute each of the numbers given below: Aghā e kārīm panj qālām dāra.

1. yākāla 2. duwāzāda 3. ashāda 4. rūzda 5. pānāda

Exercise 58 - Using the following sentence as a model, substitute each of the numbers given below: dāktar sāeb shash ketāb dāra.

1. sēzāda 2. bīst 3. shānāzda 4. chārdēa 5. abdā

Exercise 59 - Answer the question "dā darwāza kī ȝ?" with each of the following.

1. birādārīm 5. sīlādāst 9. shawar e amshīrēm
2. dāktar sāeb 6. khānumāsh 10. muallemeshān
3. shāgīrīm 7. khrāwēmā 11. nōkārem
4. padar 0 mādāreshā 8. Ashpaz 12. amshīrē
LESSON SEVEN

7-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /k/ and /kh/
   
   U kar as (He/she is deaf)
   U khar as (That's a donkey)
   shayad khar kar basha (The donkey may be deaf)

   mallem aeb keshTI guft (The teacher said 'keshTI' [boat])
   mallem aeb khesHTI guft (The teacher said 'khesHTI' [of brick])

   U kurd as (That is a plot of land)
   U khurd as (He/she/it is small)
   kurd e khurd khushk as (The small plot of land is dry)

   kAk na dara (He/sho/it doesn't have a cork)
   kChak na dara (It's not dirty [or, dusty])

   kei mylya? (When is he/she/it coming?)
   khain, mylya (Then, he/she/it is coming)

   darakhta kam shuda (The trees have gotten less [in number])
   darakhta khen shuda (The trees have bent over)

   guft kO (He/she said, 'kO' [mountain])
   guft khO (He/she said, 'khO' [O.K.])

   maida (bu)kO (Make it small [or, change it; i.e., the money])
   maida bukhO (Eat it broken [i.e., crushed in pieces])

   I jai tarITI s (There's darkness here)
   I jai tarITI s (This place is historical)

   malak Amad (An angel came)
   malakh Amad (A grasshopper came)

   shak nES (There's no doubt [about it])
   shakh nES (It's not tight)
   shak nES ke gardanem shakh shuda (There's no doubt about it that my neck has gotten stiff)
[Lesson 7]

2. Illustrating /rkh/

charkh e gādī kharāb būdā (The cart wheel was bad)
galam e surkha kharīd (He/she bought the red pen)

7-B The formation of the present tense

With kadan (to do, make)

<table>
<thead>
<tr>
<th>&quot;-ing&quot;</th>
<th>stem</th>
<th>subj.</th>
<th>Singular</th>
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<tbody>
<tr>
<td>1</td>
<td>mE</td>
<td>um</td>
<td>mEkunum I am doing; I do</td>
</tr>
<tr>
<td>2</td>
<td>mE</td>
<td>I</td>
<td>mEkuni you are doing; you do</td>
</tr>
<tr>
<td>3</td>
<td>mE</td>
<td>a</td>
<td>mEkuna he/she/it is doing;</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>he/she/it does</td>
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</table>

With shudan (to become)

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<tr>
<th>&quot;-ing&quot;</th>
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<th>subj.</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>mE</td>
<td>um</td>
<td>mEshunum I am becoming; I become</td>
</tr>
<tr>
<td>2</td>
<td>mE</td>
<td>I</td>
<td>mEshi you are becoming; you become</td>
</tr>
<tr>
<td>3</td>
<td>mE</td>
<td>a</td>
<td>mEsha he/she/it is becoming; he/she/it becomes</td>
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</table>

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<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>mEkunEm we are doing; we do</td>
</tr>
<tr>
<td>2</td>
<td>mEkunEn you are doing; you do</td>
</tr>
<tr>
<td>3</td>
<td>mEkunan they are doing; they do</td>
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<tbody>
<tr>
<td>1</td>
<td>mEshEm we are becoming; we become</td>
</tr>
<tr>
<td>2</td>
<td>mEshEn you are becoming; you become</td>
</tr>
<tr>
<td>3</td>
<td>mEshan they are becoming; they become</td>
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</tbody>
</table>
With *raftan* (to go)

<table>
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<th>&quot;-ing&quot; stem</th>
<th>subj.</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
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<td>= mErum</td>
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<tr>
<td>2 mE + r</td>
<td>I</td>
<td>= mIrI</td>
</tr>
<tr>
<td>3</td>
<td>a</td>
<td>= mEra</td>
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<th>Plural</th>
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<tbody>
<tr>
<td>1</td>
</tr>
<tr>
<td>2 mE + r</td>
</tr>
<tr>
<td>3</td>
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</table>

1. The progressive indicator *mE-* (=-ing) comes at the beginning of the verb; the basic stem of the verb (carrying the dictionary meaning as well as the tense) follows this; and the personal endings (indicating the subject) come at the end of the verb.

2. The accent in this tense falls on the first (or *mE-*) syllable.

3. Frequently (as here) the basic or tense-indicating form of the verb appears as quite different from the dictionary or infinitive form. Thus, *kadun*—*kun*, *shudan*—*sh* and *raftan*—*r*. It is therefore necessary to learn the various tense/mood forms of a verb when learning the infinitive as a vocabulary item. The third person singular (he/she/it) form is included with the vocabulary at the end of each lesson. A table giving these forms for all verbs (except compounds) used in this course is included as Appendix XI.

4. The personal pronouns may occur as subjects of these verbs in the present tense although since they are included in the personal endings anyway they are regularly omitted, especially if the subject has just been referred to (as in a question). (Cf. § 3-G-6, 4-C-5 and 4-G-2.)

5. Notice that the personal ending -I for the second person singular (you) occasionally influences the vowel of the progressive indicator *mE-* (e.g., in *shudan* [to become] and *raftan* [to go]); thus, *mishI* (instead of *mEshI*) and *mIrI* (instead of *mEri*). The vowel of the progressive marker *mE-* also in some verbs changes to -e- (so, *me-*) or to the semi-vowel -y- (so, *my-*)

6. A simplified chart of the verb system for colloquial Dari is given in Appendix X.
The uses of the present tense

1. The forms learned in § 7-B may be used for the simple present tense, frequently indicating something which happens regularly or habitually.

2. These forms may also serve as the present progressive tense to show action going on at the moment.

3. There is even a suggestion of intention or purpose (whether present or future) in the use of this tense.

4. These forms may likewise, when used with the proper time words (e.g., fardā [tomorrow]), act as a future tense. Literally, "They are going (or, go) to Mazar tomorrow" = "They will go . . . ."

5. Note that with the verb raftan (to go) the preposition da (in, to) is not always needed to show place since the idea is included in the verb anyway. Hence, just maktab mErum, not, da maktab mErum.

6. sar e kār is an idiomatic way of saying "at work," "working" or "on the job." It may be used with Amadan (to come), raftan (to go)—and, if needed, with az (from)—as well as with bUdan (to be). For example,

7. See Appendix XII for a summary of measurements as used in Dari (including the 'pao' which is slightly less than one pound; actually, .97 lb.).
The idiomatic use of ar (each, every, all)

1. ar may be prefixed to a noun to indicate "each, every."

2. The expression ar du (lit., all two) is common for the idea of "both." In the negative it becomes "neither" instead of "both." Because it is a number, the noun it occurs with is not pluralized. (Cf. § 3-C-1.)

3. When prefixed to numbers ar suggests inclusiveness and may be rendered as "all" + (the number).

4. Attached personal pronouns (of § 6-B) may be suffixed to these compounds as their objects. So, ar charetan, ar dumam and ar nanjesh, above.

5. The attached personal pronoun -esh(An) is added to the number when it does not qualify a following noun. When the things referred to are inanimate (even though plural) the -esh form is used and the verb remains singular. The plural -eshan (with a corresponding plural verb) occurs only when the reference is to people, not things, although the -esh form may also be heard [with a plural significance] even for people.

Compound verbs

<table>
<thead>
<tr>
<th>fardA</th>
<th>yag</th>
<th>maktub</th>
<th>newshts</th>
<th>mekunum</th>
</tr>
</thead>
<tbody>
<tr>
<td>da</td>
<td>dAka</td>
<td>sAgerd</td>
<td>yAf(t)</td>
<td>mEsht</td>
</tr>
<tr>
<td>shurA</td>
<td>da</td>
<td>kAra</td>
<td>mExunBn</td>
<td></td>
</tr>
<tr>
<td>wAka</td>
<td>dAla</td>
<td>sAlI</td>
<td>kAr</td>
<td>mEkuaran</td>
</tr>
<tr>
<td>l dAwA</td>
<td>beynA</td>
<td>fAla</td>
<td>dAra</td>
<td></td>
</tr>
<tr>
<td>tofiA</td>
<td>dAlekha</td>
<td>pa</td>
<td>mEkuaran</td>
<td></td>
</tr>
<tr>
<td>U</td>
<td>dAle</td>
<td>tashnAb</td>
<td>mEkuuna</td>
<td></td>
</tr>
</tbody>
</table>

I'll write a letter tomorrow.

Can you get matches in that shop (lit., Will they be available ...)?

Where do you work?

They are working in the yard now.

This medicine is very beneficial.

The children aren't sleeping now.

He/she is bathing (just) now.
1. Dari is replete with compound verbs, generally made up of a noun, an adjective or an adverb plus any of certain other common verbs to convey what in English would be done by a single word. Thus, the English verb "to work" in Dari is made up of the noun kār (work) + kadan (to do). The most common verbs used in such compounds are kadan (to do) for the transitive idea, and shudan (to become) or bUdan (to be) for the intransitive. Other verbs which commonly combine to form compound verbs will be introduced as needed throughout the course.

2. In compound verbs inflection occurs in the verbal member only which is conjugated to agree with its subject in person and number (except where otherwise restricted). The examples given above with nafar (person) and nafarA (persons) illustrate clearly the principles of agreement mentioned in § 3-G-1 and 3-G-2.

3. Note that the final /t/ in yAft may sometimes not be pronounced.

4. When a compound verb is put in the negative, the negative is placed between the noun, adjective or adverb and the verb; in other words, it comes just before the verbal member of the compound.

5. kâr dAštan (to need, require) and kâr bUdan (to need, require), introduced in Lessons 4 and 6 respectively, are actually compound verbs.

The object marker -a/-ra (to show definiteness in objects of verbs)

<table>
<thead>
<tr>
<th>khAnumom</th>
<th>pârA</th>
<th>e</th>
<th>sAluna</th>
<th>tabdIl</th>
<th>mEkuna</th>
</tr>
</thead>
</table>
| My wife is going to change the living room curtains.

<table>
<thead>
<tr>
<th>dukhtarem</th>
<th>pâA</th>
<th>0</th>
<th>nAlbak-vAra</th>
<th>mEstOya</th>
</tr>
</thead>
</table>
| My daughter is washing the cups and saucers.

<table>
<thead>
<tr>
<th>(H)aBib uLLA</th>
<th>kuJara</th>
<th>JARU</th>
<th>mEkuna?</th>
</tr>
</thead>
</table>
| Where is Habib Ullah sweeping?

<table>
<thead>
<tr>
<th>mišAlen saeb</th>
<th>kelKIna</th>
<th>wAz</th>
<th>mEkuna</th>
</tr>
</thead>
</table>
| The teacher is opening the window.

<table>
<thead>
<tr>
<th>nOgar</th>
<th>ar du</th>
<th>mEsa</th>
<th>sAfI</th>
<th>mEkuna</th>
</tr>
</thead>
</table>
| The servant is dusting (or, will dust) both tables.
The cook is preparing the food now.

He/she is closing the door.

Are you going to clean the bedroom now?

Karim needs all five of them.

Will you (or, are you going to) wear (i.e., put on) your overcoat?

I'm bringing the tea.

He/she has boiling water but not boiled water.

Nasim is bringing three pencils.

1. The sign of a specific verbal object in Dari is -a or -ra suffixed to the object in accordance with the following phonological rules:
   (a) When words end in consonant sounds the suffix -a is added. So, mEz (table)—mEza.
   (b) When words end in -ai, -0i and -Ui the second member of the diphthong (-i) is taken as a -y- before adding the object marker -a. So, chAy (tea)—chAyA.
   (c) When words end in -ao the second member of the diphthong (-o) is taken as a -w- before adding the object marker -a. So, utAq e khAw (bedroom)—utAq e kAwA.
   (d) When words end in vowel sounds the suffix -ra is added. So, kujA (where?)—kujAra.

2. The object marker is used with objects of verbs, not of prepositions, and has the effect of adding definiteness to the object. For example, in § 7-C the words bAlapOsh (overcoat) and kUllA (hat) did not require the object marker since they were not specific; they were understood in a general sense of any coat, any hat. But in the example just above "overcoat" is specific and has the object marker to show this.

3. Possessive adjectives added to words automatically make them specific and thus demand the object marker. So, the example above is not just of "any coat"—though this, too, could be expressed—but "your coat," the -eTAn making it definite and requiring the object marker.

4. With numbers the object marker may or may not occur, depending on the degree of definiteness involved. So, it occurs with "ar du mEzA" because two particular tables (known to the speaker or previously mentioned) are
in view. It also occurs with "ar panjesha" because five particular items (made specific by the -esh) are in mind as the object of this compound verb. However, it is not used with "sE pensel" since the reference is to three (of many possible) pencils which are being brought, rather than three particular pencils.

5. The object marker is always put at the very end of a word, following anything that might be suffixed to the word. So, naltakya (saucers) + ra, panjesh (five of them) + a, and balapOshetAn (your overcoat) + a.

6. With a series (e.g., para e aluna [living room curtains], utaq e khwa [bedroom]) or in compounds (e.g., pyAlA 0 naltakyaA [cups and saucers]) the object marker is added only to the last member of the series or compound.

7. pushidan (to wear, put on) indicates the initial action of "putting on" something but not the continuing state of "having on" something. This latter idea would be expressed as

    hbalapOsh | da | jAmen | as

    I'm wearing an overcoat (lit., The/an overcoat is on my body).

8. -Jan attached to a name (as naslm-Jan, above) is a suffix of respect or endearment. For comments on Afghan names and titles—three of which ([H]abIb ulla, karim and naslm-Jan) are given above—see Appendix VIII.

9. The example given with "boiling" and "boiled" water did not need the object marker—even though they are objects—since "any" rather than some specific water is in view.

7-G

The object marker used to make object pronouns

| duktar sAeb | ALe | shumAra | mIbInA | The doctor will see you now. |
| unA | mAra | da | nOtar | mYArAn | They will bring us in the car.
| shuma | kira | ejAza | mEtEn? | Who(m) do you give permission to?
| ma | Ura | paise | ne | mEtum | I won't give him/her (any) money.
| ma | farA | unAra | mIbImum | I'll see them tomorrow.
| mara | sOgerda | mEtEn? | Will you give me the matches?
| hUra | kI | mYArAn | Who is bringing you?

1. The object marker when used with pronouns (personal or interrogative) turns them into object pronouns (unattached).

2. If there are two objects (as in the examples with ejAza [permission],
paiga [money] and g0gerda [matches]) the object indicator is attached to the indirect object—the pronoun rather than the noun—unless the direct object is also specific (as with g0gerda [matches]), in which case the object indicator occurs with both words. In the nature of the case, object pronouns are always specific and therefore take the object marker.

3. If the object is regarded as indefinite, the object marker would be omitted. For example, mara g0gerd mstgn? "Will you give me a match?" (i.e., a light) while the example above refers to a particular box of matches.

4. With regard to the verb dIdan (to see) the progressive indicator mE- is influenced by the vowel following the consonant /b/ and turns the sound into ml- (Cf. § 7-3-5.)

Vocabulary for Lesson Seven

-a, -ra (the sign of the object)
Ale now, just now
Amadan to come [pros., nvAva]
ar each, every, all-
ar dlu both; (in negative) neither
aw e j0sh boiling water
aw e j0sh-dAdagI boiled water
Awurdan to bring [pros., nvara]
basta kadan* to close, shut, lock
chIs thing
dAdan to give [pros., mEtA]
didan to see; to visit [pres., mlBIna]
ocJasa permission
flida benefit, value, use
(-)fardA(-) tomorrow (used alone and in compounds)
(-)jAn body; (also, a suffix of respect or endearment, attached to names or titles)
jArU kadan to swoop

*From this point onward in the vocabulary listings wherever compound verbs occur the accent of the non-verbal member is given—so as to avoid making a separate vocabulary entry to show the accent of that word when found alone—although in combination with an infinitive the compound itself is always accented on the -an syllable of the infinitive.
<table>
<thead>
<tr>
<th>Urdu Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>kadan</td>
<td>to do [pres., mēkuna]</td>
</tr>
<tr>
<td>kar kadan</td>
<td>to work</td>
</tr>
<tr>
<td>khalla</td>
<td>finished, completed</td>
</tr>
<tr>
<td>khao kadan</td>
<td>to sleep, go to sleep; to lie down</td>
</tr>
<tr>
<td>kharīdān</td>
<td>to buy, purchase [pres., mēkhara]</td>
</tr>
<tr>
<td>kīra?</td>
<td>whom?</td>
</tr>
<tr>
<td>lāken</td>
<td>but, nevertheless</td>
</tr>
<tr>
<td>māra</td>
<td>me</td>
</tr>
<tr>
<td>māra</td>
<td>us</td>
</tr>
<tr>
<td>nafar</td>
<td>person, individual; servant</td>
</tr>
<tr>
<td>nīllākāt</td>
<td>saucer</td>
</tr>
<tr>
<td>neweshēta (neweshta) kadan</td>
<td>to write</td>
</tr>
<tr>
<td>pāk kadan</td>
<td>to clean, erase</td>
</tr>
<tr>
<td>peo</td>
<td>one &quot;pau&quot; (a measure, slightly less than one pound)</td>
</tr>
<tr>
<td>pushīān</td>
<td>to put on, wear [pres., mēpōsha]</td>
</tr>
<tr>
<td>rāftān</td>
<td>to go, leave [pres.; mēra]</td>
</tr>
<tr>
<td>rōz</td>
<td>day</td>
</tr>
<tr>
<td>sāft kadan</td>
<td>to dust, tidy up, clean (by wiping)</td>
</tr>
<tr>
<td>sar a kār</td>
<td>on the job; at work, working</td>
</tr>
<tr>
<td>shudān</td>
<td>to become; (occasionally also) to be [pres., mēsha]</td>
</tr>
<tr>
<td>shumāra</td>
<td>you (plur.) [object pronoun]</td>
</tr>
<tr>
<td>shushtān</td>
<td>to wash [pres., mēshōya]</td>
</tr>
<tr>
<td>tā shudān</td>
<td>to get down, alight, get off (as from a bus)</td>
</tr>
<tr>
<td>tabdīl kadan</td>
<td>to change, alter</td>
</tr>
<tr>
<td>tashmāb kadan</td>
<td>to bath, take a bath</td>
</tr>
</tbody>
</table>
Exercises for Lesson Seven

(to be written as well as practiced orally with the teacher)

Exercise 60 - Make the following subjects and verbs plural. E.g.,

1. (tū) kūjā mīrī?
2. (ma) mōtar na mēkharum
3. (U) fardā sar e kār mēra
4. nōkaretān kullā mēpōsha?
5. dākta rōdā shumāra mēbīna

Exercise 61 - Turn the following into negatives. E.g., ar rōz sar e kār mērum

1. ar chāresh kārem as
2. teflāesh Ale khae mēkunen
3. dākta rēsēs mēra e jāza mēta
4. kārētān Ale khalās mēsha
5. utāqā e khawa jārū mēkuna

Exercise 62 - Change the following subjects from the first person singular to the third person singular (as contained in the verb ending). E.g., fardā kētāba mēyārīm
[Lesson 7]

1. 
2. 
3. 
4. 
5. 

Exercise 63 - Change the following subjects from the third person singular to the third person plural (as contained in the verb ending).

E.g., ar rÖZ bilapOsh mEşpha  
ar rÖZ bilapOsh mEşphan

1. mEžA O chaqyAra sAfI mEkuna 6. Ale tashnA mEkuna
2. Ale az sar e kâr myAya? 7. châI tayAr mEkuna
3. da aoll kâlAra mEšOya 8. darwâsâra wâs mEkuna
4. Inja tî mEša? 9. daftar mEra?
5. ketâbetAâna tabdîl mEkuna

Exercise 64 - Complete each of the following sentences with an adjective (chosen from these: khUb, pâk, safEd, maghbUl, kalân, khurd, basta, wâz).

E.g., ar du ketâb ............ as  
ar du ketâb khUb as

1. ar âE darwAza ............ as 6. ar du kelkIn ............ as
2. ar châresh ............ as 7. ar shash qalan ............ as
3. ar da gEllAs ............ as 8. ar dîesh ............ mEs
4. ar nani utâq ............ as 9. ar âE pyâle ............ as
5. ar aftesh ............ as 10. ar du anwâRî ............ as

Exercise 65 - Replace consecutively each of the words given below for the appropriate word in the sentence, kÎ Ura pâk mEkuna? Make only one change each time. E.g., nôkar  
nôkar Ura pâk mEkuna

1. sAfI 4. mEkunan 7. shumA
2. kelkInAra 5. wâs 8. pâk
3. khânum 6. darwâsAra 9. tashnAha
Exercise 66 - Use chI or kI in the following sentences, as required.

1. shumA ........... kAr dArEn?
2. ............ jelAlAbAd mEra?
3. dAktar sAeb unAra ............ mEta?
4. ............ wakht dAra?
5. tU ............ stI?
6. maktUb ............ neweshta mEkuna?
7. byAdaresh Ale ............ mEpOsha?
8. salUna ............ pAk mEkuna?
9. da maktUb ............ neweshta mEkuna?
10. darwAse 0 kalkIna ............ basta mEkuna?
11. unA ............ mEkharan?

Exercise 67 - Use chIra or kIra in the following sentences, as required.

1. brAdaresh Ale ............ mEpOsha?
2. unA ............ mEkharan?
3. shumA ............ kAr dArEn?
4. tU ............ tayAr mEkunI?
5. mAdaresh ............ mEshOya?
LESSON EIGHT

8-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /k/ and /gh/.

besyar kam khordën (You ate very little)
besyar gham khordën (You worried a lot)
kurtI dâkîra awurd (He/she brought the mailman's jacket)
kurtI dâchîra awurd (He/she brought the stained jacket)
bâk na dârum (I don't worry [or, care])
bâgh na dârum (I don't have an orchard [i.e., large garden])
da unja yak kar as (There's some job [to do] over there)
da unja yag châr as (There's a hole over there)
U châk shud (It got cracked)
U chârch shud (He/she got fat)

nëk bugû (Say, 'nëk' [good])
nëgh bugû (Say, 'nëgh' [a projection, protrusion])
nëk mesl e nëgh talafûz na mësha ('nëk' isn't pronounced like 'nëgh')

2. Illustrating /rg/

I barg zard as (This leaf is yellow)
ar kas marg dâra (Everyone is mortal [i.e., will die])

8-B The prepositions amrâe (with), kâtî (with), bare (for) and râjëba (about, concerning)

<table>
<thead>
<tr>
<th>raftjem</th>
<th>kâtîn</th>
<th>kômëk</th>
<th>mëkûna</th>
<th>My friend is helping me.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ma fârdû</td>
<td>amrâet</td>
<td>kômëk</td>
<td>mëkûnum</td>
<td>I'll help you tomorrow.</td>
</tr>
<tr>
<td>yag dukhtarâm</td>
<td>katîsh</td>
<td>mâyàya</td>
<td>A girl is coming with him/her too.</td>
<td></td>
</tr>
<tr>
<td>bâchà amrâe</td>
<td>mâdâreshân</td>
<td>mâyàyan</td>
<td>The boys are coming with their mother.</td>
<td></td>
</tr>
</tbody>
</table>
[Lesson 8]

<table>
<thead>
<tr>
<th>katI</th>
<th>cháI</th>
<th>shIr</th>
<th>mvArA?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Is hè/she bringing milk with the tea?</td>
</tr>
<tr>
<td>katITän</td>
<td></td>
<td>mErum</td>
<td>I'll go with you.</td>
</tr>
<tr>
<td>amrae</td>
<td>shumA</td>
<td>mErum</td>
<td>I'll go with you.</td>
</tr>
</tbody>
</table>

1. The words amrae and katI (= with) are synonymous and are used interchangeably.

2. Prepositions may take pronouns as objects in either of the following ways:
   (a) The attached personal pronouns (§ 6-B) may be suffixed to the preposition in accordance with the phonological rules noted in § 6-C-3. This is the common way observed in colloquial Dari. So, katI, amraet, katIshe and katITän in the examples above.
   (b) The ordinary personal pronouns (§ 3-D) can also follow the preposition, serving as unattached objects. (Cf. § 6-D-1 for a similar phenomenon.) This form, however, is more literary or polite and may even convey an element of emphasis or special stress. So, amrae shumA mErum, "I'll go with you" (instead of with someone else). (Cf. also § 6-D-2.)

3. Besides its use with amrae or katI (= with) plus the person being assisted, kómak kadan (to help) may on occasion be used without a preposition, as, "ma farDK tUra kómak mEkunum," I'll help you tomorrow.

<table>
<thead>
<tr>
<th>tU</th>
<th>bare</th>
<th>dOstet</th>
<th>telefUn</th>
<th>mEkunI?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Are you telephoning your friend?</td>
</tr>
<tr>
<td>U</td>
<td>kár</td>
<td>baresh</td>
<td>bogéyAr</td>
<td>AsAn</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>That work is very easy for him/her.</td>
</tr>
<tr>
<td>I</td>
<td>kár</td>
<td>bareshÁn</td>
<td>mushkel</td>
<td>as</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>This work is hard for them.</td>
</tr>
<tr>
<td>I</td>
<td>nÁn</td>
<td>bare</td>
<td>ma</td>
<td>hás</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>This is plenty of (i.e., too much) food for me.</td>
</tr>
<tr>
<td>U</td>
<td>bare</td>
<td>shumÁ</td>
<td>nyArA</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>He/she is bringing (it) for you.</td>
</tr>
<tr>
<td>shumÁ</td>
<td>bare</td>
<td>nÁn e chÁsht</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Are you going to a restaurant for lunch?</td>
</tr>
<tr>
<td>rastUmÁ</td>
<td>mErEn?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>amraem</td>
<td>bare</td>
<td>yák</td>
<td>sát</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Will you go with me to the marketplace for a while (lit., an hour)?</td>
</tr>
<tr>
<td>bÁzar</td>
<td>mErEn?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>U</td>
<td>bare</td>
<td>chI</td>
<td>myÁya?</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Why (lit., for what) is he/she coming?</td>
</tr>
</tbody>
</table>

4. The word "friend" as used so commonly and innocuously by English speakers does not have an easy Dari equivalent. dOst is a more formal designation while ráfiq indicates a closer, more intimate friend. Until very
recent times neither word would have been used for a person of the opposite sex, though nowadays one may occasionally hear "dost" so used in the sense of an acquaintance. However, among the less-western-oriented people it may still be offensive to use it in this way as it may imply an "intimacy" which is not intended. When speaking of an acquaintance of the opposite sex it is safer to use some sort of circumlocution, as: khAnum e (wife of...), shawar e (husband of...), khwAr e (sister of...), mAdar e (mother of...), etc.

5. Both the attached personal pronouns ($§$ 6-B) and ordinary unattached personal pronouns ($§$ 5-B) can occur with bare (for). The same distinctions as noted in # 2, above, apply in this case.

6. The word rafIq (friend) may also mean "friendly," as, U besyAr rafIq as (or, rafIq Adam as) -- He is very friendly (or, a friendly person).

| ma | raJEba | I | raDy0 | Ech | na | mEFum | mEFuN | I don't know anything about this radio. |
| shavaresh | raJEba | mOTar | chI | mEga? |
| wA | raJEba | afgANestAn | They are writing about Afghanistan. |
| neweshta | mEFuN |

7. Ordinary personal pronouns (unattached, in object position) are used with raJEba (about, concerning) instead of the attached personal pronouns. In other words, raJEba I/V, "about this/that", not raJEbeSh.

8. The verb guftan (to say), introduced here, is also idiomatically used for "to call," as in the expression (pointing at something):

| Ira | chI | mEgan? |

What do they call this?

The subject is put in the third person plural, similar to the indefinite "They say" in English, and is equivalent to asking the name of something in Dari.

8-C

General time words (present and future)

| shumA | yA | shao | khAnEmA | mVEh? |
| yA | afta | a2f | rOz | as |
| da | rO2a | besyAr | gul |
| yAf(t) | mEFsha |

Are you coming to our house some (lit., one) night?

A week has (lit., is) seven days.

Nowadays lots of flowers are available.
### Lesson 8

#### 8-A

<table>
<thead>
<tr>
<th>bab Es hAn</th>
<th>shao 0 rOz</th>
<th>kAR</th>
<th>mEkuna</th>
</tr>
</thead>
<tbody>
<tr>
<td>unA se afta bAd motar e</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>naO mEkharan</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>da mA e March mAkstAn mErum</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>da vak sAll duwAzda mA as</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ghulAm All fardA pas myAya</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>dOkAi shAh</td>
<td>Ale</td>
<td>wAz</td>
<td>as</td>
</tr>
</tbody>
</table>

- Their daddy works night and day.
- They are buying a new car after three weeks.
- I'm going to Pakistan in (the month of) March.
- There are twelve months in a year.
- Ghulam Ali is coming back tomorrow.
- His/her shop is open now.

1. Notice the two ways of indicating "has" in the sense of "includes," in the examples above: "A week is seven days" and "There are twelve months in a year." The two forms of expression are interchangeable.

2. The word bAbA may mean "an old man" (used in deference or respect), but it is also commonly used by children as an intimate way of addressing their father; so, "Daddy."

3. shao 0 rOz (night and day)--note the word order--means "continually," or "all the time." The connector 0 (and) may contract with the -o of shao.

#### 8-B

**The prefix -em (to-, this) with time words**

<table>
<thead>
<tr>
<th>emRos</th>
<th>kARem</th>
<th>khAlAs</th>
<th>na</th>
<th>mEsha</th>
</tr>
</thead>
<tbody>
<tr>
<td>ma</td>
<td>emRos</td>
<td>mErum</td>
<td>shumA</td>
<td>chetOr</td>
</tr>
<tr>
<td>emshao</td>
<td>kOtaBArA</td>
<td>khA</td>
<td>mEbarI</td>
<td></td>
</tr>
<tr>
<td>emshao</td>
<td>rAdyOra</td>
<td>meshnawEn</td>
<td></td>
<td></td>
</tr>
<tr>
<td>unA</td>
<td>emAl</td>
<td>englestAn</td>
<td>na</td>
<td>mErAn</td>
</tr>
<tr>
<td>emAl</td>
<td>maktab</td>
<td>na</td>
<td>mEra</td>
<td></td>
</tr>
<tr>
<td>emdafa</td>
<td>besyAr</td>
<td>kOshesh</td>
<td>mEkunum</td>
<td></td>
</tr>
</tbody>
</table>

My work won't be finished today.
I'm going today; what about you?

Are you taking the books home tonight?
Are you going to listen to the radio tonight?

They aren't going to England this year.
He/she doesn't go to school this year.

I am trying (or, will try) very hard this time.

1. shumA chetOr? is a very idiomatic way of saying, "How about you?" or "What about you?" In the sentence above it means, "When are you going?"
2. **bOrdán** (to take [away]) is used in the sense of carrying from one place to another, not "taking" in the sense of "grabbing." It frequently omits the preposition da (to, in). (Cf. § 7-C-5.)

3. **dafa** (time, occasion) is used in combination (e.g., with this prefix em-, with numbers [as, e.g. dafa, "three times"], or with an interrogative construction) rather than alone.

### 8-E

**Commands, directions, requests and prohibitions (= imperative forms)**

With **kadan** (to do) + wAz (open) = "to open"

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Open</td>
<td>darwAzara wAz k0</td>
<td>darwAzara wAz kunEn</td>
<td>darwAzara wAz na k0</td>
<td>darwAzara wAz na kunEn</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Polite</td>
<td>lutfan + any of the above forms</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

With **raftan** (to go, leave)

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Go</td>
<td>bAzAr bur0</td>
<td>bAzAr burEn</td>
<td>bAzAr na ro0</td>
<td>bAzAr na ren</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Polite</td>
<td>lutfan + any of the above forms</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

With **dAdan** (to give)

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Give</td>
<td>pensela bete</td>
<td>pensela betEn</td>
<td>pensela na te</td>
<td>pensela na ten</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Polite</td>
<td>lutfan + any of the above forms</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
With bOrdan (to take, carry)

<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperative sing.</td>
<td>yAra</td>
<td>unja</td>
<td>bubar</td>
<td>Take these (over) there.</td>
</tr>
<tr>
<td>″</td>
<td>plur.</td>
<td>yAra</td>
<td>unja</td>
<td>bubarEn</td>
</tr>
<tr>
<td>Negative sing.</td>
<td>yAra</td>
<td>unja</td>
<td>na bar</td>
<td>Don't take these (over) there.</td>
</tr>
<tr>
<td>″</td>
<td>plur.</td>
<td>yAra</td>
<td>unja</td>
<td>na barEn</td>
</tr>
<tr>
<td>Polite</td>
<td>lutfan</td>
<td>+ any of the above</td>
<td>Please . . .</td>
<td></td>
</tr>
</tbody>
</table>

1. Except for kadan (to do), bUdan (to be), shudan (to become) and dAshtan (to have)—which have highly irregular forms—the sign of the imperative is an initial b- sound, usually followed by the vowel sound -e- or -u-. Occasionally a "regular" form b:q;c0 (do) may be heard instead of the irregular (but more common) kO. The first (or b-) syllable is accented.

2. Because of variations in formation—although the plural form (with a few exceptions) usually only adds -En to the singular form—from this point on in the course imperative forms will be given in the vocabulary lists and should be learned when the infinitive (or dictionary) form is first introduced. All of these are, of course, included in Appendix XI.

3. Except for the irregular forms—only one of which, kadan (to do) is given above—when making the negative form of the imperative the b-prefix (with its accompanying vowel, -o-, -u-, etc.) is dropped and the negative prefix na is substituted. When the negative occurs the stress or accent falls on the na. In the case of compound verbs, as in wAz kadan (to open) the negative follows the non-verbal member of the compound.

4. Unless there is danger of ambiguity or a need for special emphasis, the subject pronouns î and shuma are commonly omitted, the imperative endings themselves showing which subject is intended.

5. Politeness is normally conveyed by introducing the command, direction, request or prohibition with the adverb lutfan (please). While the word lutfan ordinarily would be used with the more formal (i.e., plural) imperative forms, it may also occur with the singular, especially if it is desired to "soften" what otherwise might appear harsh or critical. Note the following examples:

| lutfan | e | bAretA | bhalas | Please finish your work today. |
| lutfan | charAghA | gul | kunEn | Please turn off the light. |
| lutfan | latish | yag | gôllas | Please bring a glass of cold water with it, too. |
| aw | e | sardAm | byArEn | |
| lutfan | Ura | bugOBEn | Please tell him/her. |
6. guftan in the sense of "to say (to), tell" takes the indirect object (with the object marker, of course) of the one(s) being addressed.

7. Note with amrAe safi (with a dustcloth) that the object marker is not added to objects of prepositions (but only to those of verbs). (Cf. § 7-F-2.)

8. Objects markers are not added to non-verbal members of compound verbs. So, safi k0 (dust [it]), not safi k0. However, when such words are used independently of verbs as their specific objects then the object marker is required. So, safi k0 (wash the dustcloth).

9. Although the usual Dari word order puts the verb last, this order may be changed for the sake of style or emphasis. So,

bur0, | bAzAr! Get going to the marketplace!

8-F Useful imperative expressions

bufarmAEn
bubakhshEn
bufarmAEn, da serveEs
beyar jai is
bubakhshEn, emroZ
ErOgrAm na darEm
bubakhshEn, Ale maktUb-
estan paidA na mEsha
m0sh e jAin kunEn

1. Two of these forms are from verbs (farmUdan and bakhshI dan) not otherwise commonly used in speech.
2. *bufarmān* (please, you first . . .) is often said with the hand stretched out (as in gesturing) and may apply to any number of actions that the situation warrants; e.g., sit down, start eating. On the telephone it might mean something like "Go ahead (and speak)." (Cf. § 3-H-4.)

3. The verb *fardān* (to say, speak)—from which *bufarmān* comes—is too formal or polite to use with intimates. In other words, it does not occur with those whom we would address by *tu* but only with the plural form (*shuma*) or when being formal.

4. The verb *bakhshān* (to forgive, offer as a favor)—from which *bubakhshān* comes—can also be used in turning down requests (e.g., of beggars) in the sense of, "Please forgive me for not doing what you want" (whether giving money or doing any other favor).

5. *nosh e jān* is a very formal or polite way of inviting people to start eating or to eat more. Cf. the English idiom, "Help yourself."

---

### Summary of verb formations introduced in the first eight lessons

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Present tense (3.p.s.)</th>
<th>Imperative singular</th>
<th>Imperative plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Amādan</em></td>
<td>to come</td>
<td>byA</td>
<td>byEn</td>
</tr>
<tr>
<td><em>Awurdan</em></td>
<td>to bring</td>
<td>byAr</td>
<td>byArEn</td>
</tr>
<tr>
<td><em>bOrdan</em></td>
<td>to take, carry</td>
<td>mēbara</td>
<td>mēbaraEn</td>
</tr>
<tr>
<td><em>bUdan</em></td>
<td>to be</td>
<td>as</td>
<td>asEn</td>
</tr>
<tr>
<td><em>dĀdan</em></td>
<td>to give</td>
<td>mēta</td>
<td>mētaEn</td>
</tr>
<tr>
<td><em>dAshtan</em></td>
<td>to have</td>
<td>dēra</td>
<td>dēraEn</td>
</tr>
<tr>
<td><em>dDādan</em></td>
<td>to see</td>
<td>mībina</td>
<td>mībinaEn</td>
</tr>
<tr>
<td><em>fAmīdan</em></td>
<td>to understand</td>
<td>mēfīma</td>
<td>mēfīmaEn</td>
</tr>
<tr>
<td><em>guftan</em></td>
<td>to say</td>
<td>mēga</td>
<td>mēgaEn</td>
</tr>
<tr>
<td><em>kedan</em></td>
<td>to do</td>
<td>mēkuna</td>
<td>mēkunaEn</td>
</tr>
<tr>
<td><em>kharīdan</em></td>
<td>to buy</td>
<td>mēkhara</td>
<td>mēkharaEn</td>
</tr>
<tr>
<td><em>pUshīdan</em></td>
<td>to wear, put on</td>
<td>mēpOsha</td>
<td>mēpOshaEn</td>
</tr>
</tbody>
</table>
1. The examples given for the present tense are in the third person singular (so, he/she/it) while those given for the imperatives are in the second person (you), whether singular or plural.

2. The imperatives of da\#tan (to have) and fAmIdan (to understand) are unlikely to occur in speech since logically they represent actions that cannot be commanded.

Vocabulary for Lesson Eight

af\#a week
am\#\#e with, along with (synonymous with kat\#)
As\#n easy
bAb\# old man (as a title of respect or condescension); "Daddy" (used by children for their fathers)
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bad</td>
<td>later, afterwards</td>
</tr>
<tr>
<td>bare</td>
<td>for</td>
</tr>
<tr>
<td>bare chi?</td>
<td>Why? What for?</td>
</tr>
<tr>
<td>bas</td>
<td>enough, sufficient, plenty</td>
</tr>
<tr>
<td>bordan</td>
<td>to carry, bear, take (from one place to another)</td>
</tr>
<tr>
<td>bubakhshEn</td>
<td>Excuse me; pardon me; I'm sorry</td>
</tr>
<tr>
<td>bufarnAEn</td>
<td>Please, you first . . . (in deference)</td>
</tr>
<tr>
<td>dafa</td>
<td>time, occasion (in combination rather than alone)</td>
</tr>
<tr>
<td>dagh</td>
<td>(very) hot</td>
</tr>
<tr>
<td>dost</td>
<td>friend (formal, conventional)</td>
</tr>
<tr>
<td>em-</td>
<td>to-, this- (a prefix with time words like dafa, roz, sal, shao)</td>
</tr>
<tr>
<td>ErOgrAm</td>
<td>aerogramme, air letter</td>
</tr>
<tr>
<td>faamidan</td>
<td>to know, understand [pres., mEfAma]</td>
</tr>
<tr>
<td>guftan</td>
<td>to say; to call (something by a name), tell, ask [pres., mEga; impv. bugO]</td>
</tr>
<tr>
<td>gul kadan</td>
<td>to put out, turn off, extinguish, erase; to bloom, blossom (of plants)</td>
</tr>
<tr>
<td>kati</td>
<td>with, along with (synonymous with amrAe)</td>
</tr>
<tr>
<td>khalAs kadan</td>
<td>to finish, complete</td>
</tr>
<tr>
<td>kOmaak kadan</td>
<td>to help, aid, assist</td>
</tr>
<tr>
<td>kOshesh kadan</td>
<td>to try, attempt</td>
</tr>
<tr>
<td>lutfan</td>
<td>please, kindly . . . (with the imperative)</td>
</tr>
<tr>
<td>mA</td>
<td>month</td>
</tr>
<tr>
<td>mushkel</td>
<td>difficult, hard</td>
</tr>
<tr>
<td>min e chAsht</td>
<td>lunch (lit., noon-meal)</td>
</tr>
<tr>
<td>nao</td>
<td>new</td>
</tr>
</tbody>
</table>
Lesson 8

nOsh e jAN (kunEn) (Please) have something to eat; help yourself
0! 0 ... ! (occasionally used in calling people)
paidA shudan to be found, located, available
pas back; again; slow (of a clock or watch); afterwards
rafIq friend (close, personal); friendly
rAJeBa about, concerning, with regard to
rastUrAn restaurant
sAfI dustcloth
sâl year
sard cold
saryEs bus
shao night; evening (especially, when constructed with the following day [and ezAfI])
shIr milk
shunIdan to hear, listen to [pres., meshnawa; impvs., beshnao, beshnawEn]
telefUn kadan to telephone, call (by telephone)

Exercises for Lesson Eight

(to be written as well as practiced orally with the teacher)

Exercise 68 - Use amrAe or bare to complete these sentences.

1. muallem SAeb emshao .......... m kOmak mâkuna
2. Ashpaz .......... nân chAYAn myâra
3. yak pao kachALU .......... emshao bas as
4. Ashpaz .......... shumA châi myâra
5. U ketAb .......... shAn mushkel mâs
6. yag dOstesh .......... sh myâya
7. **ma** ........... tân Erōgrām mēkharum

8. ............ **chi** az qandār myāya?

9. **luftan, fardā** .......... m telefūn kunēn

10. I kār ............ t Ašān as

11. Ale ............... shān na rēn

12. shumā .......... **du rōz** estālēf mērēn?

**Exercise 69** - Use katī or mājēba to complete these sentences.

1. ............ **chāi** **chi** myāra?

2. ............ khānē neō **chi** mēgan?

3. shumā ............ mōtar **chi** mēfāmēn?

4. ............ ki šār mērēn?

5. ............ padar 0 mādāren qandār mērum

6. I chaokyāra ............ mēx unja bubar

7. ............ I chīz Ech na mēfāna

8. mā 0 shumā .......... rafīqem mērēm

9. lutfan, Ura ............ av e sard bushōēn

10. ............ kullēm Ech chīz na gōēn!

11. aolādēshān ............ shān kōmāk mēkunān

**Exercise 70** - Substitute each of the words or phrases given below for the appropriate word in the sentence, rafīqesh emrōz myāya.

E.g., fardā .......... rafīqesh fardā myāya

1. ar afta 4. emāl 7. Ale

2. emshāo 5. da ī afta 8. ar sāl

3. ar mā 6. panī rōz bād 9. emdafa

**Exercise 71** - Substitute the following words for the underscored word in the sentence, emrōz gul-khānara khallās mēkunām.
Exercise 72 - Substitute each of the following compound verbs for the underscored words in the sentence, da I roza besyar kosheh mekunan.

1. komak mekuna
2. khao mekunun
3. telefon mekunun
4. neweshta mekunun
5. kar mekuni?

Exercise 73 - Use the verbs shown in ( ) in the following sentences to make them commands or prohibitions in the singular form. E.g., maktuba neweshta ........... (kadan). maktuba neweshta ko.

1. kelkina basta ........... (kadan)
2. ale baresh telefon ........... (na kadan)
3. emshao ........... (amadan)
4. fara ........... (na amadan)
5. rajiba I maktub sob chiZ ........... (na guftan)
6. paisara Ura ........... (na adadan)
7. du sat bid pas ........... (amadan)
8. kal e rangara amr ae dagh ........... (na shushtan)
9. az Inja cheraga ........... (na bordan)
10. chaya Inja ........... (na awurdan)

Exercise 74 - Repeat each of the sentences in Exercise 73 with lutfan added.

Exercise 75 - Use the verbs shown in ( ) in the following sentences to make them commands or prohibitions in the plural form. E.g., khatar jaru ........... (kadan). khatar jaru kunen.

1. az hazar yak qulf e kalain ........... (Awurdan)
2. Ira shar ........... (bordan)
3. yag gelas ao ........... (dadan)
4. gula e maghnula ........... (dadan)
Exercise 76 - Repeat each of the sentences in Exercise 75 with *lutfan* added.

Exercise 77 - Reverse the subject and object in the following sentences. E.g.,

1. *shuma Ura ohI meBEn?*
2. *ma rafIqema farA mIBInum*
3. *una mArA da motar meBaran*
4. *U barom telefUn mEkuna*
5. *AghA e karIm tura paisa mEtA?*
6. *biba unAra emrOz na mIBIna*
7. *U tura ohI meBga?*
8. *bachA marA guI mEtAn*
9. *shuma unAra da dB meBarEn?*
10. *dAktar shob emshao marA mIBIna*
LESSON NINE

9-A

Pronunciation drill (to be done only with the teacher)

1. Contrasting /g/ and /kh/

U gao as (That's a cow)
U khao as (He/she is asleep)

gum nēs (He/she/it is not lost)
khum nēs (It's not a clay storage container)
khum as kābul gum shudā (They don't use clay storage containers in Kabul anymore)

chi gap shud? (What happened?)
chi khap shud? (What became quiet?)
cherā khap khap gap mēzanēn? (Why are you talking so quietly?)

Ale wakht e guftan nēs (This is not the time to talk)
Ale wakht e khuftan nēs (This is not the time to sleep)

I sang rag dāra (This stone has veins in it)
I sang rakh dāra (This stone has sharp corners)

bīgīra talafūs kunēn (Pronounce 'bīgī' [take it])
bīkhīra talafūs kunēn (Pronounce 'bīkhī' [absolutely])
bīkhī bīghresh (Take it 'for good')

2. Contrasting /u/ and /ū/

būra bugō (Say 'būra' [sugar])
būra bugō (Say 'būra' [he/she may go])
shiyad pas a būra būra (Perhaps he/she might go for sugar)

sur na būd (It wasn't in tune)
sūr na būd (It wasn't a 'sūr' [golden-brown sheepskin])

pul na dāsh (There wasn't a bridge)
pūl na dāsh (He/she didn't have [any] money)

3. Illustrating /rgh/

goāsh e murgh besyār mazādār as (Chicken meat is very tasty)
9-B  **fardA (tomorrow) in combination with other time words**

<table>
<thead>
<tr>
<th>fardA-shao raflqaemA myAyan</th>
<th>Tomorrow night our friends are coming.</th>
</tr>
</thead>
<tbody>
<tr>
<td>pas-fardA Ura myArun</td>
<td>I will bring (or, am bringing) it the day after tomorrow.</td>
</tr>
<tr>
<td>Ura pas-fardA myArun</td>
<td>I will bring (or, am bringing) it the day after tomorrow.</td>
</tr>
</tbody>
</table>

9-C  **Aenda (coming, future) alone and as a suffix (next-)**

<table>
<thead>
<tr>
<th>Aenda etu(r) na mEkunum</th>
<th>I won't do it this way in the future.</th>
</tr>
</thead>
<tbody>
<tr>
<td>sAl e Aenda wa jarpanX mEran</td>
<td>They're going to Germany next year.</td>
</tr>
<tr>
<td>aftE Aenda baron tolefUn</td>
<td>He/she will phone me next week.</td>
</tr>
<tr>
<td>mEkuna</td>
<td></td>
</tr>
<tr>
<td>mE Aenda pArwaletan az</td>
<td>Is your parcel coming from Iran next month?</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Iran myAye?</td>
<td></td>
</tr>
</tbody>
</table>

1. Aenda when used alone means "in the future," "after this."

2. As a suffix -Aenda is used in conjunction with esAfI and general time words like afta (week), mÀ (month) and saÌ (year) in the sense of "next-.

3. The final -r- in etur (as also in utur) is frequently not pronounced. Hence, it is shown in parentheses.

9-D  **The cardinal numbers from 20 onward**

<table>
<thead>
<tr>
<th>20</th>
<th>21</th>
<th>50</th>
<th>54</th>
</tr>
</thead>
<tbody>
<tr>
<td>bist</td>
<td>bist 0 yak</td>
<td>pInjA</td>
<td>pInjA 0 shAh</td>
</tr>
<tr>
<td>30</td>
<td>32</td>
<td>60</td>
<td>65</td>
</tr>
<tr>
<td>sI</td>
<td>sI 0 du</td>
<td>shast</td>
<td>shast 0 penj</td>
</tr>
<tr>
<td>40</td>
<td>43</td>
<td>70</td>
<td>76</td>
</tr>
<tr>
<td>chel</td>
<td>chel 0 se</td>
<td>aftAd</td>
<td>aftAd 0 shash</td>
</tr>
</tbody>
</table>
The Dari number system from 20 onward is consistent and follows generally the pattern of English, with "0" (and) taking the place of the hyphen in English. Thus, twenty-one becomes twenty and one, twenty-two twenty and two, etc.

2. A long number, e.g., 22,531, would be read "bīst 0 du (H)azār 0 panj sad 0 ašt 0 yak," the 0 being repeated as often as necessary to join the segments. The 0 may be pronounced as -u- (in other words, interchanged with it), especially when speaking numbers quickly.

3. When the plural marker -A is added to sad (hundred) and (H)azār (thousand)—i.e., sadA, (H)azārA—it conveys indefinite plurality, hundreds, thousands.

The words ba (in, on, to), mesl e (like), -wārī (like) and tā (up to, until)

I'm not interested in that kind work.
Good butter is hard to find (lit., found with difficulty).
I don't think he/she will choose this kind of flower.

1. The preposition ba is used in a great variety of ways and has to be translated according to context. Thus, "in, on, to, by, with," etc., are all possibilities.

2. The final -a of maska (butter) followed by ezāfī (-e-) becomes -E.
3. The ba-khyAlem phrase above is very idiomatic to indicate one's own idea about something. It is literally "in my thought" but means "I think," "My idea is . . . ," etc. The first person singular form of the possessive adjective (-em) generally occurs in this idiom although one may on occasion hear it with other persons.

4. In the idiom "What do they call this in Dari?" (cf. § 8-E-8) the preposition da is interchangeable with ba.

5. With guftan (to say, tell) bare (for) is frequently used instead of ba (to). So, here it is also possible to say,

\[
\text{bare dAkatar bug0En} \quad \text{Tell the doctor.}
\]

Likewise, the simple object marker can be used with guftan (as in § 8-E-5, 6) without a preposition. So,

\[
dAkara bug0En \quad \text{Tell the doctor.}
\]

The construction with the object marker is somewhat less formal than those with the prepositions.

6. ba in ba-khair is actually derived from bA (with)—cf. bAmAn e khudA—a different word from ba (in, on). It is only in pronunciation that they sound alike.

7. ba-khair may be heard in combination with kuja amongst friends or acquaintances, as

\[
\text{kuja ba khair?} \quad \text{Where are you going?}
\]

Such a question implies a wish for the well-being and safety of the one being inquired of.

8. "Afghan" (and not "Afghani") is used of the people of this land.

9. For the names of foreign languages as they are pronounced in Dari see Appendix II.
10. When gap zadan (to speak, talk) is used with the person being addressed, it takes the preposition amrā (or, katī). So, amrā dāktar gap bezānēn Talk with the doctor.

11. If a noun is used in one member of the comparison it is normal to include it in the other for balance, even though in the English rendering the second occurrence of the noun may be replaced with the word "one."

12. Sometimes az is inserted after mesl e when immediately followed by a vowel sound in isolation. This appears to be added only for ease of pronunciation to make the transition from the -e- of mesl e to the following vowel (e.g., U, I) smoother. Cf. the "n" sound (in English) inserted between two vowel sounds; thus, "an egg," not "a egg."

13. -wārī (sometimes shortened to -wār) as a suffix (or postposition) may be attached to nouns, pronouns and adjectives to indicate a comparison meaning "like, as" or even "-ish" (in the sense of "somewhat," "sort of").

14. Sometimes mesl e and wārī are both used even though either one by itself indicates that a comparison is being made.

15. The use of da (at) with khānā (home) is optional. In other words, in some contexts khānā by itself may mean "at home." (Cf. § 6-C-5, 6-F.)

16. tā as used in the above sentences is both temporal and local, referring...
to both time and place.

17. *baja* (o'clock) is introduced here, but a more detailed explanation of ways of telling time follows in *Lesson 12-H*.

### dāna and ṭā (piece, item) used with numbers

<table>
<thead>
<tr>
<th>Meal-e I ketāb chel 0</th>
<th>I need 44 books like this one.</th>
</tr>
</thead>
<tbody>
<tr>
<td>chār dāna kār dārum</td>
<td>Please give (me) two of (= like) these.</td>
</tr>
<tr>
<td>lutfan du ṭā az I bete</td>
<td>I'm sorry, I don't have that kind (lit., of [= like] those).</td>
</tr>
<tr>
<td>bubakhshEn, az U na dārum</td>
<td>Are ten enough for you?</td>
</tr>
<tr>
<td>bare shuma da dāna kāfI s?</td>
<td>Five of them (lit., of it) are ours.</td>
</tr>
<tr>
<td>panj ṭāesh az mā s</td>
<td>Put one of them (lit., of it) here.</td>
</tr>
<tr>
<td>yakIsha Inja bānEn</td>
<td></td>
</tr>
</tbody>
</table>

1. dāna and ṭā are used interchangeably for "pieces, items." They are not usually translatable since they refer quantitatively to the number of "items" already mentioned. Moreover, they need not always be used, if the reference is clear.

2. dāna and ṭā are normally used for inanimate objects, although ṭā (but not dāna) may occasionally be heard for humans and animals. For example,

<table>
<thead>
<tr>
<th>chand ṭā aolAd dārI?</th>
<th>How many children do you have?</th>
</tr>
</thead>
<tbody>
<tr>
<td>sā ṭāesh dukhtar as</td>
<td>Three of them are girls.</td>
</tr>
</tbody>
</table>

On the last example—lit., three of it—see § 7-D-5.

3. A third word, nafar (person, individual) is generally used for counting persons although, like dāna and ṭā, it too is optional. So,

<table>
<thead>
<tr>
<th>da maktabemā chār nafar</th>
<th>There are four teachers in our school.</th>
</tr>
</thead>
<tbody>
<tr>
<td>muallem as</td>
<td></td>
</tr>
</tbody>
</table>

4. The phrase az I/U means literally "from this/that" and occurs idiomatically as we would use the expression "like this/that" (= of this/that sort or type), singling out certain kinds of items. This is to be distinguished from the *etu(r)/utu(r)* used in this lesson, sometimes rendered "like this/that", but more commonly equivalent to "in this/that way or manner."
5. **yak** (one) may be used with **dana** but when it refers to **ta** it becomes **yakT** and the **ta** is not expressed. This is equivalent to "just one," "only one." (Cf. § 11-C-L) The word **yakT** is usually reserved by Afghans as an epithet for God, as "The One and Only."

### The word **chand** (how many? how much? a few)

<table>
<thead>
<tr>
<th><strong>chand tøesha İnja mέmání?</strong></th>
<th>How many of them will you leave here?</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>chand (dana) beshqAb kkr as?</strong></td>
<td>How many plates are needed?</td>
</tr>
<tr>
<td><strong>yak chand (dana) ErOgram</strong></td>
<td>Give (me) a few aerogrammes.</td>
</tr>
<tr>
<td>betEn</td>
<td></td>
</tr>
<tr>
<td><strong>da khāna chand (ta) nókar</strong></td>
<td>How many servants do you have at (your) house?</td>
</tr>
<tr>
<td>dÆrm?</td>
<td></td>
</tr>
<tr>
<td><strong>chand rōz mazAr mérAn?</strong></td>
<td>How many days are they going to Mazar for?</td>
</tr>
<tr>
<td></td>
<td>They're going to Mazar for a few days.</td>
</tr>
<tr>
<td><strong>chand rōz mazAr mérAn</strong></td>
<td></td>
</tr>
<tr>
<td><strong>chand baja myAya?</strong></td>
<td>What time (lit., at how many o'clocks) is he/she coming?</td>
</tr>
<tr>
<td></td>
<td>What is your telephone number?</td>
</tr>
<tr>
<td><strong>numrıy telefUnetán chand as?</strong></td>
<td></td>
</tr>
<tr>
<td>chel 0 yag (H)azIr 0 du</td>
<td>41238.</td>
</tr>
<tr>
<td>sad 0 aI 0 asht</td>
<td></td>
</tr>
<tr>
<td><strong>da 0 panj chand mēsha?</strong></td>
<td>How much are ten and five?</td>
</tr>
<tr>
<td>da 0 panj pánzda mēsha</td>
<td>10 + 5 = 15.</td>
</tr>
<tr>
<td><strong>da panj chand mēsha?</strong></td>
<td>How much is ten times five?</td>
</tr>
<tr>
<td>da panj pínjA mēsha</td>
<td>10 x 5 = 50.</td>
</tr>
<tr>
<td><strong>da panj pínjA mēsha</strong></td>
<td></td>
</tr>
</tbody>
</table>

1. Because the word **chand** (sometimes pronounced without the final /d/, as chan) *assumes plurality*—even though an answer to it may be "one", or even "none"—its accompanying noun is not pluralized. (Cf. § 3-C-1.) So, **chand beshqAb** (not, beshqAbA), **chand ErOgram** (not, ErOgramA), **chand nókar** (not, nókarA) and **chand rōz** (not, rōzA). It is used with things which can be counted.

2. **chand** is not only used interrogatively but also to indicate a small, indefinite number, "a few." The context (as here in the example with
Mazar) and a rise in the pitch of the voice—here with stress on chand or Mazar—indicate whether it is a question or an answer.

3. Another idiomatic way of expressing "a few" is with two consecutive numbers used without the connector "0". For example, du sE, sE chA.r. Thus, du sE rOz mazA.r mEran... They're going to Mazar for a few days.

4. In the example above with "aerogrammes" the numeral yak (one) in the sense of an indefinite article is prefixed to the chand, making the idea of "a few" quite indefinite. This is the normal idiomatic way of asking for a quantity of things when the exact number is not too important. With some people yak is unconsciously prefixed to numbers (as, yag dA dA.na), even though it adds nothing to the meaning. (Cf. such English speech mannerisms as "you know," "would you believe it?" without which the meaning is perfectly clear.)

5. A similar indefiniteness as to number may also be expressed in higher quantities with two consecutive digits, even though these digits are part of a larger number; thus, pIn:jA shA(st (50 or 60), sE chA.r sad (three or four hundred). As in # 3 above, the connector "0" is omitted for this idiom of "indefiniteness."

6. With the word numra (number) the proper way to ask "what number" is with chand (how much), not with chI (what).

7. In giving telephone numbers it is customary to group the digits in thousands, hundreds and tens. Whereas in English we would say 4-1-2-3-8 in Dari it is read either as chel 0 yag (H)azA.r 0 du sad 0 sI 0 asht (forty-one thousand and two hundred and thirty-eight) or as chel 0 yag -- du sad 0 sI 0 asht (omitting the word [H]azA.r).

8. mEshe (becomes) is the Dari idiom for expressing the mathematical formula: "equals" or "makes." Note from the examples given that when the two numbers are joined with the connector "0", addition is called for, but that when the two numbers merely follow each other with no connector, then multiplication is required.

9-H The question word chI (what?) in compounds

<table>
<thead>
<tr>
<th>chI wakht rAN c shA:o</th>
<th>When will supper be ready?</th>
</tr>
</thead>
<tbody>
<tr>
<td>tayAr mEshe?</td>
<td></td>
</tr>
<tr>
<td>chI wakht az hAzA.r pas</td>
<td>When are they returning from the marketplace?</td>
</tr>
<tr>
<td>myAyan?</td>
<td></td>
</tr>
<tr>
<td>chI qesm kaghaz kA.r dA.rEn?</td>
<td>What kind of paper do you need?</td>
</tr>
</tbody>
</table>
What kind of flowers do you have in your yard?

We're going -- How about them?

How do you go to school?

By bus.

How are you?

Why is the office closed today?

Why are you sad?

What relationship is that person to you?

He/she isn't related to me (/us) at all.

1. For the expression unA chetOr? see the note in § 8-D-1.

2. The question about the relationship of a person is literally, That (person [or, he/she]) will be your what? In other words, How is he/she related to you? Sometimes bUDan (= as) may be heard instead of shudan (= mESha), but the latter is much more common. See Appendix III for a chart of relationships as used in Dari.

Common words for direction (left, right, straight ahead, towards)

<table>
<thead>
<tr>
<th>dest e chapetan as</th>
<th>dest e rast begarden</th>
</tr>
</thead>
<tbody>
<tr>
<td>posta-khana (da) (taraf e)</td>
<td>lutfan, ru'ba ru'barEn</td>
</tr>
</tbody>
</table>

The post office is on your left.

Turn to the right.

Please go straight ahead.

1. dest e chap and dest e rast(t) literally mean "left hand" and "right hand" respectively, dest (sometimes also dast) being the word for "hand." The final /t/ of rast may sometimes not be pronounced.

2. The adjective rast (right) has many meanings. It may mean "straight" as opposed to "crooked," "right" as opposed to "left" and also "right" in the sense of "correct, true." In the sense of "correct" it is commonly used with guftan (to say) to convey one's agreement. So,

     rast mEgaEn That's right (or, You're right; or, I agree with you).
3. taraf e is a preposition meaning "toward, towards, in the direction of,"
and is given in parentheses to show that it need not always occur.

4. Sometimes da (to, in, at) is used with these direction words although
they are commonly found alone as well.

---

9-J The word bāz (then, again, back)

| utiq e nāma sāfI kō         | Dust the dining room; then go to the
| bāz bāzar burO              | marketplace.
| fāra bāz byāEn              | Come back tomorrow.
| lutfan, bāz bugōEn          | Please say it again (i.e., once more).

---

9-K Vocabulary for Lesson Nine

Aenda  coming, future, in the future; next-
afghān  a citizen or inhabitant of Afghanistan
aftād  seventy (70 – ٧٠)
ashtād  eighty (80 – ٨٠)
az I/U  like this/that (kind or type)
(H)aţar  thousand (1,000 – ١٠٠٠)
ba  in, on, to, by, with
ba-khāir  with (God's) mercy (or, care)
ba-khāyal  (I/you/we [depending on the subject]) think ...
bāja  o'clock; hour
bāz  again, once more; back; then
chan(d)  how many? how much? a few
chap  left (opposite of "right")
chel  forty (40 – ٤٠)
chi wakht?  what time; when?
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dana</td>
<td>item, piece (synonymous with tā, and generally un-translatable)</td>
</tr>
<tr>
<td>darī</td>
<td>Afghan Persian (an official language of Afghanistan)</td>
</tr>
<tr>
<td>delchaspt</td>
<td>interest</td>
</tr>
<tr>
<td>deq</td>
<td>sad, unhappy; homesick; sorry</td>
</tr>
<tr>
<td>dest (dast)</td>
<td>hand</td>
</tr>
<tr>
<td>etu(r)</td>
<td>this way; in this manner</td>
</tr>
<tr>
<td>gap zadān</td>
<td>to talk, speak [pres., g. mēzana; impv., g. bezan]</td>
</tr>
<tr>
<td>ghaštān</td>
<td>to turn [pres., mēgarda; impv., bezard]</td>
</tr>
<tr>
<td>kāfī</td>
<td>enough, sufficient</td>
</tr>
<tr>
<td>khush kādan</td>
<td>to choose, prefer</td>
</tr>
<tr>
<td>kūna</td>
<td>old (of things)</td>
</tr>
<tr>
<td>māndān</td>
<td>to put, place, let, leave [pres., mēāna; impv., hān]</td>
</tr>
<tr>
<td>maska</td>
<td>butter</td>
</tr>
<tr>
<td>meleyūn</td>
<td>million (1,000,000 - ⋯⋯⋯⋯)</td>
</tr>
<tr>
<td>mesl e</td>
<td>like, similar to</td>
</tr>
<tr>
<td>nān a šao</td>
<td>supper, dinner (lit., the night meal)</td>
</tr>
<tr>
<td>nawad</td>
<td>ninety (90 - ⋯)</td>
</tr>
<tr>
<td>numrā</td>
<td>number</td>
</tr>
<tr>
<td>pakhch (pakhsh)</td>
<td>low</td>
</tr>
<tr>
<td>parsal</td>
<td>parcel, package</td>
</tr>
<tr>
<td>pinjā (penjā)</td>
<td>fifty (50 - ⋯)</td>
</tr>
<tr>
<td>qesm</td>
<td>kind, sort, type</td>
</tr>
<tr>
<td>rās(t)</td>
<td>true, correct, straight; right (opp. of &quot;left&quot;)</td>
</tr>
<tr>
<td>rū ba rū</td>
<td>straight ahead</td>
</tr>
<tr>
<td>sad</td>
<td>hundred (100 - ⋯)</td>
</tr>
</tbody>
</table>
Exercises for Lesson Nine
(to be written as well as practiced orally with the teacher)

Exercise 78 - Replace progressively each of the words or phrases below for the appropriate word(s) in the sentence: sarwEs fardA mEra.

E.g., aftE Aenda sarwEs aftE Aenda mEra

1. fardA-shao
2. pas-fardA
3. na
4. muallememA
5. myAya
6. mA e Aenda
7. sAll e Aenda
8. da I afta
9. dAktar

Exercise 79 - Substitute each of the following for the underscored words in the sentence: I ketAb bIst 0 chAr;saFA dAra.

E.g., aftA 0 panj I ketAb aftA 0 panj saFA dAra

1. pInjA 0 aft
2. nawad 0 sE
3. chel 0 shash
4. sI 0 sE
5. ashtA 0 asht
6. shast 0 m0
7. yak sad 0 chel 0 chAr
8. sE sad 0 duwAzda
9. panj sad 0 aftA 0 asht (AJ, no4)

Exercise 80 - Use ba, meAl e, -wArI or tA in the following sentences.

E.g., bur0 khair bur0 ba khair

1. muallemetAm gap bezanEn
2. chAr baja daftar astum
3. ma kOshesh kunEn
4. ma kūshen kunEn
5. I qesm kār khush nēstum
6. I kētāb delchaspī dārī?
7. pas-fārād na rēn
8. sagetān sagemā s
9. sagetān sagemā s
10. I kāra ma bānēn!
11. I qesm sāt mushkel yāf(t) mēsha
12. U rastūrān az I nēs
13. I dawā U dawā s
14. az I yak gālam kār dārum
15. I sarwēs jelālābād na mēra
16. khyālem az I na dāra
17. aftē āenda kār na dārum

Exercise 81 - Use dānā in each of the following sentences.
1. mesl e I qalam panj kārem as
2. bare muallemetān dawāzda kāfī s?
3. lutfān, asht āmūrām betēn
4. chand gul mēkhārēn?
5. nōkaresh da chaokī myāra
6. lutfān, shash az I qesm betēn
7. du Esh az mās
8. sē Esh az unā s
9. pānāda chaokī kār dāran
10. chār kāfī nēs
Exercise 82 - Repeat each of the sentences in Exercise 81 with tā instead of dāna.

Exercise 83 - Use chand in each of the following sentences and answer briefly in your own words those which are questions.

1. baja kāretān khalās mēsha?
2. brādaretān sālād dāra?
3. yak dāna pensel mēkharum
4. tāesha mara mēṭān?
5. I kotāb safā dāra?
6. dū 0 aft mēsha?
7. dū aft mēsha?
8. numrē telefūnetān as?
9. bare rōz paghmān mēra?
10. mām rōz paghmān mērum

Exercise 84 - Complete the following sentences with the appropriate present tense forms of the verbs given for each in ( ). E.g., ba khālem U Ale khāna (na būdan) ba khālem U Ale khāna nēs

1. ba khālem dāktar sāeb du sāt bād (Amadan)
2. ba khālem daftar tā panj baja wāz (būdan)
3. ba khālem I qesm kāghaz unja paidā (na shudan)
4. ba khālem nōkar emrōz kīr e aolīra khalās (kadan)

Exercise 85 - Give the questions using chī wakht, chī qesm or chetūr—for which the following statements are the answers. E.g., khūb astum, tashakur chetūr āstēn?

1. mā ba mōtar shafi-khāna mērum
2. asht baja maktab mēran
3. unā yak khāne besyār kalān dāran
4. da I rōzā ar qesm gul paidā mēsha
[Lesson 9]

5. aft baja nân e shao tayâr mësha
6. kâghaz e safâd mëkharum
7. dâktar emshao mylêya
8. I bad nës

Exercise 86 - Replace successively each of the words or phrases below for the appropriate words in the sentence: taraf e dest e chap begardên. E.g., na taraf e dest e chap na gerdên

1. dest e mas(t) 3. burîn 5. rû ha rû
2. begardên 4. dest e chap 6. na

Exercise 87 - Complete the following with az I or az U.

1. ............ na dârûn 4. ............ da basâr as?
2. ............ paidâ na mësha 5. ............ mëkharên?
3. ............ byâr

Exercise 88 - Use meşl e, -wârî, az etur or utur as required in order to complete the following sentences.

1. ............ qesm yâf(t) na mësha
2. ............ kâr na kunên
3. ............ kâr kû
4. dûstêm muallêm ............ gap mëzana
5. ............ muallêm gap mëzana
6. ............ bugê En
7. ............ chand dîna kâr dârên?
8. ............ mëz 0 chëkîyûr saflî kû
9. Adam e khûb ............ na mëkuna
10. U ............ bugê En

125
LESSON TEN

10-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /q/ and /kh/:
   cheqa? (How much?)
   chekha! (Go away; or, get out [--said to a dog])
   U qAr as (He/she is angry)
   U khAr as (It's a thorn [or, bramble])
   U qap shud (It was caught)
   U khap shud (He/she became quiet)
   Ura shaq k0 (Slice it)
   Ura shakh k0 (Tighten it)
   darakht laq shuda (The tree became shaky [or, loose])
   darakht lakh shuda (The tree became bare)
   Ura luq mEgan (They call it 'luq' [a throbbing headache])
   Ura lukh mEgan (They call it 'lukh' [reed-powder])
   ba khyAlem qao as (I think it's 'qao' [whole-lamb kabob])
   ba khyAlem khao as (I think he/she is asleep)

2. Contrasting /e/ and /u/:
   eqa bas as (This much is enough)
   uqa bas as (That much is enough)
   etu(r) na kunEn (Don't do it this way)
   utu(r) na kunEn (Don't do it that way)

3. Illustrating /khs/:
   byAdarem khAnE shakhsI dAra (My brother has [= owns] his own house)
   U shakhs rakhsa khush dAra (That person likes dancing)
10-B
mEbAsha as a special present tense form of bUdan (to be)

<table>
<thead>
<tr>
<th>ta chand baja khana mEbAshEn?</th>
<th>How long will you be at home?</th>
</tr>
</thead>
<tbody>
<tr>
<td>ma ar rOz Inja na mEbAshum</td>
<td>I'm not here every day.</td>
</tr>
<tr>
<td>emrOz da daftar mEbAsha?</td>
<td>Will he/she be at the office today?</td>
</tr>
<tr>
<td>chand sAl da afghAnestAn</td>
<td>How long (i.e., for how many years) will you be in Afghanistan?</td>
</tr>
<tr>
<td>mEbAshEn?</td>
<td></td>
</tr>
</tbody>
</table>

1. In addition to the usual present tense form astum (I am), etc., the verb bUdan (to be) has a special form, mEbAshum, etc., accented of course on the mE- syllable.

2. Because of the progressive prefix mE-, this form of the verb serves as both a kind of "habitual" tense and also as a future (since what is right now and continues to be automatically implies something future).

3. In all of the examples given above the simple present tense could also have been used; but the occurrence of this special form with mE- emphasizes the continuation of the state rather than the mere momentary mention of it.

10-C
Frequency words

<table>
<thead>
<tr>
<th>istAlef mEmEsha awâ e tâza dAra</th>
<th>Istalif always has fresh air (or, climate).</th>
</tr>
</thead>
<tbody>
<tr>
<td>U mEmEsha khush as</td>
<td>He/she is always happy.</td>
</tr>
<tr>
<td>Adam e kAriGar umUman khara eUt</td>
<td>A hard-working (i.e., industrious) person usually finishes (his) work quickly.</td>
</tr>
<tr>
<td>khalAs mEkuna</td>
<td>What time do you usually go to the office?</td>
</tr>
<tr>
<td>umUman chand baja daftar mIrI?</td>
<td>I usually buy western-style (i.e., &quot;double,&quot; loaf-type) bread.</td>
</tr>
<tr>
<td>ma umUman nAn e dabal mEkharum</td>
<td>Do you go to Peshawar sometimes (or, once in a while)?</td>
</tr>
<tr>
<td>shumA yagan dafa peshaor mErEn?</td>
<td>Sometimes (or, now and then) I shop (lit., buy supplies) at that store.</td>
</tr>
<tr>
<td>yagan wakht az U maghAza saoDA mEkharum</td>
<td>We seldom see you.</td>
</tr>
<tr>
<td>shumAra besyAr kam mIbInEm</td>
<td></td>
</tr>
</tbody>
</table>
### Lesson 10

<table>
<thead>
<tr>
<th>U besyAr kam Inja myAya</th>
<th>He/she seldom comes here.</th>
</tr>
</thead>
<tbody>
<tr>
<td>tU Ech wakht kullA na mEpOshI?</td>
<td>Don't you ever (= do you never) wear a hat?</td>
</tr>
<tr>
<td>I qesm qAlIn Ech wakht arzAn na mEdAshA</td>
<td>This kind of rug (or, carpet) is never cheap.</td>
</tr>
</tbody>
</table>

1. Frequency words like the above and others introduced previously with ar (every)—such as ar rOz (daily, every day)—usually come in the sentence right after the subject (which should be mentioned unless it is included unambiguously in the verb.

2. awA (lit., air) is also used in the sense of climate or "weather."

### 10-D

**Specific time words**

<table>
<thead>
<tr>
<th>ma ar rOz shash bajE sOb</th>
<th>I get up every day at six o'clock in the morning.</th>
</tr>
</thead>
<tbody>
<tr>
<td>az khoa mEkhEzem</td>
<td>What time do you eat breakfast (lit., tea of the morning)?</td>
</tr>
<tr>
<td>shumA chI wakht chAl-sOb(a)</td>
<td>I'll be (lit., come) back by noon.</td>
</tr>
<tr>
<td>mEkhurEn?</td>
<td>It's now noon.</td>
</tr>
<tr>
<td>tAl chAsht pas myAyum</td>
<td>The children sleep every day in the early afternoon.</td>
</tr>
<tr>
<td>Ale tOp as</td>
<td>Come tomorrow in the early afternoon.</td>
</tr>
<tr>
<td>teflA ar rOz pIsHIn khoa mEkunan</td>
<td>His wife goes to the marketplace every day in the late afternoon.</td>
</tr>
<tr>
<td>fardA pIsHIn byA</td>
<td>I'm coming to your house in the late afternoon today.</td>
</tr>
<tr>
<td>khAnumesh ar dIgar bAzAr mEra</td>
<td></td>
</tr>
<tr>
<td>emrOz dIgar khAnEtAn myAyum</td>
<td></td>
</tr>
</tbody>
</table>

1. In the first example above the word baja (o'clock) is inflected to -E- because of the following ezAf (-e-), connecting it with sOb. It is literally "six o'clock of the morning."

2. While the noon and night meals are constructed with nAn + the appropriate time words (chAsht [rather than tOp] or shao), breakfast, being a "lighter" meal, is called "morning tea."
3. It should be noted that the verb *khoordan* actually means "to consume by mouth" and is used for "eating," "drinking" and "taking" (e.g., dawa [medicine]), depending on the accompanying object.

4. The word *top* (ball, cannon) may refer either to a ball (such as a child plays with) or to the famous cannon in Kabul which is fired every day at exactly noon. Thus, the word *top* (cannon) has come to mean 12:00 o' clock noon in local Kabul usage.

5. *Chasht* is the usual word for "noon" and it, rather than *top*, is used in compounds (e.g., nân e chasht [lunch]).

6. Normally *plishin* and *digar* are used with words indicating the day of the afternoon being mentioned.

7. While *emrooz sob* (today-morning) is common one may occasionally hear *em rosob* (this morning) and even less commonly *emchasht* (this noon) and *emplishin* (this afternoon).

---

### 10-B The simple past tense

With *budan* (to be)

<table>
<thead>
<tr>
<th>stem</th>
<th>subj.</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>um</td>
<td>budum</td>
</tr>
<tr>
<td>2</td>
<td>bud</td>
<td>you were</td>
</tr>
<tr>
<td>3</td>
<td>bûd</td>
<td>he/she/it was</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
</tr>
<tr>
<td>2</td>
</tr>
<tr>
<td>3</td>
</tr>
</tbody>
</table>

With *kad* (to do, make)

<table>
<thead>
<tr>
<th>stem</th>
<th>subj.</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>um</td>
<td>kadum</td>
</tr>
<tr>
<td>2</td>
<td>kad</td>
<td>you did</td>
</tr>
<tr>
<td>3</td>
<td></td>
<td>he/she/it did</td>
</tr>
</tbody>
</table>
1. The simple past tense of verbs is formed regularly in the following way: when the -an ending is taken off of the infinitive of any verb the form remaining is the third person singular (= he/she/it) of the simple past tense. To this the personal endings are added to indicate the subject (cf. § 3-F), excepting that in this tense the third person singular personal ending is omitted (cf. § 3-F-2).

2. Although the infinitive is accented on the final syllable, the accent moves forward one syllable in the past tense.

3. While the third person singular form of the simple past tense of būdan is pronounced with a long vowel /u/ the remaining forms have the vowel shortened because of the following syllable; thus, /u/.

4. The same rules about the agreement of the subject and the inclusion or omission of it are observed for the past tense as for the present tense of verbs. (Cf. 3-G-1, 6.)

5. If the negative na occurs it is simply prefixed to the appropriate form of the verb and the accent is put on the na.

Statements, questions and negatives with the simple past tense

<table>
<thead>
<tr>
<th>nān e U rastūrān kam-wārī</th>
<th>qīmat būd</th>
<th>The food at that restaurant was a bit expensive.</th>
</tr>
</thead>
<tbody>
<tr>
<td>mara yak sāt e qīmatī dīd</td>
<td>I gave you a valuable watch.</td>
<td></td>
</tr>
<tr>
<td>I besyār qīmatī s lāken ma</td>
<td>It's very valuable but I bought it cheap.</td>
<td></td>
</tr>
<tr>
<td>arrān kharīdūm</td>
<td>Welcome!</td>
<td></td>
</tr>
<tr>
<td>khush</td>
<td>I'm glad to see you.</td>
<td></td>
</tr>
<tr>
<td>khush shudum ke shumāra dīdum</td>
<td>Some evening when you have time come to our house.</td>
<td></td>
</tr>
<tr>
<td>yagān shao ko wakht dāshītīn</td>
<td></td>
<td></td>
</tr>
<tr>
<td>khānīnī bāyān</td>
<td>Do you understand? Yes, I understand.</td>
<td></td>
</tr>
<tr>
<td>fāmīdī? -- bāle, fāmīdūm</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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Did you clear (lit., move back, remove the dishes from) the table?

I think (that) he/she was asleep.

The clothes weren't dirty.

He/she didn't come today at all (or, No one came today).

We didn't go home until five o'clock.

The teapot wasn't too expensive.

1. kam-wārī is literally "like a little"; so, a little bit, somewhat, sort of.

2. The word qīmat may be both an adjective as here (expensive) and a noun (cost, price [as in Lesson 11]). qīmatī, also used here, means "valuable" and may be distinguished from qīmat (the adjective) as "worth" or "value" is distinguished from actual "cost" or "price."

3. khush Amadēn! in the second person plural past tense is the idiomatic expression for "Welcome!" It means literally, "You came well (or, happy)," and is used not only to welcome a person upon his arrival but also (sometimes) as he is leaving to assure him of a renewed welcome whenever he can come back.

4. The sentence "khush shudum ke shumāra dīdum" is the standard form of greeting or response on the occasion of meeting someone. Note that the simple past tense is used; so, literally, "I became happy that I saw you," but rendered idiomatically in English as "I'm glad to see you."

5. ke (that) is one of the most common conjunctions occurring in Dari. Although frequently meaning "that"—and sometimes not even requiring to be translated—it may also mean "so that, when, because, since."

6. Note that Dari frequently uses the past tense when in English we would use the present. So, we have literally "I was glad that I saw ...", "Some evening when you had time ...", "Did you understand?" and "Yes, I understood."

7. Since yagan (some) suggests that which happens occasionally (i.e., more than just once), the sentence here means "Come to our house now and then in the evenings when you have time."

8. Whereas in English we would use the present tense to inquire how well someone understands our meaning, in Dari the simple past tense is used.
Hence, not mEfAmI? (Do you understand?) but fAmIdI/fAmIdEn? (Did you understand?). The reply, "I understand," is also put in the past tense, as "I understood" (fAmIdum). Incidentally, this expression is very commonly used in conversation in the sense of "Do you follow me?" or "Are you getting my point?" Often as not, however, it is no more relevant than the repetitious (and almost unconscious) "You know" of some people's English speech.

9. The word cherk (dirty, soiled) suggests a gradual accumulation of dirt and is used especially for clothes. The general idea of "dirty" (unclean) is expressed in so many different ways that other appropriate words have to be learned in context.

10. When the negative na is combined with verbs like Amadan (to come) or Awurdan (to bring) the final vowel -a is influenced and lengthened by the initial long vowel of these verbs which in effect drops it out in favor of the long vowel. Thus, na + Amad = nAmad, na + Awurd = nAwurd.

10-G The suffix -dAr, meaning possessor ("haver") of something

<table>
<thead>
<tr>
<th>U Adam bosyAr puldAr as</th>
<th>That man is very rich.</th>
</tr>
</thead>
<tbody>
<tr>
<td>bubakhshEn, na dOkAndAr nEstum</td>
<td>Excuse me, I'm not the shopkeeper!</td>
</tr>
<tr>
<td>nAn e shuma amEsHa mazadAr as</td>
<td>Your food is always tasty.</td>
</tr>
</tbody>
</table>

1. The -dAr suffix (from dAshtan, to have) indicates the possessor or haver of something specified in the word to which it is affixed.

2. The meanings of the words introduced here are literally: "haver of money" = rich, "haver of a shop" = shopkeeper, and "haver of taste" = tasty, delicious.

3. dOkAndAr may also be heard pronounced as dukAndAr.

10-H Past time prefixes dI-, parI- and pAr (to show "last," "yester-"

<table>
<thead>
<tr>
<th>dIrOz darsemA AsAn bUd</th>
<th>Yesterday our lesson was easy.</th>
</tr>
</thead>
<tbody>
<tr>
<td>dIshao dafatan marIz shud</td>
<td>Last night he/she got suddenly ill.</td>
</tr>
<tr>
<td>parI-rOz jOr na budum</td>
<td>I didn't feel well the day before yesterday.</td>
</tr>
<tr>
<td>pAr-sAl yag dafAm jelAl-</td>
<td>Last year we didn't go to Jalalabad even once.</td>
</tr>
<tr>
<td>AbAd na rafEm</td>
<td></td>
</tr>
</tbody>
</table>

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Lesson 10

1. The above prefixes, though common, are limited in their use to the time words indicated. In other words, we cannot prefix 
   dI- to other words such as week, month or year. sAl (year) has its own special prefix 
   (pAr) plus (along with afta [week] and mA [month]) the additional special 
   form for "last" mentioned in § 10-I, below.

2. The compounds with these prefixes may be treated as units and function 
   as nouns after prepositions, as in the last example with tA (until).

10-I
The past-time words guzashta (past, last-) and pEsh (ago)

| aftE guzashta marIs budum | Last week I was sick but now I am fine (lit., well). |
| laken Ale jOr astum | There were less (i.e., few[er]) students last month. |
| mA e guzashta shAgerdA | Last year there were lots of flowers. |
| kam budan | They went to Iran a few weeks ago. |
| sAl e guzashta gulA | I paid (lit., gave) him/her the house-rent a few days ago. |
| besylR bUd | |
| chand afta pEsh Iran raftan | |
| chand rOz pEsh kerA e | |
| khAnara baresh dAdum | |

1. sAl e guzashta and pAr-sAl may be used interchangeably for "last year."

2. pEsh in the sense of "ago" may be used with any numbered time words; for 
   example, yak sAl pEsh (a year ago), sE mA pEsh (three months ago).

3. Foreigners who do not wish to answer a commonly-put question about how 
   much rent they pay can usually avoid it by mentioning that they do not 
   personally pay it but that it is paid by their office or "project." So,

   bubakhshEn, kerEshE ma na mEtum - daftaremA mEta

   Excuse me, I don't pay the (or, its) rent; our office pays (it).

10-J
ke as a relative pronoun, meaning "who, whom, which, that"

| U Adam ke Amad kI bUd? | Who was the man who came? |
U parsala ke Awurden
az kl bud?
qalinara ke didum besyar
qimat bu d
Unafar ke mariz shud
rafiqtan as?

Whose parcel did you bring? (lit., That parcel which you brought, whose was it?)
The rugs (or, carpets) that I saw were very expensive.
Is the one who got sick a friend of yours?

1. Besides being a conjunction, ke (that) is also commonly used as a relative pronoun introducing subordinate clauses.

2. Although used here mainly to illustrate past tenses it may, of course, be found with any appropriate tense or mood, as required.

Vocabulary for Lesson Ten

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>amEshe</td>
<td>always</td>
</tr>
<tr>
<td>argAn</td>
<td>cheap, inexpensive</td>
</tr>
<tr>
<td>awA</td>
<td>air, climate, weather</td>
</tr>
<tr>
<td>besyar kam</td>
<td>seldom, rarely</td>
</tr>
<tr>
<td>chai-sob</td>
<td>breakfast</td>
</tr>
<tr>
<td>chaasht</td>
<td>noon, midday</td>
</tr>
<tr>
<td>cherk</td>
<td>dirty (esp., of clothes), soiled</td>
</tr>
<tr>
<td>debal</td>
<td>thick</td>
</tr>
<tr>
<td>dafatan</td>
<td>suddenly</td>
</tr>
<tr>
<td>dars</td>
<td>lesson</td>
</tr>
<tr>
<td>d-</td>
<td>yester-, last- (a prefix, combined with roz [day] and shao [night])</td>
</tr>
<tr>
<td>digar</td>
<td>late afternoon</td>
</tr>
<tr>
<td>dokandar (dukandar)</td>
<td>shopkeeper</td>
</tr>
<tr>
<td>ech wakht</td>
<td>never, not ever</td>
</tr>
</tbody>
</table>
guzashtan
past, last—(a suffix with time words; also, third
person singular of guzashtan, in the sense of
"after," used in telling time [cf. § 12-H])

kAr
well, healthy, fixed, repaired

kem
less, little, a few (repeated = "a little bit")

karIgar
hard-working, industrious

ke
(conj.) that, when, so that, because, since;
(rel. pron.) who, whom, which, that

kerA
rent

khaao
sleep; (with bUdan, shudan) asleep

khEstan
to arise, get up [pres., mEkhEza; impvs.,
bekhE, bekhEstE]

khOrdan
to consume, partake of (by mouth); so, to eat,
drink, take (with object expressed) [pres.,
mEkhura; impvs., bukhO, bukhurEn]

khush
happy, pleasant

khush AmadEn!
Welcome!

maghAga
(department) store (larger than a dOkan, shop)

marIz
(adj.) sick, ill; (noun) patient

mazadAr
tasty, delicious

mAr-sAl
last year

parI-roz
the day before yesterday

pas kadan
to clear, take away, move back, remove

pEsh
ago; ahead, "fast" (of a clock or watch)

pIlIn
early afternoon

pul
money; 1/100 of an Afghani

pulAr
rich

qAIlIn
rug, carpet

qImat
(adj.) expensive, costly; (noun) price, cost
Lesson 10

Valuable; rising prices, inflation
Goods, supplies, shopping supplies, groceries
Morning
Fresh
Ball; cannon; "noon" (in Kabul City)
Usually, ordinarily
Some (an indefinite or unspecified number, quantity or degree)
Soon; fast, quickly (repeated = very fast)

Exercises for Lesson Ten

(to be written as well as practiced orally with the teacher)

Exercise 89 - Change each of the following verbs (now in the simple present tense of bUdan) to the special (= habitual, futuristic) tense of bUdan.
E.g., tU ar rOz Inja stI? tU ar rOz Inja mEbAshI?

1. dAktar sAeb fardA da shafA-khAna s
2. dOkAndAr yagAn wakht da dOkiln nEs
3. tA chand rOz da mazAr astEn?
4. AghA e rafIQI ar rOz Inja s
5. da I afta da dAfAr nEstum
6. tA chand baja InJa stEn?

Exercise 90 - Change the verbs in each sentence to the simple past tense.
E.g., U paisA dAraU palm. dAsht

1. Ashpaz az ser e mEs zarfArA Pas mEkuna?
2. Adam e kArIga.r besyAr kOshesh mEkuna
3. bAresh yak qAlIn e qImai mEtA.
4. az U maghAza saodA mEkharum
5. tU chI wakht paghmtn mIrI?
6. I dOkin nAn e mazAdar dAra
7. asht baja az khao mEkharan
8. saodA e U dOkin arzAn as
9. dArs e emrOz mushkel as
10. bAbA jOr nEs

Exercise 91 - Give the questions with kI, chI or chand baja (as required) for which the following statements are the answers. E.g., chA khord.
chI khord?
[Lesson 10]

1. بخیردم امام کوماک کاد 4. رئیس دافتان جلال‌آباد رفت
2. خانم‌عالی نریز بود 5. آشپز برام باشد خاندان
3. مارا به نا گفت 6. برام یک پیلار قاوا آورد

7. نوکر دیر رانج بایه شاه‌کرنا کواله‌کاد
8. شواهد شاه بایه شاه‌از سار ا کار آماد

Exercise 92 - Change each of the following sentences to the simple past tense, substituting for both time words and verbs. E.g.,

دخترازم نروز نریز بود

دخترازم دیر رانج بود

1. امسال موتار نا مختار

2. دوکلادار دا ی افتا ماسکا نا دار

3. نولدیما دا ی م مکتاب نا مران

4. دوستمی امضا باز هان نمایا

5. شم ی نروز وکت نا دارن؟

6. نوکر ایل گلارا به خانم کوته خانم ا مورت جانسن مبارا

7. چستر رون بد کورن ا خانمآ مترن

8. نروز کلارا می‌شود

9. ایل اند اندانا لندان مران

10. افته اندانا نولدیما ا امریکا می‌آین

Exercise 93 - Turn the following affirmatives (whether statements or questions) into negatives. E.g., هان چاهشت دوواسدا بایا تایار شود هان چاهشت دوواسدا بایا تایار نا شود

1. بچه‌ش افت بایا مکتاب یافت

2. بالین بست‌یار قلمات بود

3. (تی) عرب پیاسا دادی؟

4. ئی عادم بست‌یار پیلمد بود

5. نروز داره داشت‌ین؟

6. ام‌شیرا نریز‌ا به‌را بایا دید

Exercise 94 - Replace progressively (making only one change at a time) each of
the words or phrases below for the appropriate words in the sentence. "dirOz dukhtarem marIz bud. E.g., khush "dirOz dukhtarem khush bud

1. pari-roz 4. marIz 7. da kAbul
2. deq 5. jOOr 8. par-sAl
3. aftE guzashta 6. diShao 9. na

Exercise 95 - Change the subject of the following sentences from the first person singular to the third person singular, making the verbs agree accordingly. E.g., yag rAdyO e arzAn kharIdum

1. nAn e dabal Awurdum 6. emrOz bachAra maktab bOrdum
2. kAl& e cherka shuAhtum 7. aftE guzashta yak sAt e nao kharIdum
3. panj bajE sOb az khao khoEstum 8. diShao khAnE AghA e rafIqI raftum
4. emrOz sOb chAI na khoOrdum 9. emrOz dIgar katIshAn kOmak kadum
5. da amriKA a(H)mada dIdum 10. diShao yAzda baja kho kadum

Exercise 96 - Change the subject of the following sentences from the third person singular to the third person plural, making the verbs agree accordingly. E.g., pAr-sAl mazAr raft pAr-sAl mazAr raftan

1. emrOz-chAsht nAn na khoOrd 6. mA e guzashta maktuba neveshta kad
2. kEllRa da anwArI na mAnd 7. marIza pari-roz shAfA-khAna Awurd
3. khAnE kOnara khush na kad 8. dArs e diROza ba mushkel fAhId
4. chI guft? 9. bUtA e arzAn na dAsht
5. sUt jOOr shud 10. panj sAl pBesh pUldAr na bUd
LESSON ELEVEN

Pronunciation drill (to be done only with the teacher)

1. Contrasting /g/ and /gh/
   - gao zad (The cow butted)
   - ghao zad (It barked)

2. Contrasting /q/ and /gh/
   - U qar as (He/she is angry)
   - U qhár as (That is a hole)
   - afeÊ Aenda gaos myAya (‘Qaos’ [the ninth month] starts next week)
   - afeÊ Aenda ghaoos myAya (‘Ghaos’ [a person’s name] comes next week)
   - biqI bâghi nEs (‘Baqi’ [a person’s name] is not rebellious)

3. Contrasting /a/ and /A/
   - tar na bUd (It wasn’t damp)
   - târ na bîd (There wasn’t any thread)
   - khara did (He/she saw the donkey)
   - khâra did (He/she saw the thorn)
   - U zar dâra (He/she has money [i.e., is rich])
   - U zâr dâra (It is poisonous)
   - kar Amad (The deaf person came)
   - kâr Amad (It was useful)
   - shar chI mànâ dâra? (What does ‘shar’ mean? [evil])
   - shâr chI mànâ dâra? (What does ‘shâr’ mean? [city])
   - shar 0 shôr da shâr ayt as (There is too much trouble and noise in the city)
   - sham da shâm rôshan nêtâ (The candle is lit in the evening)

   U khâm as (He/she/it is bent over)
   U khâm as (It’s not ripe)
kāmēm kān kān dārd mēkuna (The roof of my mouth hurts a little bit)
I utāq nam na dārā (This room isn't damp)
I utāq nām na dārā (This room doesn't have a name)
Ale bad nēs (Now it's not bad)
Ale bād nēs (Now there's no wind)
mānā e dārī chī s? (What does 'dārī' mean? [the Afghan Persian language])
mānā e dārī chī s? (What does 'dārī' mean? [you have])

### Cost or Price

#### Inquiring

<table>
<thead>
<tr>
<th>qīmat e I chaparkat chand as?</th>
<th>How much is this bed?</th>
</tr>
</thead>
<tbody>
<tr>
<td>qīmat e I hāisekhol chand</td>
<td>How many Afghani will (the price of) this bicycle be?</td>
</tr>
<tr>
<td>afgānī mēsēha?</td>
<td></td>
</tr>
<tr>
<td>I chand mēsēha?</td>
<td>How much will this be?</td>
</tr>
<tr>
<td>(qīmat e) Akhoresh chand</td>
<td>What would its final price be?</td>
</tr>
<tr>
<td>mēsēha?</td>
<td></td>
</tr>
<tr>
<td>U chand as?</td>
<td>How much is that?</td>
</tr>
<tr>
<td>da I rōmā qīmat o dālar</td>
<td>How much [in Afghani] is a dollar worth nowadays?</td>
</tr>
<tr>
<td>chand as?</td>
<td></td>
</tr>
<tr>
<td>I but chand qīmat dārā?</td>
<td>How much is this (pair of) shoe(s)?</td>
</tr>
</tbody>
</table>

1. The word qīmat, learned previously as an adjective meaning "expensive," is also used as a noun in the sense of "cost" or "price." As such, it is constructed with chand (how many?) when inquiring about cost, since it is assumed that the price (in Afghani) is countable. (Cf. § 9-G-1.)

2. chand (how many? how much?) by itself can also be used to ask about price.

3. The questions above with mēsēha (become, be) are used more in bargaining than in simply asking a price. mēsēha implies that something has already been referred to or a price already quoted.

4. Akhore (final, last) is frequently used (with the suffix as here) to mean the lowest price at which the shopkeeper will sell. However, "fixed prices" are becoming more and more common in Kabul and one must not ex-
pect to be able to bargain and obtain a "final price" on everything he wants.

5. In summary, the four usual ways of asking the cost of something are:
   (a) I chand as?
   (b) chand afghanI s?
   (c) qimatesh chand as?
   (d) chand qimat dara?

Answering

<table>
<thead>
<tr>
<th>qimat o U cherAgh yak sad</th>
<th>The price of that lamp is one hundred and fifty (150) Afghanis.</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 pInjA afghanI s</td>
<td>Sixty-five Afghanis.</td>
</tr>
<tr>
<td>shast 0 panj afghani</td>
<td></td>
</tr>
</tbody>
</table>

6. A short reply to indicate the cost of something is commonly no more than the number alone with the word afghanI (which is not pluralized [cf. § 3-C-1]).

7. The word afghanI is the usual term applied by Afghans to the unit of currency in Afghanistan. Traces of the past, however, show up in some people (e.g., shopkeepers) who use rup(ey)a (rupee) interchangeably with afghanI. So, here it might also be heard as shast 0 panj rup(ey)a.

8. The Afghani is divided into one hundred parts, each being called a pull (which word also occurs in the general sense of "money" [cf. § 10-G-2]). Coins are issued in quarter (25 pull), half (50 pull), one, two and five Afghani denominations. Under the old system of reckoning, sometimes still heard in the marketplace, the quarter Afghani (or 25 pull) coin was called a shandsa-pull (i.e., "16 puls") and the half Afghani (or 50 pull) coin a yak-geran (i.e., "a geran" [cf. the English word "crown"]). In fact, one-and-a-half Afghanis is still usually referred to as se geran (i.e., "three gerans"). The word pull in the general sense of money might be heard in some such statement as

```
ma Eoh pull na darum          I don't have any money (at all).
```

9. The word afghanI (as a noun) refers to the unit of currency. Otherwise, it is treated as an adjective in construction with edI, as nAn e afghanI, "Afghan food."

10. Occasionally it is also heard as a synonym for the Pashto language in contrast to Dari; in other words, afghanI, "the language of the Afghans."

11. An alternate pronunciation heard for afghanI is aoghani.

12. As noted previously (in § 9-E-8) afghanI should not be used as an adjective to describe the people of the land; they are Afghans rather than Afghanis.
11-C The -I suffix to specify currency units

<table>
<thead>
<tr>
<th>yogurt</th>
<th>dUI</th>
<th>bete</th>
<th>Give me a two-Afghani coin.</th>
</tr>
</thead>
<tbody>
<tr>
<td>shumā (yog</td>
<td>dAI</td>
<td>dārān?</td>
<td>Do you have a ten-Afghani note (or, bill)?</td>
</tr>
<tr>
<td>ma Ech bIstI na dārum</td>
<td>I don't have a single twenty-Afghani note.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>U dA (tA) pan(j)sadI dāra</td>
<td>He/she has two five-hundred-Afghani notes.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1. By adding the suffix -I to standard units of money (coins or paper) one can convey that particular denomination in the same way that we would use the number alone to refer to a unit of currency in English; as, "I have one five and two tens." This suffix can be added to two, five, ten, twenty, fifty, one hundred, five hundred and one thousand Afghani units of currency, but not to one (yak). So, dUI, panjI, dAI, bIstI, pinjAI (penjAI), sadI, pan(j)sadI and (H)azArI.

2. As previously noted, sometimes the yak/yag (one, a) is omitted, the context alone being sufficient to convey the idea of "one."

3. The object marker is not used with the example with pan(j)sadI—not because of the number but—because specific five hundred Afghani notes are not in view but any two such notes. (Cf. § 7-F-4.)

11-D Making change

<table>
<thead>
<tr>
<th>pull</th>
<th>syā</th>
<th>dārum?</th>
<th>Do you have small change?</th>
</tr>
</thead>
<tbody>
<tr>
<td>bubakhshEn, tanA yak</td>
<td>I'm sorry, I only have a five-hundred Afghani note -- I don't have change.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pan(j)sadI dārum --</td>
<td>Please change this.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>maida na dārum</td>
<td>Give me change for this fifty-Afghani note.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>lutfan, Ira maida kunBh</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I pınjAIra pull e syā betEn</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1. The adjective syā (black)—presumably from the original "black"—[i.e., copper-] colored coins in circulation—is used in combination with pull (money) to indicate small change. Today it is used for paper money as well as for coins.

2. The word maida, which literally means "broken" and is applied to small pieces of things, is also used as the normal word for change in paper (i.e., larger) money. Cf. the English, "Can you break (i.e., change) a ten-dollar bill?"
3. *tanâ* (only, just) is frequently used in Dari to show some kind of limitation, as here and in the example:

![Image](image-url)

He/she only needs you (i.e., not someone else, too).

### Quantity and size

<table>
<thead>
<tr>
<th>(yag) du pao zardek 0</th>
<th>Give (me) two 'pao' of carrots and one 'pao' of onions.</th>
</tr>
</thead>
<tbody>
<tr>
<td>yak pao pydz bete</td>
<td>I need a 'seer' of sugar.</td>
</tr>
<tr>
<td>yak sâr bûra kâr dîrûm</td>
<td>We need twenty-five eggs.</td>
</tr>
<tr>
<td>(yag) êst 0 panj dâna</td>
<td>Please give (me) five kilogram(s) of rice.</td>
</tr>
<tr>
<td>tukhum kâr dîrûm</td>
<td></td>
</tr>
<tr>
<td>lutfan, panj kîlô</td>
<td>I'll take three meters of cloth like this.</td>
</tr>
<tr>
<td>borenj betûn</td>
<td></td>
</tr>
<tr>
<td>meal e az I sê meter</td>
<td></td>
</tr>
<tr>
<td>toktrn mîGtrum</td>
<td></td>
</tr>
</tbody>
</table>

1. A *pao*, weighing slightly less than one pound (actually, .97 lb.), is 1/16 of a *sâr* (in the Kabul area).

2. A *sâr*, being 16 *pao* or slightly less than 16 pounds (actually, 15.6 lbs.), is a Kabul measure which is not to be confused with the *sâr* in India and Pakistan (which is only 1/8 as large). It furthermore needs to be distinguished from the *sâr* in Mazar e Sharif which is twice as large as the Kabul *sâr* and from the *sâr* in Kandahar and Herat which is only 1/64 as large as the Kabul *sâr* (and, in other words, is equal to 1/4 of a *pao* in Kabul). To summarize, 1/4 of a *pao* in Kabul is equal to a *sâr* in Kandahar and Herat while a *sâr* in Kabul is equal to .64 *sâr* in Kandahar and Herat and only half a *sâr* in Mazar e Sharif!! It is thus obvious that the measures used in Afghanistan have to be learned separately for each area. A table of "Measurements", particularly as used in the Kabul area (although in some cases applicable to the whole country) may be found in Appendix XII.

3. In addition to local Afghan measures the metric system is also used in Afghanistan. Cloth is sold by the meter—pronounced *mîter* in contrast to *mitzar* which is used for a measuring instrument of any sort—while distance is measured by the *kîlômîter*. The kilogram (= 2.2 lbs.) is also commonly used in the marketplace, and abbreviated kîlô.

4. *groftan* (to take) is also regularly used in the sense of "to buy."
The suffix -e to indicate "per" when applied to price or time

<table>
<thead>
<tr>
<th>tukhum dāmē chand as?</th>
<th>How much are eggs apiece?</th>
</tr>
</thead>
<tbody>
<tr>
<td>zarādak pawē sē qorān as</td>
<td>Carrots are three 'qorān's (= Afs. 1½) per 'pao'.</td>
</tr>
<tr>
<td>gōsht e gao pawē chand as?</td>
<td>How much a 'pao' is beef?</td>
</tr>
<tr>
<td>gōsht e gōspānd kīlōe chand as?</td>
<td>How much per 'kilo' is mutton?</td>
</tr>
<tr>
<td>ī kēr pawē chand as?</td>
<td>How much a 'pao' is this (kind of) cake?</td>
</tr>
<tr>
<td>chōb sēēro chand as?</td>
<td>How much is wood a 'seer'?</td>
</tr>
<tr>
<td>U tekka metere chand as?</td>
<td>How much is that cloth per meter?</td>
</tr>
<tr>
<td>Ī dawāra :ozō sē dafa bukhurēn</td>
<td>Take this medicine three times a day.</td>
</tr>
<tr>
<td>shave chand sāt khao mēkūnēn?</td>
<td>How many hours do you sleep a night?</td>
</tr>
<tr>
<td>sāle yag dafa kābul myāyā</td>
<td>He/she comes to Kabul once a year.</td>
</tr>
<tr>
<td>māl du dafa maktūb neweshta mēkūnā</td>
<td>He/she writes a letter twice a month.</td>
</tr>
<tr>
<td>aftā dā sāt dars dāmēm</td>
<td>We have lessons for ten hours a week.</td>
</tr>
</tbody>
</table>

1. The suffix -e is added to common words of measure, quantity or time to convey the idea of "per" (e.g., apiece, a pound, per meter, per day).

2. Note that eggs are sold by the piece in Afghanistan, not by the dozen. When asking for eggs it is better to use būdan (to be) than dāshtan (to have); thus, tukhum as? (Are there [any] eggs?) and to say you "need" (ār dāshtan) a certain number rather than asking the shopkeeper to "give" eggs, since tukhum dādan may also mean "to lay eggs."

3. A Dari word darjān (usually translated "dozen") does not necessarily mean twelve. It may refer to a "bunch" or collection of small items (e.g., cups, saucers) in quantities of, say, six or twelve.

4. It is even possible, when needed, to attach this -e suffix to words which are not commonly used as measures; so, gīlāsē (per glass), pyālē (per cup), beshqābe (per plate).
### Days of the week

<table>
<thead>
<tr>
<th>English day</th>
<th>Day number</th>
<th>Day number</th>
<th>Afghan day</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saturday</td>
<td>7</td>
<td>shambE</td>
<td>1</td>
</tr>
<tr>
<td>Sunday</td>
<td>1</td>
<td>yakshambE</td>
<td>2</td>
</tr>
<tr>
<td>Monday</td>
<td>2</td>
<td>dushambE</td>
<td>3</td>
</tr>
<tr>
<td>Tuesday</td>
<td>3</td>
<td>sEshambE</td>
<td>4</td>
</tr>
<tr>
<td>Wednesday</td>
<td>4</td>
<td>charshambE</td>
<td>5</td>
</tr>
<tr>
<td>Thursday</td>
<td>5</td>
<td>pan(j)shambE</td>
<td>6</td>
</tr>
<tr>
<td>Friday</td>
<td>6</td>
<td>jumma</td>
<td>7</td>
</tr>
</tbody>
</table>

1. There are really only two basic words used by Afghans for the days of the week: shambE (Saturday, the first day) and jumma (Friday, the last day). All other days are numbered serially with shambE, as one-shambE, two-shambE, etc., up to five. Depending on the speaker’s emphasis, the accent may fall on the number with shambE; thus, dushambE instead of dushambE. The /j/ of panj is frequently omitted in fast speech.

2. Friday is the official and also religious holiday in Afghanistan. Government offices and many places of business close on Thursday afternoons as well as Fridays.

### The use of weekdays in construction

<table>
<thead>
<tr>
<th>Afghan expression</th>
<th>English translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>emrOz chand shambE s?</td>
<td>What day is today?</td>
</tr>
<tr>
<td>roz o shambE maktab mir?</td>
<td>Are you going to school on Saturday?</td>
</tr>
<tr>
<td>I darsa roz o charshambE</td>
<td>We'll review this lesson on Wednesday.</td>
</tr>
<tr>
<td>tekAr mEkanEm</td>
<td>I'll talk with him/her on Monday.</td>
</tr>
<tr>
<td>roz o dushambE amrAach</td>
<td></td>
</tr>
<tr>
<td>gap mEzanum</td>
<td>I didn't feel well (lit., my health wasn't good) on Wednesday.</td>
</tr>
<tr>
<td>roz o charshambE se(H)aten</td>
<td></td>
</tr>
<tr>
<td>khUb na bId</td>
<td>Where did you go Thursday night?</td>
</tr>
<tr>
<td>shaw o jumma kujA raftEn?</td>
<td></td>
</tr>
</tbody>
</table>
I'll think about it until Friday.
The shopkeeper didn't have carrots on Tuesday.
At least four guests are coming on Sunday.
The market is open on Thursdays, too.
How many people usually come to church on Sundays.
Many people come to this mosque on Fridays.

1. Days of the week are frequently constructed with the phrase rOz-e (lit., "day of," but = "on") or shaw-e (evening of), as the need may require, although rOz-o may be omitted if the context is clear.

2. chand (how much?) is commonly used in asking what day it is since days take their names from numbers prefixed to shambE; in other words, which—or, how much of a number is added to—shambE?

3. The word shoo (night, evening) is always constructed with the day which follows it. In other words, Thursday night would be expressed in Dari as shaw e jumma (lit., the evening of Friday) and Sunday night as shaw e dusshambE (lit., the evening of [i.e., before] Monday. (Cf. the English use of "Christmas Eve" and "New Year's Eve", both referring to the evenings before the special day mentioned.)

4. By making "day" plural, as in rOzA, above, all days of that name are included; so, Thursdays, Fridays and Sundays.

11-I Vocabulary for Lesson Eleven

afghanI (aoghAnI) (noun) Afghani (the unit of currency in Afghanistan); the Pashto language; (adj.) Afghan

Akher (noun) end; (adj.) final, last
aqalan — at least
bāisekel — bicycle
berenj — rice
būra — (granulated) sugar
chaparkat — bed (western-style)
charshambī — Wednesday
chōb — wood
dālar — dollar
darjān — bunch, "dozen" (6, 12), batch
dushanbī — Monday
-e — per, a— (a suffix, for price or time)
feker kadan — to consider, think
gosht e gao — beef (lit., cow-meat)
gosht e gospand — mutton (lit., sheep-meat)
greftan — to take, grab, lay hold of (without moving from one place to another, such as bōrdan [to take away] implies); to buy [pres., bīlīrum; impvs., bīlī, bīlīn]
-I — (a suffix to change a number into a coin or note/bill of that denomination)
jumma — Friday
kalīgā — church
kēk — cake
kīlo — kilogram (a common unit of measurement)
maida — change, small money
maida kadan — to make change, "break," break into small pieces
mardum — people
mārkēt — market, shopping center (for foodstuffs)
Exercises for Lesson Eleven
(to be written as well as practiced orally with the teacher)

Exercise 97 - Answer each of the following questions in your own words.

1. qImat e chAij0sh o kalAn chand as?
2. qImat e I qulf chand as?
Lesson 11

3. qImat e U sat chand as? 8. I ketAb chand qImat dAra?
4. qImat e I bukhArI chand as? 9. U qAlIn chand qImat dAra?
5. U qalam chand afghAnI s? 10. U chaInak chand qImat dAra?
6. I chaparkat chand afghAnI s? 11. qImate sh chand bUd?
7. qImat e U qAlIn chand as? 12. pAr-sAl kera e khAnEtAn chand bUd?

Exercise 98 - Replace progressively (making each change on the preceding sentence only) the following for the appropriate words or phrases in the sentence, dOkAndAr daI na dAra. E.g., pInjAI dOkAndAr pInjAI na dAra

1. bistI 4. duI 7. dArum 10. Ech (H)AzArI
2. ma 5. dAshtan 8. panjsadI 11. maida

Exercise 99 - Substitute each of the following words or phrases for the underscored word in the sentence, du pao kachaLU betEn.

1. pyAz 2. zardak 3. shermI 4. maska 5. shIr 6. keK

Exercise 100 - Substitute each of the following words for the omitted word in the sentence, chAr dAna betEn.

1. pensel 2. qalam 3. beshqAb 4. pyAla 5. qAshuq 6. ErOgrAm

Exercise 101 - Substitute each of the following words or phrases for the omitted word in the sentence, yak kI10 betEn.

1. gOsht e gao 2. gOsht e gOsPand 3. buRa

Exercise 102 - Use sEr, dAna or meter as needed to complete the following.

1. yag da chOb kharlDum 6. az U tekka panj kAr dArum
2. chand gElAs dArEn? 7. du tukhum bas as
3. yak buRa kArem as 8. sE az I tekke safEd betEn
4. du berenj bekharEn 9. panj shash ErOgrAm betEn
5. I qAlIn chand as? 10. yak gOsht e gao betEn
Exercise 103 - Use dāne, pewe, sēre and meteres as required to complete these.

1. zardak ............. chand as? 6. goaht e gao ............. chand as?
2. kachālu ............. chand as? 9. borenj ............. chand as?
3. I tekka ............. chand as? 10. qalam ............. chand as?
4. tukhum ............. chand as? 11. u qesm shernI ............. chand as?
5. u gul ............. chand as? 12. maska ............. chand as?
6. chōb ............. chand as? 13. i qesm qāIn ............. chand as?
7. būra ............. chand as? 14. pensel ............. chand as?

Exercise 104 - Rewrite the following sentences briefly using rōze, shawe, aftE, nAc an sAle, as required. E.g., da yag rōz I dawāra du dafa bukhūrēn I dawāra rōze du dafa bukhūrēn

1. solāgā da yag mā du dafa barenā maktūb newahta mēkunan
2. ma da yag afta skosh dafa sar c kār mērum
3. unā da yak sāl du sē dafa jelālbād mēram
4. da yag rōz aqalan bīst maktūb bare mā myāya
5. shumā da yag shao chand sāt khao mēkunēn?
6. dōkandār da yag afta tanā yag rōz dōkāna basta mēkuna
7. byādarēsh da yag mā du dafa myāya

Exercise 105 - Substitute consecutively each day of the week for the omitted word in the sentence, shumā .......... dars dāshēn?

Exercise 106 - Answer the question, emrōz chand shambē s? consecutively with each of the seven days of the week. E.g., emrōz shambē s

Exercise 107 - Substitute consecutively each evening of the week for the omitted words in the sentence, dāktar sāb chand marīza dīd?

Exercise 108 - Substitute consecutively the plural form of 'each day of the week (to show regularity of occurrence on that day each week) for the omitted words in the sentence, mā .......... solādāra da rastūrán mēbarēn.
LESSON TWELVE

12-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /kh/ and /gh/
   da sar e sarak khAr as (There are thorns [or, brambles] on the road)
   da sar e sarak ghAr as (There's a hole in the road)
   ba khair e tU (for your own good)
   ba ghair e tU (except [for] you)
   az dest e ghān pushtesh kham shuda (His/her back is [or, has gotten] bent over due to grief)
   sag da khāo ghāo-ghāo na mēkunā (The dog doesn't bark in [his] sleep)

2. Illustrating /oi/
   U az jōi tēr shud (He/she/it passed by [or, over] the ditch)
   aśrandoi kōmakesh kad (The boy scout helped him/her)
   dōkān e khushka-shōi qūlf as (The dry-cleaning shop is closed)
   daftar e garzandoi kujā s? (Where is the Tourist Office?)

3. Illustrating /kht/
   beṛenja sakht pukht (He/she cooked the rice hard)
   gōshta wakht pukht (He/she cooked the meat early)
   nēk-bakht ādamās (He's a fortunate fellow)
   qālInchara sar e takht-andākht (He/she put the small carpet on the raised platform)

12-B The formation of the past progressive tense

With kadan (to do, make ___)
"-ing" stem subj. | Singular | Plural
---|---|---
1 | mE | um | mEkadum | I was doing | mEkadun | we were doing
2 | mE | I | mEkadi | you were doing | mEkadi | you were doing
3 | mEkad | he/she/it was doing | mEkad | they were doing

1. The progressive indicator mE- (= -ing) is merely prefixed to the simple past tense (§ 10-E) of any verb to form a past progressive tense. Thus,

ma kadum | I did (it) |
ma mEkadum | I was doing (it)

2. The progressive indicator mE- (= -ing) comes at the beginning of the verb; the past stem of the verb (formed by dropping '-an from the infinitive or dictionary form) follows this; and the personal endings (showing subject) come at the end of the verb. The mE- syllable is accented.

Statements, questions and negatives with the past progressive tense

unA chIra sail mEkadan?
chI qaem sabUn estemAl
mEkadan?
sar e shumA khanda na mEkadum
mAnA e I lughata mEAmIdEn?
mA da amrIkAm ar rOz pIsHIn
chAri mEkharIdEn
pAr-sAil az markEt mEwa 0
tarkAri mEkharIdEn

What were they looking at?
What kind of soap were they using?
I wasn't laughing at you.
Did you know (or, understand) the meaning of this word (before)?
We used to have tea every afternoon even in America.
We used to buy fruit and vegetable(s) from the market last year.
Excuse me, I was talking to my colleague on the telephone.

I was just leaving the house when it started to rain.

I was walking home (lit., going on foot) when I saw your brother.

As I was washing the hall mirror, it broke.

I saw Mr. Fox going towards the airport.

1. Besides being a past progressive this tense may indicate a habitual or customary action in the past (cf. § 7-C-I) in the sense of "used to" if the time at which the action "used to" take place is specified.

2. Simultaneous or concurrent action may also be expressed by this tense as in the last four examples above. One action was in progress "when" (ko) or "at the same time that" another occurred.

3. sall kadan, "to take a look at, glance at, view (something)," should be distinguished from didan, the ordinary verb for "to see." The first suggests looking at something with pleasure or interest while didan implies merely the reception of visual impressions. However, they are sometimes used interchangeably.

4. In the sentence with màfhudà the past progressive indicates a continuous state (= were you familiar with) whereas the simple past tense would have shown merely a knowledge at a particular point of time. Either would be possible, depending on the emphasis desired. Because of the mà- form here, the word "before" is implied.

5. The word (a)am—which alone means "too, also" (= -am in § 4-J)—also occurs as a prefix in the sense of "co-". Thus, amkár (co-worker, colleague), amavra (on the same path [= along with]) and amchira (of the same milk [= sister]).

Idiomatic uses of chi (what?) alone and in combination with gap (talk)

| màghazàm chi shud? | Where are (lit., What became of) my papers? |
1. In the example with qalæm (pen) note the reversal of the usual word order for the sake of emphasis or style. (Cf. § 8-E-9.)

2. The sentence with deq-wärI (sad-like) comes to mean something like: What's the reason that you look (or, seem) so sad today?

3. Since "gap" is literally "talk" the idioms with it are literally, "What is the talk?" and "What talk became?" and are rendered, "What's going on on?" (or, happening), "What happened?" Cf. the English idiom, "What's up?" (that is, going on, or taking place).

### 12-E

**Personal pronouns attached to verbs as objects**

<table>
<thead>
<tr>
<th>Unattached</th>
<th>Attached</th>
</tr>
</thead>
<tbody>
<tr>
<td>türä mäguftum</td>
<td>mäguftumet(a)</td>
</tr>
<tr>
<td>shumära kI guft?</td>
<td>kI guftetän(a)?</td>
</tr>
<tr>
<td>Ura kI rawän kad?</td>
<td>kI rawän kadesh(a)?</td>
</tr>
<tr>
<td>Ura bare ma bän</td>
<td>bare ma bäneseh(a)</td>
</tr>
<tr>
<td>unära (H)ukûmat</td>
<td>(H)ukûmat eçäsa</td>
</tr>
<tr>
<td>eçäsa dâd?</td>
<td>dâdesheh(a)?</td>
</tr>
<tr>
<td>Ura kharäb na ko</td>
<td>kharäbësh na ko</td>
</tr>
</tbody>
</table>

I was saying to you . . .
Who told you?
Who sent it/him/her?
Leave it to me.
Did the Government give them permission?
Don't spoil it.
### Lesson 12

#### Unattached
<table>
<thead>
<tr>
<th>emrōz Ura bekhānēn</th>
<th>dAWat kadēnesh(a)</th>
<th>Read it today.</th>
</tr>
</thead>
<tbody>
<tr>
<td>unAra dAwat kadēn</td>
<td>dAwat kadēneshAn(a)</td>
<td>We invited them.</td>
</tr>
<tr>
<td>Ura na zan</td>
<td>na zanesh(a)</td>
<td>Don't hit him/her/it.</td>
</tr>
<tr>
<td>- - - - -</td>
<td>- - - - -</td>
<td>Forget it! (= Let it go)</td>
</tr>
</tbody>
</table>

1. Besides using the object pronouns introduced in § 7-G, it is possible to add the attached personal pronouns of § 6-B directly to the verb as objects of the verb. This is done in the second column of the sentences above. Thus, any form of a verb in any tense or mood (mode)—within, of course, the limits of reason—can be combined with any of the attached personal pronouns to make attached objects. The attached and unattached forms of each of the above sentences are the same in meaning.

2. The attached objects may be suffixed to either member of a compound verb; kharābēsh na kō and kharāb na kunesh are both possible. Note on the verb kadan (to do) that the singular imperative is irregular and is actually "kun" which becomes kō when it has no suffix, but which retains the /n/ as a connective when it occurs with a suffix. Thus, kunesh, not kōesh. A similar phenomenon occurs with some other verbs, e.g., dīdan (to see), khordān (to consume, eat, drink) and greftan (to take). So we have biBī--biBīnesh, bukhC--bukhunesh and biGI--biGIresh.

3. In the above examples the object marker is not added to the non-verbal members of compound verbs; for example, not kharābesha or gumesha, since they function as part of the verb rather than independently as objects of the verb (cf. § 8-E-8). The object indicator may, however, occur with the objects when they are attached to verbs (or the verbal member of compound verbs). Since this use is for special emphasis only, but is not obligatory (or even common) the object markers are shown in ( ).

4. The verb khāndān means "to read, study, sing" and the exact sense has to be determined from the context.

5. "gumeshe kō" is the idiomatic way of urging a person not to press a point or make an issue of something, as we use "Forget it!" It is literally "make it lost" (lose it). The unattached form does not occur.

#### Ordinal numbers with the suffix -um (-wum, -yum)

<table>
<thead>
<tr>
<th>1st</th>
<th>awal</th>
<th>3rd</th>
<th>aByum</th>
<th>5th</th>
<th>panjum</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd</td>
<td>duwum</td>
<td>4th</td>
<td>chaRum</td>
<td>6th</td>
<td>sheshum</td>
</tr>
</tbody>
</table>
1. With the exception of "first," which uses a different number entirely—although the normal pattern is followed when "one" occurs in a hyphenated series, as bIst 0 yakum (not bIst 0 awal)—ordinals are formed by suffixing -um (wum or -yum) to the cardinal number.

2. When adding the ordinal suffix the following phonological rules are observed:
   (a) If the cardinal number ends in a consonant sound the suffix is merely -um; e.g., chAr--chArum.
   (b) If the cardinal number ends in -U or -O these are shortened and -wum is added; e.g., du--duwuni, nO--nuwum (occas. also nOwum).
   (c) If the cardinal number ends in -a, merely add -wum; e.g., da--dawum.
   (d) If the cardinal number ends in -I or -E it adds -yum; e.g., sE--sEyum, sI--sIyum).

12-G

The use of ordinal numbers (showing rank, order or succession)

<table>
<thead>
<tr>
<th>7th</th>
<th>aftum</th>
<th>11th</th>
<th>yAzdawum</th>
<th>21st</th>
<th>bIst 0 yakum</th>
</tr>
</thead>
<tbody>
<tr>
<td>8th</td>
<td>ashtum</td>
<td>12th</td>
<td>duwAzdawum</td>
<td>30th</td>
<td>sIyum</td>
</tr>
<tr>
<td>9th</td>
<td>nuwum</td>
<td>13th</td>
<td>sEzdawum</td>
<td>32nd</td>
<td>sI 0 duwum</td>
</tr>
<tr>
<td>10th</td>
<td>dawum</td>
<td>20th</td>
<td>bIstum</td>
<td>100th</td>
<td>sadum</td>
</tr>
</tbody>
</table>

1. With the exception of "first," which uses a different number entirely—although the normal pattern is followed when "one" occurs in a hyphenated series, as bIst 0 yakum (not bIst 0 awal)—ordinals are formed by suffixing -um (wum or -yum) to the cardinal number.

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   (c) If the cardinal number ends in -a, merely add -wum; e.g., da--dawum.
   (d) If the cardinal number ends in -I or -E it adds -yum; e.g., sE--sEyum, sI--sIyum).

1. Ordinals are constructed with ezAfI, just as other adjectives are.
2. Ordinals not only follow ezAfI in construction but can also themselves be further followed by an ezAfI construction, as in the examples above with "week," "March" and "examination."

3. When required, ordinals can have further suffixes attached to them, as in the example above with sEyumemA (our third ...).

4. Object markers naturally occur with ordinal numbers as objects of verbs since they are clearly specific. So, dars e ashtuma (not, dars e ashtum) and sawl e aftum (not, sawl e aftum). (Cf. § 7-F-4.)

5. Note that when asking about a number which will require the reply to be given as an ordinal number, the ordinal suffix -um is used with chand (= chandum) in the sense of "how much?" or "which?"

6. New Year's Day itself, as a proper name, is called nao-roz (new day) in Afghanistan, a reversal of the usual position of adjective and noun.

**Telling time**

**Asking the time of day**

<table>
<thead>
<tr>
<th>(Ale) sät chand as?</th>
<th>What time is it now? (Lit., How much is the hour?)</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Ale) chand baja s?</td>
<td>What time is it now? (Lit., What o'clock is it?)</td>
</tr>
<tr>
<td>sätan chand as?</td>
<td>What is your time? (Lit., How much is [it by] your clock [or, watch]?)</td>
</tr>
</tbody>
</table>

1. Any of these forms is acceptable to use when asking the time.

2. The adverb Ale (now) is, of course, optional and frequently omitted.

**Answering an inquiry about time**

<table>
<thead>
<tr>
<th>aE donqa as panj guzashta</th>
<th>It's three minutes past five.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(sAtema) panza daqa az</td>
<td>(By my watch) it's fifteen minutes after three.</td>
</tr>
<tr>
<td>aE guzashta</td>
<td></td>
</tr>
<tr>
<td>saät az nO guzashta (a)</td>
<td>It's after nine o'clock.</td>
</tr>
<tr>
<td>shash 0 nIM baja s</td>
<td>It's six-thirty.</td>
</tr>
</tbody>
</table>
1:15.
It's 2:30 (lit., two and one-half).

It's twenty-five minutes to four (lit., Twenty-five minutes are left to four). Really?

1:50.
It's ten minutes until two o'clock.

It's two minutes until twelve noon (lit., cannon).

Ten o'clock at night.

Midnight.

Seven o'clock in the morning.

3. The word daqIqa (minute, 1/60 of an hour) is used interchangeably with a shortened form, daqa.

4. The fraction word nIm (one-half) is used for half-past the hour (or the night) as well as in the usual sense of 1/2 whenever so required (e.g., (e.g., bIst 0 panj 0 nIm [251], sE 0 nIm sad [350], yak 0 nIm [H]azAr [1,500]). See § 3-8-1 for yak instead of yag before "0".

5. When the word dU (two) or nO (nine) is combined with 0-nIm, as in dU 0 nIm, nO0nIm, the connector -0- (and) is assimilated into the long vowel of dU and of nO. Thus, dU nIm, nO nIm.

6. The participle guzashta (past, gone) and the participle mAnda (left, remaining) are used with the prepositions az (from) and ba (to) respectively to indicate time from 01 to 29 and from 31 to 59 minutes.

7. The form with "kam" or "ba ____ mAnda" is more commonly used than the one which employs large numbers in the shortened form. So, da kam du baja s or da daqIqa ba dU mAnda are commoner than yak 0 pInjA.

8. rAstI? (with the voice raised, as in a question) indicates surprise or incredulity, in the sense of: Really? You don't say? or Is that so?

Mentioning time in a statement

ma nO 0 chel 0 panj
kalIsA raftum

I went to church at 9:45.
dāwat (sat e) asht 0 nīm
(baja) shurā mēsha

rāstī?

az Inja ta' pahghān chand
daqīqa mīgīra?

da kam shash (baja) myāyum

emrūz sat e da 0 pānzda

tēmto(h)an mētum

rūz e ochārshambē sat e
dawām emtō(h)an mīgīra

The party will begin at 8:30.

Is that so? (or, Really?)

How many minutes does it take (to go)
from here to Paghman?

I'll come at ten minutes to six.

I'm "taking" a test at 10:15 today.

[The student]

I'll "give" the test in the second period
on Wednesday.

[The teacher]

9. Although the connector 0 (and) in fast speech is usually assimilated to
the long vowels of ā and ā when combined with nīm (the half hours)—
 cf. # 5, above—it is generally heard as a somewhat lengthened vowel
with times other than the half hours. So, nī 0 chel 0 panj... .

10. In statements which merely mention the time the guzashta and mānda forms
are not used—although "kam" may be.

11. When the context is clear with reference to time and the numerals alone
are used the word baja (o'clock) need not be included, although with
full and half hours it frequently does occur.

12. Note on the last two sentences with emtō(h)an (test) that the first oc-
currence of sat refers to a specific hour or time while the second sat
merely means a "period." Sat followed by emAfī conveys the idea "at"
the time mentioned.

13. emtō(h)an (test, examination) is used with gōṛtān (to take) for the
teacher or examiner who is thought to "take" the exam from the student
and with dādan (to give) for the student who is thought to "give" the
exam to his teacher or examiner. This is a reversal of the concept in
American English.

Learning time by telephone

"eshārē mābed —
"sat chārda

"At the coming signal [the time will be]:

fourteen hours,
14. In Kabul City one can dial "16" on the telephone to obtain recorded time which is given alternately in both Dari and Pashto.

15. The Dari version follows the statement above, using eshāra (signal, gesture) constructed with ezāfī (which changes the final -a to -E) and followed by an Arabic phrase meaning "which [is] afterwards," loosely translated as above: "On the following signal . . . "

16. The word eshāra is also used alone in the sense of "signal" and may be heard with reference to traffic signals (or, lights).

17. Time on the telephone is given from one to twenty-four hours. Thus, the time noted above would be 2:52:30 p.m.

### Vocabulary for Lesson Twelve

- **Ainja**  
  mirror, window glass
- **aks**  
  picture, photograph
- **amkār**  
  co-worker, colleague
- **awāl**  
  first
- **barāmadan**  
  to leave, go out, exit, issue [pres., mebrāya; impvs., barāi, barān]
- **barān**  
  rain
- **daqīqa (daqā)**  
  minute (1/60 of an hour)
- **dāwāt**  
  party, invitation
- **dāwāt kadan**  
  to invite
- **emte(h)ān**  
  test, examination
- **eshāra**  
  signal, gesture; traffic light
- **eshāra mābad**  
  "(At) the coming signal" (used for telephone time)
- **eštēmal kadan**  
  to use, make use of
- **gāp**  
  talk, speech, conversation; happening, "goings-on"
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>gum kadan</td>
<td>to lose, forget</td>
</tr>
<tr>
<td>khanda kadan</td>
<td>to laugh</td>
</tr>
<tr>
<td>khAndan</td>
<td>to read, study, sing [pres., mEkhAna; impv., bekhan]</td>
</tr>
<tr>
<td>kharAb kadan</td>
<td>to spoil, ruin</td>
</tr>
<tr>
<td>lughat</td>
<td>word</td>
</tr>
<tr>
<td>maidan e awAl</td>
<td>airport (lit., air-field)</td>
</tr>
<tr>
<td>mAndA</td>
<td>meaning, definition</td>
</tr>
<tr>
<td>mAnda</td>
<td>left, remaining to, &quot;until&quot; (for telling time)</td>
</tr>
<tr>
<td>mEwa</td>
<td>fruit</td>
</tr>
<tr>
<td>naorOz</td>
<td>New Year's Day (in Afghanistan, March 21st)</td>
</tr>
<tr>
<td>nIm (-e-)</td>
<td>one-half (½); semi-, mid-</td>
</tr>
<tr>
<td>pyAnda raftan</td>
<td>to walk (lit., go on foot)</td>
</tr>
<tr>
<td>rastI?</td>
<td>Really? Is that so? You don't say!</td>
</tr>
<tr>
<td>rawAn kadan</td>
<td>to send</td>
</tr>
<tr>
<td>sAbUn</td>
<td>soap</td>
</tr>
<tr>
<td>sail kadan</td>
<td>to take a look at, glance at, view (with satisfaction or pleasure)</td>
</tr>
<tr>
<td>sAndva</td>
<td>second (1/60 of a minute)</td>
</tr>
<tr>
<td>sawAl</td>
<td>question</td>
</tr>
<tr>
<td>shekesstan</td>
<td>to be broken, get broken, break [pres., meshkens]</td>
</tr>
<tr>
<td>shuru shudan</td>
<td>to begin, start [intransitive]</td>
</tr>
<tr>
<td>tarkAndI</td>
<td>vegetable(s)</td>
</tr>
<tr>
<td>telefUn</td>
<td>telephone</td>
</tr>
<tr>
<td>(H)ukUmat</td>
<td>government</td>
</tr>
<tr>
<td>-um (-wum, -yum)</td>
<td>(ordinal suffix): _st, _nd, _rd, _th</td>
</tr>
<tr>
<td>zadan</td>
<td>to beat, strike, hit, play (a musical instrument) [pres., mEzana; impv., bezan]</td>
</tr>
</tbody>
</table>
Exercises for Lesson Twelve
(to be written as well as practiced orally with the teacher)

Exercise 109 - Use the past progressive tense of the verbs indicated in ( )
to complete these sentences. E.g., shumA chI qesm sAbUn
(kharIdan) shumA chI qesm sAbUn mEkharIdEn?

1. ma pyAda sar e kAr .......... (raftan)
2. U tanA darI gap .......... (zadan)
3. unA bare chI saresh khanda .......... ? (kadan)
4. par-sAIl da bAisekel sar e kAr .......... (raftan)
5. ma az U dOkAm mEWA .......... (kharIdan)
6. mostar jonAm Inja kAr .......... (kadan)
7. dAktar sAeb az khAna .......... (barAmadan) ke telsfUn Amad
8. roZ e yakshebmE kalisA .......... (raftan) ke dOstAmA az lashkargA Amad
9. dIrOz ke shumAra dIdum az kujA .......... ? (Amadan)
10. mA dars .......... (khAndan) ko muallemAm Amad
11. ma tashnAb .......... (kadan) ke ao khalAs shud

Exercise 110 - Use chI in each of the following.

1. bare .......... maidAm e awhAI mEraftan? 5. Aina .......... shud?
2. na mEFAmum ko .......... gap shud 6. kelyAmra .......... kadi?
3. dAktar sAeb rA-jEba dEstetAm 7. U .......... s?
............. gift? 8. da pagAmAm .......... kadi?
4. az bAzAr .......... AwurDeN? 9. .......... gap as?

Exercise 111 - Rewrite the following unattached forms of the object pronouns as
forms attached to verbs. E.g., tura mEguftum mEguftumet

1. Ura basta mEkadum 3. Ura dAwat mEkunEn?
2. unAra AwurD 4. Ura kI AwurD?
Exercise 112 - Complete each of the following with the correct ordinal number of
the cardinal number shown in ( ). E.g., dars e mushkel as (char) dars e charum mushkel as

1. barem sawAl e mushkel bUd (panzda)
2. I dars e as (duwasda)
3. unda da e mA e jUn Amadan (yak)
4. da si 0 e marsh IrAn mErum (yak)
5. dars e AasAn bUd (no)
6. lughat e na mifAmum (Du)
7. daftarash da utAq e as (panj)
8. bare fardA safE bekhAnEn (chel 0 panj)
9. sawAl e na famIdum (shash)

Exercise 113 - Using the following pattern ask and answer the time of day given.
E.g., sAt chand as? (2:15) dU 0 panzda

1. 10:25 2. 8:55 3. 3:40 4. 1:35 5. 11:20

Exercise 114 - Using the following pattern ask and answer the time of day given.
E.g., chand baja s? (10:00 p.m.) da bajE shao

1. 9:30 p.m. 2. 7:15 a.m. 3. 8:00 a.m. 4. 6:45 p.m. 5. noon

Exercise 115 - Using the following pattern ask and answer the time of day given.
E.g., sAtetAn chand as? (5:10) da daqiqa az panj gusashta

1. 7:25 2. 9:15 3. 2:20 4. 3:05 5. 11:27

Exercise 116 - Using the following pattern ask and answer the time of day given.
E.g., sAtetAn chand as? (5:40) ba shash mAnda

1. 8:45 2. 4:50 3. 10:35 4. 6:55 5. 1:33
Exercise 117 - Using the following pattern ask and answer the time of day given.
E.g., sāt chand as?  .......... (1:52)  asht kam du baja s

1. 3:45  2. 11:50 a.m.  3. 11:50 p.m.  4. 7:55  5. 6:40

Exercise 118 - Complete the following with the words needed to express the time shown in ( ). E.g., kālia chī wakht shurō mēsha? (10:00) kālia dā baja shurō mēsha

1. dāwat dā ........... shurō shud (7:45)
2. unā ............. sar e kār mēran (8:15)
3. nā ar rōz .............. az khāo mēkhāēm (6:30)
4. amkārem ............. mēyā (5:00)
5. u rōzā e panjshambē .............. az sar e kār mēyā (12:15)
6. ba khyālem tā .............. tāyār mēsha (4:30)

Exercise 119 - Kabul residents with telephones should dial "16" and practice listening to the time of day for about 5 minutes each day.
LESSON THIRTEEN (dars e aBzdawum)

13-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /k/ and /g/

I káp bare chI s? (What is this trophy [cup] for?)
I gáp bare chI s? (What is this talk about?)

kéf bug0En (Say 'kéf' [k])
gaf bug0En (Say 'gaf' [g])
Ewaz é kéf gaf guftEn (You said 'g' instead of 'k')

kullesha ao dAD (He/she watered all of them)
gulesha ao dAD (He/she watered his/her flower)

emrOz békAr nÉs (He/she is not idle [or 'free'] today)
emrOz bëgAr nÉs (There is no conscription [i.e., forced labor] today)

kell neweshta kunEn (Write 'kell' [koy])
gell neweshta kunEn (Write 'gell' [of clay])

U kach e gëlkAr as (That's the mason's 'square')
U gach e gëlkAr as (That's the mason's 'Plaster of Paris')

2. Illustrating /Ui/

rësesh pâk k0 (Clean his/her face) [rû + esha = rësesh]
shësesh qandâr raft (Her husband went to Kandahar)
mûyAesh telAI s. (His/her hair is blond [i.e., gold-colored])
gulhem khush-bûI as (My flowers smell nice)
emrOz bad-khûI as (He/she is in a bad mood today)
jûI bûinAk bûd (The ditch was smelly)

3. Illustrating /gr/

karIm grûp e dAhga gref (Karim grabbed the hot lightbulb)
1. cherA (why?) is used interchangeably with bare chI (what for?)
2. pOsta (peeling, skin, shell) needs to be distinguished from pOstA (post, mail), since when these words are combined with the suffix ichAna they may be confused. For example, pOst-khAna (a leather or fur store) may be mistaken for pOstA-khAna (post office).
3. khao greftan is "to get or feel drowsy or sleepy" (i.e., to be overcome by sleep). khao (sleep) becomes the subject of the verb--so, literally, "sleep grabs ___." The sentence can also be, cherA zUt khoa greftesh?
4. Note that the past tense is used to convey a present condition (cf. § 10-F-6), although with a proper context--e.g., a time word like dlsao (last night)--it could also have its usual past tense meaning.
5. *kudAm* inquires about the identity of something or one's choice of something amongst a limited number of persons or things; so, Which?

6. The adjectives *khurd* (small) and *kalan* (large) can also, when the context warrants it (as here), mean "youngest" and "oldest," respectively. Notice that the possessive ending is added to the adjective and not to the noun; in other words, to the whole phrase. Thus, it is not *bachEtAn e kalAn but bachE kalAnetAn*, etc.

7. *Ech* (not any, none) can be used with *kudAm* which may in turn have attached personal pronouns and the object marker suffixed when required. As used above the phrase means literally (and clumsily), "Not any which one of it" (or, them), and is approximately equal to the English idiom, "Not a single one."

8. *khUb esh* is idiomatic to indicate something or someone—amongst other possibilities—that is good or fine. So, literally, the "good of it" (or, them) = best, finest.

9. The word *ar* (every, each) may be combined not only with numerals but with interrogatives to distinguish or include. So, *ar kudAmesha allAda bushoi* is literally: "Every which one [that there is] wash separately." The object marker is, of course, put on the end of the word.

### 13-C

**kudAm used as an indefinite prefix (some [or other])**

\[
\begin{array}{l}
(da) (kudAm) jai mAndumesh \\
\text{lAken Ale yadem nEs} \\
(kudAm) jai mErSh? \\
kudAm wakht khAnEmA byAhn \\
kudAm wakht baresh khat \\
neweshta mEkumum
\end{array}
\]

<table>
<thead>
<tr>
<th>(da) (kudAm) jai mAndumesh</th>
<th>I put it somewhere or other, but now I don't remember (where).</th>
</tr>
</thead>
<tbody>
<tr>
<td>lAken Ale yadem nEs</td>
<td>Are you going somewhere?</td>
</tr>
<tr>
<td>(kudAm) jai mErSh?</td>
<td>Come to our house sometime?</td>
</tr>
<tr>
<td>kudAm wakht khAnEmA byAhn</td>
<td>Sometime or other I'll write him/her a letter.</td>
</tr>
<tr>
<td>kudAm wakht baresh khat</td>
<td></td>
</tr>
<tr>
<td>neweshta mEkumum</td>
<td></td>
</tr>
</tbody>
</table>

167
This isn't anything new.
Do you need something (or, anything) from the market?

1. kudAm is used as a prefix in combination with other words (some of which are given above) in the indefinite sense of "some [or other]." For example, somewhere, sometime, something . . . or other.

2. kudAm in the sense of indefiniteness is to be distinguished from yagAn which conveys repetition or frequency. So,

<table>
<thead>
<tr>
<th>yagAn wakht qandAr mErum</th>
<th>I go to Kandahar sometimes (= now and then, once in a while, occasionally)</th>
</tr>
</thead>
<tbody>
<tr>
<td>kudAm wakht qandAr mErum</td>
<td>I'm going to Kandahar sometime (or other).</td>
</tr>
</tbody>
</table>

3. One method of indicating that one has forgotten something is yAd nEs (memory is not). The blank space is filled by the appropriate possessive adjective (cf. § 6-C). In the sentence here it is literally "my memory is not" = I forgot. The verb can also occur in other tenses and in the positive (= to remember) as well as negative (= to forget).

4. The sentence translated "This isn't anything new" may refer either to a "thing" or to information, and is equivalent to discounting a thing or a bit of news as really nothing special (= "This is old stuff").

5. chIze by itself means "something" even though it is sometimes combined with kudAm. The kudAm, however, is optional as also in the other examples above where it is given in ( )

The responses az khAter o (ko) (because of, since) and az I/U khAter (therefore)

<table>
<thead>
<tr>
<th>unja na raftum az khAter o</th>
<th>I didn't go there because there was nobody at home.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ko da khâna Echkas na Bud</td>
<td></td>
</tr>
<tr>
<td>chorA unja mIrI? az khAter</td>
<td>Why are you going there? Because they aren't coming here.</td>
</tr>
<tr>
<td>o ko unA Inja na myAyan</td>
<td></td>
</tr>
<tr>
<td>az khAter e kAr e besyAr</td>
<td>Because of [having] so much work [to do] I didn't go to Herat.</td>
</tr>
<tr>
<td>(H)Erat' na raftum.</td>
<td></td>
</tr>
<tr>
<td>az khAter e shumA Amadun</td>
<td>I came for your sake.</td>
</tr>
</tbody>
</table>

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Lesson 13

1. The phrase **az khāṭer** (e, ke) means "because of, since," and is usually used correlatively to introduce the second clause which gives a reason for the statement of the first clause or a reply to a question. It may, however, function as a preposition (cf. the examples with "so much work" and "for your sake"), in which case the ke is omitted.

2. **az I** (or, **U**) khāṭer means simply "therefore" or "That's the reason that" and always introduces the statement which gives the reason for a previous assertion.

13-E

The words **cheqa** (how much, to what measure [or, extent]), **eqa** (this much, so) and **uqa** (that much, so)

<table>
<thead>
<tr>
<th>cheqa dūr as?</th>
<th>Approximately how far is Ghazni from here?</th>
</tr>
</thead>
<tbody>
<tr>
<td>cheqa būra mēkherEn?</td>
<td>How much sugar will you take (lit., eat [e.g., in your tea])?</td>
</tr>
<tr>
<td>cheqa paisa kār dārI?</td>
<td>How much money do you need?</td>
</tr>
</tbody>
</table>

1. The word **cheqa** occurs not in the sense of "what manner" (= how?) but "to what extent" (= how much?).

2. Whereas **chand** is used for things which can be counted (i.e., pluralized) **cheqa** refers to those which are uncounted (or, uncountable, i.e., not made plural). So, in the above examples we cannot use **chand** (= how many 'fars' [or, distances], 'sugars' or 'moneys') but only **cheqa** (= how much of each of these?).

3. **cheqa** may be combined with adjectives to show the extent of something (e.g., distance), nouns to show the amount of something (e.g., sugar, money) or used with adjectives in an exclamatory sense (cf. § 25-H).

<table>
<thead>
<tr>
<th>ma uqa mānda budum ke</th>
<th>I was so tired that I didn't go.</th>
</tr>
</thead>
<tbody>
<tr>
<td>na raftum</td>
<td></td>
</tr>
<tr>
<td>chērā mēz eqa chātal as?</td>
<td>Why is the table so dirty?</td>
</tr>
</tbody>
</table>
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**Lesson 13**

He/she doesn't talk very much (i.e., isn't very talkative) but he/she certainly works hard (or, turns out the work).

I'm sorry, I don't have that much; I only have one 'pao'.

The radio was so loud that I didn't hear you (lit., hear your sound).

4. *eqa* and *uqa* are shortened forms of *e-qadar* and *u-qadar* respectively, which longer forms may also be heard. The distinction between *eqa* and *uqa* is basically one of nearness and remoteness (cf. I and U from which they are compounded), although in many instances they are interchangeable. *eqa* and *uqa* are used in the sense of "this much," "that much" and "so much" when followed by nouns and in the sense of "so ___" when followed by appropriate adjectives.

5. When *eqa* and *uqa* are used the degree or extent is usually specified but occasionally only implied. The example with *mEs* (table) is a case of implied extent or degree: "so dirty" that "it doesn't look nice," or that "I don't like it" or that "I want it cleaned." The first sentence, however, could not be ma *uqa* mAnda budum (I was so tired) since *uqa* demands some clause to show the degree of tiredness. If what is meant by "I was so tired" is merely that "I was very (or, extremely) tired" then *besyAr* would be used instead of *uqa* and the ke-clause omitted.

6. *chatal* (dirty, stained [e.g., from spilling, occupation]) is to be distinguished from *cherk* (dirty, soiled [from gradual accumulation, as a rule]). (Cf. § 10-F-9.)

7. The adjective *beland* (high, tall) is also used for "loud."

**13-F**

The use of *nA*- as a negative prefix

| U Adam nA-bInA s | That man is blind (lit., unseeing [from dIdan]). |
| ma dIr0z nA-jOr shudum | Yesterday I got sick (lit., unwell). |
| zarfa o nA-shushtara bushOl | Wash the dirty (lit., unwashed) dishes. |

1. The negative particle *na* (not), ordinarily used to negate a verb, may also serve as a negative prefix (before certain nouns, adjectives or participles) in the sense of "un-" or "non-".

2. In such compounds the original *na* is usually lengthened to *nA*-.
Expressing "on time," "exact time," "early(ier)," "fast," "late(r)" and "slow":

1. "ba wakht(esh)" may mean "on time" or "at the appointed time," the suffix -esh adding the idea of "its (appointed) time."

2. Exact time may be indicated by the hour + pūra (full, complete). ezāfī joins the pūra to the time words preceding.

3. "wakht (time): when used adverbially may mean "early" or "already," especially with the present perfect tense (to be introduced in Lesson 19).

4. For vocabulary used in connection with "Government" in Afghanistan see Appendix IX.

5. The expression enshAllā (If God wills) is Arabic and is commonly used by Muslims to show their acknowledgment of God as sovereign in life.

6. The idiom given for "lateness" here is used when one is unavoidably or...
unintentionally so. If the context is clear as to "who" is late, the "sar" (on) + appropriate attached personal pronoun (cf. § 6-B) can be omitted. The idiom requires the verb shudan (to become).

7. The verb rasidan (to arrive, reach) may be used for persons or things. The idiom requires the verb shudan (to become).

8. pEsh when used of a clock or watch indicates that it is "ahead," i.e., fast, while pas in the same context means "behind," i.e., slow.

9. pEsh (or pEshtar), wakht (or wakhtar) and pasAn (or pasAntar) are commonly used in the sense of "ahead of" (= earlier, already) and "after" (= later).

13-H Vocabulary for Lesson Thirteen

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>alhida</td>
<td>separate, separately</td>
</tr>
<tr>
<td>andakhtan</td>
<td>to throw [pres., mendása; impv., bendáz]</td>
</tr>
<tr>
<td>az I/Y khAter</td>
<td>therefore, that's the reason that ...</td>
</tr>
<tr>
<td>az khAter e (ke)</td>
<td>because, since; because of</td>
</tr>
<tr>
<td>ba wakht</td>
<td>on time, promptly</td>
</tr>
<tr>
<td>beland</td>
<td>high, tall, loud</td>
</tr>
<tr>
<td>chatal</td>
<td>dirty, stained (e.g., from spilling)</td>
</tr>
<tr>
<td>cheqa?</td>
<td>how ____? to what extent? (followed by an adjective or noun)</td>
</tr>
<tr>
<td>chora?</td>
<td>why?</td>
</tr>
<tr>
<td>chine</td>
<td>something, anything; (neg.) nothing</td>
</tr>
<tr>
<td>dUr</td>
<td>distant, far-off, remote</td>
</tr>
<tr>
<td>Echka</td>
<td>nobody, anybody</td>
</tr>
<tr>
<td>onshALLA</td>
<td>&quot;If God wills&quot; (an Arabic expression, common amongst Muslims)</td>
</tr>
<tr>
<td>qqa</td>
<td>to this extent, so ____</td>
</tr>
<tr>
<td>khao greftan</td>
<td>to get (or feel) sleepy, drowsy</td>
</tr>
<tr>
<td>khat</td>
<td>letter (more personal than maktûb); handwriting; line</td>
</tr>
</tbody>
</table>
[Lesson 13]

khUbesh
fine; good, better, best

kudAm (-)
which? some [or other] (when prefixed to certain words to indicate indefiniteness)

mAnda
tired, weary

nA-bInA
blind, unseeing

nA-jOr
sick, ill, unwell

nA-shushta
unwashed, dirty (of dishes, utensils, instruments, clothes)

nA-wakht
(unavoidably or unintentionally) late, tardy

apas
slow, late

apasAn(tar)
later, after, afterwards

pEsh(tar)
earlier, before, ahead, "already"

pOst
skin, peeling, shell

pOst kadan
to skin, peel, shell

pura
exactly (lit., full, complete), completely

rasIdan
to arrive, reach [pres., mBrasa; impv., beras]

saDa
sound, voice

sarak
road, street

sawAl kadan
to question, inquire

senf
class, grade (in school); classroom

shuro kadan
to begin, start (something) [transitive]

siNumA
movie, cinema, "show"

taqriban
approximately, about, almost

wqa
to that extent, so

waKht(ar)
early, earlier; already

wazarat
(Government) Ministry

yAd budan
to remember; (neg.) to forget
Exercises for Lesson Thirteen

(to be written as well as practiced orally with the teacher)

**Exercise 120** - Use cherā or kudām as required to complete the following.

1. shumā da ........................... sent mēkhānān?
2. kālā e cherka .......................... allāda na māndī?
3. unā da .............................. wezārat kār dāran?
4. amākretān ............................. dirōz sar e kār nāmad?
5. .......................... mīsekel khūbash as?
6. rājēba ............................... sawāl sawāl kad?
7. .......................... zardak pūst na kādī?
8. aftē aenda ............................. darsa mēkhānām?
9. .......................... qosmēsha kharīdēn?
10. .......................... esh az shumā s?

**Exercise 121** - Use (kudām-) jāi, kudām-wakht or (kudām-) chīze as needed to complete these sentences.

1. mestar brāunām .......................... myāra 6. ba khya'lem fardā .......................... mēra
2. bara sag .............................. dādēn? 7. amālem .......................... paghmān mērēn?
3. az estālef ............................. kharīdēn? 8. .......................... khānētān myāmēn
4. .......................... barēsh mēgūm 9. kotābēm yāft na mēsha -- shumā
5. nōkāresh ............................. nāwūrd? da .......................... māndēmēnesh?

**Exercise 122** - Use az khāter c (ke) or az I/U khāter as needed to complete these.

1. dirōz nā-jār budum -- .......................... barēsh khat neweshēta na kādūm
2. sinūmā besyār dūr būd -- .......................... pyāda na raftēm
3. pyāda na raftēm .............................. sinūmā besyār dūr būd
4. .......................... dōstēm maidān e sawā mērum
5. \text{emte(H)}\text{An emroz wakht mErum}

6. \text{Ale na mErEm} \quad \text{kdr besyr as}

7. \text{emroz zUt khao greftesh} \quad \text{dishao tanA chAr sat khao kad}

8. \text{I khAnra na migIrum} \quad \text{kAnesh besyr boland as}

9. \text{mEmAn roz o jumma khana budum}

10. \text{qimatesh Ura khush na kadan}

\textbf{Exercise 123} - Use cheqa and eqa/uqa as required to complete these sentences.

1. da ch\text{ai} \quad \text{Bura na mendAsum}

2. bach\text{Em} \quad \text{mAnda b\text{ud} ke z\text{Ut} khawesh greft}

3. taqr\text{I}\text{ban} \quad \text{kdr dir\text{En}}?

4. \quad \text{chatai as ke Ech p\text{k} na m\text{Esha}}

5. maktabosh\text{An} \quad \text{dur as ke ba m\text{Ot}ar m\text{Eran}}

6. s\text{Atom} \quad \text{pas as?}

7. dir\text{Oz da d\text{A}w} \quad \text{mardum Amad(an)?}

8. paghm\text{An} az Inja \quad \text{dur as?}

\textbf{Exercise 124} - Replace progressively each of the following words/phrases in the sentence, \text{nOkarem amEsha ba-wakht my\text{Aya}.} \quad \text{E.g., um\text{U}man.}

\text{nOkarem um\text{U}man ba-wakht my\text{Aya}}

1. aft bej\text{E pUra} \quad 4. \text{na-wakht} \quad 7. ar r\text{Oz} \quad 10. dir\text{Oz}

2. wakht \quad 5. pari-r\text{Oz} \quad 8. my\text{Aya}

3. mEr\text{E}\text{sa} \quad 6. dostem \quad 9. pas\text{l}\text{ntar}

\textbf{Exercise 125} - Use \text{na-b\text{Ila}}, \text{na-j\text{O}r}, \text{na-shushta} or \text{na-wakht} as needed to complete the following sentences.

1. da k\text{Abul} yag maktab e \quad \text{astum}

2. da (H)Er\text{AtAm} yag maktab e \quad \text{astum}

3. emroz besy\text{Ar} \quad \text{astum}
4. کالا مامت را از آلایده بانی‌ان
5. سارش عومن می‌شها
6. سرم – شده‌ای از کاتر ظ اکت نا داشت‌نم
7. دی‌ستم دیرز بود
8. لطفان کتاب‌ارا از انجا پاس کنی‌ن از کاتر ظ کت‌ک‌ن
9. اکت کاتر ظ تختش بود بار دیکتار، تلفن کاد

Exercise 126 - Use نا-واکت and/or واکت as needed to complete the following sentences. Where there are two possibilities give them both, as نا-واکت/واکت.

1. چرا سارطان شد؟
2. چرا نامادی؟
3. امروز شهیام مراسه‌ن؟
4. عومن سارشان می‌شها
5. دیشائو اینجا بود
6. کی رسید؟
7. دیرز از کار
8. با که‌ایام
9. در قاتر
10. کل.

Exercise 127 - Replace progressively each of the following words/phrases for the appropriate words in the sentence, امروز اکل چالی اکرم.

1. دیرز
2. مغز اکل‌ن
3. اله
4. گل‌اسا
5. دیشائو
6. موتارم بسیر
7. شد
8. کلیم
9. دیرسینه

Exercise 128 - Replace progressively each of the following words/phrases for the appropriate words in the sentence, پاردا کل‌ن چرک اکرم.

1. آل‌ن دی‌لیز
2. اک
3. زتکا
4. مامت
5. کلیم‌ن
6. اله
7. نا
14-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /p/ and /b/

- I besyAr par dAra (It has many feathers)
- I besyAr bar dAra (It is very wide)
- pÅk na dAra (He/she doesn't have clean [ones])
- bÅk na dAra (It doesn't matter)
- pUra bete (Give [me] all of it)
- bUra bete (Give [me] sugar)
- pas as (It's behind [or, slow])
- bas as (It's enough)
- pEshtar na bUd (It wasn't [like this] previously)
- bEshtar na bUd (There wasn't [any] more)
- yag lap (one handful)
- yag lab (one lip [or, edge])
- I chOb pUda bUda (This wood must have been rotten)

2. Contrasting /E/ and /a/

- Ush kunEn ke tEr na sha (Be careful that he/she/it doesn't pass by)
- Ush kunEn ke tar na sha (Be careful that it doesn't get wet)
- shEr bugOEEn (Say 'shEr' [lion])
- shar bugOEEn (Say 'shar' [evil])
- U dEr Amad (He/she/it came late)
- U darAmad (He/she entered)

3. Illustrating /lk/:

- aftE Aenda balkh-mërEm (We're going to Balkh next week)
- chÄi e talkha khush na dÄrum (I don't like bitter [i.e., unsweetened] tea)
Attached questions with khu

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ale khu kār na dārī</td>
<td>You aren't busy now, are you?</td>
</tr>
<tr>
<td>Ale khu na mīrī</td>
<td>You aren't going now, are you?</td>
</tr>
<tr>
<td>(enshāllā) déq khu</td>
<td>I hope you don't mind! (Lit., God willing [= I hope] you won't be unhappy, will you?)</td>
</tr>
<tr>
<td>na mēshān</td>
<td>You have a red pencil, don't you?</td>
</tr>
<tr>
<td>pensel e surkh khu dārēn</td>
<td>You aren't going alone, are you?</td>
</tr>
<tr>
<td>tanā khu na mērēn</td>
<td>It's not his/her signature, is it?</td>
</tr>
<tr>
<td>U khu emzāesh mēs</td>
<td>You won't forget (it), will you?</td>
</tr>
<tr>
<td>az yādetān khu na mēra</td>
<td>You're going to have a cup of tea with us, aren't you?</td>
</tr>
<tr>
<td>amrāomā khu yak pyāla</td>
<td>They ate, didn't they?</td>
</tr>
<tr>
<td>chāi mēkhrūn</td>
<td>They told the police, didn't they?</td>
</tr>
<tr>
<td>nān khu khōrdan</td>
<td>The water is boiling, isn't it?</td>
</tr>
<tr>
<td>pōlīsa khu guftān</td>
<td>I told you not to touch it, didn't I?</td>
</tr>
<tr>
<td>ao khu jōsh as</td>
<td></td>
</tr>
<tr>
<td>ma khu guftumet ke dest</td>
<td></td>
</tr>
<tr>
<td>na zanesh</td>
<td></td>
</tr>
</tbody>
</table>

1. Attached (or "tag") questions may be made in spoken Dari by the use of khu—as a particle which implies agreement with a question, whether affirmative or negative—usually just before the verb (both simple and compound) but occasionally in other positions (cf. the examples with "signature" and "tea", above).

2. If the verb is negative the tag ending (in English) is positive and the answer implied is negative. So, the first seven examples above expect the answer "No."

3. If the verb is positive the tag ending (in English) is negative and the answer implied is affirmative. So the last five examples above expect the answer "Yes." Note that in the final example the sentence is complex (to be explained below) and the tag ending applies only to the verb guftumet (in the principal clause), which is affirmative.

4. With compound verbs the khu may come just before the non-verbal member (as with kār dāshtan, above) or just before the verbal member (as with nān khōrdan).
5. Ad (memory) occurs with the verb raftan (to go) and the preposition az (from) to convey the idea of forgetting (or, if negative, of not forgetting, i.e., remembering). Thus, in the example above we have literally, "From your memory it will not go, will it?" The verb can also occur in other tenses. The preposition az is frequently omitted.

6. dest (hand) + zadan (to beat, strike) conveys idiomatically the concept of "touching" something. Cf. the English expression, "Keep your hands off," i.e., "Don't touch" or "handle".

7. The last of the examples given illustrates the fact that in Dari direct discourse is preferred when reporting speech. So, 

\[ \text{ma\'\'gufte (ke) kujA mIrI?} \]

He/she asked me where I was going.

The translation given in English (according to English preference) is in indirect discourse, but the example in Dari actually says: "He/she asked me, 'Where are you going'?!" The verb guftan in direct discourse means "to ask" or "to tell." For example, 

\[ \text{bugOesh byA} \]

Ask him/her to come (or, Tell him/her, Come).

ko (that) in direct discourse is often optional; hence, in one of these examples it is given in ( ) while in the other it is omitted entirely.

14-C Attached questions with nE (no)

<table>
<thead>
<tr>
<th>Question</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>utaq besyAr thrtk bUd, nE?</td>
<td>The room was very dark, wasn't it?</td>
</tr>
<tr>
<td>I gosm sEb KhUUb shIrIn mEbAsha, nE?</td>
<td>This kind of apple is very sweet, isn't it?</td>
</tr>
<tr>
<td>U bache besyAr UshyAr as, nE?</td>
<td>That boy is very smart (or, bright), isn't he?</td>
</tr>
<tr>
<td>jumAbosh maqUl na bUd, nE?</td>
<td>His/her answer wasn't reasonable, was it?</td>
</tr>
<tr>
<td>shuma dIshao sInuma raftEn, nE?</td>
<td>You went to the movie last night, didn't you?</td>
</tr>
<tr>
<td>kAghazAra da jA' mAfUz mAndEn, nE?</td>
<td>You put the papers in a safe place, didn't you?</td>
</tr>
<tr>
<td>bad na bUd, nE?</td>
<td>It wasn't bad, was it?</td>
</tr>
</tbody>
</table>
Go ahead, why don't you?

1. In this alternate method of forming attached questions the nE—pronounced at the end of the statement with a raised voice—anticipates agreement with the statement, whether affirmative or negative.

2. The last example given is equivalent to, "Why are you hesitating?" or "You won't be shy, will you? Please . . . "

The totality pronoun kull (all)

<table>
<thead>
<tr>
<th>mEFAmEn ko emroZ da kull e</th>
<th>Do you know how many countries there are in the world today?</th>
</tr>
</thead>
<tbody>
<tr>
<td>dunyA chand mamlakAt as?</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>kull e mardum e afgAhÁn-</th>
<th>The people of Afghanistan don't all speak the same language (lit., in one language).</th>
</tr>
</thead>
<tbody>
<tr>
<td>estÁn ba yag subÁn</td>
<td></td>
</tr>
<tr>
<td>gap na mÉzanÁn</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>kull e jwÁhÁetÁn saI bÁd</th>
<th>All of your answers were correct.</th>
</tr>
</thead>
<tbody>
<tr>
<td>as Ashpaz-kÁhÁnÁn kull</td>
<td>Bring all of the dishes from the kitchen.</td>
</tr>
<tr>
<td>e sarfÁra byÁr</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>kull e muallemÁ (H)Azer budÁn, nE?</th>
<th>All of the teachers were present, weren't they?</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>kull e kÁghÁzÁra negÁ komÁEn</th>
<th>Look after all of the papers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>kull e rÁz garmÁ bÁd</td>
<td>It was hot all day long.</td>
</tr>
<tr>
<td>kullemÁ rAftÁm</td>
<td>All of us went.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>kulletÁn mÉrÁn yÁ yag du sÉ nafaratÁn</th>
<th>Are all of you going or just a few of you?</th>
</tr>
</thead>
</table>

| kulleÁshÁnÁn meshÁÁsum               | I know (i.e., recognize) all of them.                                             |

1. The idea of totality (all of ____ ) may be expressed in Dari by kull in construction with ezÁfÁI; so, kull e.

2. It is used with nouns or personal pronouns attached as objects.

3. Note the following distinctions: negÁ kÁdan (to keep, look after); sail kÁdan (to look at [with pleasure], view); dÁdan (to see [general term]).
4. The verb shenAkhtan (to know, recognize) rather than fAmIdan (to know, understand) is used for "knowing" people.

14-E The unchangeable past participle

<table>
<thead>
<tr>
<th>makTuba neweshta kada,</th>
<th>I wrote the letter and [then] went to the city.</th>
</tr>
</thead>
<tbody>
<tr>
<td>shir raftum</td>
<td></td>
</tr>
<tr>
<td>fekor kada kAr kO</td>
<td>Do your work thoughtfully (i.e., pay attention to what you're doing).</td>
</tr>
<tr>
<td>dawArA khOrda estornat</td>
<td>After taking the medicine I'm going to rest.</td>
</tr>
<tr>
<td></td>
<td>Please take a bath and put on clean clothes (since guests are coming).</td>
</tr>
<tr>
<td>mErum</td>
<td></td>
</tr>
<tr>
<td>lutfan tashnAb kada kAlA</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Take his/her medicine along.</td>
</tr>
<tr>
<td>e pAk bupOshEn (as</td>
<td></td>
</tr>
<tr>
<td>khiter e ke mEmAnd</td>
<td>Bring the letter along.</td>
</tr>
<tr>
<td>nylyan</td>
<td></td>
</tr>
<tr>
<td>dawlesha (grofta) bubArEn</td>
<td></td>
</tr>
<tr>
<td>maktuba (grofta) byArEn</td>
<td>I'm taking my books along.</td>
</tr>
<tr>
<td>kotAbAoma grofta mErum</td>
<td></td>
</tr>
<tr>
<td>aFtE Aenda chand nafar</td>
<td>How many guests will you be having (i.e., are you expecting) next week?</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>mEmAnd dashta mEbAshEn?</td>
<td></td>
</tr>
</tbody>
</table>

1. When the final /n/ is dropped from the infinitive of any verb one is left with a form such as kada, khOrda, grofta and dashta. This form—which is unchangeable—serves as a kind of "past participle" and is used in a variety of ways, some of them yet to be introduced.

2. One common use of this form is in place of a conjunction. In this case the past participle is followed by the main verb, the subject of both the participle and the main verb is the same and the action of the participle precedes that of the main verb. Thus, the first example given above could mean equally: I wrote and went, I wrote before I went, or I went after I wrote.

3. When that which is taken, carried or brought "along" is animate—e.g., a child, wife, family—the grofta form is not usually used. Instead, katI or amrI are preferred. So,
The verb tānestan (can, to be able)

<table>
<thead>
<tr>
<th>Arabic Phrase</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>nOkresh uttū kada mEtāna?</td>
<td>Can his/her servant iron (clothes)?</td>
</tr>
<tr>
<td>chand baja da daftare tānestān</td>
<td>Chand baja da daftaretān</td>
</tr>
<tr>
<td>Amada mEtānum?</td>
<td>Can (= may) I come to your office?</td>
</tr>
<tr>
<td>sawīl e ashtuma juwāb dīda tānestī yā nē?</td>
<td>Were you able to answer the eighth question or not?</td>
</tr>
<tr>
<td>būbakhsheEn, ma bōysār dīr sheshtā na mEtānum</td>
<td>I'm sorry, [but] I can't stay (lit., sit) very long.</td>
</tr>
<tr>
<td>na-khaīr, yā rōz e panj-shambē Amade mEtānum</td>
<td>No, sir, I can only (i.e., either) come on Thursday or Friday.</td>
</tr>
<tr>
<td>yā rōz e jumma</td>
<td>I can't go either today or tomorrow.</td>
</tr>
<tr>
<td>(ma) nā emrōz rafta mEtānum na fardā</td>
<td>The poor fellow is so poor that he can't even buy the necessities (lit., necessary things) [of life].</td>
</tr>
<tr>
<td>bēšīrā ega gharīb as ke chīzā e zarūrīrā kharīdā na mEtāna</td>
<td>Now you can speak Dari very well.</td>
</tr>
<tr>
<td>Ale khūb darī gap zada mEtānīn</td>
<td>Where can (or, may) I see you?</td>
</tr>
<tr>
<td>shumāra da kujā dīda mEtānum?</td>
<td>Where can (or, may) I see you?</td>
</tr>
<tr>
<td>da kujā dīda mEtānumetān?</td>
<td>They couldn't change the one-thousand-Afghani note (or, bill).</td>
</tr>
<tr>
<td>cmārīrā maida kada ne tānestan</td>
<td></td>
</tr>
</tbody>
</table>
I tried very hard but was unable to find this kind of pen anywhere in Kabul.

1. The unchangeable past participle of a verb (cf. § 14-E, above) may be used in conjunction with the verb tānestan (can, to be able) to indicate the ability to do whatever is signified by the unchangeable form.

2. Although the past participle is unchangeable, the verb tānestan is conjugated as usual in any tense or mood/mode where it logically occurs.

3. Since the usual (and natural) intent of this compound is to show ability it also implies "knowing how to" do something.

4. Furthermore, the compound may be used in asking permission—"can" instead of "may," as is becoming more and more common in American English.

5. The conjunction yA (or) when required—although normally the context is clear without it—may be repeated as its own correlative; thus, yA . . . yA (either . . . or). Similarly, the simple negative na (not) can be repeated as its own correlative in the negative sense of na . . . na (neither . . . nor). In this construction the verb is not repeated.

6. The negative prefix bE- in the sense of "without" occurs commonly in compounds in Dari. So here, bE-chAra (without solution) means "poor, helpless, in a bad way or state," in contrast to gharIb which means only "financially poor."

The use of dega/degām in the sense of "else," "some other," "additional," "any more"

<table>
<thead>
<tr>
<th>dega kI (H)ErAt raft?</th>
<th>Who else went to Herat?</th>
</tr>
</thead>
<tbody>
<tr>
<td>degām kase (H)ErAt raft?</td>
<td>Did anyone else go to Herat?</td>
</tr>
<tr>
<td>dega qalam e ranga dārEn?</td>
<td>Do you have some other colored pen?</td>
</tr>
<tr>
<td>degām qalam e ranga dārEn?</td>
<td>Do you have any more colored pens?</td>
</tr>
<tr>
<td>yag jōra būt e dega betēn</td>
<td>Give me some other pair of shoes.</td>
</tr>
<tr>
<td>yag jōra būt e degām kīr dārūm</td>
<td>I need one more pair of shoes.</td>
</tr>
<tr>
<td>muallem sAeb dega chI guft?</td>
<td>What else did the teacher say?</td>
</tr>
<tr>
<td>muallem sAeb degām chIze guft?</td>
<td>Did the teacher say anything else?</td>
</tr>
</tbody>
</table>
Lesson 14

TA chand sāl e dega da
afghānestān mēbāshēn?

How much longer (lit., for how many more years) will you be in Afghanistan?

TA chand sāl e degām da
afghānestān mēbāshēn?

Will you be in Afghanistan for a few more years [besides what you have already been]?

Yak panjadsī dega bete

Give (me) some other five-hundred-Afghani note [instead of this one].

Yak panjadsī degām bete

Give (me) another five-hundred-Afghani note [in addition to this one].

değa kujā raft?
değām jāi raft?

Where else did he/she/it go?

Did he/she/it go anywhere else [besides, or in addition to where you have already mentioned]?

değa chetŏr astēn?

What else have you got to say about yourself (lit., how else are you)?

1. The use of the word dega (or degām—i.e., dega + -Am) brings something additional into the picture of the same sort or type that has already been mentioned. Generally speaking, dega stresses another or "some other" than what has already been mentioned or considered while degām conveys more the idea of "additional, any more" besides what has already been mentioned or considered.

2. dega may be used with question words such as kI (who?), chI (what?), kujā (where?) and chand (how many?) while degām may be used with indefinite words such as kase (someone), chIsē (something), jāi (somewhere) and chand (a few).

3. When people have gone through the usual—and lengthy!—formalities of greeting (cf. § 5-G), especially when meeting someone after a long time or when one is embarrassed or reluctant to introduce a matter of business at hand, "dega" may begin a second round of greetings while one, as it were, stalls for time and collects his thoughts . . . or his courage! (The last example above illustrates this usage very well.)

14-H Expressing "to live" (zendāgI kadan, shēshtan, mēbāsha)

Phāshī e afghānestān da
kabūl zendāgI mēkuna
fālemlā da pākistān
zendāgI mēkad

The King of Afghanistan lives in Kabul.

Our family used to live in Pakistan.
shuma da kuja e karte char
char mishinem?
ma da sarak e aval e karte char
char mishinem
una da kabul mishashan

Where do you live (lit., sit) in Karte Char?
We live on 'Sarak-e-awal' (lit., First Street) in Karte Char.
They live in Kabul.

1. zendagi kadan is a rather formal way of expressing "to live" and is not as common as the simple verb sheshtan (to sit, to live). (Cf. the English "reside" [from the Latin residiere, "to sit back"]). sheshtan may, of course, mean nothing more than just "sit," as:

bufarmen, da salun bishinem
Inja bishe

Please have a seat in the living room.
Sit here.

2. Not many streets in Kabul have names; only the larger ones do. But it happens that there is a sarak e awal (First Street) in Karte Char. The streets are more likely to be described by familiar landmarks on them (e.g., a school or hospital) than by proper names. For Kabul City maps giving the names of (some) streets, intersections and noteworthy locations see Appendix VII.

3. The special mishash form of budan (cf. § 10-B) may also convey the idea of "staying, living" since it indicates the continuation of the state or condition "to be".

The use of peshe to convey possession

ki ketab darya?
ketab peshe ki s?
ketab peshe sh as
baisekol peshe ki s?
baisekalem peshe as?
baisekalem peshe e tu s?
koli peshe e nokaretan as

Who has a book?
Who has the book?
He/she has the book.
Who has the bicycle?
Do you have my bicycle?
Do you have my bicycle?
Your servant has the key.

1. peshe which means "by, near, close to, with" is very commonly—but not always (e.g., peshe e daktar buran [Go to the doctor])—used to indicate possession, the thing mentioned (normally definite) being "near" or "with" the one joined in construction with peshe. It means "to have in
one's grasp, control or use" while dāshtan (to have) occurs in the more general sense of "to own or possess".

2. In the first example—given with dāshtan and no object marker—the question is an open one, the object is indefinite and the answer is uncertain. In the other examples the implication is that a specific book, bicycle or key has been mentioned or is being referred to. Hence, the pEsh e form is employed in preference to dāshtan.

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14-J

The use of az pEsh (by) to indicate agent (with intransitive verbs)

| bubakhshEn, ketābetān az pEshem cherk shud | I'm sorry (that) I got your book dirty (lit., [that] your book became soiled by me). |
| gElAsom az pEshesh shekest | He/she broke my glass (lit., my glass [got] broke[n] by him/her). |
| chetOr az pEshet gum shud? | How did you lose it? (Lit., How did [it] become lost by you?) |

1. In Dari things which happen accidentally or unexpectedly are usually expressed with intransitive verbs while the (hapless) agent is put in construction with az pEsh, in the sense of "by, because of, due to."

2. Such a construction avoids or mitigates the harshness that would be conveyed by saying, "I broke" or "I tore," in favor of the less blameworthy, "It got broken (or, torn) by me," etc.

14-K

Vocabulary for Lesson Fourteen

<p>| az pEsh | by (indicating agent) |
| (H)Azer | présent, in attendance (adj.) |
| bEchAra | helpless, poor (lit., without solution) |
| dega/degAn | else, some other, additional, any more, another |
| dBr | late, for a long time |
| dest zadan | to touch, handle |
| dunyA | world |
| emzA | signature, endorsement |
| estermat kadan | to rest |</p>
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>fAmIl</td>
<td>family</td>
</tr>
<tr>
<td>garmI</td>
<td>heat</td>
</tr>
<tr>
<td>gharIb</td>
<td>(financially) poor</td>
</tr>
<tr>
<td>gum shudan</td>
<td>to become (or, be) lost</td>
</tr>
<tr>
<td>jOsh</td>
<td>boiling; summit, peak, &quot;season&quot; (for something)</td>
</tr>
<tr>
<td>juwAb</td>
<td>answer, reply</td>
</tr>
<tr>
<td>juwAb dAdam</td>
<td>to answer, reply; to dismiss, &quot;fire,&quot; let go</td>
</tr>
<tr>
<td>kase</td>
<td>someone; (neg.) no one</td>
</tr>
<tr>
<td>khu</td>
<td>(untranslatable particle, used as a &quot;tag&quot; ending)</td>
</tr>
<tr>
<td>kull</td>
<td>all (with ezAl, showing totality)</td>
</tr>
<tr>
<td>mAfUz</td>
<td>safe, secure (adj.)</td>
</tr>
<tr>
<td>mamlakat</td>
<td>country</td>
</tr>
<tr>
<td>mAqUl</td>
<td>reasonable, sensible</td>
</tr>
<tr>
<td>negA kadan</td>
<td>to keep (an eye on), look after, take care of</td>
</tr>
<tr>
<td>pIshA</td>
<td>king</td>
</tr>
<tr>
<td>paidA kadan</td>
<td>to find, get, locate, obtain, produce</td>
</tr>
<tr>
<td>pEsh e</td>
<td>&quot;have,&quot; &quot;has&quot; (belonging to, showing possession); to, (over) to</td>
</tr>
<tr>
<td>pOlIs</td>
<td>police</td>
</tr>
<tr>
<td>sAl</td>
<td>correct, all right, O.K.</td>
</tr>
<tr>
<td>sEb</td>
<td>apple</td>
</tr>
<tr>
<td>shenAkhtan</td>
<td>to recognize, know [pres., meshnAsa]</td>
</tr>
<tr>
<td>sheahtan</td>
<td>to sit, live, dwell [pres., mIshI, mIshInEn]</td>
</tr>
<tr>
<td>shIrIn</td>
<td>sweet</td>
</tr>
<tr>
<td>surkh</td>
<td>red</td>
</tr>
<tr>
<td>tAnestan</td>
<td>to be able, can [pres., mEtAna]</td>
</tr>
</tbody>
</table>
Exercises for Lesson Fourteen
(to be written as well as practiced orally with the teacher)

Exercise 129 - Add khu or nE as required to complete these attached questions.
E.g., shumā .......... mānda astēn. shumā khu mānda astēn

1. unā shumāra ............ shenAkhāntan
2. az yādotān ............. nā māra
3. faimīlātān jelālabād raft, ............
4. marīz ale esterāst mēkūna, ............
5. pādshā da kābul zendagī mēkūna, ............
6. bāisekotētān ........... nā mēbarēn
7. kāghāzētēta ............ paidā kādī
8. sārēshān nā-wakht mēshā, ............
9. Ura .............. nēgā mēkūnēn
10. wozārat ............ emrōz wāz nēs

Exercise 130 - Use kull + appropriate endings, as needed, or Ech to complete the following. E.g., .......... paīsa dāran? kulleshān paīsa dāran?

1. sarfā da I awārf ............ mafūz nēs 2. ............ az engleṣtān astan
Exercise 131 - Complete the following with the past participle of the verb given in ( ). E.g., kull e kotâbâra byâr (greftan).

dull e kotâbâra grefta byâr

1. dars e sêzawuma tekrâr byâr (kadan)

2. feker juwâb bete (kadan)

3. dâlâmâra tabdîl pas myûyûm (kadan)

4. nîna mûrûn? (khûrdan)

5. baksema maidân o awâl mûrum (greftan)

6. baroshân neweshta rawân kadum (kadan)

7. bûrû khûb e safiyd byârûn (kharûdân)

8. cherâ feker kâr na mûkunû? (kadan)

9. bachâ dest kharâb kadanesh (zadan)

10. kâlâmâra uttûra rafta mîtânûn (kadan)

Exercise 132 - Use the present tense of tânestân in each of the following. E.g., shumâ darî gap zada ......... ? shumâ darî gap zada mûtânûn?

1. dûkandûr panjshadîra maîdâ kada na .........

2. dâktar sâeb chand baja shumâra dîda ......... ?

3. shumâ kudâm sawâla juwâb dîda na ......... ?

4. mâ tâ rûz e panjshambê rasîda na .........

5. bale, sâeb, küllemA rafta .........

6. muallem sâeb emrûz Amada na .........

7. tû paidâ kada no ......... ?

8. bëchûra sêq marûc as ke nân khûrda na .........
Exercise 133 - Use the past tense of tānestan (including the negative when required) in the following. E.g., shumā unāra dīda na ........................?

1. dishao bēchāra khūb ostērāt kāda
2. kharīda ........................ az khāṭer e ke paīsa na dāshtan
3. besyār nafara dāwāt kāda ........................ az khāṭer e ke khānēmā khurd būd
4. brādāresh aftē guzashtā āmādā na
5. pari-rūz shūra kāda ........................ az khāṭer e ke wakht na dāshṭān
6. dīrūz ma khārā shushta
7. padar 0 mādaretān raftā ........................ ?
8. emrūz raḥīm (H)āzer shūda

Exercise 134 - Use degā/degām as required to complete these sentences.

1. ........................ chi dārēn?
2. yag maktūb e ........................ bāresh rawān kunēn
3. yag dafē ........................ kūwesh kū
4. bare panj shash mā e ........................ dārī mēkhnēm
5. dīrūz ........................ chi kādēn?
6. ........................ kudān ketāba mēkhnēm?
7. da sālūn ........................ kī mishīnā?
8. unā mesl e az U yākī ........................ khārīdan
9. yag pārsal e ........................ dīrūz rasīd
10. dīshāo da yag dāwat e ........................ raftēm
11. ........................ chi guftētān?

Exercise 135 - Use the correct form of shēstant in the following. E.g., muallem-ētān da kujā ........................ ? muallemētān da kujā mīshīnā?
[Lesson 14] 173

1. du sAl pEsh mà da U khâna .........
2. unÀ da kudÀm sarak e shûr e nao ........... ?
3. yak chand daqa Inja .............
4. Ale shumÀ da kujÀ ............. ?
5. dÀktaÀ sÀeb da kujÀ e kÀrtÀ sÀ ......... ?

Exercise 136 - Use az pÈshor pÈsh e as required to complete the following.

1. ba khyÀlem ........... esh gum shud
2. qalamem ........... ki sÀ?
3. qalamem ........... em gum shud
4. ........... dÀktra chera na mÈBarÈnesh?
5. chi wakht ........... dÀktra mÈrÈn?
6. AinÈ dÀlÈz ........... e ki shekést?
7. marÌza ........... dÀktra kÌrk bubarÈn
8. khûb shud ke ........... em na shekést
9. kÎghaÀra ........... esh byÀr
10. ........... ma nÈs
11. lutfan saodàra tÀ ........... mètÀr amrÀlem bubarÈn

Exercise 137 - Use the correct correlative (yÀ or na) to complete the following.

1. na me rafta mÈÈnÀm ........... khÎnumem
2. yÀ da I aÈftÀ .......... aÈftÀ Èenda mÈÈnumesh
3. na shumÈÀra dÈd ........... mara
4. na dÈrÈz ÂmÈd ........... emÈÈs
5. yÀ surkh rang kumÈn ........... safÈd
6. yÀ da bÀÈsekÈl mÈÈrÈm ........... pyÀda

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LESSON FIFTEEN (dars o pAnzdawum)

15-A Pronunciation drill (to be done only with the teacher)

1. Pronouncing /H/ (when not doing so would obliterate a meaningful distinction)
   
   da awal e baHAr darakhtA  (Trees are not loaded with fruit at the beginning of spring)
   az bar kada baHr zyAt as  (There is more sea than land in the world)

2. Contrasting /A/ and /U/
   
   bAd neweshta ko  (Write 'bAd' [wind])
   bUd neweshta ko  (Write 'bUd' [he/she/it was])
   dlrOz besyAr bAd bUd  (Yesterday there was a lot of wind)

   bAm a dida mEtAmEn?  (Can you see the roof?)
   bUma dida mEtAmEn?  (Can you see the owl?)
   bUm da sar e bAm shoshta  (The owl is sitting on the roof)

   Ash na dAra  (He/she doesn't have 'Ash' [a noodle dish])
   Ush na dAra  (His/her mind is wandering)

   mAsh da Ashpas-khAna s  (The lentils are in the kitchen)
   mUsh da Ashpas-khAna s  (The mouse is in the kitchen)

   jargal khak dAra  (The woods are dirty)
   jargal khUk dAra  (There are hogs in the woods)

   rA ba rA burO  (Go straight [or, directly] there)
   rU ba rU burO  (Go straight ahead)

   tA bAnesh  (Put it down)
   tU bAnesh  (You leave it)
   tU tA kadIsh?  (Did you lower [or, unload] it?)

   utAq o dUd-pura barem dAd  (He/she gave me the smoke-filled room)

   AlU e AlA paw o chand as?  (How much are the best-quality plums?)

   mAr mUra mEkhura  (Snakes eat insects)

   174
3. Illustrating /ft/

khâna as pâshesh muft raft (He/she sold the house very cheap [lit., free])
taft a dâg bâlA shud (The steam from the kettle ascended)
aft rOz yag afta s (There are seven days in a week)

The subjunctive, expressing contingency

With Bâdan (to be)

<table>
<thead>
<tr>
<th>S i n g u l a r</th>
<th>P l u r a l</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 bâshum</td>
<td>I should, may be, etc.</td>
</tr>
<tr>
<td>2 bâshi</td>
<td>you</td>
</tr>
<tr>
<td>3 bâsha</td>
<td>he/she/it</td>
</tr>
</tbody>
</table>

With shudan (to become)

<table>
<thead>
<tr>
<th>S i n g u l a r</th>
<th>P l u r a l</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 shawum</td>
<td>I should, may become</td>
</tr>
<tr>
<td>2 shawi</td>
<td>you</td>
</tr>
<tr>
<td>3 shawa</td>
<td>he/she/it</td>
</tr>
</tbody>
</table>

With kadan (to do, make __)

<table>
<thead>
<tr>
<th>S i n g u l a r</th>
<th>P l u r a l</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 kunum</td>
<td>I should, may do, etc.</td>
</tr>
<tr>
<td>2 kunI</td>
<td>you</td>
</tr>
<tr>
<td>3 kunA</td>
<td>he/she/it</td>
</tr>
</tbody>
</table>

With raftan (to go)

<table>
<thead>
<tr>
<th>S i n g u l a r</th>
<th>P l u r a l</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 burum</td>
<td>I should, may go, etc.</td>
</tr>
<tr>
<td>2 burI</td>
<td>you</td>
</tr>
<tr>
<td>3 burA</td>
<td>he/she/it</td>
</tr>
</tbody>
</table>
With guftan (to say)

<table>
<thead>
<tr>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>bugOyum</td>
<td>I should, may say</td>
</tr>
<tr>
<td>bugOI</td>
<td>you &quot; &quot; &quot;</td>
</tr>
<tr>
<td>bugOya</td>
<td>ho/she &quot; &quot; &quot;</td>
</tr>
</tbody>
</table>

1. The subjunctive forms of buidan, shudan and kadan are irregular and are given here as exceptions to be learned. Occasionally a "regular" form bukunum may be heard instead of the irregular (but more common) kunum (cf. § 8-E-1).

2. The usual subjunctive form follows the pattern indicated by the verbs rattan (to go) and guftan (to say), i.e., it begins with a b- as prefix—cf. the imperative, § 8-E-1—and incorporates -u-, -e- or -I- as the usual connecting vowel. The first (or b-) syllable is accented.

3. Since one cannot predict the exact form that the subjunctive will take it needs to be learned as one of the basic forms of each verb, although in most cases it follows the pattern of the imperative. The subjunctive form of every verb introduced hereafter in this course will be included as a part of the vocabulary. For a summary of verb forms for all of the verbs used in this course see Appendix XI.

4. Personal endings, indicating the subject—as learned previously in § 3-F—are added. The same rules about the agreement of the subject and whether or not subject pronouns should be included are observed as for the tenses previously introduced.

5. The verb dAshtan (to have) uses a compound form for the subjunctive, consisting of the unchangeable past participle dAshta plus the appropriate form of the subjunctive of buidan; so, dAshta bAsha, etc.

6. Except for the irregular forms, when the negative occurs the b-prefix with its accompanying vowel—e.g., be-, bu-, bI— is dropped and the negative prefix na- is substituted, with the accent coming on the na-.

7. It should be noted that although the subjunctive and imperative forms appear to be similar it is only in the second person plural that they are alike; the second person singular form is quite different. Thus, bAsh—bAshI; shO—shawI; kO—kunI; burO—burI; bugO—bugOI; and even bushOI—bushOI (from shushtan, to wash). The first of these forms is the imperative (already learned in § 8-G) while the second form is the subjunctive.

The subjunctive of verbs introduced in the first eight lessons (to be added to § 8-G)
<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>to come</td>
<td>to come</td>
</tr>
<tr>
<td>to bring</td>
<td>to bring</td>
</tr>
<tr>
<td>to take, carry</td>
<td>to take, carry</td>
</tr>
<tr>
<td>to be</td>
<td>to be</td>
</tr>
<tr>
<td>to give</td>
<td>to give</td>
</tr>
<tr>
<td>to have</td>
<td>to have</td>
</tr>
<tr>
<td>to see</td>
<td>to see</td>
</tr>
<tr>
<td>to understand, know</td>
<td>to understand, know</td>
</tr>
<tr>
<td>to say, call, tell, ask</td>
<td>to say, call, tell, ask</td>
</tr>
<tr>
<td>to do</td>
<td>to do</td>
</tr>
<tr>
<td>to buy</td>
<td>to buy</td>
</tr>
<tr>
<td>to wear, put on</td>
<td>to wear, put on</td>
</tr>
<tr>
<td>to go, leave</td>
<td>to go, leave</td>
</tr>
<tr>
<td>to become</td>
<td>to become</td>
</tr>
<tr>
<td>to hear, listen to</td>
<td>to hear, listen to</td>
</tr>
<tr>
<td>to wash</td>
<td>to wash</td>
</tr>
</tbody>
</table>

Summary of verb formations for the verbs in Lessons Nine to Fifteen

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Present 3.p.s.</th>
<th>Imperative</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>to fall</td>
<td>mef'ta</td>
<td>bendAz</td>
<td>befta</td>
</tr>
<tr>
<td>to throw</td>
<td>mendAza</td>
<td>bendAzEn</td>
<td>bendAza</td>
</tr>
<tr>
<td>to leave</td>
<td>nobrAya</td>
<td>barAi</td>
<td>barAya</td>
</tr>
<tr>
<td>-------------</td>
<td>---------------</td>
<td>---------------------</td>
<td>--------------------</td>
</tr>
<tr>
<td>bāridan</td>
<td>mēbīra</td>
<td>See § 8-G, p. 86, for other forms</td>
<td></td>
</tr>
<tr>
<td>budan</td>
<td>mēbūsha</td>
<td>budūza, budūzēn</td>
<td>budūza, budūzōna</td>
</tr>
<tr>
<td>dokhtan</td>
<td>mēdōza</td>
<td>nabūza, nabūzēn</td>
<td>nabūza, nabūzōna</td>
</tr>
<tr>
<td>gashtan</td>
<td>mēgarda</td>
<td>begard, begardēn</td>
<td>begardā, begardāna</td>
</tr>
<tr>
<td>greftan</td>
<td>mīgīrā</td>
<td>bīgīrā, bīgīrēn</td>
<td>bīgīrā, bīgīrāna</td>
</tr>
<tr>
<td>khāndan</td>
<td>mēkhāna</td>
<td>bēkhān, bēkhānēn</td>
<td>bēkhānā, bēkhānāna</td>
</tr>
<tr>
<td>khesṭan</td>
<td>mēkhēzēna</td>
<td>bēkhēzēna, bēkhēzēn</td>
<td>bēkhēzēna, bēkhēzēnā</td>
</tr>
<tr>
<td>khorōdan</td>
<td>mēkhurā</td>
<td>bukhūrō, bukhūrēn</td>
<td>bukhūrā, bukhūrāna</td>
</tr>
<tr>
<td>māndan</td>
<td>mēmāna</td>
<td>bān, bānēn</td>
<td>bānā, bānāna</td>
</tr>
<tr>
<td>rasūdan</td>
<td>mēsāsā</td>
<td>bēsāsā, bēsāsēn</td>
<td>bēsāsā, bēsāsāna</td>
</tr>
<tr>
<td>sākhtan</td>
<td>mēshāza</td>
<td>bēshāza, bēshāzēn</td>
<td>bēshāza, bēshāzāna</td>
</tr>
<tr>
<td>shekostan</td>
<td>mēshē-seka</td>
<td>bēshē-kōshā, bēshē-kōshēn</td>
<td>bēshē-kōshāna, bēshē-kōshānā</td>
</tr>
<tr>
<td>shonakhtan</td>
<td>mēshnūsā</td>
<td>bēshnūsā, bēshnūsēn</td>
<td>bēshnūsā, bēshnūsāna</td>
</tr>
<tr>
<td>sheshtan</td>
<td>mīshēnā</td>
<td>bīshēnā, bīshēnēn</td>
<td>bīshēnā, bīshēnāna</td>
</tr>
<tr>
<td>sokhtan</td>
<td>mēsūsā</td>
<td>bēsūsā, bēsūsēn</td>
<td>bēsūsā, bēsūsāna</td>
</tr>
<tr>
<td>thānostan</td>
<td>mētāna</td>
<td>bētāna, bētānēn</td>
<td>bētāna, bētānāna</td>
</tr>
<tr>
<td>zadān</td>
<td>mēzāna</td>
<td>bōzān, bōzānēn</td>
<td>bōzānā, bōzānāna</td>
</tr>
</tbody>
</table>

[Lesson 15]
1. The special mēbasha form of ˌudan (cf. § 10-E) is included in this list since only the form "as" (is) was given in the summary in § 8-G, p. 86.

2. Where blanks are left in the above chart the forms are not likely to occur.

### 15-E Uses of the subjunctive

#### Possibility

<table>
<thead>
<tr>
<th>aga wakht dāşhta bāshum aksāra</th>
<th>aga khūb kār nakunī</th>
</tr>
</thead>
<tbody>
<tr>
<td>baretān neshān mētum</td>
<td>mumken jūwābet betum</td>
</tr>
<tr>
<td>mumkān as ko da dēmāzang</td>
<td>paidā kada betānI</td>
</tr>
<tr>
<td>mumkān (as ko) khāo bāsha</td>
<td>mumkān (as ko) khāo bāsha</td>
</tr>
<tr>
<td>shāyād fārā gap zāda natānān</td>
<td>shāyād fārā byĀyan</td>
</tr>
<tr>
<td>ma mērum ba shart e ke</td>
<td>ma mērum ba shart e ke</td>
</tr>
<tr>
<td>ejāsa beta</td>
<td>ejāsa beta</td>
</tr>
<tr>
<td>farz kunī mē ke tā rōz e</td>
<td>dushambē derīshīra dōkhta</td>
</tr>
<tr>
<td>natānē--bāz chī kunī mē?</td>
<td>natānē--bāz chī kunī mē?</td>
</tr>
</tbody>
</table>

If I have time, I'll show you the pictures.

If you don't do your work well, it's possible (that) I may let you go (= 'fire' you).

It is possible that you may be able to find (it) in De Mazang.

It's possible that he/she is asleep.

Perhaps they can't speak Persian.

Perhaps they may come tomorrow.

I'll go provided (lit., on condition that) he/she gives (me) permission.

Suppose he/she can't make (lit., sew) the suit by Monday. What will we do then?

1. shāyād (perhaps, maybe) is not used with the present tense but only with the subjunctive (as here) and some tenses yet to be introduced.

#### Necessity / Responsibility

<table>
<thead>
<tr>
<th>majbūr astum ke taqībānī tā</th>
<th>panj baja Inja bāshum</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adam bāyād etu(r) nakunā.</td>
<td></td>
</tr>
</tbody>
</table>

I have (or, am compelled) to stay here until approximately 5:00 o'clock.

One shouldn't (or, ought not to) act this way.
If you can't reach (it), you should bring the ladder.

You must talk very quietly in this room.

It's 5:00 o'clock--I have to (or, should) go home.

It's essential that you take him/her to the doctor.

2. Just as with shAyad, bAyad (should, ought to) requires the subjunctive (and some other tenses yet to be introduced).

3. The examples given so far, as well as those to follow, are only representative (and not at all exhaustive) of the variety of usage for the subjunctive. Moreover, the subjunctive is required with certain special verbs, yet to be introduced in this course.

4. In the nature of the case the subjunctive suggests that which is contingent upon certain other factors—whether expressed or only implied—and thus covers a wide range of such ideas: e.g., hope, desire, resolution, object or purpose, effect or consequence, disinclination, fear, order, advice, duty, necessity, effort, permission, perplexity, wish, etc. The six groupings given in this section are only by way of suggestion; they may be broken into many other categories of meaning while some of the examples given may overlap the classifications.

Inquiry

<table>
<thead>
<tr>
<th>chāi tāyār kunum yā gāwa?</th>
<th>Should I make tea or coffee?</th>
</tr>
</thead>
<tbody>
<tr>
<td>tashakur, Ech kudāmesha nē</td>
<td>Neither one, thank you.</td>
</tr>
<tr>
<td>az bāzār chī byārum? yak sē</td>
<td>What should I bring from the marketplace? Bring three 'pao's of meat.</td>
</tr>
<tr>
<td>pao gōsh byārēm</td>
<td></td>
</tr>
<tr>
<td>Ale bāzār burum? nē, Ale narō</td>
<td>Should I go to the marketplace now? No, don't go (just) now.</td>
</tr>
<tr>
<td>az kudām nā paghman burēm?</td>
<td></td>
</tr>
<tr>
<td>chī qosm jumla beaAzum?</td>
<td>Which way should we take to Paghman?</td>
</tr>
<tr>
<td></td>
<td>What kind of sentence(s) should I make?</td>
</tr>
</tbody>
</table>
5. Note that when the subjunctive is used in asking questions the answer is given in the imperative.

Permission

<table>
<thead>
<tr>
<th>ejāza s ke katīt burum?</th>
<th>May I go with you? (Lit., Do I have permission...?) Why not? (= Of course, by all means).</th>
</tr>
</thead>
<tbody>
<tr>
<td>-- cherā nē?</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ejāza s ke az Inja aks bīgIrum?</th>
<th>May I take a picture here? Yes, please do.</th>
</tr>
</thead>
<tbody>
<tr>
<td>-- bāle, bufarmān</td>
<td></td>
</tr>
</tbody>
</table>

6. ejāzas? (ejāza + as) is a standard courtesy formula when asking for permission to do something. If the context is clear—as, for example, after sitting and talking a while—when one wants to leave, "ejāza s?" by itself (Is there permission? or, May I?) may be used without any clause following, as it will be understood that one is asking for permission to leave.

Result / Purpose

<table>
<thead>
<tr>
<th>kōshesh kunīn ke tā tōp</th>
<th>Try to get to my office by noon.</th>
</tr>
</thead>
<tbody>
<tr>
<td>da daftarem berāsēn</td>
<td>Lock your bicycle so it doesn’t get lost (= taken).</td>
</tr>
<tr>
<td>bāsāsekoleta qulf kō ke</td>
<td>Wear your jacket so you don’t catch cold.</td>
</tr>
<tr>
<td>gum nasha</td>
<td></td>
</tr>
<tr>
<td>kurtīta bupōsh ke rēzēsh</td>
<td>Be careful that you don’t drop it (lit., that it doesn’t fall from [= by] you).</td>
</tr>
<tr>
<td>nakunī</td>
<td>Be careful that you don’t forget it.</td>
</tr>
<tr>
<td>Ush kō ke az pēshet nafta</td>
<td>Hurry up so we won’t be late (lit., so it might not become late).</td>
</tr>
<tr>
<td>Ush kunīn ke az yādōtān nara</td>
<td>I’m trying to learn Persian quickly.</td>
</tr>
<tr>
<td>uth shawīn ke nā-wakht nasha</td>
<td></td>
</tr>
<tr>
<td>kōshesh mēkunun ko fārāIra</td>
<td></td>
</tr>
<tr>
<td>uth yād bīgIrum</td>
<td></td>
</tr>
<tr>
<td>Ateš bīyād kun bāsha</td>
<td>The fire should be low so that the food (lit., kettle) doesn’t burn.</td>
</tr>
<tr>
<td>ko dēg nasōza</td>
<td></td>
</tr>
</tbody>
</table>
Adrasasha greftum ke baresh

I got his/her address in order to send him/her something.

Wish/Desire

<table>
<thead>
<tr>
<th>wish</th>
<th>Dari</th>
</tr>
</thead>
<tbody>
<tr>
<td>I hope (lit., hope is) that all of you will pass (lit., be successful in) the examination.</td>
<td></td>
</tr>
<tr>
<td>May God heal [you/him/her/them].</td>
<td></td>
</tr>
<tr>
<td>I hope (lit., God grant that) it won't rain tomorrow.</td>
<td></td>
</tr>
<tr>
<td>Congratulations on your new home!</td>
<td></td>
</tr>
<tr>
<td>I hope (lit., would that) I'll hear (lit., news will arrive) from them today.</td>
<td></td>
</tr>
<tr>
<td>I want to go (or, feel like going) to Paghman.</td>
<td></td>
</tr>
<tr>
<td>How nice for you! (Lit., May your eye[s] be bright).</td>
<td></td>
</tr>
<tr>
<td>May you not be tired!</td>
<td></td>
</tr>
</tbody>
</table>

7. As previously noted, the Muslim's view of God and His sovereignty permeates his speech and causes him to attribute many commonplace occurrences of life to God's activity or will. Thus, while an English speaker is more likely to say, "I hope . . .", the speaker of Dari will often as not put this as, "May God grant . . . " or "God willing, . . . ."

8. The phrases khānē navetān mubārak! and choshmetān rōshan! both have the subjunctive form bāsha (may it be) understood but not expressed.

9. The word mubārak (blessed) is used to express congratulations in a variety of contexts. However, in Dari the person himself is not congratulated (mubārak) but a thing or an event related to him is. So, you would never say "shumā mubārak bāshēn" (May you be blessed [congratulated]), but:

<table>
<thead>
<tr>
<th>Dari</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>khānē navetān mubārak (bāsha)</td>
<td>Congratulations on your new house!</td>
</tr>
<tr>
<td>tofletān mubārak (bāsha)</td>
<td>Congratulations on your baby!</td>
</tr>
<tr>
<td>kār o navetān mubārak (bāsha)</td>
<td>Congratulations on your new job!</td>
</tr>
</tbody>
</table>
The phrase cheshmətən ərəshan! is used to express one's happiness to another on the arrival in person of or receipt of a letter from a loved one, e.g., a child. It has the idea of, "Now you are really happy; may you be so" (referring to the sparkle in one's eye on such an occasion—hence, the literal, "May your eye[s] continue to be bright!").

Along with the usual greetings (cf. § 5-G) the phrase manda na bəəsh/ən (May you not be tired!) is a common form of greeting, especially when encouragement seems to be called for. It may be followed in appreciative response by any of the following:

- zenda bəəsh/ən: May you live [long]!
- saləmat bəəsh/ən: May you be [kept] safe!
- khush bəəsh/ən: May you be happy!

The last of these, khush bəəsh (or, bəəshən), is the normal response to khush əmədən (Welcome), equivalent to a "Thank you." (Cf. § 10-F-3.)

saləmat bəəsh/ən is also a common way of expressing appreciation in the sense of "Thank you", whether for something accepted or refused, or even in greetings. So, "Thank you, I appreciate it." If something is refused, then it is common to prefix a negative, as "nə, (tashakur) saləmat bəəsh/ən."

Although (as mentioned in § 5-G-7) there is no ordinary response to a "Thank you" which is exactly equivalent to "You're welcome," the last three mentioned wishes above serve that purpose very well. Thus, while foreigners have a tendency to overwork the word tashakur (thank you) the ordinary Afghan response to a tashakur is more likely to be saləmat bəəsh/ən, zenda bəəsh/ən or khush bəəsh/ən.

The word del (heart) is commonly used with possessive adjectives suffixed to show wish or desire, as in the example with "going to Paghman", above, and the phrase,

dəətən

As you like (or, however you prefer).
(Lit., your heart).

Vocabulary for Lesson Fifteen

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adras</td>
<td>address</td>
</tr>
<tr>
<td>aftədəm</td>
<td>to fall [pros., meftə; subjv., heftə]</td>
</tr>
<tr>
<td>agə</td>
<td>if, in case</td>
</tr>
<tr>
<td>aks greftən</td>
<td>to take a picture, to photograph</td>
</tr>
<tr>
<td>Word</td>
<td>Meaning</td>
</tr>
<tr>
<td>------------</td>
<td>------------------------------------------------------------------------</td>
</tr>
<tr>
<td>AstA</td>
<td>slow(ly), quiet(ly), [repeated for emphasis]</td>
</tr>
<tr>
<td>Atest</td>
<td>fire</td>
</tr>
<tr>
<td>AwAI</td>
<td>information, news, &quot;word&quot; of (or, from)</td>
</tr>
<tr>
<td>be shart e ke</td>
<td>on condition that, provided (that)</td>
</tr>
<tr>
<td>dahrden</td>
<td>to precipitate (of rain or snow) [pres., mEbAra; subjv., hubara]</td>
</tr>
<tr>
<td>hayed</td>
<td>should, ought to</td>
</tr>
<tr>
<td>ghvA ne</td>
<td>Why not? (= of course; by all means; please do)</td>
</tr>
<tr>
<td>gheshem</td>
<td>eye</td>
</tr>
<tr>
<td>ddeg</td>
<td>kettle, cooking pot</td>
</tr>
<tr>
<td>de:</td>
<td>heart; wish, preference, liking</td>
</tr>
<tr>
<td>dorjghi</td>
<td>suit (of clothes)</td>
</tr>
<tr>
<td>dest rasIden</td>
<td>to reach</td>
</tr>
<tr>
<td>dokhtan</td>
<td>to sew [pres., mEdOza; impv., budoz; subjv., budoz]</td>
</tr>
<tr>
<td>farsi</td>
<td>Persian (language) [an alternate name for Dari]</td>
</tr>
<tr>
<td>farz kadan</td>
<td>to suppose, imagine, think</td>
</tr>
<tr>
<td>goocht</td>
<td>meat, flesh</td>
</tr>
<tr>
<td>jumla</td>
<td>sentence</td>
</tr>
<tr>
<td>kwAAb</td>
<td>successful</td>
</tr>
<tr>
<td>kwAiko</td>
<td>Would that; 0 that</td>
</tr>
<tr>
<td>kurtz</td>
<td>(short length) coat; jacket</td>
</tr>
<tr>
<td>me:jbUr</td>
<td>compelled, forced; &quot;have to&quot;</td>
</tr>
<tr>
<td>subArak</td>
<td>blessed, happy, fortunate; &quot;congratulations&quot;</td>
</tr>
<tr>
<td>mumken</td>
<td>possible</td>
</tr>
<tr>
<td>neghan qadan</td>
<td>to show</td>
</tr>
<tr>
<td>qulf kadan</td>
<td>to look</td>
</tr>
</tbody>
</table>
Exercises for Lesson Fifteen

(to be written as well as practiced orally with the teacher)

Exercise 138 - Complete these sentences with the appropriate subjunctive form of the verbs indicated. E.g., aga bārān na mērum. (bārīdan) aga bārān būhāra, na mērum.

1. aga shuma Astā Astā gap ............... mēfāmum (zadan)
2. aga (H)ukūmat ejāza ............... sīl e Aenda jāpān mēra (dādan)
3. aga da tāwil-khāna I qesm bukhārī ............... du dāna byārēn (dāshtan)
4. aga besyār zarūrī ............... zūt khalāsah mēkunum (būdan)
5. aga ............... baresh mēgum (Amadan)
6. aga ............... dega pāidā na mēsha (shekēstan)
7. aga Ira ............... baretān fāida s (kharīdan)
8. aša daršatānā ar rōz tekrār bare omte(tr)ān tayār 
   mēshēn (kadan)  
9. aša Irā barem negā baret paisā mētum (kadan)  
10. aša sēb khūb shīrān yak chār pao byārēn (būdan)  

**Exercise 139** - Turn these subjunctives into negatives. E.g., shāyād fardā byāya.

shāyād fardā bayāya  

1. mumkēn as ke da shār e nao paidā shawa  
2. mumkēn as ke U qesm gosht dāshta bāsha  
3. mumkēn as ke darwāza qulf shawa  
4. mumkēn as ke darī gap zada betānā  
5. mumkēn as ke maktūbēsh berasa  
6. shāyād U ejāsa beta  
7. fardā shāyād bārān būbāra  
8. shāyād ba I qīmat beta  
9. shāyād I qālīnā khush kura  
10. shāyād wakht khānā burum  

**Exercise 140** - Complete the following with the appropriate subjunctive form of 
the verbs indicated in (  ). E.g., shār mērum ba shart e ke wakht (dāshta bāshun)  

1. pyādā mērēm ba shart e ke bārān na  
2. mēberwāsh ba shart e ke da mōtar jāi  
3. pēshwāsh mērum ba shart e ko daftarēsh emrōz wāz  
4. bāreshān neweshtā mēkonūm ba shart e ko Aadrāshān paidā  
5. bāresh mēgūm ba shart e ke osh  

**Exercise 141** - Complete the following with majbūr, zarūr or bāyād as needed. 
E.g., astām ke unja burum. majbūr astām ke unja burum  

1. bēshārā as ke shāo 0 rōz kār kāna  
2. as ke emrōz khat neweshtā kumī  
3. ma shās hājē sōb bāryūm  
4. astmā ke pyāda burūm  
5. khānē mestār klārk būbārēnesh
[Lesson 15]

6. ........................ as ko sūt fārsāra yād bigirum
7. ........................ as hāṣār saadā byārum
8. ........................ astum ke kālāra bashoyum
9. ........................ rōz e jumām kār kunē ke khalās shawa
10. ........................ shuma Inja bashēn

Exercise 142 - Complete these sentences with the first person singular subjunctive form of the verbs given in ( ). E.g., chāi tayār

1. rājēba I maktūb amrāe kī gap ........................ ? (zadan)
2. chand bāja ........................ ? (raftan)
3. emshāo chand safa ........................ ? (khāndan)
4. baresh chand dāna ........................ ? (dādan)
5. kūdām qesmesa estēmāl ........................ ? (kadan)
6. bare firādā chand jumālā neweshta ........................ ? (kadan)
7. kāghazā baresh chā tawkht ........................ ? (bōrdan)
8. baretān degām chāi ........................ ? (andākhtan)
9. bare mān e shāo chāi tayār ........................ ? (kadan)
10. bareshaṅ chāi ........................ ? (guftan)

Exercise 143 - Complete the following with the appropriate subjunctive form of the verbs shown in ( ). E.g., bāisekēleta qūlf kō ke gum na

1. Ush kunēn ke dēg na ........................ (sōkhtan)
2. unā kōshosh mēkaman ke dārā gap ........................ (zadan)
3. pōsta-khāna raftūm ko pārsāla rāwān ........................ (kadan)
4. majbūr nēsēn ko pyāda ........................ (raftan)
5. kōshesh kunēn ko tā naorūz ........................ (Amadan)
6. yādētān ........................ ko kull e sawālāra juwāb ........................ (raftan, dādan)
Exercise 144 - Complete the following with the appropriate subjunctive form of the verbs shown in ( ). E.g., ummEd as ke emrOz awA khUb

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>khudA ke kulletÁn khinÁb (kadan, shudan)</td>
</tr>
<tr>
<td>2.</td>
<td>ummEd as ke mestar fÁrmÁr emrOz (Amadan)</td>
</tr>
<tr>
<td>3.</td>
<td>khudÁ ke padaretÁn zÁt jOr (kadan, shudan)</td>
</tr>
<tr>
<td>4.</td>
<td>ummEd as ke AshpÁz khÁnÁshÁna paidÁ kada (tÁnestan)</td>
</tr>
<tr>
<td>5.</td>
<td>kÁshko unÁ emrOz teÁlefÁn (kadan)</td>
</tr>
<tr>
<td>6.</td>
<td>kÁshko marÁ khaÁo na (grÁftÁn)</td>
</tr>
<tr>
<td>7.</td>
<td>ummEd as ke UAle da daÁftar (mÁdan)</td>
</tr>
</tbody>
</table>

Exercise 145 - Replace progressively each of the following words or phrases for the appropriate words or phrases in the sentence, zenda bÁshÁ. E.g., mÁnda na.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>khush</td>
</tr>
<tr>
<td>2.</td>
<td>bÁshÁn</td>
</tr>
<tr>
<td>3.</td>
<td>zenda</td>
</tr>
<tr>
<td>4.</td>
<td>mÁnda na</td>
</tr>
<tr>
<td>5.</td>
<td>salÁmat</td>
</tr>
<tr>
<td>6.</td>
<td>bÁshÁ</td>
</tr>
<tr>
<td>7.</td>
<td>bÁsha</td>
</tr>
<tr>
<td>8.</td>
<td>mubÁrak</td>
</tr>
<tr>
<td>9.</td>
<td>bÁchÁtÁn</td>
</tr>
<tr>
<td>10.</td>
<td>mÁÁtar e nawÁtÁn</td>
</tr>
</tbody>
</table>
LESSON SIXTEEN (dars e shânzdawum)

16-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /ch/ and /j/ 
   
   bare mÉmÁn chái táyÁr kO (Get tea ready for the guest)  
   bare mÉmÁn jÁi táyÁr kO (Get a place ready for the guest)  
   
   ba khyÁlem ke U chuwÁn as (I think it's an alloy)  
   ba khyÁlem ke U juwÁn as (I think he/she is a young person)  
   
   bÉchÁra Éch chúrI na dára (The poor woman doesn't have a bangle)  
   bÉchÁra Éch júrI na dára (The poor fellow is a hypochondriac)  
   
   panj báchÁ s (There are five boys)  
   panj bájÁ s (It's five o'clock)  
   
   I kách as (This is a [carpenter's] square)  
   I kaj as (This is crooked)  
   
   shIr mÉjushíd (The milk was boiling)  
   shIr mÉchushíd ([The baby] was drinking [lit., sucking] milk)  

2. Illustrating /ao/ 
   
   bare gáo az áodÁn az béte (Give the cow water from the water container)  
   chaokIrá da sólí bÓrd (He/she carried the chair out into the yard)  
   palawa khórda, kháo kád (He/she ate 'palao' and went to sleep)  

3. Illustrating /khch/ and /khsh/ 
   
   qÁlI in khúb {nákchch nákshÁ} dára (The rug has a very nice pattern in it)  
   mÉz {pákchch pákshÁ} as (The table is low)  
   paisara {bákchch bákshÁ} kád (He/she distributed the money)
Suggestions with "Let's ..." (which include the speaker)

<table>
<thead>
<tr>
<th>byÄEn ke yak sät gap bezanEm</th>
<th>Let's chat a while.</th>
</tr>
</thead>
<tbody>
<tr>
<td>byÄEn ke pyÄda burEm</td>
<td>Let's walk (lit., go on foot) [instead of some other way].</td>
</tr>
<tr>
<td>byÄEn ke unÄra zÄmat natEm</td>
<td>Let's not bother them.</td>
</tr>
<tr>
<td>byÄEn ke az rÄdyO khabarÄra</td>
<td>Let's listen to the news on the radio.</td>
</tr>
<tr>
<td>beshnaEm</td>
<td></td>
</tr>
<tr>
<td>byÄEn ke fardÄ qandÄr narEm</td>
<td>Let's not go to Kandahar tomorrow; but (lit., then) we'll go the day after tomorrow.</td>
</tr>
</tbody>
</table>

1. Suggestions with "Let's ..." are introduced by the plural imperative form of the verb Amadan (to come) followed usually by the conjunction ke (that) and always by the final verb in the first person plural form of the subjunctive. Literally, this construction means: "Come that we may ..." It can be affirmative or negative, i.e., "Let's," Let's not."

2. sät in the sense of "a period of time" used here with yak does not mean exactly one hour but only "a time," "a while" (cf. § 12-H-12).

The idiom "Let" in the sense of "permit, allow" (with mÄndan)

<table>
<thead>
<tr>
<th>bÄnÄn ke saresh yag du rÖz</th>
<th>Let me think about it for a couple of days.</th>
</tr>
</thead>
<tbody>
<tr>
<td>fÄker kunum</td>
<td></td>
</tr>
<tr>
<td>(bÄn ke) bÄbÄnum</td>
<td></td>
</tr>
<tr>
<td>bÄnÄneshÄn ke yagjÄi safÄr</td>
<td>Let me see ...</td>
</tr>
<tr>
<td>kunan</td>
<td></td>
</tr>
<tr>
<td>mÄmÄmnehä ke yak chÄnd</td>
<td>I'm letting him/her rest a few days.</td>
</tr>
<tr>
<td>rÖz esterÄAT kuna</td>
<td></td>
</tr>
<tr>
<td>cherÄ na mÄndÄ ke khÄUb</td>
<td></td>
</tr>
<tr>
<td>pukhtÄ shÄwa</td>
<td>Why didn't you let it get well-done?</td>
</tr>
<tr>
<td>dÄktÄr na mÄmÄnÄ ke degÄ</td>
<td>The doctor won't let me smoke (cigarettes) any more.</td>
</tr>
<tr>
<td>segret bekashaum</td>
<td></td>
</tr>
</tbody>
</table>
Don't let him/her get hurt.

They don't allow (or, permit) cars on this road until 2:00 o'clock.

If he/she lets me, I'll go with you, too.

1. The verb mândân, previously introduced in the sense of "put, place", also conveys the idea of "let, permit." mândân may occur in any form as required and also frequently with attached objects to indicate who is being given the permission. If followed by a subordinate clause, the clause is introduced by ke (that) and its verb occurs in the subjunctive, inflected to agree in person and number with the object of "Let," whether expressed or not.

2. Note that this idiom logically occurs only with the first and third persons, since one would hardly command a person to "Let (him)self do something (as if, "Let you...").

3. It is to be distinguished from the "Let's..." idiom of §16-B, which includes the speaker as well and serves as an exhortation. The "Let" idiom with mândân involves only permission to do something.

4. The second example, (bân ke) bâbÎnum (Let me see), is a common non-committal reply, frequently suggesting non-compliance. It is something like, "Let me think about it..."

5. Observe the difference that stress makes in the phrase yagiâ. When put on yag the combination yagiâ means "together"; when put on jâi the utterance yag jâi means merely "some (lit., one) place."

6. The verb kashdân has a variety of meanings depending on its context— to draw, pull, take off (e.g., clothes, shoes), smoke (as here, with cigarettes). Note that degf.i. in the sentence on smoking is used adverbially in the sense of "any longer."

7. The idea of "Let" may also be occasionally conveyed with bûdan (to be, = to wait) in the imperative. So,

bâshEn ke az AghA e.
rafîqI puraân kunum

Let me (lit., Wait that I may) ask Mr. Rafiqi (= allow me to, give me time to).

16-D

The time prepositions pêsh az (before), da wakht e (at the time of, during), bâd az (after) and az I bâd (from now on, after this)
It/he/she didn't use to be like this, did it/he/she?

Are you going after you eat, or before eating?

Can you see him/her before Friday?

Autumn (or, fall) comes before winter.

1. The proposition pEsh az (before [in time]) as used here needs to be distinguished from the adverb pEsh (ago) introduced in § 10-I.

During the era (or, time) of Ahmed Shah Baba Kandahar was the capital of Afghanistan.

It's not proper to make (a lot of) noise during the lesson.

2. wakht e ke in the sense of "while, when" occurs as a conjunction and should be distinguished from da wakht e (during, at the time of). So,

Call me when the food is (lit., becomes) cooked.

Note that this phrase can be used with the present (§ 18-G-3) and simple past (§ 23-C) tenses as well as the subjunctive (as here) and the past perfect tense (yet to be introduced, § 20-D).

I'm going to rest a little this afternoon.

Take this medicine after every three hours.

After this ask the teacher.
3. The preposition bād az (after [in time]) as used here is interchangeable with the adverb bād (afterwards, from now) in numbered time phrases. In other words, sE afta bād = bād az sE afta (after three weeks).

4. Religious celebrations--called Id--in Afghanistan are based on the lunar calendar and therefore vary from year to year. There are two of them annually, viz.
   (a) Id e ramazān, the three-day holiday after ramazān (the month of fasting) is over.
   (b) Id e qurtān, the four-day holiday (one day prior to Id and three days of Id) commemorating the sacrifice of Abraham's son.

5. There are other religious holidays in the year, but they are not referred to as Id. See Appendix XIII.

6. As I bād means the same thing as bād az I (after this, from now on).

   The suffix -dān (or, -dānī), meaning container
First wash the water-container well with boiling water—then fill it with water.

Take the flower pots out into the sun for a while.

Expressing "to like, prefer, be pleased with" (using khush dāshtan and khush Amadan)

<table>
<thead>
<tr>
<th>katI chāi shīrām khush dārēm</th>
<th>We like milk with our tea, too.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I qesM pešAmadā khush na dārūm</td>
<td>I don't like this kind of behavior.</td>
</tr>
<tr>
<td>mā khush na dārēm ko jā</td>
<td>We don't like to be (lit., arrive) late anywhere.</td>
</tr>
<tr>
<td>nā-wakht boresēm</td>
<td></td>
</tr>
<tr>
<td>shāgordām fārsīra besyār khush dārān</td>
<td>My students like Persian very much.</td>
</tr>
<tr>
<td>U amshīra teflāra besyār khush dārā</td>
<td>That nurse likes children (lit., infants) very much.</td>
</tr>
<tr>
<td>shāyād I guldānī khushosht bylya</td>
<td>Perhaps he/she might like this vase.</td>
</tr>
<tr>
<td>zomestān uqa khusheMā na myāya</td>
<td>We don't care so much for winter.</td>
</tr>
</tbody>
</table>

1. khush (happy) + dāshtan (to have) is used idiomatically in the sense of "to have a liking for," "to like," or "to prefer," for both things and people. However, since Dari is rather sparing in its use of "like" in the sense of "love"—because of the possibility of being "misunderstood" (cf. § 8-B-4)—one's liking of a certain person is usually expressed impersonally, as:

<table>
<thead>
<tr>
<th>U khūB ādām as</th>
<th>He's a fine person.</th>
</tr>
</thead>
<tbody>
<tr>
<td>U khūB zan as</td>
<td>She's a fine woman.</td>
</tr>
</tbody>
</table>

2. Another very idiomatic way of showing one's liking for a thing, whether tangible or not, is to use the "thing liked" as the subject of the sen-
tence with the appropriate tense of Amadan (to come) agreeing with it, plus khush and the suffix which indicates the person doing the "lik-ing." In the examples given the sentences are literally (and clumsily) translated as: "This vase may perhaps come happy (or, pleased) to him/her" and "Winter doesn't come so happy (or, pleased) to us." The verb Amadan (to come) may be affirmative or negative and be used in any appropriate tense or mood/mode.

3. Since names of languages are per se specific, the object marker is not always used.
   (a) With the verbs fAmIdan (to know, understand), khAndan (to read, study), neweshta kadan (to write), yAd graftan (to learn)--and dars dAdan and yAd dAshtan, yet to be introduced—it may or may not occur.
   (b) With guftan (to say) and gap zadan (to speak) it is not used.
   (c) With khush dAshtan (to like [as here]) it is required.

In the optional cases the context may indicate whether or not it should be used. So,

<table>
<thead>
<tr>
<th>ma Farsi mEkhAnum</th>
<th>I'm studying Persian.</th>
</tr>
</thead>
<tbody>
<tr>
<td>kudAm Farsi (mEkhAnEn)?</td>
<td>Which Persian (are you studying)?</td>
</tr>
</tbody>
</table>

Here the questioner wants more specific information as to the kind of Persian being studied (e.g., Afghan, Iranian).

16-G

The reflexive and/or emphatic word khud (self, selves, own)

| khudeshAn mEran | They themselves are going. |
| khudetAn darsa behAnEn | Study the lesson yourselves. |
| hAnEn ke khudesh gap bezana | Let him/her say it him/herself. |
| khudem neweshta na kadum lAken | I myself didn't write, but my wife did. |
| khudem neweshta kad | |

1. khud may be used as a pronoun referring to the subject. In such cases it is reflexive in meaning (=self, selves) and always takes the attached personal pronouns (of § 6-B) which reflect the same person as the subject. These are added to khud as suffixes.

<table>
<thead>
<tr>
<th>khudema cheraA na guftI?</th>
<th>Why didn't you tell me directly (lit., myself)?</th>
</tr>
</thead>
<tbody>
<tr>
<td>cheraA katI khudem gap na zadI?</td>
<td>Why didn't you speak to me directly?</td>
</tr>
</tbody>
</table>
Tell him/her directly (i.e., him/herself).

Tell the doctor himself (or, directly).

I wasn't able to meet the (Government) Minister himself (i.e., directly).

2. Khud may be used as a pronoun referring to an object, whether of a verb or a preposition. As such it is emphatic in meaning (= self, selves) and takes either the attached personal pronouns (of § 6-B) which reflect the same person as the object or a noun replacement for that object (as in the examples with doktar and wazir). When this form is used as the specific object of a verb the object marker is, of course, required.

I'll straighten up my room today [instead of something else].

I'll straighten up my room today [instead of someone else’s].

I'll straighten up my own room today.

Bring your books.

Whose books should I bring?

Bring your books.

Bring your own books.

Is he/she selling his/her bicycle [rather than something else]?

He/she is selling his/her bicycle [not someone else’s].

He/she is selling his/her own bicycle.

Write with your pen [rather than with something else].

Write with your pen [rather than with someone else’s].
3. **khud** may be used as an adjective referring to the subject. In such cases it is emphatic in meaning (= own) and may occur with or without the attached personal pronouns (of § 6-B) which reflect the same person as the subject. These are added to khud as suffixes. When required, the object marker may also be added.

4. Whether or not attached personal pronouns are added as suffixes depends upon the degree of emphasis desired. The examples above give three forms (without khud, with khud alone and with khud + the personal suffixes), corresponding roughly to the three degrees of emphasis, for example, in the series: home, your home, your own home.

5. This usage of khud most commonly occurs with third persons (he, she, it, they) in order to avoid ambiguity. A question like baIskelesha mfrOsha?--while primarily stressing "bicycle"--could mean: Is he selling her bicycle? Is she selling his bicycle? Is either one selling his/her own bicycle? Is either one selling someone else's bicycle? Only the addition of khud (= own) can clarify the meaning.

6. **khud** as an adjective referring to the subject occurs with first and second persons (I, we, you) for emphasis only since there is no ambiguity in such statements as "I'll straighten up my room today" and "Bring your books." Normally the second person forms (particularly in the imperative [command] mood) take the regular attached personal pronouns without khud unless special emphasis is desired.

<table>
<thead>
<tr>
<th>qalam e khudetAn neweshta kunedAn</th>
<th>Write with your own pen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Injara mesl e khAnEtAn bedAnEn</td>
<td>Make yourself at home (lit., Consider this place your home).</td>
</tr>
<tr>
<td>Injara mesl e khAnE khud bedAnEn</td>
<td>Make yourself at home (lit., Consider this place your <strong>own</strong> home).</td>
</tr>
<tr>
<td>Injara mesl e khAnE khudetAn bedAnEn</td>
<td>Make yourself at home (lit., Consider this place your own home).</td>
</tr>
</tbody>
</table>

**qalam e khudeshba baresh dādum**

- I gave him/her his/her pen [rather than something else].
- I gave him/her his/her own pen [not someone else's].

**qalam e khudeshba baresh dādum**

- Are you writing with his/her pen [rather than with something else]?
amrAe galam e khudesh
------------
owneshta mEkmunI?

Are you writing with his/her pen [rather than with your own]?

7. khud may be used as an adjective referring to an object, whether of a verb or a preposition. As such it is emphatic in meaning (= own) and must have personal pronouns attached. It may also take the object marker. In this construction khud could not be used alone as it would then refer to the subject (as noted above in 3, 4, 5 and 6). So, in the above examples, to say galam e khuda baresh dAum (I gave him my pen) and amrAe galam e khud neweshta mEkmunI? (Are you writing with your own pen?), while possible, would have a different meaning from the sentences given in this section.

16-H Vocabulary for Lesson Sixteen

aftao  sun, sunshine
aodAn  water-storage container (usually a tin)
aogAr  hurt, injured
az I bAd  after this [temporal], from now on
bAd az  after, following
baHAr  spring (season)
bEKhAr  unemployed, without work; "free," unoccupied
da wakht e  during, while, at the time of
dAnestan  to know, consider [pres., meDAna; impv., beDAna; subjv., beDAna]
furOkhtan  to sell [pres., mefrOsha; impv., bufrOsh; subjv., bufrOsha]
ghAlmaghAl kadan  to make a noise or "racket"
gulDan(I)  flowerpot; vase
Id  religious celebration; "Eid"
jam kadan  to collect, gather, assemble; to straighten (or, tidy) up
kame  slightly, a little, a little bit
[Lesson 16]

kashidan  to draw, pull, take off; smoke [pres., mekasha; impv., bekash; subjv., bekasha]
khabar(A) news
khazan  autumn, fall (season)
khud  -self, -selves, own (reflexive and emphatic)
khush dAshtan  to like, prefer (something or [occas.] someone)
musalyyat  responsibility
mulAgat kadan  to meet, have an appointment with, visit
munAseb  proper, fitting, appropriate
pEshAmad  capital (city)
pEsh as  behavior
pukhta  cooked; ripe; paved
pur kadan  to fill
purAsan kadan  to ask, inquire
sadA kadan  to call (someone [with the voice, not on the telephone])
safar kadan  to travel, journey, make a trip
segret  cigarette [used with kashidan]
tAbestAn  summer
tayAra  airplane
wakht e ke  when, while
wazIr  (Government) Minister
yagjai  together
zAmat dAdan  to trouble, bother (someone)
zemestAn  winter
Exercises for Lesson Sixteen
(to be written as well as practiced orally with the teacher)

**Exercise 146** - Supply the correct form of the verb indicated in ( ) to complete these sentences. E.g., bāʾēn ke pyāda (raftan).

1. bāʾēn ke yak sāt khānēshān (raftan)
2. bāʾēn ke da ārastūrān nān (khūrdan)
3. bāʾēn ke baresh tolerance (kadan)
4. bāʾēn ke gulānīyāra yak sāt da aftao (māndan)
5. bāʾēn ke yagāi dars (khāndan)
6. bāʾēn ke az mestār kārāk pursān (kadan)
7. bāʾēn ke chand rōz saresh feker (kadan)
8. bāʾēn ke emshāo da shafā-khāna emph sh (dīdan)
9. bāʾēn ke da aftao (shēshūn)
10. bāʾēn ke yak chand juīlī dega (sakhtūn)

**Exercise 147** - Complete these sentences with the correct form of the verb shown in ( ). E.g., bāʾēnēsh ke emrōz khāna (raftan).

1. na māndumeshān ke ārāmaghāl  (kadan)
2. kāshke bāʾētān ke emrōz wakht  (raftan)
3. na māndumesh ke shumāra zāmat  (dīdan)
4. bāʾēn ke Uān  (Amādan)
5. āgā (H)uḵūmat bāna mā āle motāra  (furūḵhtān)
6. bāʾēnēsh ke az khudēsh pursān  (kadan)

**Exercise 148** - Use pēsh az, bād az and az I bād as required to complete these.
[Lesson 16]

1. I kulla na mEpUshIdum
2. nân e châshipt yak chand daqIqa esterAnat mEknunum
3. I gulAesÁ eqa khÜB na bÜD
4. roza e panjshambE Amada na mEtâna
5. ba tayArâ safâr mÉknunum
6. Iâm eqa masUliyat dâshtEn?
7. seB paidÁ na mÉsha
8. kâbul phi-takht e afghânestân qandár bÜD
9. nân e châshta duwâzda 0 nim baja mÉkhurEn
10. I juwAb e I sawÂla na mÉfAmIdum

Exercise 149 - Use da, da waKht e or wakht e ke as required to complete these.

1. zemestán kâbul cheqa sard mÉbásha?
2. dars mÉkhânEn safâf nawad 0 shashuma khÜb bÎbÎnEn
3. khâna na budEn dÎstemâ Amad
4. I dawâra khao bukhurEn
5. Id mardum dÎstÁ e khuda mÎbÎnan
6. umúman baHâr bárín mÉbára
7. chîzerä na mÉfâmEn bâyad az ma pursÄn kunEn
8. dÎdumesh se(H)atosh khÜb bÜD
9. êstehâ(A)ni Eoh gay nazânEn
10. tayâra berasa barema telefûn mÉkunä

Exercise 150 - Change the singular subjects of the following sentences to the plurals of the same personas. E.g., I darsa khush dÄrum

1. rang e sÄlûnâ khush na dÄra  3. kâr e nawa besyÁr khush dÄrum
2. I qesm ketåhâra khush dÄri?  4. I qesm shernîra besyÁr khush dÄrum
5. U sêba khush na dâra 6. âlâmâra uqa khush na dâri?

**Exercise 151** - Complete the following with the correct form of khud. E.g.,

darsa bekhânEn. khudetân darsa bekhânEn

1. .................... nâmad
2. môtar o ................... cherâ na mefroshEn?
3. bîyad ................... wasîr sêba mulâqat kunEn
4. .................... sâkhtunesh
5. wakht o ka ................... byâya mara sadâ k0
6. khânBtâna mesl e khânE ................... mEdânun
7. khânunesh kull e khânara ................... jam kad
8. amrâe .................... osh gap sadûn?
9. kôshesh mEkûnum ke darsa ................... yAd bIgIrum
10. .................... na myâî? 
11. .................... tarkârîra post kadum
12. munâseb nês ke ................... pursân kuna
13. .................... Am mêra ba shart e ke wakht dAshta 'bása:
14. .................... pEshetân myâyum
15. .................... mara na guft

**Exercise 152** - Replace progressively each of the following words or phrases for the appropriate words in the sentence, bânEÎn ko khudesh yAd bîgîra. E.g., khudem  bânEÎn ke khudem yAd bîgîrum

1. khudemâ 4. khudem 7. khudet
2. khudeshân 5. khudemâ 8. cherâ na mândan
3. bîyad bânun 6. khudetân 9. khudemâ
LESSON SEVENTEEN (dars e abdawum)

17-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /s/ and /z/
   - U Adam sAleem nEes (That man is not healthy)
   - U Adam zAleem nEes (That man is not cruel)
   - sAl neweshta kadum (I wrote 'sAl' [year])
   - zAl neweshta kadum (I wrote 'zAl' ['z'])
   - andAzE sarEsah aEFAmI? (Do you know what his/her head size is?)
   - andAzE zeresha aEFAmI? (Do you know what his/her financial position is?)
   - ar chIz sawAI mEsha (Everything will be looked into [or, questioned])
   - ar chIz sawAI mEsha (Everything will be demoted [or, put down])
   - mara bAI nEtEn (Don't give me stale [ones])
   - mara bAI nEtEn (Don't [try to] fool [or, deceive] me)
   - U az IrAn aÈ (He/she is from Iran)
   - mara az chAI bas as (I've had enough tea)

2. Contrasting /i/ and /0/
   - I shAr as (This is the city)
   - I shOr as (This is salty)
   - aw e'shAr shOr nEes (The water of the city is not salty)
   - rAzesh mAIlUm nEes (I don't know his/her/its secret)
   - rAzesh mAIlUm nEes (I don't know the date of it)
   - I jAi chuqur as (This place is deep)
   - I 30i chuqur as (This ditch is deep)

3. Illustrating /ghz/.

   maghz e chArmaghz pawE chand as? (How much are shelled walnuts?)
### The verb khāstan (to want, send for, order)

| mEkhAEn ke da Inja emZA kunum? | Do you want me to sign here? |
| bIbi ke khallfa chi mEkhAYa? | See what the headman (or, chief craftsman) wants. |
| chi mEkhAEn? mEkhAYum ke chand | What do you want? I want to see someone here for a few minutes. |
| daqa Inja kasera bIbInum | I want you to go shopping (lit., for supplies) with me. |
| mEkhAYum ke amrAem pas e | I didn't want to bother you. |
| saodA burEn | Where did you want to go yesterday? |
| na khAstum ke shumAra zAmat | I wanted to find out about your work from Mr. Fox. |
| betum | I wanted to let you know, too, but my telephone was out-of-order (lit., spoiled). |
| dIrOz kujA mEkhAStI ke burI? | What do you want (= What would you like [to order])? I want to have (lit., eat) fish. |
| mEkhAStum ke rajEba kAretAn as | What would you like (lit., do you want)? (We want [some]) pepper and salt. |
| mestar fAks mAlUmAt bIgIrum | Who(m) should I call (or, ask for)? |
| mEkhAStum ke shumAram khabar | Which book did you send for? |
| kunum lAken telefUnem | I didn't send for the chief craftsman for Friday. |
| kharAb bUd | Call him/her for a few minutes. |
| chi mEkhAYI? mEkhAYum ke | |
| mAI bukhurum | |
| chi mEkhAEn? murch O namak (mEkhAEm) | |
| kIra bekhAYum? | |
| kudAm ketAba khAstEn? | |
| khallifara bare rOz e jumma, | |
| na khAstum | |
| bare chand daqIQA bekhAKnesh | |

---

1. The verb khāstan, basically "to want," has various meanings depending on the context; so, to want, call, ask for, send for, order.
2. Although it may occur independently in any tense or mood — in which case, of course, it may take the attached personal pronouns suffixed as objects and (if needed) the object marker — when khāstan is followed by an object clause it takes the subjunctive. So, the literal Dari form is "Do you want that I should sign here?" rather than "Do you want me to sign here?" (which is the normal English form). The accompanying subjunctive does not have tense per se; it derives its time element from the tense of khāstan with which it is used.

3. Frequently where the simple past would be used in English Dari prefers the past progressive. E.g., mēkhāstum ke . . . , "I wanted to (lit., I was wanting to . . . )."

4. In the imperative and subjunctive forms khāstan is more likely to mean "call, ask for, send for" or "order" since it is easier to 'command' such actions than to command a mere desire.

5. Khalīfa is a title used for a variety of semi-skilled vocational workers, artisans or craftsmen. It is also used for the bus or truck driver as well as the headman, foreman or 'boss' of a group of workers.

6. Note that the English order "salt and pepper" is reversed in Dari: "pepper and salt."

7. An alternate way of showing wish or desire is by using the word del (heart) — as suggested in § 15-E-15 — in construction with the subjunctive. So,

\[
\text{delem as ke yak sāt awākhūrī burum}
\]

I want to go (or, feel like going) for a walk for a little while.

With awākhūrī (lit., air-eating) cf. the English, "to go out for some (fresh) air."

17-C

rūkhsāt and rūkhsātī in the sense of "leave, holiday," "on leave"

<table>
<thead>
<tr>
<th>ra emrūz rūkhsāt astum</th>
<th>I'm on leave (= free) today.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ale rūkhsāt astēn</td>
<td>You are 'excused' now.</td>
</tr>
<tr>
<td>ma dirūz wakht rūkhsāt shudum</td>
<td>I got off early yesterday.</td>
</tr>
<tr>
<td>bubākhshēn, shumārā rūkhsāt</td>
<td>I'm sorry (but) I can't give you leave (i.e., let you off).</td>
</tr>
<tr>
<td>dāda na mēthinum</td>
<td></td>
</tr>
<tr>
<td>emrūz rūkhsāt grefta na mēthāna</td>
<td>He/she can't get the day off (or, leave, a holiday) today.</td>
</tr>
</tbody>
</table>
He/she doesn't feel well (lit., his/her health isn't good)—he/she wants to take off a few days.

When are you going on holiday?

How many public holidays (lit., days of public holiday) a year do you have in Afghanistan?

In Afghanistan there are 18 public holidays a year.

How many days 'off' (lit., holidays) do you have this month?

'Nauroz' [= New Year's Day], that is, the first day of the year, is a public holiday.

As the above examples reveal, rukhsat may occur with būdan, shudan, dādan and greftan while rukhsatī is found with būdan, dāshtan and raftan.

Both words convey the idea of being "on leave," "off," "free," "on holiday," "leave," "holiday" and "excused," depending on the context and the particular verb they are used with.

The noun so(H)at (health) is commonly used in greetings. Besides hearing chi Al dārēn? (How are you?) one may frequently be asked,

Is your health good?

In addition to Fridays, there are eighteen days of public (umūmi) holiday per year in Afghanistan. Some of these have already been referred to (as Id) in § 16-D-4, 5. For a list of all public holidays see Appendix XIII.

Besides the 18 public holidays now regulations state that:
(a) when a single working day comes between two holidays that day is also taken off; and
(b) when a one-day public holiday happens to fall on Friday (which is a holiday anyway) then the next day, Saturday, is taken as a holiday, too.

The words bīrū(n) (outside), darū(n) (inside), pāyān (below, down[stairs]) and bālā (over, above, up[stairs])

I'm going 'out' for a few minutes.
| senf besyAr sard as—byAmEn ko | The classroom is very cold; let's sit outside to get warm. |
| bIrU bIshInEm ko garm shawEm | |
| ushtukAra na mAmEn ke bIrU | Don't let the children go outside. |
| buran | |
| mOtar da bIrU a — Ushet | The car is outside; keep an eye on it (lit., your care [or, attention] should be on [or, towards] it). |
| {sar | The children have to play inside because of the rain. |
| taraf } esh bIsha | |
| az khAtar e bArAm ushtukA | |
| majbUrn astan ko da | |
| darU bAsI kuman | |
| gulArA darU bUbarEn cherA | Take the flowers inside because it's very cold. |
| ke besyAr khamuk as | |
| mEkhiyum ko aFtE AmEn khAmA | I want to paint the downstairs rooms next week. |
| e pAyAs rang kumum | |
| bAneshAm ke pAyAn burAn | Let them go downstairs. |
| U aks besyAr beland as — | That picture is too high; lower it a little bit. |
| kame pAyAnesh kO | |
| shumA Inja pAyAn mEsheM? | Are you getting off (e.g., the bus) here? |
| tashnAb bAlA s | The bathroom is upstairs. |
| utAlA e bAlA khUb garm as | The upstairs rooms are nice and warm. |
| lutfan bAlA bUrEn | Please go upstairs. |
| bAlA sho ! | Get aboard (lit., go [or, become] up)! |

1. These adverbs of place, because essentially nouns, can by being constructed with ezAfl function as prepositions as well. For example,

| mOtara da bIrUn e garAj eS tad | I parked the car outside (of) the garage so you could clean it. |
| kadum ke pAk kumi |

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[Lesson 17]

Put the spare tire inside (of) the car.

Wash inside and outside of the windows well.

2. The final /n/ on bir(n) and dar(n) is usually omitted when the words are used alone as adverbs but included when they occur as prepositions (with ezAf) because of the following vowel.

3. Payan shudan (to descend, get down, alight) is synonymous with ta shudan (cf. § 7-E) and is used equally commonly for getting off a bus. The transitive idea is suggested by the use of kadan (to do) with payan, meaning "to lower [something]."

4. BalA zhudan (to ascend, get on [or, aboard]) is the common way of telling people to board a bus.

-a as a time suffix to indicate age (usually of people and animals)

<table>
<thead>
<tr>
<th>khwAretAn dIrOz.chand sAla</th>
<th>shud? -- asht sAla</th>
<th>tefletAn chand roza s? da roza</th>
<th>chUcht. c sagetIn chand</th>
<th>wakhta s? panj mA</th>
</tr>
</thead>
<tbody>
<tr>
<td>How old was your sister yesterday?</td>
<td>Eight years old.</td>
<td>How old is your baby? Ten days old.</td>
<td>How old are your puppies? Five months old.</td>
<td></td>
</tr>
</tbody>
</table>

1. When the time suffix -a is added to certain time words (e.g., sAl, roz, mA, wakht) and used with chand it adds the idea of "How many ____ old?" to the question, which may be answered simply with a number and the suffixed form of that time word.

2. This idiom is mainly used for persons or animals while the "age" of inanimate things is expressed in other ways (depending on the situation), yet to be introduced (cf. § 19-B).

3. Although it is common for Afghans to ask people their age—-it being considered quite proper to do so—foreigners who do not wish to reveal their age may get out of answering a question regarding it by simply teasing or joking and giving an obviously incorrect answer. Thus, if one is 25 one could answer "10" or "100"! Or, one could also say, khudetAn bugOEn ke chand sAla stum! "You tell me how old (you think) I am!"

4. A few inanimate things, however (e.g., kAr [work], pLAN [plan], emte-[H]An [test], berenj [rice]), may take this form to indicate a specific
time period. So,

I kār e panj rōzēsh as  
shumā unja rōz-tamām kār  
mēkunēn yā nīm-rōza?

This is his/her five-day 'accomplishment' (= what he/she has managed to do in five days).

Do you work there full-time (lit., the whole day) or just part-time (lit., half days)?

The new 'Five-Year Plan' will start after two months.

5. The word chūcha (young, infant) is frequently used as a prefix with the words for animals to indicate the young of that animal (or bird). In addition, it is sometimes heard alone with reference to children, in the sense of "youngster(s)" or "little folks."

6. The suffix -cha may also be attached to other words to form a diminutive. For example,

ketāb (book) -- ketābcha (notebook, pamphlet)
qālīn (rug) -- qālīncha (small rug)

17-F Expressing the idea of "waiting," "staying"

Where should I wait (lit., be) in Shar-e-Nau?

Wait at home until five o'clock; then come.

They are staying (= living) at the Kabul Hotel.

Where will you be staying (= waiting) in Shar-e-Nau? (Or, also, Where do you live in Shar-e-Nau?)

How late (in the evening) did you stay (lit., sit) at the party?

Please excuse me; I'll come but I can't stay (lit., sit) too long.
Let's wait for him/her.

I waited three hours for them.

Please wait a few minutes for me.

How long will you stay (lit., How much delay [stop] do you have)?

I only have a half-hour stop along the river bank (i.e., the shopping area along the Kabul River).

Wait a minute (lit., Be patient).

1. The above examples show six common ways of expressing "to wait" or "to stay":
   (a) with the verb būdan (to be), used by itself;
   (b) with the special mEbashā form of būdan (cf. § 10-B, § 14-H);
   (c) with the verb sheštān (to sit);
   (d) with entezār kashīdan;
   (e) with tawaquf dāshtan/kadan; and
   (f) with saber kadan (to be patient).

2. tawaquf (with dāshtan or kadan) is commonly used with taxi drivers in connection with their waiting period (or, delay) for a customer, for which there is always an extra charge. The dāshtan form is used by or relating to the "customer" while the kadan form occurs with or relating to the "driver."

3. saber kadan is commonly heard when someone is in a hurry or impatient, in the sense of "hold on, be patient, wait a minute, keep your shirt on," etc., frequently on Kabul City buses when the driver starts up the bus before all of the would-be passengers have either gotten off or on. When the question of impatience is not involved, it is improper—even rude—to use saber kadan in the sense of mere "waiting."

Vocabulary for Lesson Seventeen

-a (time suffix [with wakht, rōz, mā, sāl, etc.] to show ago or specific time period)

swākhūrī raftan to stroll, walk, picnic (for relaxation)

bāla up, high, above, upstairs

bāla shudan to climb, ascend, go up, board (e.g., a bus)
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>bāl kadan</td>
<td>to play</td>
</tr>
<tr>
<td>bi♭(n-e-)</td>
<td>outside (of)</td>
</tr>
<tr>
<td>-cha</td>
<td>(diminutive suffix = little, small)</td>
</tr>
<tr>
<td>cherā ke</td>
<td>because, since</td>
</tr>
<tr>
<td>chūcha</td>
<td>young [n.] (of animals); younger (of humans)</td>
</tr>
<tr>
<td>darū(n-e-)</td>
<td>inside (of)</td>
</tr>
<tr>
<td>daryā</td>
<td>river</td>
</tr>
<tr>
<td>emgā kadan</td>
<td>to sign, endorse</td>
</tr>
<tr>
<td>entezār kashā</td>
<td>to wait for</td>
</tr>
<tr>
<td>estād kadan</td>
<td>to stand, park, put (something)</td>
</tr>
<tr>
<td>faltū</td>
<td>spare, extra</td>
</tr>
<tr>
<td>gāmā</td>
<td>garage</td>
</tr>
<tr>
<td>gūr</td>
<td>warm; hot (but not scalding &quot;hot&quot;)</td>
</tr>
<tr>
<td>ketābcha</td>
<td>notebook, pamphlet</td>
</tr>
<tr>
<td>khabar kadan</td>
<td>to notify, inform, give news to; invite</td>
</tr>
<tr>
<td>khalīfa</td>
<td>artisan, craftsman, workman, bus or truck driver; headman, foreman, 'boss' (of a group of workmen)</td>
</tr>
<tr>
<td>kherāb</td>
<td>spoiled, 'bad', out-of-order, damaged</td>
</tr>
<tr>
<td>khāstan</td>
<td>to want, call, ask for, send for, order [pres., mēkhiya; impvs., bekhāi, bekhāEn; subjv., bekhāya]</td>
</tr>
<tr>
<td>khumuk</td>
<td>(the) cold [noun]</td>
</tr>
<tr>
<td>lab</td>
<td>bank (of a river); edge; lip</td>
</tr>
<tr>
<td>māf</td>
<td>fish</td>
</tr>
<tr>
<td>māllumat</td>
<td>information (with gretan/dāstan/dādan)</td>
</tr>
<tr>
<td>murch</td>
<td>pepper</td>
</tr>
<tr>
<td>namak</td>
<td>salt</td>
</tr>
<tr>
<td>pas e</td>
<td>after, for (in order to get or obtain)</td>
</tr>
</tbody>
</table>
Exercises for Lesson Seventeen

(to be written as well as practiced orally with the teacher)

Exercise 153 - Complete these sentences with the proper form of the verbs given in ( ). E.g., mEkhiya ke yak sät esterdat ............. (kadan).

mEkhiya ke yak sät esterdat kunā

1. mEkhiyām ke tā rOz e shamāb I darsā khalās ............. (kadan)
2. dOstemā mEkhlāst ke katīmā ............. (raftan)
3. ushtukā mEkhāyan ke emshāo sīnumā ............. (raftan)
4. na mEkhiyām ke shumāra zāmat ............. (dādan)
[Lesson 17]

5. unA da kudAm rastÚrãn mÈkháyan ke nÁn ............? (khOrdán)
6. na mÈkháyun ke dega etu(r) ............ (shudan)
7. mÈkháyun ke shumá fardÁ barem telefün ............ (kadan)
8. báchA mÈkháya ke da aolÁ bÁzI ............ (kadan)
9. Ashpaz mÈkháya ke fardÁ rukhsat ............ (greftan)
10. mÈkháÁn ke da lab e daryÁ ñakhrÁri ............ (raftan)

Exercise 154 - Complete these sentences with the proper form of khÁstan. E.g.,

ke chÁi bukhura. mÈkháya ke chÁi bukhura:

1. báchÁm ............ ke yák chand dÁna kétábcha bekhara
2. múllém sÁt yák qalam e rÁnga ............
3. bÁtÁnÁn ke ushtukiÁ chÁI ............
4. khÁnum ............ ke (da) mÁrkÁt e shÁr e nÁo bura
5. ............ ke mÁI bukhúrÁ?
6. ............ ke baretÁn dÁrÁz telefÁn kümÁm láken besyÁr kÁr dÁshÁtum
7. khÁnumÁm u qesm gulf ............
8. nÁkar chÁrÁ ............ ke pas-fardÁ rukhsat bÍgíra?
9. shumÁ da kujÁ ............ ke entozÁr bekasÁnÁ?
10. rájebÁ chÁI ............ ke kÁtÁm gÁp bÁsÁnÁ?

Exercise 155 - Use rukhsat or rukhsatl as required to complete these.

1. aftÁ AendÁ ............ greftÁ mÁthÁnÁnÁ?
2. emrÁz dwÁsÁda bÁjÁ ............ shudum
3. fardÁ ............ umÁmÁ s -- daftÁrÁ wÁz na mÈbÁshÁ
4. da kull e sÁl mÁrdÁm Áe afghÁnÁstÁn azhÁda rÁz ............ umÁmÁ dÁrÁn
5. emrÁz ............ astÁm 8. da rÁzÁ e ............ kujÁ mIrÁ?
6. da I mÁ ............ dÁrÁnÁ? 9. rÁz Áe panjshÁmbÉ ............ greft
7. U mÁra ............ na mÁtÁ 10. bÁd az nÁmÁ sÁl ............ mÁshÁn

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Exercise 156 - Use bīrū(n-e-) or pāyān as needed to complete these sentences.

1. Ale bāmā mēbāra -- ............. narō' 
2. awā emrōz besyār khūb as -- byāmē ke ............. bīshīnēm 
3. daftar e āghā e karīm da ............. as 
4. mēkhāyūm ke da sarak e awāl ............. shawīm 
5. chaokylāra cherā da ............. kashīdēm? 
6. emrōz āshpāz rūkhsat as -- ............. nām mēkhūrēm 
7. āīnā az taraf e ............. chatāl as 
8. utāqā e ............. sard as 
9. da kūjā ............. mēshēn? 
10. gūlārā emshāo da ............. nāmēnēm ke khūmēk as

Exercise 157 - Use darū(n-e-) or bālā as needed to complete these.

1. bufarmāmēn, ............. byāmēn 
2. ba khyālem daftaraš da ............. s 
3. dōkānēsh da pāyān as lāken khudēsh da ............. mīshīnā 
4. bākṣa da ............. mōtar bānēn 
5. byāmēn ke kūdām rōz sar e kō e tōp ............. shawām 
6. cherā mōtarētān ............. na myārēn? 
7. da utāqā e ............. kī mīshīnā? 
8. mēkhāyūm ke ............. kāhārám rang kunūm 
9. wākht e ke az ............. pāyān shūd amrāsh gap zādūm 
10. kḥānā e ............. khūb garm as

Exercise 158 - Give the questions for which the following are the answers. E.g., ma da sāla stum. Shumā chand sāla stēn?

1. teflēmā Ale da mā s 
2. ḍū mā bād duwāzāda sāla mēshūm 
3. bachē kālānēm aft sāla s 
4. I bōrēnē sē sāla s
5. чүүхэн е сагеш бист розас
6. дүкхтар е мостар яранан дйрэш чар сала шуд
7. удютук баъяд шаш сала баша е мектаб бурна
8. фекер мъкумуну кен баъяд аъзда сала баша
9. афтё эънда эмтё(н)ан е чар он ним ма(н)ема шуро мъеша

Exercise 159 - Complete these sentences with энтошар, тавафф и сабер ор эн апроште форме о будан ор шетдан. Е.г., Ашпаз да куя е карат чар? Эндошар да куя е карат чар баша?

1. да шар е нан чега дарен?
2. (ма) да кана дар е дафтар?
3. да дават маэйем лакен та бэйар навақхт дарем на мтамем
4. баражан баъяд дарем бекашем
5. да везарата барат мекашум
6. лутфан як чанд даге дега кумен
7. бэйар дарем на дарем
8. та панж бая кашда мтамен?

Exercise 160 - Complete these sentences with адам, нфар, касе ор мздум ан редуки.

1. У бэйар рафйук ас
2. бибик кен да У улйч чанд ас
3. да канаэшан ну бут
4. баяд амрэ кул а рафйук баша
5. бухақшэй, але да дафтарешан нэй
6. да дават бист о панж маэйем
7. да табестан умуман вабул пагман мэран

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LESSON EIGHTEEN (dara e ashdawum)

Pronunciation drill (to be done only with the teacher)

1. Contrasting /s/ and /sh/
   - yak pao mas betEn (Give [me] a 'pao' of yogurt)
   - yak pao mash betEn (Give [me] a 'pao' of lentils)
   - daza jor kad (He/she fixed the sickle)
   - dasha jor kad (He/she fixed the oven)
   - Ale bashi shuda (It's gotten stale)
   - Ale bashi shuda (He's become a foreman)
   - U sher as (It's a 'seer'; or, he/she is full)
   - U sher as (It's a lion)

2. Contrasting /A/ and /u/
   - kallesh chatal shud (His/her clothes got dirty)
   - kulllesh chatal shud (His/her hat got dirty)
   - I korda jor ko (Fix this knife)
   - I kurda jor ko (Get this field [= plot of ground] ready)
   - kard da kurd aftaad (The knife fell in the field)
   - maina gal mekhura (The myna bird is eating birdseed)
   - maina gul mekhura (The myna bird is eating flower[s])
   - dam na dara (He/she doesn't have a snare)
   - dum na dara (It doesn't have a tail)
   - dumesh da dam band mand (Its tail got caught in a snare)

3. Illustrating /sp/:
   - Ech kespa yAd na dara (He/she doesn't have any 'job qualification')
   - [or, occupation]
   - I ketab delchasp as (This book is interesting)
   - asp e gaditan hubesh as (Your buggy-horse is very fine)
### The comparative form of adjectives

<table>
<thead>
<tr>
<th>Arabic Expression</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>I pārsal az U pārsal kada subuktar as</td>
<td>This parcel is lighter than that one.</td>
</tr>
<tr>
<td>dInRūz az emrūz kada garmtar būd</td>
<td>Yesterday was warmer than today.</td>
</tr>
<tr>
<td>unā feker mEKūmam ke ārās e duwAndawum az ārās e ṣaẓda- wum kada mushkeltar būd</td>
<td>They think that the twelfth lesson was harder than the thirteenth.</td>
</tr>
<tr>
<td>shumā yak ketāb e AsAntarām dārūn?</td>
<td>Do you have an even easier book (than this)?</td>
</tr>
<tr>
<td>dega az I kada AsAntar na dārūm</td>
<td>I don't have any easier than this.</td>
</tr>
<tr>
<td>U qesm bukhrāIrā kantār az yeg (H) azār afghānī na mētan</td>
<td>They don't sell (lit., give) that kind of heater for less than one thousand Afghanis.</td>
</tr>
<tr>
<td>umUman paghmān az kābul kada sarītara mēbāsha</td>
<td>Paghmān is usually colder than Kabul.</td>
</tr>
<tr>
<td>lutfan yak qāllīn e arzāntar neshān bētēn</td>
<td>Please show (me) a cheaper rug.</td>
</tr>
<tr>
<td>farz kunēn ke dōkāndār az I rang kada rōshantar na dāshta bāsha</td>
<td>Suppose the shopkeeper doesn't have a brighter colored one than this.</td>
</tr>
<tr>
<td>I lughat az U lughat kada mushkel as</td>
<td>This word is harder than that one.</td>
</tr>
<tr>
<td>I rang az U rang kada tEstār as</td>
<td>This color is brighter than that one.</td>
</tr>
</tbody>
</table>
mAlUmAr I bAlapOsh kame qImat
as lAken az I kada khUbTar
da kull e bAžár paidA na mEsHa
I parda az U parda kada kOťatar as
pul e nao az pul e kOna kada
darAztar mEbAsha.

Of course, this overcoat is a bit expensive, but a better one than it can't be found in the entire marketplace.

This curtain (or, drape) is shorter than that one.
The new bridge will be longer than the old one.

1. For the comparison of adjectives in Dari normally the suffix -tar is added to the basic form of the adjective and the -tar is usually accented or stressed. This suffix may occasionally be omitted -- as in the example with lughat (word) -- since the "az . . . kada" construction signals that a comparison is being made anyway.

2. When both items of the comparison are mentioned the preposition az (in the sense of "in comparison with, " "than") introduces that with which the comparison is being made. Moreover, when both items of the comparison are mentioned the word kada (apparently untranslatable) is inserted just before the comparative adjective.

3. When only one item of the comparison is mentioned (as in the examples with ketAb [book] and qA1In [rug]) the adjective in comparative form usually follows the noun it modifies.

4. The -Am suffix (as in the example with ketAb [book]) adds a further emphatic element to the AsAntar; so, not just "easier," but "even more easy."

5. In the example with pul (bridge) the verb could be either mEbAsha or mEsHa since both are futuristic in implication.

The superlative form of adjectives

U bare buzkashi bEtarIn asp as
mAlUm mEsHa ke wA nezdIktarIn
raflQAesh astan
bale, sAeb, I asrItarIn
mAshIn as
I kalAntarIn duktaremA s

It's the best (kind of) horse for 'buzkashi' (a national sport).

It looks as if they are his/her closest friends.

Yes, sir, this is the most modern (type of) machine.

This is our oldest daughter.
This is the oldest of our daughters.

Which is the largest city in (lit., of) America?

Which is the easiest lesson of all?

This is the tenderest chicken meat there is (lit., The meat of this kind of chicken is the tenderest [or, softer] of all chickens).

1. For the superlative form of adjectives in Dari the suffix -tarIn is usually added to the basic form of the adjective with the stress coming on the final syllable.

2. The adjective (in superlative form) usually precedes the noun it modifies.

3. Occasionally, as with such words as kull e (all of . . . ) the positive or comparative forms alone are used as superlatives; so, in the examples above with dars (lesson) and gOsht e murgh (chicken-meat).

4. The adjective bE (good) is synonymous with khUb but occurs more commonly in the comparative and superlative forms than the positive. The comparative bEtar (better) is frequently heard, especially with the subjunctive, as:

   bEtar as ke dega da I
   rastUrIn narEn

   It's better that we not go to this restaurant any more.

Note also the adverbial use of dega (any more), as in § 16-C-6.

5. mAshIn could refer to any kind of "machinery" but it is commonly used of a sewing machine.

6. The adjective kalAn (big) when applied to people may refer to "age."

7. The second sentence about "daughters"—with ezAfI—is probably the more common of the two; but both are used.

Can a rug be found the size of (lit., equal to [or, that fits]) this room?
Both of them are the same (lit., equal).

It doesn't make any difference; all six of them are the same price (= each is as expensive as the other).

This sweater doesn't fit me (lit., is not equal to my body).

These shoes fit me (lit., This shoe is equal to my foot).

These shoes fit me (lit., This shoe is equal to my foot).

They are all the same (lit., All of them are one [and the same] thing).

They are all the same size.

This tire is not like that one.

This watch is a little bit different from that one.

How much difference is there between this and that?

What would be the difference in price?

What is the difference between 'ketāb' and 'ketābcha' or 'qālIn' and 'qālIncha'?

1. While farq kadan means "to make a difference, to matter" farq dāshtan means "to be different."

2. The idiom expressing that something "fits" may occur with ba or da and with other body parts as required, as well as with barābar e. Cf. the use of da (sometimes interchangeable with ba) in the idiom for wearing (i.e., having on) something (§ 7-F-7).

3. Although both dU and du may be heard for "two" the longer (dU) form is common when personal pronouns are suffixed to it. (Cf. § 7-D.)
Lesson 18
The time suffixes -Ana, -wAr and -akI

1. The suffix -Ana is used in a temporal sense to indicate a regular recurrence of something in the unit of time expressed by the word to which it is suffixed. It is comparable to -ly in English and is most commonly used with the words given above: roźAna (daily), mAAna (monthly) and salAAna (annually). It may also occur with the time words sOb (morning), chAsht (noon) and shao (night) but this use is not as frequent as with day, month and year.

2. mAAbain-e and bein-e are often interchangeable as prepositions (in the sense of "between, in the middle of") but with other parts of speech (e.g., nouns, adjectives [in the sense of "middle"]) mAAbain and its derivatives are preferred.

3. The suffix -wAr is used in a sense similar to -Ana, usually with afta (week) but occasionally also with mA (month).

4. It is normal amongst Afghans to inquire about another person's income and foreigners are frequently asked how much they make. For those who do not wish to answer this, any of the following replies are acceptable ways "out":
   (a) guzAra mAEshe (I have enough to get along; lit., My livelihood be-
       comes [or, is]);
   (b) bubaKshEn, rawAjomA mEs ke rAjEba mAAs gap bezanEm (I'm sorry,
       [but] it's not our custom to talk about salary); or,
   (c) byAEn ke sar e chIze dega gap bezanEm! (Let's talk about something
       else).
I get up at six o'clock in the mornings (i.e., every morning).
I can't study much at night (i.e., in the evenings).
Do you work there full-time (lit., the whole day) or part-time (lit., by the hour)?

5. To indicate the time at which something is regularly done, particularly with the words sOB (morning) and shao (night)--but occasionally also with other words, as chA.sht (noon) and sAt (hour)--the suffix -akl can be added, thus avoiding the necessity of saying ar rOz sOB (every day in the morning), etc. It conveys the sense that the pluralized form of these time words in English would: thus, "mornings", "evenings" and "hours."

Expressing the continuation of an action (to go [or, keep] on . . .

Your sickness will get better each day (lit., day by day) from now on.
From now on the days will get warmer.
It'll be better if you fix it soon; otherwise, it will keep on getting worse by the day.
Last year it stayed (lit., kept on being) hot right up to the end of summer.
I told them many times but they still won't on talking (lit., right to the end of the hour [or, period]).
My guess is that it will keep on raining (lit., I think that it might go on raining).
### Lesson 18

**cherA neweshta kada na mIrI?**

Why don't you keep on writing?

<table>
<thead>
<tr>
<th>tā du aftā degAm davāra</th>
<th>Keep on taking the medicine for another two weeks.</th>
</tr>
</thead>
<tbody>
<tr>
<td>khOrda burEn</td>
<td></td>
</tr>
<tr>
<td>tā wakht e ke da Irān budEn</td>
<td>We went on studying Persian as long as we were in Iran.</td>
</tr>
<tr>
<td>fārsī yīd greftā mEraftēn</td>
<td></td>
</tr>
</tbody>
</table>

1. The unchangeable past participle shuda (became) is combined with the appropriate tense or mood of raffāt (to go) to convey intransitively (or, passively) the idea of something which "goes on" or "continues" to be.

2. The unchangeable past participle of any transitive (or, active) verb is combined with the appropriate tense or mood of raffāt (to go) to convey transitively (or, actively) the "carrying on of" or "going on with" that action.

3. In the negative these forms are not common. Negatives are more likely to be put in the simple imperative plus dega (used adverbially, as in § 16-C-6 and § 18-C-4). So,

| unja dega narEn | Don't go there any more (= Don't keep on going there). |

### 18-C

The prefix ar- used to indicate "-ever" (cf. § 7-D)

<table>
<thead>
<tr>
<th>ar wakht ke shuma Amada</th>
<th>Come whenever (= as often as) you can.</th>
</tr>
</thead>
<tbody>
<tr>
<td>mEτānēn byȳEn</td>
<td></td>
</tr>
<tr>
<td>ar wakht ke mAndā mēshēn</td>
<td>Whenever (= as often as) you get tired you should lie down.</td>
</tr>
<tr>
<td>bAyd dariz bekashEn</td>
<td>Whenever (= no matter what time) you come I'll be ready.</td>
</tr>
<tr>
<td>ar wakht ke byȳEn ma tayār astum</td>
<td>Whenever (= as soon as) my machine is repaired I'll bring yours back (or, return yours).</td>
</tr>
<tr>
<td></td>
<td>Whatever you would like (lit., say) I'll cook it for you.</td>
</tr>
<tr>
<td>ar wakht ke mēshīnem jOr shāwa az shumāra pas myrūm</td>
<td>Whatever (= no matter what) you would like it can be found at that shop.</td>
</tr>
<tr>
<td>ar chI ke bugŌEn baretēn pukhta mEκunum</td>
<td></td>
</tr>
<tr>
<td>ar chI ke bakhāEn da ū dōkān paidă mēshea</td>
<td></td>
</tr>
</tbody>
</table>
Whatever you yourself decide (lit., any kind of decision that you yourself make) is all right with me (lit., doesn't matter to me).

Whatever (lit., however much) you pay (lit., give) him/her, he/she will be happy (with it).

No matter how (lit., however) expensive it may be, buy it anyway.

The smaller it is the better (lit., however small it may be).

No matter where (lit., however) the meeting is, I'll come.

Go to Mr. Clark's house [and] give this letter to whoever is home.

1. By prefixing ar (each, every) to certain words like wakht (time), chI (what), qesm (kind, type, sort), choqa (how... much), jAi (place) and kas (person) an "indefinite" compound word is formed, expressed in English with the suffix "-ever." Alternate renderings of this idiom might be "No matter..." or "Regardless of..." Literally, each of these compounds would mean, "any____," i.e., any time, any thing, any kind, any amount, any place, any person.

2. The compounds with ar may take either the present tense or the subjunctive—as well as its alternate, the simple past tense, as noted later in § 23-C. The present tense shows that the action may be done repeatedly while the subjunctive anticipates an action on one occasion only. In English the -ever suffix may be ambiguous; for example, the first sentence—"Come whenever you can"—could refer to a specific appointment or to a general invitation. The once-only action in Dari would be expressed by the subjunctive while the general (to-be-repeated) action would (as given in the example) be expressed with the present tense.

3. ar wakht is frequently (but not always) interchangeable with wakht e ke (cf. § 16-D-2). It may also be varied slightly by the addition of ezAfI—ar wakht e ke—although in such cases the time seems to be a bit more specific and may thus be equivalent to "as soon as," "the minute you..."
4. az shumā (in the fourth example, with māshīn) is taken as a phrase meaning "yours" and the entire phrase takes the object marker. Other possessive suffixes may take the object marker as may also the same construction with khud.

| az khuda chī kāḏān? | What did you do with your own? |
| az khuda bōrd | He/she took his/her own (away). |
| az khuda myārum | I'll bring my own. |

Vocabulary for Lesson Eighteen

- aftawār: weekly, by the week
- agā nī: otherwise; if not
- andāgā: size, measure, estimate
- ar-: (an affix implying indefiniteness, =)-ever
- asp: horse
- aspī: modern, up-to-date
- bānkhar (-e-): equal; equal to; as much as; to "fit"
- bē: good (commonly used in the comparative and superlative forms)
- busḵašī: a national game in Afghanistan (played on horseback)
- dārā: long
- dārā kashīdan: to lie down, stretch out
- ešē: account; counting
- fāisalā kadan: to decide
- farq: difference
- farq dāštan: to be different
- farq kadan: to make a difference, to matter
- guzāra: living, livelihood (with shudān: to get along, get by, make ends meet)
jākat  sweater, pullover
jōr kadan  to fix, repair; to get/give a haircut (used with sar [head])
kada  (particle used in comparisons with adjectives; possibly equivalent to "than")
kharch  expense, expenditure
kharch kadan  to spend, expend (e.g., money)
kōta  short
m(a)ash  pay, income, salary
(mā)bain (-e-)  middle (of); between
mā(H)ana  monthly, by the month
mājles  meeting, assembly
mālūm shudan  to seem, appear to be; to become known
mālūmādur  of course, to be sure, undoubtedly; It's a fact that . . .
marīzi  sickness, illness
māshīn  (any kind of) machinery; (but commonly a) sewing machine
murgh  chicken
narm  soft, tender
nezāk (nandāk) (-e-)  near; close; near to
pāi  foot, leg
prozha  projekt [noun]
pukhta kadan  to cook (something)
pul  bridge
rāwāj  custom, tradition
rōz ba rōz  day by day
rōzāna  daily, by the day
Lesson 18

salâna  annual, by the year
satâki  by the hour, part-time
shawâki  in the evening; evenings
sobâki  in the morning; mornings
subuk  light (in weight)
tâz  bright (e.g., in color); fast (e.g., in movement); sharp (e.g., a knife)

Exercises for Lesson Eighteen
(to be written as well as practiced orally with the teacher)

Exercise 161 - Substitute the comparative form of each of the following adjectives to complete the sentence, I jâkat az U jâkat kada as. E.g., garm. I jâkat az U jâkat kada garmtar as

1. darâz 3. kharâb 5. khûrd 7. maghbul
2. kalân 4. khûb 6. kûta 8. qîmat

Exercise 162 - Give each of the following sentences with the comparative form of the adjective which is opposite in meaning to the adjective already included. E.g., I dars az U dars kada mushkaltar as. I dars az U dars kada âmântar as

1. I chaokî az U chaokî kada pakhshhtar as
2. kudâm dars dârâstar bûd?
3. emrûz awâ gamtar as
4. mâyak khânê kalântar kûr dærêm
5. qîmatast az pêsh kada kûntar as
6. bâisekol o dégêm nacîtar bûd
7. mîkhâyum ko rang e sálûn az rang e utaq e nân kada târîktar bûsha
8. az I kada safîdîr na mûsha

Exercise 163 - Complete those sentences with the superlative form of the adjectives indicated in ( ). E.g., ba khyâm I mây e
zemestân as. (sard) ba khyâlem I sardtarîn mâ e zemestân as

1. ............ utâq da khânêmâ sâsun as (garm)
2. ............ guldânâra da shâr e nao dîdum (maghbûl)
3. dars e ashtum ............ bûd (asân)
4. ............ emte(n)anomâ dirôz bûd (mushkel)
5. karîm ............ dostem as (bê)
6. I ............ solâmêmôs (khurd)
7. ............ bâzár bare mâ bâzár e köfte sangîs (nezdik)

Exercise 164 - Use the adjective bâzâr in each of the following.

1. U ................ etân darî gap zada na métâna
2. pardâ ............ e kelân nês
3. kulâsh yag ............ as
4. U bût da pêtân ............ as?
5. Echkas ............ esh paşa na dâra
6. Echkas ............ e shumâ da emte(n)an numra na graft
7. ............ e I amwârî yakî dêgâm kîr dêrum
8. khânêmâ taqrîban ............ e khânêtân as
9. ba wakht e khud ............ Amâd
10. derîshî nawomâ ............ e I derîshî bêsâmân

Exercise 165 - Use the correct form of farq or farq dâshtan as needed to complete these sentences.

1. qîmat e I bîbîskêl az U kada cheqa ............ ?
2. I kâghaz az U kâghaz kada kame ............
3. ............ eshân chî s?
4. Ech ............ na
5. ............ bain e I du jumla chî s?
[Lesson 18]

Exercise 166 - Use sAlAna to complete those sentences.
1. mumken as ke Adam .......... tA du mA rukhsatI bugIra
2. majles e .......... EtAn emAl da kujA mEsha?
3. este(H)An o .......... EmA chI wakht shurO mEsha?

Exercise 167 - Use rOzAna to complete these sentences.
1. .......... tefel bAyad yag dAAna tukhum bukhura
2. .......... besyAr kAr mEdAshta bAshum
3. .......... bAyad chAn dafa dawA bukhurum?
4. dAktaR mEga ke ............ Adam bAyad asht sAt khao kunA

Exercise 168 - Use mAnA to complete these sentences.
1. .......... cheqa mAsh mIgIra?
2. emAl khArch e .......... EmA zyAtar as
3. .......... yak 0 nIs azAr aoghAnI dAAdA mEtAnum

Exercise 169 - Use aftawAr to complete these sentences.
1. bEtar as ke este(H)AnemA .......... bIsha
2. mA saodA e khAAnara .......... mEkharEm

Exercise 170 - Use sObakI to complete those sentences.
1. .......... chAI na mEkhurum--qAwa mEkhurum
2. .......... ba besyAr mushkel az khao mEkhErum
3. .......... aft 0 nIm baja sar e kAr mErum

Exercise 171 - Use shawaki to complete these sentences.
1. .......... sarwEs az I ra na mEra
2. ............ sagā mara da khao na mēmānān

Exercise 172 - Complete these sentences with the correct form of the verbs in ( ) to show the continuation of an action. E.g., az I bād rōzā sardtar .......... (shudan) az I bād rōzā sardtar shuda mēra ..........  

1. (shumā) tā yag aftē degām bāyād I darsa .......... (khándan)  
2. emsāl tā Akhor e zemēstān khunuk .......... (shudan)  
3. bād az I dawā se(H)atētān bāyād bētar .......... (shudan)  
4. (ma) sāl e guzashtā darīrā .......... (yād greftān)  
5. enshallā, az I bād padaretān bētar .......... (shudan)  
6. bufarmāēn, chāi ........... (khordān)  
7. fārsītān rōz ba rōz bētar .......... (shudan)

Exercise 173 - Fill in the correct form of the verbs given in ( ) in order to complete these sentences. E.g., ar qem ke yāf(t) shawa (Awurdān) ar qem ke yāf(t) shawa byārēn ..........  

1. ar qem ke shumā faisalā mēkunēn mām khush .......... (budan)  
2. ar cheqa ke kharsh shawa ma paisēsha .......... (dadan)  
3. ar chī ke betēn sal .......... (budan)  
4. ar wakht ke kā rāshētā bāshēn bārem telefūn .......... (kadan)  
5. ar cheqa ke wakhtar Amada betēnēn bētar .......... (budan)  
6. ar chī ke dārēn .......... (Awurdān)  
7. ar wakht ke betēnī kātīsh gap ........... (zadan)  
8. ar kās ke kōshēsh kūna kāmyāb .......... (shudan)  
9. ar jāi ke kōshēsh mēkunē kār baresh paidā na .......... (shudan)  
10. ar kās ke bekhyās darērā yād greftā .......... (tānestān)
LESSON NINETEEN (dars e muzdawum)

19-A Pronunciation drill (to be done only with the teacher)

1. Practicing /zh/

I zhAla s yA barf? (Is this hail or snow?)
barem muzhda dAd (He/she gave me the good news)
ba khyAlem da 10zh shehstan (I think they are sitting in the theatre balcony)
ma azhda prOzha sar e dest dArEm (We have eighteen projects under way)
gulA pazhmurda shuda (The flowers are dried up)
ma Ech gazhduma na dIdEm (I've never seen a scorpion)

2. Contrasting /0/ and /e/

dO1 nazan (Don't beat the drum)
del nazan (Don't be discouraged)
deleish as ke dO1 bazana (He/she feels like beating a drum)
dOstem na rasId (My friend didn't arrive)
destem na rasId (I couldn't reach [it])
guft ke kO kujA s? (He/she asked, 'Where is the mountain?')

19-B The formation of the present perfect tense

With shudan (to become)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Em = shudEm</th>
<th>shud</th>
<th>a = shuda</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I = shudI</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

I have become
you have become
he/she/it has become
### Plural

<table>
<thead>
<tr>
<th></th>
<th>Em</th>
<th>An</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>shudEn</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>you have become</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>they have become</td>
<td></td>
</tr>
</tbody>
</table>

With kadan (to do, make)

### Singular

<table>
<thead>
<tr>
<th></th>
<th>Em</th>
<th>An</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>kadEn</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>I</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>he/she/it has done</td>
<td></td>
</tr>
</tbody>
</table>

#### 1.
In spoken Dari the only discernible differences in the form of the present perfect tense and the simple past tense (cf. § 10-E) are:
- (a) The final syllable is accented.
- (b) The first person singular and plural are the same.
- (c) -a is added to the third person singular form.

#### 2.
The same rules about the agreement of the subject and the inclusion or omission of it are observed for the present perfect tense as for the present tense of verbs (cf. § 3-G-1).

#### 3.
If the negative occurs it comes before the appropriate form of the verb and the accent is put on the na.

### Statements, questions and negatives with the present perfect tense

<table>
<thead>
<tr>
<th>tEz tEz burEn ke nA-wakht shuda</th>
<th>Do hurry (lit., go fast) since it is (lit., has become) late.</th>
</tr>
</thead>
<tbody>
<tr>
<td>rastI, dEr shuda ke shumAra</td>
<td>Incidentally, it's been a long time since I/we've seen (lit., that I/we've not seen) you.</td>
</tr>
<tr>
<td>na dIdEn</td>
<td>The electricity has gone off.</td>
</tr>
</tbody>
</table>
Ye, I/we have seen their new house.

"Ahhad Khan is sitting (lit., has sat) in the yard)."

The garbage bucket has gotten full; please empty it.

I have come to (lit., arrived at) the conclusion that I won't learn Pashto just now.

They have already met the Ambassador.

I think they have already started the meeting.

He/she has gotten up on the wrong side of the bed today (= in a bad mood).

Milk has spilled on the table; please wipe it up (lit., dry it).

My watch is (lit., has gone) ten minutes fast.

They [/he] have [/has] always been very good (lit., done kindness) to us.

We have found taxis at this intersection several times.

You've taken your medicine, haven't you?

Have you turned on the outside lights?

Have you ironed my shirts (or, dresses)?

It's after (= already) 7:30.

What's happened to your hand?
cherA eqa wakht khawesh grefta?
dIshao khao na kada?
wAll sheba mulAqAt kadEn?
dEr shuda ke da U sarA
na raftEn
shunIdum ke--khudA na-khista-
na-jor budEn
anOz gumruk na raftEn?
anOz mAlUn na kadEn ke mAsUl
e gumrakesh cheqa mEsha
enOz kharbUsa pukita na shuda
anOz gushna na shudEn
mA anOz baAra na pAlIdEn
unA anOz kOch na kashIdan

Why has he/she gotten (lit., Why is) sleepy so soon? Didn't he/she sleep last night?
Have you met the Governor?
It's been a long time since I've/we've gone (lit., that I've/we've not gone) to that 'serai' (= enclosed shopping area).
I was sorry to hear that you were sick.
Haven't you gone to the Customs-house yet?
I/we haven't found out yet how much the customs duty on it will be.
The melon isn't ripe yet.
I/we haven't gotten hungry yet.
We haven't looked in the marketplace yet.
They haven't moved yet.

1. The present perfect tense indicates that the action of the verb or its results are still relevant or in some way pertinent. In other words, the action happened in the past but its results continue to the present.

2. sheshta, though present perfect tense, is preferred for a present condition which continues. In other words, He has sat and is still sitting. So, "He is sitting in the living room" is not U da mAlUn mishna (which would mean, "He usually sits in the living room") but U da mAlUn sheshta.

3. It is worth noting in the phrase mAlU c chap (side of the left) that chap (left) in contrast to rAst (right) often conveys the idea of what is "wrong" or "improper." In this case the person who gets up on "the left side" of the bed is like the one who in English gets up on "the wrong side," that is, with a bad disposition. Remember that the left hand is also considered "unclean" and that consequently when handing or passing something to another—especially where food is involved (as at a meal)—the right hand should be used. Failure to observe this custom is considered highly improper and offensive.

4. Related to this word chap is the further word chaps which means "inverted, upside down, overturned, spilled, wrong-side-out, backward."
other words, the opposite of the normal is implied. It may be used with būdān, shudān and kādān, depending on the sense required.

5. For a clock being "fast" or "ahead" of time cf. § 13-G-8.

6. In the example with "outside lights" the final /n/ is needed on būrun because of the following vowel as object marker. (Cf. § 17-D-2.)

7. Note the following variations in the idiomatic uses of chī, depending on the tense used and the inclusion of the object marker (cf. § 12-D).

| bachētān chī shud? | Where is your son (i.e., What became of him)? |
| bachētān chī shudā? | What did your son become? (E.g., a doctor? teacher?) |
| bachētān chī shudā | What happened to your son? (I.e., What's wrong with him? Is he hurt? etc.) |

8. Cf. § 13-B-3 for the idiomatic use of khāo (sleep) with greftān (to take, grab) = to be grabbed by sleep; in other words, to get sleepy. The present perfect tense is preferred for a present condition, especially when addressing a person who is present.

9. The phrase khudā nā-khāsta, translated "sorry," is literally "God has not willed it" and amounts to an expression of regret and a hope for something better. It is the negative idea of the previously introduced khudā kunā (May God . . . ) or enshāllā (If God wills) and in the sentence here it conveys the idea: "I've heard . . . and I hope it isn't true . . . that . . . " (Cf. the English, "God forbid . . . ")

10. The adverb anōz (yet; still) is frequently used with the present perfect tense in the sense of "yet, so far, up to now" to indicate an action that is later or longer than expected and that continues in the negative. Of course, it can also be used with other tenses than the perfect when they are negative in construction, meaning "yet." Thus,

| anōz bē-kār nēstum | I'm not free yet. |
| anōz khāna nēs? | Isn't he/she home yet? |
| anōz tāyāra na nēyān | The plane isn't coming yet. |

11. When the positive idea in the sense of "still" is to be conveyed by anōz the tense employed is more likely to be the simple present or simple past. So,

| gōshāt anōz sakhāt as | The meat is still tough. |
| anōz tushna stum | I'm still thirsty. |
The prepositions *nezdIk e* (near [to]) and *az rA e* (by way of, via)

<table>
<thead>
<tr>
<th>dOkánesh chand dOkána bAlAtar</th>
<th>His/her shop is a few shops farther on near the bridge.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>nezdIk e pul as</em></td>
<td>The main (lit., central) post office is near Bagh e Umumi Bridge.</td>
</tr>
<tr>
<td><em>pOsta-khánmárkazI nezdIk e</em></td>
<td>The Electric Company was (= used to be) on Jade Maiwand (lit., Maiwand Avenue) near the Pamir Theatre.</td>
</tr>
<tr>
<td><em>pul e bágh e umUmi s</em></td>
<td>I couldn't park the car close to the theatre because of the crowd.</td>
</tr>
<tr>
<td><em>sherkáte bárq da jAdE maiwand</em></td>
<td></td>
</tr>
<tr>
<td><em>nezdIk e sInumA e pAmIR bUd</em></td>
<td></td>
</tr>
<tr>
<td><em>az kháte e bIr-0-bár mútara</em></td>
<td></td>
</tr>
<tr>
<td><em>nezdIk e sInumA éstád</em></td>
<td></td>
</tr>
<tr>
<td><em>kada na tánestum</em></td>
<td></td>
</tr>
</tbody>
</table>

1. *bAlAtar* as used in the above example is equivalent to "up the street," that is, "farther on."

<table>
<thead>
<tr>
<th>lutfán az rA e jAdE</th>
<th>Please go by way of the &quot;Green Door Bazaar&quot; (lit., the Avenue of the Welayat [or, Kabul Provincial Government]).</th>
</tr>
</thead>
<tbody>
<tr>
<td>weláyat bérEn</td>
<td>We came via Torkham (i.e., the Khyber Pass route).</td>
</tr>
<tr>
<td>mA az rA e tOrkham AmadEm</td>
<td>Please send this by surface mail (lit., by way of 'land').</td>
</tr>
<tr>
<td>lutfán Ira az rA e zamIn</td>
<td></td>
</tr>
<tr>
<td>ràwAn kunEn</td>
<td></td>
</tr>
</tbody>
</table>

2. The word *welayat* (province) forms its plural on the Arabic pattern and not according to usual spoken Dari. So, *welayat* (provinces). (Cf. § 4-H-6.)

3. For a map of Afghanistan giving its provinces as they are pronounced in Dari see Appendix VI.

4. See also Appendix XIV for directions of the compass.
1. While in English the words "for" (indicating a length of time) and "since" (showing the beginning of a period of time) are frequently used with the present perfect tense, in Dari these ideas are more likely to be conveyed by the simple present and past tenses of būdan (to be) and shudan (to become).
2. This idiom may be used to indicate the "age" of things. For the age of persons and animals see § 17-E.

19-V

The idiom "to enjoy," "to have a good time" (sãt tãr shudan/bãdãn)

<table>
<thead>
<tr>
<th>sãtãtãn tãr shud?</th>
<th>Did you have a good time?</th>
</tr>
</thead>
<tbody>
<tr>
<td>mãlum mãsha ke sãtãtãn</td>
<td>It looks as if they are having a good time.</td>
</tr>
<tr>
<td>khãb tãr as</td>
<td></td>
</tr>
<tr>
<td>ma yãqãm dãrum ke sãtãma</td>
<td>I'm sure that we'll have a good time.</td>
</tr>
<tr>
<td>khãb tãr mãsha</td>
<td></td>
</tr>
</tbody>
</table>

1. The idea of "enjoying" something is idiomatically expressed in Dari by the use of sãt (clock, hour, time) + tãr shudan/bãdãn (to pass).

2. The question given above means literally, "Did your time pass?" but it implies the additional thought of "with enjoyment."

19-G

The idiom sar az, meaning "beginning (or, starting) from ..."

<table>
<thead>
<tr>
<th>sar az sãtã ãnda kãr</th>
<th>Starting from next week work will begin at nine o'clock.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nõ baja shurõ mãsha</td>
<td></td>
</tr>
<tr>
<td>sar az chã wakht?</td>
<td>Starting when?</td>
</tr>
<tr>
<td>byãmãn ke sar az sãba da</td>
<td>Beginning from tomorrow (= from tomorrow on) let's not speak any English during class.</td>
</tr>
<tr>
<td>wakht ã dãrõ ehã</td>
<td></td>
</tr>
<tr>
<td>englisõ gap nãsanõm</td>
<td></td>
</tr>
</tbody>
</table>

Note: This idiom is most commonly used for future time. Even though the construction introduced in § 19-E is better for past time, sar az may occasionally occur with dãrõz (yesterday) and dãshão (last night) also.

19-H

Vocabulary for Lesson Nineteen

<table>
<thead>
<tr>
<th>sãnõz</th>
<th>still, yet (interchangeable with tã Ale [up to now])</th>
</tr>
</thead>
<tbody>
<tr>
<td>sãz ãã e</td>
<td>by way of, via</td>
</tr>
<tr>
<td>bãrãf</td>
<td>snow</td>
</tr>
</tbody>
</table>

256
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>barq</td>
<td>electricity; light; traffic light</td>
</tr>
<tr>
<td>bi'r-0-bár</td>
<td>crowd</td>
</tr>
<tr>
<td>chandín</td>
<td>several</td>
</tr>
<tr>
<td>chapa</td>
<td>upset, wrongside-out, upside down, spilled, overturned, backward</td>
</tr>
<tr>
<td>ci'darrá</td>
<td>intersection (of streets) (commonly used to designate specific locations, in the sense of &quot;at the intersection [or, corner] of . . .&quot;)</td>
</tr>
<tr>
<td>dandán</td>
<td>tooth</td>
</tr>
<tr>
<td>dard kadan</td>
<td>to hurt, ache, pain</td>
</tr>
<tr>
<td>englisí</td>
<td>English</td>
</tr>
<tr>
<td>gumruk</td>
<td>customs house; customs tax</td>
</tr>
<tr>
<td>gushna</td>
<td>hungry</td>
</tr>
<tr>
<td>jāda</td>
<td>avenue, main street, boulevard</td>
</tr>
<tr>
<td>khák</td>
<td>dust, dirt, refuse; &quot;garbage,&quot; trash</td>
</tr>
<tr>
<td>khallí kadan</td>
<td>to empty (something)</td>
</tr>
<tr>
<td>kharbúxa</td>
<td>melon (of various kinds)</td>
</tr>
<tr>
<td>khayá</td>
<td>tailor</td>
</tr>
<tr>
<td>khudá ṇā khásta</td>
<td>May God prevent it (lit., God has not willed it); &quot;I hope it isn't so&quot;; &quot;God forbid&quot;</td>
</tr>
<tr>
<td>khushk kadan</td>
<td>to dry (something), wipe up (something wet, or spilled)</td>
</tr>
<tr>
<td>kOch kashidan</td>
<td>to move (i.e., change one's residence from one place to another)</td>
</tr>
<tr>
<td>kící</td>
<td>nomad, gypsy</td>
</tr>
<tr>
<td>málÚm kadan</td>
<td>to find out, learn (by getting information)</td>
</tr>
<tr>
<td>markáží</td>
<td>central, main</td>
</tr>
<tr>
<td>má'ul</td>
<td>customs, tax</td>
</tr>
<tr>
<td>mérrábání kadan</td>
<td>to be good or kind to (someone)</td>
</tr>
</tbody>
</table>
natIja
result, conclusion
phllIden
to search, look for [pres., mBpAla; impv., bupAla; subjv., bupAla]
phlu (-e-)
side; beside; by the side of, next to
pashto
Pashto (an official language of Afghanistan [also called 'Afghani'])
pErAn
shirt, blouse, (one-piece) dress
rastI
by the way, incidentally
roshan kadan
to turn on (e.g., lights); to illuminate
sAhA
tomorrow
safiIr
ambassador
sakht
hard, tough
sar az
beginning from, starting from, "since . . ."
sarAi
a walled or enclosed compound or shopping area
sat tEr shudan/buDan
to enjoy, have a good time
satel
bucket, pail
sherkat
company, business firm (used for Afghan companies)
takSI
taxi
tEr shudan
to pass (by)
tushma
thirsty
wAll
Governor (of a welAyat [province])
welAyat
province (one of 28 in Afghanistan) [pl., welAyAt]
yAfTan
to find, get, obtain (something) [pres., mYafa; subjv., bYafa]
yaqIn dashtan
to be sure, certain

Exercises for Lesson Nineteen
(to be written as well as practiced orally with the teacher)
Exercise 174 - Change each of the following verb forms from the simple past to the present perfect tense, keeping the person and number the same.  
E.g., Amad.  

1. Awurdum 11. kharIdEn 21. hArrId 31. shesht  
2. bOrdI 12. pUshIdan 22. greftEm 32. shekest  
3. dAd 13. raftum 23. khAndEn 33. sOkt  
4. dAshtEm 14. shudI 24. khEstan 34. gap zadum  
5. dIdEn 15. shumId 25. khOrdum 35. zadi  
6. fAmIdan 16. shushtEm 26. mAndI 36. dAnestum  
7. budum 17. aftAd 27. rasId 37. furOktEn  
8. guftI 18. andAkhtan 28. gasht 38. KhEstum  
9. kad 19. barAmad 29. sAkhtEn 39. pAlIdEn  
10. kashIdEn 20. dOktI 30. nAn khOrdum 40. yAftum  

Exercise 175 - Change only the tense in each of the following from simple past to present perfect.  E.g., barq Amad.  

1. ba khylæm az Inja raftan 6. waZIr særba mUAgAÆt kad  
2. pArsal barem na rasId 7. pErAnema dOktEn?  
3. khYaÆt kuÆjra raft? 8. bare fAmIletAn neweshtka kadEn?  
4. mAlUm kada na tAnestum 9. da mAjles shesht  
5. taksI greftan? 10. besyAR kOshesh kadum lAken nA yAftumesh  

Exercise 176 - Add anös and the negative to each of the following.  E.g., taksI yAft.  anös taksI nA yAfta  

1. shAr e nawa pAlIdum 6. ba khylæm nOtar e khuda furOktan  
2. dawArA khOrdI? 7. khYaÆt pErAnema dOkt  
3. U jumlara fAmIIdum 8. waZIr sAØba mUAgAÆt kadEn  
4. az Inja tÆr shud 9. mestAr wältar kOch kashId  
5. emsAÆl barf hArrId 10. muallem sÆeB Amad
Exercise 177. Use an Öz with each of the following affirmative statements. E.g.,
becha gushna s. an Öz becha gushna s.

1. dandăne mārđ mēkuna
2. khānume mārīkā s
3. dōstētān mārīz as?
4. dārī mēkhānī?
5. dā kārtē sē mīshīnī?
6. khārbūza dā bāzār paídā mēsha
7. Agā e karīmī dā majles as
8. shumā mānda mālūm mēshēn
9. bāreshān eńeźār mēkashēn?
10. bēchāra bēkār as

Exercise 178. Use nezīk e or az rā e as needed to complete the following.

1. rafīqem khānētān mīshīnā
2. dōkinēsh pōsta-khānē mērēsī s
3. bufarmān, khānētān mērēm
4. zāmin bēch tērān na rāftēm
5. byāmē ke gārgē bāghmān būrēm
6. dīrōz shumāra pul e bāgh e umūm dīdum
7. mēkhāyūm ke bāgh e bālā shār e nāo būrum
8. umā ghaźnī bāmūdān mērēn
9. shumā kārtē chār mēsēn?
10. masjēd e pul e kheshtī chāndīn dōkān e tekka s

Exercise 179. Use sar az or sarē as needed to complete these sentences.

1. aftē ēnda dāsē bīstūm shurō mēshā
2. pērēnātān chaparkat as
3. sabā dārsemā da 0 nīm bāza shurō mēshā
4. jākātētān chaoki būd
5. roūz e panjšambē rukhēstī umūmī shurō mēshā
6. khākā e mēsa pāk kō
7. da chī s?
8. صیل وقت؟
9. صیل از اند زمستان شروع می‌شود
10. کارا باید صیل از شروع کنند

**Exercise 180** - Change the subject in each of the following sentences to the third person singular. E.g., شاش می‌شود که داری مکانیم.

<table>
<thead>
<tr>
<th>Number</th>
<th>Sentence</th>
</tr>
</thead>
</table>
| 1.     | پنج روز می‌شود که دارو مکرر
| 2.     | تاگیبان سال شود که دا افغانستان است\(\)من
| 3.     | چند روز می‌شود که پشتی از\(\)میری؟
| 4.     | یک سال شود که از آن\(\)آواناگرا فرست
| 5.     | دیر می‌شود که سینما نا رفت\(\)من
| 6.     | امروز روز از پنجم است که سار از کار نمیر
| 7.     | یک روز از\(\)سپم است که عذر است\(\)من
| 8.     | دو سال شود که دیر زندگی مکونان
| 9.     | تاگیبان یک سال شود که امریکا رفت\(\)من
| 10.    | چند می‌شود که داری مکانی؟

**Exercise 181** - Change (if necessary) the subject in each of the following sentences to make it third person singular. E.g., چند سال شود که ایرا خرید\(\)من؟

<table>
<thead>
<tr>
<th>Number</th>
<th>Sentence</th>
</tr>
</thead>
</table>
| 1.     | تاگیبان چهار سال می‌شود که ایرا پات\(\)من
| 2.     | از\(\)که\(\)صند سال می‌شود؟
| 3.     | پانزده روز می‌شود که از\(\)کتاب پشتیم
| 4.     | تا\(\)که\(\)یک سال می‌شود که\(\)بخار\(\)ایر خرید\(\)من --\(\)چرا اگزوت\(\)کار\(\)بوده؟

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LESSON TWENTY (dars e bIstum):

20-A.

Pronunciation drill (to be done only with the teacher)

1. Contrasting /z/ and /sh/

zAr khatar dAra (Poison is dangerous)
shAr khatar dAra (The city is dangerous)

aga zaoq dArEn, burEn (If you are keen to go, go on)
aga shaoq dArEn, burEn (If you are keen to go, go on)

zArI neweshta kunEn (Write 'zArI' [imploring])
shArI neweshta kunEn (Write 'shArI' [urban])

bAs ma mErum (I'm going again [or, later])
bAsh ma mErum (Just wait [here]; I'm going)

2. Contrasting /o/ and /u/

U khO guft (He/she said 'O.K.')
U khu guft (He/she said [it], didn't he/she?)

mAnA e khOrd chi s? (What does 'khOrd' mean? [he/she ate])
mAnA e khurd chi s? (What does 'khurd' mean? [small])

3. Illustrating /st/

mEkhAst ke khOst bura (He/she wanted to go to Khost)

sE bIst shast mEsHa (Three times twenty makes sixty)

20-B.

Infinitives used as nouns

<table>
<thead>
<tr>
<th>byAEn ke da shafA-khAra</th>
<th>Let's go to the hospital to see him/her.</th>
</tr>
</thead>
<tbody>
<tr>
<td>dIdamesh burEm</td>
<td></td>
</tr>
<tr>
<td>da I nezalkyA barz</td>
<td>You have borrowed more lately (lit., recently your borrowing has increased).</td>
</tr>
<tr>
<td>greftanet zyt shuda</td>
<td></td>
</tr>
<tr>
<td>(ta) chand baja az-dars</td>
<td>What time will you be finished (with) teaching?</td>
</tr>
<tr>
<td>-------------------------</td>
<td>-----------------------------------------------</td>
</tr>
<tr>
<td>dadan khala mEshEn?</td>
<td>It's dangerous to stand (or, be parked) here.</td>
</tr>
<tr>
<td>estdd shudan da Inja</td>
<td>I'm going to the barber shop to get a haircut.</td>
</tr>
<tr>
<td>hatar dara</td>
<td>There's no need to be shy (or, embarrassed) about speaking Dari.</td>
</tr>
<tr>
<td>dokus e dalk bare sar</td>
<td>Don't worry -- you'll get used to wearing glasses.</td>
</tr>
<tr>
<td>kaydar kadan mErum</td>
<td>It's necessary for the Ambassador to be here (lit., The Ambassador's being here is essential).</td>
</tr>
<tr>
<td>zarur nho ke as dari gap</td>
<td>I am (lit., became) very sorry (=[ = sad] to hear this news).</td>
</tr>
<tr>
<td>zadan besharmEn</td>
<td></td>
</tr>
<tr>
<td>mEshEn, mEshEn---ba Aink</td>
<td></td>
</tr>
<tr>
<td>yushidan AdI mEshEn</td>
<td></td>
</tr>
<tr>
<td>buda e safIr sAb da</td>
<td></td>
</tr>
<tr>
<td>Inja zarur as</td>
<td></td>
</tr>
<tr>
<td>(as shu'dan e I khabar)</td>
<td></td>
</tr>
<tr>
<td>basyur deq shudum</td>
<td></td>
</tr>
</tbody>
</table>

1. Because of the nature of the infinitive (the "to" form of the verb) as a verbal noun it can function in place of a noun.

2. In this usage it is controlled by the same prepositions, object marker, comparison indicator, personal pronoun suffixes, etc., which are used with nouns. As such, the infinitive can function as the subject or object of the sentence, have its own object, or serve as the object of a proposition.

3. As some of the above examples indicate, the infinitive may frequently be used to show purpose and be translated "in order to" or "to."

4. N-E-shen means literally "without grief" and is used to dispel someone's concern or worry over something, as if to say, "You have nothing to worry about . . . Everything will be all right."

5. AdI, while meaning "accustomed, habituated, used to" something, is also used in the sense of "ordinary" (i.e., routine). For example, the post office refers to unregistered mail as AdI, whether airmail or surface.

6. besyur deq shudum (I became [= am] very sad) may be used alone to express one's condolence or "sorrow" on hearing bad news. Cf. § 9-B, § 12-D, § 14-B and § 21-D for other idiomatic uses of this word deq.
### The formation of the past perfect tense

#### With kadan (to do, make)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
</tr>
<tr>
<td><code>budum</code></td>
<td>I had done</td>
</tr>
<tr>
<td>2 kada + <code>budI</code></td>
<td>you had done</td>
</tr>
<tr>
<td>3 <code>bud</code></td>
<td>he/she/it had done</td>
</tr>
</tbody>
</table>

#### With shudan (to become)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
</tr>
<tr>
<td><code>budum</code></td>
<td>I had become</td>
</tr>
<tr>
<td>2 shuda + <code>budI</code></td>
<td>you had become</td>
</tr>
<tr>
<td>3 <code>bud</code></td>
<td>he/she/it had become</td>
</tr>
</tbody>
</table>

1. The past perfect tense is formed by combining the unchangeable past participle (cf. § 14-E) with the appropriate form of bUdan in the simple past tense.

2. The same rules about agreement of the subject and the inclusion or omission of it are observed for the past perfect tense as for the present tense of verbs (cf. § 3-G-1).

3. If the negative occurs it comes before the participle and not before the form of bUdan. The negative (na) also receives the accent.

4. The verbs bUdan and dAshtan do not occur in this tense. In other words, "buda bUd" and "dasha bUd" are simply not used.

#### Statements, questions and negatives with the past perfect tense

<table>
<thead>
<tr>
<th>English</th>
<th>Urdu</th>
</tr>
</thead>
<tbody>
<tr>
<td>When I reached the airport the plane had already come in.</td>
<td><code>wakht e ke da maidAn e awAI</code></td>
</tr>
<tr>
<td>Why had they complained?</td>
<td><code>chOrA shekAyat kada budan?</code></td>
</tr>
</tbody>
</table>
I didn't know that he/she had had such a great loss.

I went (lit., had gone) abroad once last year, too.

Have you ever been (lit., Had you ever come) to Kabul before?

When did you send (lit., had you sent) him/her/it?

In these two years there had not been a worse (lit., severe) earthquake than this.

I had not seen a tree like this (one) in my whole life.

I had not decided (= made up my mind) until today.

When he/she first came to Afghanistan he/she had not gotten married yet.

1. The past perfect tense, like the present perfect, emphasizes current relevance. The difference lies in the fact that the matter was currently relevant or pertinent at some past time. Since the action of the past perfect tense precedes another action in the past, it is commonly used in complex sentences involving clauses introduced by such words as پیش از (before), وقتی (when) and تا (until).

2. This tense is much more common in Dari, even in simple sentences, than it is in English. A number of the examples given above would in English be more commonly put in the simple past tense.

3. وقتی (when) has thus occurred with the simple past and present tenses, the subjunctive, and now the past perfect tense.

The words بی‌توجهی (even though, in spite of), بدون (without, except), به جای (instead of), به جای (in addition to, except for, apart from, besides) and بدل (according to)

In spite of low pay one can manage to get along (= to make ends meet).
Lesson 20

In spite of a lot of work I will try (and see) that your work gets done soon (lit., more quickly).

Even though he/she is a foreigner he/she is trying hard to learn Persian.

Although it was very cold last night the pipes did not freeze (lit., ice had not struck the pipes).

I'll be home every night except tomorrow night.

Everybody was (lit., had come) [there] except you.

You can't enter without permission.

They are going on Thursday instead of Monday.

Even if they have (lit., there might be) green instead of blue, it's all right.

Let's go to Istalif instead of Sarobi.

Who(m) are you going to send in your place?

I should learn Pashto in addition to Dari.
Besides stone I need two hundred bricks.

With the exception of tomorrow night I'll be home every night.

Besides the spoon bring a knife and fork.

I/we have seen all of the famous towns of Afghanistan with the exception of Herat.

Why didn't you make (lit., sew) the skirt according to the pattern?

Try to see that it's exactly according to the blueprint (or, sketch).

I want to choose curtains according to the color of the room.

1. bedün e and ghair e are used synonymously in the sentence, "I'll be home every night except tomorrow night" although ghair e is probably a bit more common in this sense than bedün e is.

2. Note that personal pronouns can be suffixed directly to these prepositions as in the example EwazetAn, "instead of you," "in your place."

Summary of verb formations for the verbs in Lessons Sixteen to Twenty

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>dänestan</td>
<td>to know, understand</td>
<td>mEdAna</td>
<td>bedän</td>
<td>bedän bän</td>
</tr>
</tbody>
</table>
Lesson 20

Vocabulary for Lesson Twenty

Abl
blue

Add
accustomed, habituated, used to; "ordinary" (for mail, that is, unregistered)

Ainak
eyeglasses, spectacles

Arugul kadan
to get married

Awujud e
even though, in spite of, notwithstanding, although

Begham
unworried (lit., without grief)

Bedun e
without, except, unless

elekul
completely, entirely, exactly, precisely

da I nezdiyA (nezdiyA)
recently, lately

dakhel shudan
to enter, join; to enroll for
### Lesson 20

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>dalak</td>
<td>barber</td>
</tr>
<tr>
<td>daman</td>
<td>skirt</td>
</tr>
<tr>
<td>darakht</td>
<td>tree</td>
</tr>
<tr>
<td>dars dAdam</td>
<td>to teach (esp., academically)</td>
</tr>
<tr>
<td>durust</td>
<td>correct, all right, O.K.</td>
</tr>
<tr>
<td>ostad shudan</td>
<td>to stand, park</td>
</tr>
<tr>
<td>Ewas e</td>
<td>instead of, in place of</td>
</tr>
<tr>
<td>gheir e</td>
<td>in addition to, except for, apart from, besides</td>
</tr>
<tr>
<td>khird</td>
<td>knife</td>
</tr>
<tr>
<td>kharej</td>
<td>abroad; &quot;outside&quot;</td>
</tr>
<tr>
<td>khareji</td>
<td>foreigner; foreign</td>
</tr>
<tr>
<td>khesht</td>
<td>brick</td>
</tr>
<tr>
<td>mash(H)Ur</td>
<td>famous, well-known</td>
</tr>
<tr>
<td>mutabeq e</td>
<td>according to, in accordance with</td>
</tr>
<tr>
<td>nal</td>
<td>pipe (e.g., for water); faucet</td>
</tr>
<tr>
<td>namUna</td>
<td>pattern, sample, example</td>
</tr>
<tr>
<td>nangha (nakhcha)</td>
<td>map, drawing, sketch, plan</td>
</tr>
<tr>
<td>nugs (nukhs)</td>
<td>loss, damage, harm</td>
</tr>
<tr>
<td>panja</td>
<td>fork</td>
</tr>
<tr>
<td>patluN</td>
<td>pants, trousers</td>
</tr>
<tr>
<td>garz greften</td>
<td>to borrow, take a loan</td>
</tr>
<tr>
<td>sabz</td>
<td>green</td>
</tr>
<tr>
<td>sang</td>
<td>stone, rock</td>
</tr>
<tr>
<td>sar tavak kadan</td>
<td>to give/get a haircut (synonymous with sar jor kadan)</td>
</tr>
<tr>
<td>shadid</td>
<td>severe (mainly of events—but not of persons)</td>
</tr>
</tbody>
</table>

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Exercises for Lesson Twenty

(to be written as well as practiced orally with the teacher)

Exercise 182 - Complete these sentences with the infinitives of the verbs given in the present tense (3.p.s.) in ( ). E.g., Ale etān bētar shuda (gap mEzana). Ale gap zadanetān bētar shūdā.

1. unmā dīshao .............. emā Amadan (mĪbīna)
2. emrōz ..................... esh eqa zarūrī nēs (as).
3. ........................ e ushtukā Inja khatar dāra (bāzī mēkuna)
4. da emrīkā .................. besyār qimāt as (sar tayār mēkuna)
5. ........................ etān chī wakht as? (mēra)
6. ba nādyā .............. Adī nēstām (meshnawa)
7. bālā, ........................ emā besyār zarūrī s (mēra)
8. da Inja segret .............. qilāza nēs (mēkasha)
9. chand baja .............. mērēn? (nān mēkura)

Exercise 183 - Complete these sentences with the appropriate form of the past perfect tense of the verbs given in ( ). E.g., tā dīrōz pārsal na .......... (rasīdan) tā dīrōz pārsal na rasīda būd

1. pēsh az I (shumā) fārsī na .......... (khandan)
2. tā pār sāl bacheM da maktab dakhel na .......... (shudan)
3. ma bāmyānā pēsh az I na .......... (dīdan)
4. unām amrāemā dīrōz paghmān .......... (raftan)
[Lesson 20]  253

5. U da warez khud ba tayára safar na .......... (kadan)
6. akbar khán turz chì .......... ? (guftan)
7. an0z Awálesh na .......... ke khudesh Amad (Amadan)
8. an0z fására khûb yâd na .......... ke pasht0ra shûrO kad (greftan)

Exercise 184 - Use hâwujûd e or bađun e as needed to complete these sentences.

1. .......... shumâ majles shuda na mêtâna
2. .......... ke besyár kam wâkht fârsî khând, gap zadanesh bad n8s
3. .......... ke kase na-jör bûd sar e kír raft
4. .......... mûtar unja rafta na mêtânâm
5. .......... az I ke mara chîze bugûyan khârej raftan
6. .......... ke barom guftân az yádem raft
7. .......... ke dawâra khûrdum, lâken an0z mariZ astum
8. .......... yâg du nafar kulleshâna shenákhutm

Exercise 185 - Complete these sentences with the correct form of the verbs given in ( ). E.g., Ewâzesh kî .......... bût? (Amadan) Ewâzesh kî Amad bût?

1. emte(h)Amámâra Ewâz e sabá da aftâ Aenda .......... (greftan)
2. Ewâz e farâdâ-pîshIn farâdâ-sób .......... mêtânâm? (Amadan)
3. Ewâz e yakshambâ rûz e jumma rukhsâtI .......... (bûdan)
4. byâEn ke Ewâz e mûtâr ba tayára bAmîn .......... (raftan)
5. Ewâz e pesht0 (unâ) darI yâd .......... (greftan)

Exercise 186 - Use ghair e or mutâbêq e as needed to complete these sentences.

1. .......... emr0z da I aftâ yâg rûz e degâm rukhsâtI s
2. .......... qandâr lashkargându bâyad bîbInEn
3. .......... shumâ du nafar e degâm Azer na bût
4. chérâ pûrânema .......... namûna na sâkhtEn?
5. emrōz yag rōz e degām byāBen
6. fardā dega ar wakht durist as
7. lytfan bīlapōsha I namūna budōnān
8. du sē nafar dega bokkās nāmada būd

Exercise 187 - Change the verbs in each of the following sentences from the simple past or present perfect tense to the past perfect tense. E.g.,

shunīdēm ke fāmīletān myāya. shunīda budum ke fāmīletān myāya

1. mōtaroma awurdum
2. khata bōrdī?
3. qalamēma barem pas dād
4. safīr sābā dīdēn?
5. darsā fāmīdēn, nē?
6. bāresh chī guftēn?
7. kāra wakht khālās kādēn
8. I qesm māī khōrdēn?
9. kālāra shushtēn?
10. U degara khūb sākhtēn
11. dāmanetāna khayāt dōkht?
12. dawāra da anwārī mānda
13. da unjā 'sheshtā
14. chī khāstēn?
15. az shār e nāo khāridum
16. besyār sharmīd
17. aodānā pur kādī?
LESSON TWENTY-ONE

Pronunciation drill (to be done only with the teacher)

1. Contrasting /n/ and /ng/
   
   bangIra da peshe nal banI (You should put the water-carrying yoke near the faucet)

   da koChE tang du nafar tan- (Two people fought hand to hand in the narrow street)

   az khAter e ke maIpar besyAr (Since Mahipar is very narrow they call it a gorge)

   da dOkAnA e kOtE sangI (Tweezers were not available in the shops of Kote Sangi)

2. Contrasting /0/ and /U/
   
   0 bacha! (Hey, you!)
   u bacha (That boy)

   to nagOEn (Don't say 'to' [used in calling a dog])
   tu nagOEn (Don't say 'tu' [you])

   Ewaz e tu to nagOEn (Don't [by mistake] say 'to' instead of 'tu')

   to panchar shud (The ball broke)
   tu panchar shud (The tube got a puncture)

   rang ko (Paint [it])
   rang ku? (Where's the paint?)

3. Illustrating /shk/
   
   peshket chI wakht mebrAYa? (When will you be drafted?)

   mushk besyAr qimat dIra (Musk [a kind of perfume] is very expensive)

   kAlAesh da aftao khushk shud (His/her clothes got dry in the sun)
The **-An-** infix with causal verbs

| az khao na khEzAnesh | Don't wake him/her up (lit., out of sleep). |
| ba khyAlem ke matlabema | I think I wasn't able to make myself (lit., my meaning) clear (i.e., to explain it). |
| fámándá na tánestum | You ought to burn all of the useless papers. |
| kull e kAgházA e běkárara | God willing, tomorrow he/she will deliver the letter to your department. |
| hAyad busesAnén | Aziz is chopping (lit., breaking) wood outside. |
| eNshAllá sábA mákTúba da | I want to plant a few trees in the yard this year. |
| shObEÁn mErasÁna | |
| azIz da bIrú chOb mešhkenÁna | |
| emsAl mEhhAyUm ke da aolI | |
| chand tA čarAkh beshÁnum | |

1. **-An-** as an infix is often used to make causal verbs out of either intransitive or transitive verbs.

2. Note in the above examples:
   (a) khEstan (to arise, get up) — khEstAndan (to cause to arise, wake up [someone])
   (b) fámIdan (to understand) — fámándan (to cause to understand, explain)
   (c) sOkhtan (to be burned) — sOkhtAndan (to cause to burn, burn [something])
   (d) rasIdan (to arrive) — rasAndan (to cause to arrive, deliver)
   (e) shekestan (to be broken, break) — shekestAndan (to cause to break, break [something])
   (f) sheshtan (to sit) — shAndan (to cause to sit, seat, put, plant, attach)

3. While **-An-** in the middle of a verb generally signals causality, it is combined in various ways depending on the verb. Therefore, each causal verb has to be learned as a separate vocabulary item.

4. The example given with fámAndan is a rather polite way of telling someone that he didn't understand you; in other words, a taking of the blame on oneself, as if, "I guess I wasn't able to get my point across."

5. shAndan in the sense of "to put" differs from mAndan in that mAndan means to "put" or "place" something in a more temporary fashion (= lay,
leave) while shāndan means to "put" or "attach" or "fix" something in place in a more permanent way.

6. Some transitive verbs—e.g., kadan (to do)—do not have a special causal form but may themselves convey causality, depending on the context. For example,

\[
\begin{align*}
\text{sarema } & \text{jār mākunum} \\
\text{sarema } & \text{tāyār mākunum} \\
\text{khānara } & \text{rang kādum}
\end{align*}
\]

I'm going to get a haircut.

I had the house painted [more likely]
or
I painted the house [less likely].

### Various ways of expressing "to know"

<table>
<thead>
<tr>
<th>Maqasade</th>
<th>Expression</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>maqsadesha pura na fāmīdun</td>
<td>ke pākat e awāl mēkhāya</td>
<td>I don't (lit., didn't) quite (or, fully) 'get' his/her point (lit., intention) as to whether (lit., that) he/she wants airmail envelopes or aerogrammes.</td>
</tr>
<tr>
<td>maqsadesha pūra na fāmīdun</td>
<td>yā Erōgrām</td>
<td>Did you feel (lit., know, realize) the earthquake last night?</td>
</tr>
<tr>
<td>dīshao zelzēlara fāmīdī?</td>
<td>I don't know yet where we're going to spend the holiday.</td>
<td></td>
</tr>
<tr>
<td>anōz na mēfāmūm ke rukhsetīra</td>
<td>da kājā tēr kunēm</td>
<td>I don't know if he/she for the time being is going alone or with his/her family.</td>
</tr>
<tr>
<td>na mēfāmūm ke fēlān tānā mērā</td>
<td>yā amrāe fāmīl e khud</td>
<td>How should I know?</td>
</tr>
<tr>
<td>mānēm!</td>
<td>I don't know whether he/she has emptied (or, vacated) the room yet or not.</td>
<td></td>
</tr>
<tr>
<td>mānēm ke anōz utāqa</td>
<td>khālī kād yā nē</td>
<td>Do you know what's going on at the Intercontinental Hotel tonight?</td>
</tr>
<tr>
<td>khabār dārīya ke da ētal e bāīn-ul-melāllī emshāo</td>
<td>chī gāp as?</td>
<td>Unfortunately [or, I'm sorry], I didn't know anything about this.</td>
</tr>
<tr>
<td>mūtsafāna (ke) az ī gāp</td>
<td>Ech khabār na dāshtum</td>
<td></td>
</tr>
</tbody>
</table>
1. Famidan and dAnestan are generally interchangeable and are used in the sense of "to understand, comprehend, know." However, in the sentences on "Make yourself at home" (p. 197) bedAnEn (know, consider, regard) is correct while burAnEn would not be used.

2. machem!—a contraction of ma (I) + chI (what) + mEdAnum (I know)—is a rhetorical question or exclamation, roughly equivalent to a shrug of the shoulders and some such phrase as, "How should I know?" "Search me!" or "I haven't any idea."

3. khabar dAshtan is used in the sense of "to have information (or news)" about something, to be informed.

4. ShenAkhtan (to recognize, know) conveys the notion of acquaintance, as, "Do you know . . . ?" or "Are you acquainted with . . . ?" Note that FamIDan and dAnestan are not used in this sense of acquaintance or recognition. (Cf. § 14-D-4.)

5. The unchangeable past participle + tAnestan (can, to be able) indicates "knowing how to" do that which is expressed in the participle (cf. § 14-F-1, 3).

6. yAd (memory) + dAshtan (to have) suggests that one has learned a certain thing, hence, "knows" it (or, in the negative, has not learned something and therefore does not know it). Based on this same combination, a noun yAd-dAsht occurs in the sense of "reminder" (= note, memo, recipe). So,

Yesterday I sent him/her a reminder (or, note, memo).

7. yAd (memory) + dAshtan (to beat, hit) + any musical instrument means "playing" that instrument.
The prepositions muqAbel e (opposite), pAlU e (beside, alongside of), pEsh e rUi (in front of) and pusht e (car e) (behind, in back of)

**The (Afghan) National Bank is opposite the Kabul Hotel.**

What was his/her reaction to your question? (I.e., In the face of your question what answer did he/she give?)

There are several electric supply shops opposite the Tourist Bureau.

**The Ariana Theatre is next to the Khyber Restaurant.**

The American Embassy is on the airport road alongside of Radio Afghanistan.

I'll sit next to the stove since I've caught (i.e., got) a cold.

Yesterday I saw him/her passing by in front of the main post office.

One of the front tires of the car doesn't have air (= is low, flat).

I'll wait for you in front of the Ministry of Foreign Affairs.

There are a few shops in front of our house.
Their relatives' house is behind their house.
He/she has gotten very homesick for his/her homeland.
I've sent Akbar for groceries (i.e., supplies).

1. For maps of Kabul City giving the names of streets, intersections and noteworthy locations see Appendix VII.

2. While khEshh, translated "relatives," may be either singular or plural it is generally used of those who are relatives by marriage. The word qaoma would be more specific for blood relatives. However, the Dari system of denoting relatives, where different words occur for aunt, uncle, cousin, etc., depending on which side of the family they are, is much too complicated to be included in a basic general course of the scope of this present one—except as an appendix for reference purposes. See Appendix III for further details.

3. pusht e may be preceded by da and followed by sar e in some situations.

4. pusht e in the sense of "for" (or, after [in order to obtain]) rather than "behind" or "in back of" is interchangeable with pas e. Thus,

They are very lonesome for their children
Akbar has gone for (i.e., after) groceries (or, supplies).

21-E

Idiomatic uses of sar (head, top)

<table>
<thead>
<tr>
<th>sar e dard mēkuna</th>
<th>My head aches.</th>
</tr>
</thead>
<tbody>
<tr>
<td>rūpākāra da sar e bestara</td>
<td>Put the towels on the bed.</td>
</tr>
<tr>
<td>bānEm</td>
<td></td>
</tr>
<tr>
<td>cherā saresh qār shud?</td>
<td>Why did he/she get angry at him/her?</td>
</tr>
<tr>
<td>byām ko burēm ko sarēm</td>
<td>Let's hurry so we're not late.</td>
</tr>
<tr>
<td>nā-wakht nashe.</td>
<td></td>
</tr>
</tbody>
</table>
Try to speak Persian; nobody will laugh at you (if you do).

I believe him/her (i.e., I have faith [or, confidence] in him/her).

Starting from tomorrow your class (room) will change.

What time do you go to work?

What are you thinking about?

Don't stack them on top of each other or (= lest; lit., that) they'll get spoiled.

May your life be on yourself! (= My condolence).

1. sar (head, top) is used in a great variety of idioms so that no simple translation of it will fit each occasion. The examples above show some of the ways in which it is used.

2. The final example is said by way of a wish to someone who has lost a loved one, as, "I'm sorry that you have lost your loved one." Cf. also § 20-B-6.

The suffix -Ana to make possessive adjectives out of nouns

Do you have ladies' sweaters?

The men's bathroom is on the left.

The use of chand with numbers, in the sense of -fold

Prices have gone up at least three or four times (i.e., threefold, fourfold) in ten years.
Double the salt in it this time (i.e., make it twofold).

Vocabulary for Lesson Twenty-one

- **air** [adj.]; by air
- **by**; according to
- **air, wind** [noun]
- **international, intercontinental**
- **(The) National Bank**
- **to believe, have confidence in (with sar or ba)**
- **useless**
- **bed; bedding (includes the bed and its covers)**
- **(a suffix used with numbers)**
- **to explain** [pres., mAmAn; impv., bAmAn; subjv., bAmAn]
- **for the time being, temporarily**
- **tourist** (a Pashto word used in Dari)
- **to have information about, know**
- **relative(s) (by marriage)**
- **to awaken, wake up (someone)** [pres., mEkhEzAna; impv., bEkhEzAn; subjv., bEkhEzAna]
- **cookie, biscuit**
- **How should I know? (or, Search me!)**
- **intention, purpose**
- **men's**
- **meaning, intention**
- **opposite (to)**
mutasef\(\text{Ana}\)  
unfortunately, regretfully, "sorry"

pākat  
envelope, bag

pēsh e rūj  
in front of

pusht e (sar e)  
behind, in back of; "for," "after"

pyān\(\text{o}\)  
piano

qaomā  
relative(s) (by blood)

qār shudan  
to be(come) angry

rasāndan  
to deliver, cause to arrive  
[pres., mērasānd; impv., berasānd; subjv., berasānd]

rūipāk  
towel

sāmān  
tool(s), equipment, baggage, goods

sar  
head, top

shāndan  
to put, seat, attach, plant  
[pres., mūshānd; impv., beshānd; subjv., beshānd]

shekestāndan  
to cause to break, break-(something), chop (e.g., wood)  
[pres., meshkenānd; impv., beshkenānd; subjv., beshkenānd]

shūba  
department, bureau, section (of an office or organization)

sōkhtāndan  
to set fire to, cause to burn, burn (something)  
[pres., mēsozānd; impv., būsozānd; subjv., būsozānd]

tabdill shudan  
to be changed

tēr kādan  
to spend (e.g., time, a holiday)

wātan  
homeland, home country

yād-dāsht  
reminder, note, memo; recipe

yād dāshtan  
to know (something [because of having learned it]); to know how to (do something)

zanānā  
women's, ladies'
Exercises for Lesson Twenty-one

(to be written as well as practiced orally with the teacher)

Exercise 188 - Keeping the person the same, change the forms of shândan from the plural to the singular in the following sentences.

1. da I dÉwAlám yak cheragh mÉshÁnEn?
2. mÉkhAyum ke da I darwÁza yak kelkÁn beshÁnEn
3. da Inja chI qesÁn gUL shÁnEn?
4. mÉmÁnÁra da sÁlUm beshÁnEn

Exercise 189 - Keeping the person the same, change (where possible) the forms of fÁmÁndÁn and rasÁndÁn from the singular to the plural in the following sentences.

1. chÁnÁn dafa fÁmÁndumeshÁn lÁken mÁlUm mÉsha ke anÁz na fÁmIdÁn
2. kÁnÁshÁn mÉkunum ke bufÁmÁnushÁn
3. fÁmIdÁn 0 fÁmÁndÁn besyÁr firq dÁra
4. bubÁkhÁsháN, ba khyÁlem ke fÁmÁnda na tÁnÁstÁm
5. da kuÁ barÁtÁn beraÁshÁnUm?
6. bÁgÁ-ÁshÁn--khuda TÁ chÁr bÁja mÉrÁshÁnUm
7. na smÁrÁtÁn beraÁshÁnUm?
8. I mÁlá bÁyád bÁresh emÁrÁz beraÁshÁnI

Exercise 190 - Keeping the person the same, change the forms of the verbs shekjÁndÁn, sÁkhÁndÁn and khÉsÁndÁn from the singular to plural in the following sentences.

1. bare bÁkhÁrÁ bÁyád chOÁ beshkJÁnÁnI
2. Ush kO ke Ainárá nÁshkJÁnÁnI
3. I chOÁÁ bÁe kÁláÁnÁ chÁtor beshkJÁnÁnUm?
Exercise 191 - Keeping the person the same, change the number of the verbs indicated from singular to plural. E.g., khānda na mētāna.

khānda na mētānān

1. mēdānī ke da kujā e kārte sē mīshīnēm?
2. būbakhsēn, az marīzītān khabar na dáshātum
3. bale, pyānō zada mētāna
4. khabar dārī ke da kudām tāyāra mēra?
5. mēdānī ke kudām rōz ento(m)ān dārēm?
6. ṭuām I qesm kulcha pukhta kada mētānī?
7. na mēdānum ke chī gap shuda
8. ṭuā jōr kada mētānī?
9. khabar na dārum ke kujā rafta

Exercise 192 - Change the verbs indicated in the following sentences from the first person singular to the third person singular. E.g., pyānō zadana yād na dārum. pyānō zadana yād na dāra

1. awal shumāra na shenākhtum
2. eqa tēz gap mēzāna ke Ech gapsēha fāmīda na mētānum
3. besyār kam pashtō yād dārum
4. I dārsā khūb na fāmīdum
5. na mēfānum ke da dāwāt chand nafar Amada būd

Exercise 193 - Change the verbs indicated in the following sentences from the second person plural to the third person plural. E.g., englīsī
Exercise 194 - Complete each of these sentences in four ways, using muqābel e, pālu e, pāsh e rūi and pusht e (sar e) in the blank spaces.

1. mOtaretāna da ............. khāna estād kunēn
2. bāisekeletāna da ............. pōsta-khāna namānēn
3. maghāzēsh da ............. ōtal ē spīnzār ḍas
4. chaokīra da ............. mēz bānēn
5. sarwēs e shār e nao az ............. khānēshān tēr mēsha

Exercise 195 - Use both zanāna and mardāna to complete these sentences; in other words, two possibilities for each sentence.

1. tashnaβ e ............. da bālā s
2. U dōkān būtā e khūb e ............. dāra
3. sāt e ............. da kuja yāft mēsha?
4. qīmat e I jākāta e ............. chand as?
5. U khayāt e ............. s
6. jerāb e ............. jōrē chand as?
7. I maghāza tānā bālā e ............. mērōsha
LESSON TWENTY-TWO (dars-e bIst 0 duwum)

22-A Pronunciation drill (to be done only with the teacher)

1. Practicing /w/
   wa wakht darwAzE dawA-khAnara (They have already opened the door of the dispensary)
   Ewaz e shawar e khud khudesh (Instead of her husband [doing it] she answered the question herself)
   wazIr sAleb welAyat e qandAr (The Minister has gone to Kandahar Province)

2. Illustrating /sm/
   esmetAna chI qesm neweshta mEkunEn? (How do you spell your name?)
   rasm 0 rawAjemA I qesm nEs (We don't have this sort of custom)

3. Illustrating /rsh/
   destem da tâk na mErasa (I can't reach the vine -- [so]
   angUr tursh as: the grapes are sour!)
   kull e utAgAsheAn qAllIn farsh bûd (All of their rooms were carpeted)

22-B The formation of the passive forms of verbs

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>tekrAr kadan (to review, repeat)</td>
<td>tekrAr shudan (to be reviewed, repeated)</td>
</tr>
<tr>
<td>taklIf dâdan (to trouble, bother)</td>
<td>taklIf shudan (to be troubled, bothered)</td>
</tr>
<tr>
<td>khushk kadan (to dry)</td>
<td>khushk shudan (to get, become dried)</td>
</tr>
</tbody>
</table>
### Lesson 22

#### Active
- rOshan kadan (to light, turn on)
- pur kadan (to fill, make full)
- neweshta kadan (to write)
- yAftan (to find, get)

#### Passive
- rOshan shudan (to be lit, turned on)
- pur shudan (to be filled, full)
- neweshta shudan (to be written)
- yAft shudan (to be found, gotten)

1. Some words combine with both kadan (or some other transitive verb, or--as with yAftan—are themselves transitive) and shudan (or sometimes bUdan). In such cases the kadan (or alternative) form is active or transitive while the shudan (or bUdan) form is passive or intransitive (cf. § 7-E-1).

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>sOkhtAndan (to burn, set fire to)</td>
<td>sOkht (to be [or, get] burned)</td>
</tr>
<tr>
<td>shekestAndan (to break, cause to break)</td>
<td>shekestan (to be [or, get] broken)</td>
</tr>
<tr>
<td>sh&amp;ndan (to seat, put, attach)</td>
<td>sheshtan (to sit)</td>
</tr>
<tr>
<td>khEstAmdan (to awaken [someone], cause to get up)</td>
<td>khEstan (to wake up, get up)</td>
</tr>
</tbody>
</table>

2. Some verbs have separate forms for active and passive ideas, the active sense being conveyed by "causal verbs" (cf. § 21-B) while the basic form is passive in significance.

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>sAkhtan (to make)</td>
<td>sAkhta + shudan (to be made)</td>
</tr>
<tr>
<td>dIdan (to see)</td>
<td>dIda + shudan (to be seen)</td>
</tr>
<tr>
<td>khOrdan (to consume)</td>
<td>khOrda + shudan (to be consumed)</td>
</tr>
<tr>
<td>guftan (to say)</td>
<td>gufta + shudan (to be said)</td>
</tr>
<tr>
<td>khAndan (to read)</td>
<td>khAnda + shudan (to be read)</td>
</tr>
<tr>
<td>d0khtan (to sew)</td>
<td>d0khta + shudan (to be sewn)</td>
</tr>
<tr>
<td>shuniDan (to hear)</td>
<td>shuniDa + shudan (to be heard)</td>
</tr>
</tbody>
</table>
3. The passive is also commonly formed by combining the unchangeable past participle (cf. § 14-B) of a transitive verb (whether basic or causal) with the appropriate mood or tense of shudan. In addition to the examples above, note fāmīda + shudan (to be understood) and fāmīnda + shudan (to be explained).

Statements, questions and negatives in the passive forms

<table>
<thead>
<tr>
<th>Bubakhshīn, emshao baretdā</th>
<th>Bubakhshīn, az peshom</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bēsyār taklīf shud</td>
<td>Nā-ghalatī sōkht</td>
</tr>
<tr>
<td>I dāa eqa mū(h)ān as ke</td>
<td>U tāmīr bēsyār zūt sākht</td>
</tr>
<tr>
<td>Báyad yag dafē degām</td>
<td>Shud</td>
</tr>
<tr>
<td>Tekrār shawa</td>
<td>I gōm tarkārī khānām</td>
</tr>
<tr>
<td></td>
<td>Khūrdā mēsha</td>
</tr>
<tr>
<td>Sar e kōa e paghānān umūman</td>
<td>Barf dīda mēsha</td>
</tr>
<tr>
<td>Bibī ke tānk pur shuda yā nē</td>
<td>Bīkā khusk shuda yā</td>
</tr>
<tr>
<td>Kalā khushk shuda yā</td>
<td>Anōz tarās?</td>
</tr>
<tr>
<td>Tekes e pōstē qādimī da</td>
<td>Kujā yāft mēsha?</td>
</tr>
</tbody>
</table>

I'm sorry, (but) it's been a lot of trouble for you tonight.

This lesson is so important that it should be reviewed once more.

Excuse me, (but) I burned it accidentally (lit., It got burned accidentally by me).

That building was put up (lit., made) very quickly.

This kind of vegetable can be (lit., becomes) eaten raw, too.

Snow can usually be seen on the Paghman mountains.

See if the tank has gotten full or not.

Have the clothes gotten dry or are they still wet (or, damp)?

Where can old (lit., ancient) postage stamps be found (or, gotten)?
<table>
<thead>
<tr>
<th>English</th>
<th>Dari</th>
</tr>
</thead>
<tbody>
<tr>
<td>When did he/she break his/her arm? (Lit., When was his/her arm broken?)</td>
<td>eturm gufta mيها؟</td>
</tr>
<tr>
<td>Can it be said this way, too?</td>
<td>sadهام shunida mها؟</td>
</tr>
<tr>
<td>Can you hear my voice? (Lit., Is my voice being heard?)</td>
<td>cherاد derIshIm انون</td>
</tr>
<tr>
<td>Why isn't my suit ready yet? (Lit., Why hasn't my suit been sewn yet?)</td>
<td>dوكنا na shuda?</td>
</tr>
<tr>
<td>This letter is written so poorly that it can't be read at all.</td>
<td>I khat oga kharاب neweshta</td>
</tr>
<tr>
<td>This little street (or, alley) is so narrow that two cars can't pass (each other) on it.</td>
<td>chuda ko bich khanda</td>
</tr>
<tr>
<td></td>
<td>na mها</td>
</tr>
<tr>
<td></td>
<td>I koche oga tang as ke du</td>
</tr>
<tr>
<td></td>
<td>mوتar azesh تیر shuda</td>
</tr>
<tr>
<td></td>
<td>na مها</td>
</tr>
<tr>
<td></td>
<td>bیینکا ke cherآ I cherAGh</td>
</tr>
<tr>
<td></td>
<td>رشان na مها</td>
</tr>
<tr>
<td></td>
<td>انمراI besyار gemag اس</td>
</tr>
<tr>
<td></td>
<td>bالa borda na مها</td>
</tr>
<tr>
<td></td>
<td>پرماA e نامک بیاود اس</td>
</tr>
<tr>
<td></td>
<td>اس e دagh shushta nasha</td>
</tr>
<tr>
<td>1. In addition to sAkhta+ shudan to indicate the origin of something, a noun sAkht also occurs, meaning a &quot;product&quot; or &quot;thing made.&quot; For example,</td>
<td>I qالIn sAkht e کویا s?</td>
</tr>
<tr>
<td></td>
<td>sAkht e (H)Erات اس</td>
</tr>
<tr>
<td></td>
<td>Ira barzتan کI سAkhtا?</td>
</tr>
<tr>
<td></td>
<td>I سAkht e khudema s</td>
</tr>
<tr>
<td>Where is this rug made? (Lit., From where is this rug a product?)</td>
<td>I qالIn sAkht e کویا s?</td>
</tr>
<tr>
<td></td>
<td>sAkht e (H)Erات اس</td>
</tr>
<tr>
<td></td>
<td>Ira barzتan کI سAkhtا?</td>
</tr>
<tr>
<td></td>
<td>I سAkht e khudema s</td>
</tr>
<tr>
<td>It's made in (lit., a product of) Herat.</td>
<td>I qالIn sAkht e کویا s?</td>
</tr>
<tr>
<td></td>
<td>sAkht e (H)Erات اس</td>
</tr>
<tr>
<td></td>
<td>Ira barzتan کI سAkhtا?</td>
</tr>
<tr>
<td></td>
<td>I سAkht e khudema s</td>
</tr>
<tr>
<td>It's made in (lit., a product of) Herat.</td>
<td>I qالIn sAkht e کویا s?</td>
</tr>
<tr>
<td></td>
<td>sAkht e (H)Erات اس</td>
</tr>
<tr>
<td></td>
<td>Ira barzتan کI سAkhtا?</td>
</tr>
<tr>
<td></td>
<td>I سAkht e khudema s</td>
</tr>
</tbody>
</table>
2. The English word "ticket" is commonly pronounced tekes and may mean a "ticket" of any kind, as well as a "postage stamp."

3. Although etur commonly occurs without the final /r/, in this case the /r/ is needed because of the following vowel in the -Am suffix.

4. When the negative occurs it is prefixed to the form of shudan and not to the unchangeable past participle.

5. Frequently in bargaining (or other "discussion") when an unacceptable price (or other arrangement) is proposed the retort may be heard:

   na mEsha! It will not be (i.e., It's impossible, It isn't acceptable).

   The context alone supplies the information as to what is being made passive and therefore unacceptable.

6. Even without the use of tānestan (can, to be able) the passive often conveys ability or inability as in examples given above with mEsha or na mEsha. With na mEsha the idea of impossibility may be implied.

---

22-D

The months of the year

<table>
<thead>
<tr>
<th>Season</th>
<th>No.</th>
<th>Name</th>
<th>No. of days</th>
<th>Beginning</th>
</tr>
</thead>
<tbody>
<tr>
<td>(H)amal</td>
<td>1</td>
<td>(H)amal</td>
<td>31</td>
<td>March 21</td>
</tr>
<tr>
<td>(H)Ar</td>
<td>2</td>
<td>snor</td>
<td>31</td>
<td>April 21</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>jaozA</td>
<td>31</td>
<td>May 22</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>saratAn</td>
<td>31</td>
<td>June 22</td>
</tr>
<tr>
<td>tAbestAn</td>
<td>5</td>
<td>asad</td>
<td>31</td>
<td>July 23</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>sumbula</td>
<td>31</td>
<td>August 23</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>mizAn</td>
<td>30</td>
<td>September 23</td>
</tr>
<tr>
<td>KhazAn</td>
<td>8</td>
<td>aqrab</td>
<td>30</td>
<td>October 23</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>gaos</td>
<td>30</td>
<td>November 22</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>jadi</td>
<td>30</td>
<td>December 22</td>
</tr>
<tr>
<td>xemestAn</td>
<td>11</td>
<td>dalw</td>
<td>30</td>
<td>January 21</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>(H)Ut</td>
<td>29</td>
<td>February 20</td>
</tr>
</tbody>
</table>

365
1. There are actually three calendars in use in Afghanistan:
   (a) the solar (shaml), given above and used as the official calendar for the country;
   (b) the lunar (gamar), on which Muslim religious holidays are based and which changes from year to year—e.g., ramadan (the Muslim month of fasting) is a lunar month—and
   (c) the Christian (Isawi), or Gregorian.

2. When Leap Year occurs, the extra day is added to the month of (H)Ut, thus making six months of 31 days each and six months of 30 days each; total, 366. In the current Afghan year (1350) the month of (H)Ut (i.e., February 20 to March 20, 1972) has 30 days.

3. The solar calendar in use in Afghanistan is reckoned from the time of Muhammad's flight (hegira) from Mecca to Medina (c. 622 A. D.). The current official Afghan year—which began on March 21, 1971—is the year 1350 A. H. (anno hegrae).

---

**Usage of the months of the year**

<table>
<thead>
<tr>
<th>Month</th>
<th>Afghan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hamal</td>
<td>e awal e sal as</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(H)amal da bist 0 yakum</td>
<td></td>
</tr>
<tr>
<td></td>
<td>e March shuro mEsha</td>
<td></td>
</tr>
<tr>
<td>Saur</td>
<td>naorOz gufta mEsha</td>
<td></td>
</tr>
<tr>
<td>Jauza</td>
<td>da mE e saor umUman</td>
<td></td>
</tr>
<tr>
<td></td>
<td>biran mEhara</td>
<td></td>
</tr>
<tr>
<td></td>
<td>da mE e jaozE mEWE taza</td>
<td></td>
</tr>
<tr>
<td></td>
<td>nao da bizar mya</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(H)amal, saor 0 jaozE</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ba(H)Ar gufta mEsha</td>
<td></td>
</tr>
<tr>
<td>Abestan</td>
<td>az awal e saratin</td>
<td></td>
</tr>
</tbody>
</table>
|       | shuro 0 da Akher e sum-
|       | bula khalas mEsha |

In Afghanistan Hamal is the first month of the year.

Hamal begins on the twenty-first of March.

The first day of Hamal is called 'Nauroz' (or, New Year's Day).

In the month of Saur it usually rains.

Fresh fruit begins coming into the marketplace in the month of Jauza.

Hamal, Saur and Jauza are called spring.

Summer begins from the first of Saratan and finishes at the end of Sumbula.
The month of Asad is usually the hottest month of the year.

There is so much dusty wind in the months of Asad and Sumbula that it is difficult to keep the house clean (lit., the house remains clean with difficulty).

Jashen (= the National Fair) is from the first to the sixth of Sumbula. (= August 23 to 28).

There are three months of summer, namely, Saratan, Asad and Sumbula.

Mizan is the peak of the season for fruit in Kabul—especially are melons in abundance.

The birthday of His Majesty, Muhammad Zahir Shah, is on the twenty-second of Mizan (= October 14).

This year (that is, 1971) 'Ramazan' comes at the end of Mizan (i.e., from October 20).

During the month of 'Ramazan' Muslims keep the fast.

From Aqrab onward it begins to get a little cold.

In Kabul school examinations begin on the first of Qaus (= November 22).

Schools close (or, go on holiday) on the fifteenth of Qaus (= December 6).
Vocabulary for Lesson Twenty-two

AlA azrat  
(H)amal  
agrab  
asad  
ba bAd  
bAzU  
dalw  
germang  
isawI  
jadi  
jantariI  
jaozA  
jashen  
ke?  
khaksAd  
kham  
kushk  
khusUsan  

His Majesty  
the first month of the year (beginning March 21)  
the eighth month of the year (beginning October 23)  
the fifth month of the year (beginning July 23)  
onward; onwards  
arm  
the eleventh month of the year (beginning January 21)  
heavy  
Christian [adj.]  
the tenth month of the year (beginning December 22)  
calendar  
the third month of the year (beginning May 22)  
the annual Afghan National Fair (last week of August)  
when?  
a dusty wind  
raw, uncooked  
dry  
especially, particularly  

Jadi is the first month of winter.  
There is very severe cold (weather) in the months of Jadi and Dalw.  
New calendars come out (i.e., are issued) in the month of Hut.
<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>koche</td>
<td>narrow street, alley</td>
</tr>
<tr>
<td>migan</td>
<td>the seventh month of the year (beginning September 23)</td>
</tr>
<tr>
<td>mu(H)em</td>
<td>important</td>
</tr>
<tr>
<td>musulman</td>
<td>Muslim</td>
</tr>
<tr>
<td>nA-ghalati</td>
<td>accidentally, by mistake</td>
</tr>
<tr>
<td>nApmuk</td>
<td>delicate, fine, thin (of things)</td>
</tr>
<tr>
<td>neweshta (shudan)</td>
<td>a writing; (to be) written</td>
</tr>
<tr>
<td>pur (shudan)</td>
<td>filled, full; to be filled, full</td>
</tr>
<tr>
<td>qadImI</td>
<td>old, antique, ancient</td>
</tr>
<tr>
<td>qamarI</td>
<td>lunar</td>
</tr>
<tr>
<td>qaos</td>
<td>the ninth month of the year (beginning November 22)</td>
</tr>
<tr>
<td>ramazan</td>
<td>the Month of Fasting (observed by Muslims)</td>
</tr>
<tr>
<td>rOga greftan</td>
<td>to fast, abstain from food</td>
</tr>
<tr>
<td>sAkhI</td>
<td>product, production, &quot;made in&quot; (with ezAfI)</td>
</tr>
<tr>
<td>sAlgera</td>
<td>anniversary (of any kind)</td>
</tr>
<tr>
<td>saor</td>
<td>the second month of the year (beginning April 21)</td>
</tr>
<tr>
<td>saratAn</td>
<td>the fourth month of the year (beginning June 22)</td>
</tr>
<tr>
<td>shamsI</td>
<td>solar</td>
</tr>
<tr>
<td>sumbula</td>
<td>the sixth month of the year (beginning August 23)</td>
</tr>
<tr>
<td>takllif (shudan)</td>
<td>trouble, bother; to be troubled, bothered</td>
</tr>
<tr>
<td>tamIr</td>
<td>building, construction</td>
</tr>
<tr>
<td>tang</td>
<td>narrow, tight, close-fitting, cramped</td>
</tr>
<tr>
<td>tank</td>
<td>tank</td>
</tr>
<tr>
<td>tar</td>
<td>wet, damp</td>
</tr>
<tr>
<td>tawaludI</td>
<td>birth</td>
</tr>
<tr>
<td>takes e posta</td>
<td>postage stamp</td>
</tr>
</tbody>
</table>
Exercise 196 - Change the verb in each of the following sentences from active to passive. E.g., az kujA paidA kadEn? az kujA paidA shud?

1. bare sabA bayad I darsa tekrAr kunEn
2. na mEkAyum ko shumAra taklIf betum
3. tinka bayad ar roza pur kunEn
4. anoza sarfAra khushk na kadEn
5. sarweesa da Inja estaD na mEkuna
6. Ush kunEn ke gum na kunEnesh
7. ta shash baja bayad naana pukhta kunEn
8. panj baja majlesa shur0 mEkunEn
9. sar az aftA Aconda utAQ e khuda tabdIl mEkunEn
10. maktuba neweshta kadEn?

Exercise 197 - Change the verb in each of the following sentences from active (and transitive) to passive (and intransitive). E.g., ta panj baja enshAIlA khuda mErasAnum. ta panj baja enshAIlA mErasum

1. Ush kunEn ke dEga na sozaNEn
2. mEshAnAta da aIlUN mEshAnum
3. pai khuda shekestaD
4. mara shash 0 nIm baja az khao khEstAnd
5. pArsala barem rasAnd

Exercise 198 - Complete the following sentences in the passive with shudan and the unchangeable past participle of the verbs shown in ( ).
[Lesson 22]

E.g., besyár kalân as–da I mótar ............ (na Awurda).
besyár kalân as–da I mótar Awurda na mésha

1. māAsh chI wakht .......... ? (dādan)
2. shumā da I rōzā Ech .......... (na dīdan)
3. gapesh Ech .......... (na fāmīdan)
4. Ale garmī shuda–bālāpOsh .......... (na pūshīdan)
5. etu(r) gapā .......... (na shumīdan)
6. aga tekkara Ale baretān betum tā chI wakht .......... ? (dōkhtan)
7. da band e qargha khūb māI .......... (greftan)
8. I pīrānā da āw. e dāgh .......... (na shushtan)
9. da Inja .......... (na māndan)
10. tā wakht e raftanetān .......... (na furōkhtan)

Exercise 199 – Complete the following sentences with the correct names of the months required.

1. .........., .......... 0 .......... ba(h)Ar as
2. .........., .......... 0 .......... tābēstān as
3. .........., .......... 0 .......... khazān as
4. .........., .......... 0 .......... zemestān as
5. .......... mā e awal e sāl as
6. .......... mā e duwum e sāl as
7. .......... mā e sēyum e sāl as
8. .......... mā e chārum e sāl as
9. .......... mā e panjum e sāl as
10. .......... mā e shashum e sāl as
11. .......... mā e aftum e sāl as
12. .......... mā e ashtum e sāl as
13. .......... mā e nuwum e sāl as
Exercise 200 - Answer the following questions with the correct name of the month or other answer (as required).

1. I kudAm mā s? 

2. da mā e saor da kābul budEn? 

3. da kudAm mā da afghānestān rasīdEn? 

4. nām e mā e yāzdawum chi s? 

5. mā e guzashta chi būā? 

6. mā e Aenda chi s?
LESSON TWENTY-THREE (dars e bIst 0 sEyum)

23-A

Pronunciation drill (to be done only with the teacher)

1. Practicing /y/

yagán rož yAdevše myAya (Some days he/she remembers)

shAyad yAžda rož bAd tAyAr shawa (Perhaps it will be ready in eleven days)

yák yA yak 0 nIm sA1 dArsa (He/she has studied for a year or a year
khAnda—bAyad kAmyAb shawa and a half; he/she ought to pass)

2. Illustrating /shm/

cheshmétAn rošhA! (How nice for you! [lit., May your eyes be bright])

bAlapOsh e pAshmI mEpOsha (He/she wears a wool overcoat)

sar e mEs lAšm as (The top of the table is smooth)

3. Illustrating /sht/

pusht e Ašt nO myAya (Nine comes after eight)

da I zamIn chI kAšt kAdEm (What have you cultivated in this field?)

bare mN n e chIšht Ašt nAfAr (We are having eight guests for lunch)

mEmA n dArEm

da pusht e kAšt khesht bAr as (There are bricks loaded on the
donkey's back)

23-B

The use of khAš (may, might) as a contingent future

bAňk e melI bAresh

garz khAš dAd? Would the National Bank lend (lit.,
give a loan to) him/her some money?
Don't worry; I won't (or, wouldn't) forget.

This much ice wouldn't be enough for all the guests.

Wait (lit., be patient) a few minutes more; the doctor shouldn't be much longer.

I don't have time right now; I might do accounts with you tomorrow.

A car (or, truck) [certainly] can't come here (, can it?); he might bring it on a donkey.

Would you be able to type this paper (or, article) by tomorrow?

Someday I'll teach you how to make cookies (or, biscuits), too.

It might be trouble for you.

There are very few clouds (lit., very little overcast) today; I don't think it will snow (lit., snow might not fall).

When would they leave (i.e., move from) Kandahar?

Who(m) are those seats reserved for?

God willing (= I hope) it would be completed by Thursday.

1. The word khát (may, might, will, would) is used with the simple past tense of any verb to convey the idea of a contingent future.
2. Its position with simple verbs is just before the verb and with compound verbs just before the verbal member of the compound.

3. When the negative occurs it comes just before the khat rather than before the verb.

4. This form—in addition to the simple present tense (cf. § 7-C-4)—may be used as a substitute for the future tense, but always with a degree of uncertainty or contingency. The contrast may be indicated thus:

| fardā myAyum | I will come tomorrow.  [Definite] |
| fardā khat Amadum | I might come tomorrow.  [Contingent] |

Even the definite form may be given an element of contingency by adding the phrase ensAllā (If God wille). So,

| ensAllā, fardā myAyum | God willing, I'll come tomorrow. |

The past progressive or simple past tense interchanged with the subjunctive

| ba khyālem ke | I qesm destgIr |
| e darwāze qawItar | |
| khat | būd bāsha |
| etu(r) na-khat | būd bāsha |
| gunA e U na-khat | būd bāsha |
| aga sust | shud shawa |
| ko | mākamesh |
| ar wakht ke | Amad byAya |
| AmAll mEtumet | |
| wakht e ke | rasId berasa |
| baretAn telefUn mEkumum | |

I think this kind of door handle would be stronger.

It might not be this way (= I doubt it).

It may not be his/her fault.

If it gets loose, tighten it up.

Whenever he/she comes I'll let you know (or, inform you).

When he/she/it arrives I'll phone you immediately.
The children wouldn't be afraid of this dog.

1. In the above examples the forms in braces may be used interchangeably as they are equally common.

2. Occasionally the past progressive tense may also be interchangeable with the simple past tense and the subjunctive, particularly when the correlative verb is also past progressive. So,

Did you know English before signing up for (lit., entering) this course?

3. If pEsh az occurs in a future-time context, then the subjunctive only is used and not the past tenses. For example,

You should finish the work before my friend comes.

4. The idiom etU(r) na-khát bUd (or, bAsha) is a very polite way of telling someone that you don't believe him. In this course harsher ways of indicating falsehood have not been given. The phrase here means that one might have made a mistake in what he said, but that in any case the hearer does not accept his "version" as the truth.

Although his sickness didn't seem very severe (or, serious) the poor fellow died.

Even though this electric heater is small, still it heats the room very well.
(a)گارچی وژئیسش بهسیار سخت است، سار علامت نشان می‌کند.

(a)گارچی چندین دافع

گفتیم، لکن او قبول نکرد.

(a)گارچی وادآییا بهار

دادا بودم (لکن) سار علامت

وام بسیار شد (لکن) مجبور بود که

(a)گارچی خودش ریز می‌آرد

لکن دلِه جواندازا

1. واژه (a)گارچی (که اگرچه) می‌تواند در دو صورت گفته شود.

2. از جملاتی که به جای (a)گارچی می‌توانند استفاده شوند، (a)گارچی لکن یا جایگزین (اگرچه) می‌تواند استفاده شود.

Even though his/her job (i.e., kind of work, occupation) is very hard, for all that (or, even so) he/she doesn't complain.

Even though I-told him/her several several times, still he/she didn't accept it at all.

Although I gave him/her the measure, (still) in spite of that he/she made a mistake (lit., it was done wrong by him/her).

Even though he/she had gotten (quite) weak, he/she had to keep on working.

Even though old himself/herself, he/she is young at heart (lit., has a young person's heart).

You should rest until you have gotten well.

Until you clean out the ditch, you won't get rid of its smell completely (lit., its smell won't be completely lost [or, disappear]).

I hadn't remembered until you reminded me.
### Lesson 23

<table>
<thead>
<tr>
<th>Dori Expression</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>tA (wakht e) ke emte(H)Ana</td>
<td>I won't buy any more <strong>until</strong> I have tried it out.</td>
</tr>
<tr>
<td>na {kadEm kunum} dega</td>
<td>I'm not going <strong>until</strong> I have finished the examination.</td>
</tr>
<tr>
<td>na mēkharum</td>
<td>Until the result [of his/her examination] becomes known, he/she won't be able to find work.</td>
</tr>
<tr>
<td>tA (wakht e) ke emte(H)Ana</td>
<td></td>
</tr>
<tr>
<td>khalAs na {kadEm kunum}</td>
<td></td>
</tr>
<tr>
<td>na mērum</td>
<td></td>
</tr>
<tr>
<td>tA (wakht e) ke mēIjEs màlUm</td>
<td></td>
</tr>
<tr>
<td>{nashuda nasha} kār paidā</td>
<td></td>
</tr>
<tr>
<td>kada na mētāna</td>
<td></td>
</tr>
</tbody>
</table>

### Notes

3. **Until** is expressed in Dori by the phrase tA (wakht e) ke (lit., up to the time that) + the negative na, put just before the verb in either the perfect tenses (present or past) or the subjunctive. The "wakht e" in ( ) is frequently omitted, leaving just tA ke.

4. éste(H)An kadan means to "test" or "try out" in order to satisfy oneself with regard to something.

5. The object marker is not added to emte(H)Anesh since it is part of a compound verb (emte[H]An kadan)—as noted in § 8-E-8 and § 12-E-3. However, it is definitely required with the noun in the next sentence (emte-[H]Ana) since it is the object of the verb khalAs kadan.

<table>
<thead>
<tr>
<th>Dori Expression</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>tA (wakht e) ke da kābul būd</td>
<td>While he/she was in Kabul he/she came to see us a great deal.</td>
</tr>
<tr>
<td>besyir ba diđanemā myāmad</td>
<td></td>
</tr>
<tr>
<td>tā (wakht e) ke marīz as na</td>
<td>As long as he/she is sick don't let him/her move (around) too much.</td>
</tr>
<tr>
<td>mānḥesh kē besyAr</td>
<td></td>
</tr>
<tr>
<td>arakAt kunā</td>
<td></td>
</tr>
<tr>
<td>ar kas tā (wakht e) ke qārmār</td>
<td>As long as a person is in debt he'll be worried (or, concerned).</td>
</tr>
<tr>
<td>as prēshAn mēShās</td>
<td></td>
</tr>
</tbody>
</table>

6. tA (wakht e) ke without the accompanying negative na means simply "up to the time that," or, "as long as, while." Here, too, the wakht e is optional.
It's good that you said something (about it), but I was coming anyway.

I was wanting to see you anyhow.

ko (that) used in the sense of "when, so that, since, because"

Some day when you have time let's straighten out (or, organize) the storeroom.

When you went to their house on Eid were they home?

Hurry up because the car has come.

Be careful so that it doesn't get spoiled.

Turn the radio on louder since it can't be heard.

He's going to Peshawar so that he can bring his family.

1. The conjunction ke (that) may be used in a number of other senses; for example, to show time, cause, result, purpose.

2. Cf. § 12-C-2 for its use to express simultaneous action.

Vocabulary for Lesson Twenty-three

abr cloudiness, overcast
arakat kadan to move, make a movement
barəl [adj.] electrical, electric
bas kadan to stop or discontinue (something), to be enough, sufficient
anyway, anyhow
smell, odor
to delay, be long (at something)
[noun] handle
to test (something), try out
to count, take accounts, do accounts
immediately, at once, right away
to die
although, even though
to heat, warm (something)
[adj.] mistaken, wrong, incorrect
fault, sin
ditch
young; young person
donkey
may, might (a modal used with the simple past tense and the subjunctive)
course (of study)
to tighten, fix firmly
special, "reserved"
subject, paper, dissertation, article
to become complete
old, elderly (of persons); venerable
worried, distressed, concerned
to accept, agree to
to lend (money), give a loan to
debtor
[Lesson 23]

1. qawI
2. as so I/Um
3. sust
4. taip kadan
5. tA (wakht e) ke
6. tA (wakht e) ke...ka
7. tarsidan
8. tartlb kadan
9. wasifa
10. yAd dAdan
11. yakh
12. zaIIf

Exercises for Lesson Twenty-three

(to be written as well as practiced orally with the teacher)

Exercise 201 - Complete the following sentences with the correct subjunctive form of the verb given in ( ). E.g., emrOz bArAn khAt

(Baridan). emrOz bArAn khAt bubahra

1. durust khabar na dArum lakAn emshao dAktor khAt ............ (Amadan)
2. bE-gham bAshEn -- mA dAr na-khAt ............ (kadan)
3. dukhtaremAm amrAe khAnumem khAt ............ (raftan)
4. utAqa khudesh tartlb khAt ............ (kadan)
5. U khabar khAt ............ ? (da$hta$n)
6. tA rOz e chA$hanmB natIjEsh malUm na-khAt ............ (shudan)
7. byA$aresh chi khAt ............ ? (guf$ta$n)
8. muallem mAb amrAe khud kIra khAt ............ ? (Awur$dan)
Exercise 202 - Substitute (if appropriate) the past tense forms for the subjunctives underscored in these sentences. E.g., kai khät burän? kai khät raftän?

1. ar wakht ke safr sâeb bâiya bartân telefün mâkununm
2. âga I keraâra qâbul kuna baz katîtan gap mâzanum
3. pêsh az I ke emte(H)âna khalâs kuna wakht pûra shud
4. paisara ke betî bâyad rasîd bîgîrî
5. omrûz khana na-khät bâshan
6. ar wakht ke paîsa paida kúnun mâkharumesh
7. ghâlat khät bâsha
8. pêsh az I ke dâktar barasa fat shud
9. ar wakht ke fâmîlâtân amâda bêtâna bâyad mâra khabar kûnên
10. tâ âfîr âenda mukamal khät shawa

Exercise 203 - Use (a)gar.chî or tâ (wakht e) ke as needed to complete these.

1. Adam khudêsh garzdâr as amrûk kase dega Kômak kade na mêtâna
2. garmî s bâyad amêsha yakh dâshta bâshêm
3. khânunmêm mara sôb gufta bûd lâken tâ shao az yûdem rafta bûd
4. khudesha na dîdum lâken da telefün amrîsh gap sadum
5. besyêr gap na zanêm darîra khûb yadh na mîgîrên
6. natîje emto(H)ân amôz mâlûm na shuda lâken yagîn dûrum ke khûb numra grefte mâ
7. da tâbêstân rûzânê kâbul besyêr garm mâbása lâken shawakî sard as
8. da kâbul astên bâyad yagîn rûz khânêma byAdam
[Lesson 23]

9. ........................ I kūr mūshkel mālūm mūsha lāken aga kūshēsh kūnēm fārsīra
zūt yād mīgīrīn

10. Adam bāyad ........................ zēnda s dars bekhāna

Exercise 204 - Use bē az U or tā (wakht ē) ke as needed to complete these.

1. ........................ shūmā na bāshēn fāisalā kāda na mētānēm
2. ........................ bārētān Avāl \begin{align*} \text{nadādēm} \\ \text{nētūm} \end{align*} bāyad kāra shūrō na kūnēm
3. ........................ dā bāzār kār dāśhtūm
4. ........................ mēkhāstān ke shūmāra bībinān
5. ........................ rang e darvāza khushk nāsha bāyād az I rā nārēn
6. ........................ maidān e avāl mērūm
7. ........................ avā khūb na bāshā tayaḵrā tərəf e bāmyān na mērā
8. ........................ khūb feker na kūnum faqārūn chīzē gufta na mētānūm
9. ........................ mām chī kā mēkhūrdēm
10. ........................ dārīra khūb yād na gretēm pashtōra shūrō na mēkūnum
11. ........................ mēkhāstēm ke sābā wakht arakat kūnēm

Exercise 205 - Give each of the following sentences with the form of the adjective which is opposite in meaning to the adjective already included. E.g., I gōsht az U gōsht kāda nāmīrā as. I gōsht az U gōsht kāda sākhtar as

1. I kharbūza kham nēs
2. kālā khushk as
3. barqā emshādo saftār as
4. az U kāda I kharābta būd
5. dogāsh qīmatār khāt būd
6. juwāh e sawāl e pānjūmetān durūst as
7. I qesm māshīn subūktār as
8. az I kāda kāghaz e dābāltār dārēn?
9. U asrītarīn khānā hā kābul as
10. kārīm az mā kāda juwāntār as
LESSON TWENTY-FOUR (dars e hIst 0 chArum)

24-A  Pronunciation drill (to be done only with the teacher)

1. Practicing /f/

farz kunān ke farād awā (Suppose the weather is not good tomorrow)
asf na bAsha

az khāter e kamāl barf emāl (The crops were not good this year be-
cause of a snow shortage)
safā bāyad faomun safī shawa (The dishes should be wiped immediately)
I qulf az U qulf kāda farq dāra (This lock is different from that one)
safIr, māb taraf e sefārat e (The ambassador went towards the
French Embassy)

2. Illustrating / fz/

tā (H)efz nasha, lafz yād grefta na mēsha (You can't learn word[s] un-
til you memorize them)

3. Illustrating /rf/

da lafz e sarf 0 da lafz e (The letter 'f' is found in the words
barf (H)arf e fe mājūd as 'zarf' [utensil] and 'barf' [snow])

24-B  Conditional sentences in which there is a
possibility of fulfillment—hence, future

<table>
<thead>
<tr>
<th>aga</th>
<th>burā</th>
<th>mām mērum</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>raftI</td>
<td></td>
</tr>
</tbody>
</table>

If you go, I'll go too.

<table>
<thead>
<tr>
<th>aga</th>
<th>burum</th>
<th>mīm mīr?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>raftum</td>
<td></td>
</tr>
</tbody>
</table>

If I go to Mazar, will you go with me?

<table>
<thead>
<tr>
<th>aga</th>
<th>bāshum</th>
<th>pas myāyum</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>budum</td>
<td></td>
</tr>
</tbody>
</table>

If I'm still alive, I'll come back.
If you see him/her, give him/her my greetings (lit., a 'salām' from me).

If he/she is at his/her office, tell him/her to see (lit., talk with) me.

If the meeting isn't held by five o'clock I won't be able to attend.

If he doesn't have kerosine, gasoline/petrol will be all right.

If the tank goes empty turn on the pump.

1. Conditions in which there is a possibility of fulfillment at a time yet future are usually expressed in Dari with aga (if) plus the verb in the subjunctive mood or the simple past tense.

2. The phrase about being "still alive" is a common expression amongst Muslims who are inclined to predicate future actions on "the will of God" which is out of their control. It is another way of saying, "If God wills" (enshāllā).

3. The example with "tank" may be translated "when" (cf. § 23-E on "ko") since it is assumed that the tank may indeed go dry. In this instance the aga is equivalent to wakht e ko (when) or ar wakht ko (whenever).

4. Although the subjunctive and the simple past tense are usually interchangeable, there may be contexts where one is preferred but not the other. (Cf. § 23-C-3.) For example,

If we leave (lit., move [or, start] from) Kabul at 7:00 a.m. what time will we reach Kandahar?
If we don't see each other (again), (then) goodbye.
It'll be better if you go.

5. Occasionally the present tense of the verb may also occur with *aga*, especially in instances where it seems as though the fulfillment of the condition is more likely. However, this construction appears to be not as commonly used as the subjunctive and simple past tense forms already cited. For example,

If you're going, I'm going too.
If he/she is capable he/she will be successful.
If he/she is "free" we'll see him/her for a while.
If he/she is at his/her office, tell him/her to see (lit., talk with) me.

6. In a few instances the present tense or the subjunctive may occur with *aga* while the simple past tense would be inappropriate. For example,

If you are keen to (do it), I'll teach you how.

Unfulfilled conditions in present and past time (= contrary-to-fact)

If you *were going* I would *have* gone *too*.
If you had been careful, you would not have broken it (lit., it would not have got broken by you).
If the sky (lit., weather) had been clear tonight we would have gone out to look at the moon (i.e., to stroll in the moonlight).

If there hadn't been such a dusty wind yesterday the house wouldn't have gotten so dirty.

If you had bought it you would have benefited (from it).

If you had covered the bowl with something it wouldn't have gone bad (lit., gotten spoiled).

If it (weren't had been) antique it wouldn't have cost so much.

If the story (were not had not been) interesting, the children would not have listened so keenly.

1. Conditions in present and past time which are/were unfulfilled are expressed in Dari by the use of the past progressive tense in both parts of the condition. The exact tense involved must be inferred from the context (e.g., time words, etc.). The context of some of the sentences given above does not warrant their being construed as present.

2. Such conditions are commonly called contrary-to-fact since neither condition is fulfilled. This may be seen by paraphrasing any of the above in the following manner:

If you {were going hadn't gone} --which you {aren't didn't}--I would {go have gone}

too--which I {am not didn't}.

If you had been careful--which you weren't--you wouldn't have broken it--which you did.

Note that in this last paraphrase the condition is improbable in present time.
3. The past progressive tense of shekastan (to get broken) is slightly irregular in pronunciation. According to the pattern of formation it ought to be mEshekest, but as the example indicates it is shortened to meshkest.

The past progressive tense with the modals kAshke (would that), bAyad (ought, should) and shAyad (might, could)

<table>
<thead>
<tr>
<th>kAshke wAda na mEAdum</th>
<th>I wish I had not promised.</th>
</tr>
</thead>
<tbody>
<tr>
<td>kAshke da tAbestAmAm eqa</td>
<td>I wish it had rained this much in the summer too.</td>
</tr>
<tr>
<td>bArIn mEbArId</td>
<td></td>
</tr>
<tr>
<td>kAshke az yAdam na mEraft</td>
<td>I wish I hadn't forgotten.</td>
</tr>
<tr>
<td>kAshke rAjEba I qAnUn</td>
<td>I wish I had known about this rule (or, law) before.</td>
</tr>
<tr>
<td>pEshter mAlUmAt mEdAshtum</td>
<td></td>
</tr>
<tr>
<td>kAshke amsAyEma eshao</td>
<td>I wish our neighbor {were had been} home tonight.</td>
</tr>
<tr>
<td>khAn mEbUd</td>
<td>This is a personal letter—I wish it {were had been} official so your work could {be have been} finished sooner.</td>
</tr>
<tr>
<td>I maktUb snakhsI s—kAshke</td>
<td>I wish that this deep ditch {weren't hadn't been} in front of our house.</td>
</tr>
<tr>
<td>rasml mEbUd ke kArteAn</td>
<td></td>
</tr>
<tr>
<td>zUtAr khalAs mEshud</td>
<td></td>
</tr>
<tr>
<td>kAshke I j0I chuqur da pEsh e rUj khAnEma na mEbUd</td>
<td>I wish (or, would that) our team had won!</td>
</tr>
<tr>
<td>kAshke tImemAl mEbOrd.</td>
<td></td>
</tr>
</tbody>
</table>

1. Just as when used with the subjunctive (cf. § 15-E), kAshke expresses a desire or hope—in this case, unfulfilled—and may be rendered in such ways as "Would that," "I wish that" or "It would be nice if . . . ."

2. bOrdan (to carry, bear, take away) is also used in the sense of "to win" or "to earn or get a score (or, grade)", whether in a game or an examination. Cf. the English idiom, "to carry off (e.g., honors)," meaning to perform successfully.

| bAyad aftE gusahta kunduz mEraftan | They ought to have gone to Munduz last week. |
Lesson 24

Bayad perI-roz I essE darsa
khaliS mEkaadem

basyar qimat as-amraesh
bayad jagra mEkaadi

kala e rangara bayad da
aftaa awar na mEkaadi

bayad as peshsh rasIId
mEgreftEn

bayad eqa wakhta aS
na mEkaadem

bayad da atte(H)An khUub
nuura mEboord

bayad sarpoosh e dEga
da saresh mEmaIndI

bayad chaya eqa talkh
daan na mEkaadem

We should have finished this part of
the lesson the day before yesterday.

It's too expensive—you should have
bargained with him/her.

You shouldn't have hung the colored
clothes in the sun(shine).

You should have gotten a receipt
from him/her.

We shouldn't have wasted so much
time.

He/she should have gotten a good
grade in the test.

You should have put the cover (or,
lid) on the kettle.

You shouldn't have made the tea
so strong (lit., bitter).

3. The modal bayad reveals a duty or obligation, something which ought to
be or should have been done, but in the instances given with the past
progressive tense was not done.

shAyad meguft

He/she might have said (it) ...

shAyad az pEshem

He/she might have gotten upset (or,
peeved) at me.

khafa mEshud

shAyad ta Ale mErasIId

He/she/it might have arrived by now.

4. The modal shAyad, also introduced in § 15-E, indicates (when used with
the past progressive tense) that which could, or might possibly have
occurred but did not. It assumes an unexpressed "if" clause (§ 24-C).

5. As with contrary-to-fact conditions (illustrated in § 24-C) the use of
the past progressive tense with the modals kashke, bayad and shAyad in-
indicates a situation which was (or, occasionally "is") not fulfilled.

So, for example, the implication in the above sentences is:

I wish I had not promised -- but I did.
You should have bargained with him/her -- but you didn't.
He might have said it -- but he didn't.

Repetition of words for emphasis, distribution or variety

<table>
<thead>
<tr>
<th>da khazān qesm qesm mēwa</th>
<th>In the fall (or, autumn) various (or, different) kinds of fruit are obtainable, for example, apples, melons and grapes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>paidā mēsha, kasalān</td>
<td>Talk just one at a time.</td>
</tr>
<tr>
<td>sēb, kharīṣa 0 angūr</td>
<td>Distribute (or, divide) them to them two apiece.</td>
</tr>
<tr>
<td>yag yag nafar gap besmēn</td>
<td>Please don't give (me) the bad ones.</td>
</tr>
<tr>
<td>di du dān naḵeshtān</td>
<td>Who all went with you?</td>
</tr>
<tr>
<td>tāqūm kunēn</td>
<td>What different historical places have you seen in Afghanistan?</td>
</tr>
<tr>
<td>lutfān, kharāb kharābeshā</td>
<td>What different places would you be stopping at on this trip?</td>
</tr>
<tr>
<td>nātān</td>
<td>Try to make your sentences simple.</td>
</tr>
<tr>
<td>kī kī amīletān raft?</td>
<td>Separate the yellow ones (from the others).</td>
</tr>
<tr>
<td>da afghānestān kudām kudām</td>
<td>Don't talk too loud because the other class is in session (lit., has a lesson).</td>
</tr>
<tr>
<td>jāyā tārīḵīra dīdēn?</td>
<td>Cut it very slowly (lit., scissor it) so that you don't make it crooked (lit., so that it doesn't become crooked because of you).</td>
</tr>
<tr>
<td>da safaretān da kuṯā kuṯā</td>
<td></td>
</tr>
<tr>
<td>tawaqf khāt dāštēn?</td>
<td></td>
</tr>
<tr>
<td>kūshāsh kunēn ke jumalētān</td>
<td></td>
</tr>
<tr>
<td>sāda sāda bīsha</td>
<td></td>
</tr>
<tr>
<td>zard zardēshā allāda kō</td>
<td></td>
</tr>
<tr>
<td>beland beland gap nazarēn</td>
<td></td>
</tr>
<tr>
<td>ko senf e dēgā dar dāra</td>
<td></td>
</tr>
<tr>
<td>Astā Astā qaichī kō ke</td>
<td></td>
</tr>
<tr>
<td>az pēshēt kaj nasha</td>
<td></td>
</tr>
</tbody>
</table>
Anyhow, it can't be cut very fast with these scissors.

He/she made a mistake (lit., It became wrong by him/her) because he/she counted too fast.

1. Repetition may occur with nouns, numbers, interrogative pronouns, adjectives and adverbs.

2. Repeated words may convey emphasis (very, too, quite), distribution (apiece, at a time) and variety (various, different).

3. In the example with nafar the subject of bezanEn is "You," not nafar, which accounts for the occurrence of the imperative. So, "Just one of you people at a time talk."

Vocabulary for Lesson Twenty-four

alAida kadan  to separate
amsAya        neighbor
anfUr         grape(s)
awAr kadan    to hang, spread (esp., of clothes)
bamba         pump (for water, tires, etc.)
burIdan       to cut [pres., mEbura; impv., bubur; subjv., bubura]
chAlan kadan  to turn on, start (something [with a motor])
chugur        deep
dam kadan     to make (tea), cause (food) to simmer
delchasp      interesting
essa          part, portion
flAida kadan  to benefit, profit, gain
gOsh kadan    to listen, pay attention (lit., give ear to)
jagra kadan   to bargain, argue (about price)
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kaj</td>
<td>crooked</td>
</tr>
<tr>
<td>klesa</td>
<td>bowl</td>
</tr>
<tr>
<td>khafa</td>
<td>upset, peeved, irritated</td>
</tr>
<tr>
<td>khakpur</td>
<td>dirty, dusty</td>
</tr>
<tr>
<td>laaq</td>
<td>able, capable, worthy</td>
</tr>
<tr>
<td>masalen</td>
<td>for example</td>
</tr>
<tr>
<td>mAtao</td>
<td>moon</td>
</tr>
<tr>
<td>put kadan</td>
<td>to cover, fill in</td>
</tr>
<tr>
<td>qaichi</td>
<td>scissors</td>
</tr>
<tr>
<td>qaichi kadan</td>
<td>to cut (with scissors)</td>
</tr>
<tr>
<td>qAnUn</td>
<td>rule, law</td>
</tr>
<tr>
<td>qessa</td>
<td>story</td>
</tr>
<tr>
<td>rasId</td>
<td>receipt</td>
</tr>
<tr>
<td>rasI</td>
<td>official</td>
</tr>
<tr>
<td>sAda</td>
<td>simple, artless, uncomplicated, straightforward</td>
</tr>
<tr>
<td>sAf</td>
<td>clear, unclouded</td>
</tr>
<tr>
<td>sail</td>
<td>viewing, observation, watching, looking at</td>
</tr>
<tr>
<td>sarpOsh</td>
<td>cover, lid</td>
</tr>
<tr>
<td>shakhel</td>
<td>personal, private</td>
</tr>
<tr>
<td>shaoq</td>
<td>desire, keenness, enthusiasm</td>
</tr>
<tr>
<td>talkh</td>
<td>bitter</td>
</tr>
<tr>
<td>taqsIm kadan</td>
<td>to distribute, divide</td>
</tr>
<tr>
<td>tArkhI</td>
<td>historical</td>
</tr>
<tr>
<td>tEl e khak</td>
<td>kerosine</td>
</tr>
<tr>
<td>tEl e petrol</td>
<td>gasoline, petrol, benzine</td>
</tr>
<tr>
<td>tIm</td>
<td>team</td>
</tr>
</tbody>
</table>
Exercises for Lesson Twenty-four

(to be written as well as practiced orally with the teacher)

Exercise 206 - Keep the meaning the same but change the subjunctives indicated in the following sentences to the past tense in each case. E.g.,
aga az I kada qImatar bAsha nakharEn. aga az I kada qImatar bUd nakharEn

1. aga I dawA fAida na kuna dAktor baretEn dega dawA mEta
2. aga ketAb delchaSp bAsha yak chand roS baremA mBetEnesh
3. aga arzAn bAsha yag du sE dAna bekharEn
4. aga jagra na kunI paisAt beayAr kharch mEsha
5. aga dEr kunEn bAyad takSa bIgIrEn
6. aga khUb gOsh na kunEn fAmIda na mEtAnEn
7. aga rasId bete bEtar mEsha
8. aga az fArSa gap zadan beharMetEn zUt yAd na mIgIrEn
9. aga tiMesA bubara sheynI mEtumEtEn
10. aga angUr khAm bAsha Ech nakharEn

Exercise 207 - Keep the meaning the same but change the past tenses indicated in the following sentences to the subjunctive in each case. E.g.,
aga raftan bare shumA AwAl khAt dAdan? aga raftan bare shumA AwAl khAt dAdan?

1. aga wAdn dAd yaqIn dArum ke khuda mErasAEna
2. aga da I kOrs Ale jAi na bUd kOrs e dega du mA bAd shurO mEsha
3. aga kaS shud bekhA mEsha
4. aga qabUl kAd barem telesFit kunEn
5. aga yakh dAshtan bugO arMTetEn byArEn
6. اگا ایناکم شکست بارم مشکل می‌شیا ته ی‌گم. ایناک
   دا اینا پايدا نا می‌شیا

7. اگا امروز خکباد شدید کلکینارا بستا کنن

8. اگا بامبار مورش ماجبور استیم که یا دانا ناز وکهارم

9. اگا طلای کهک ارزانتار ناشدیدگا هکاردا نا می‌دانم

10. اگا چاپوشه بارگی هکاردی بیاد از ای ماغراز وکهاری

Exercise 208 - Complete these sentences with the correct form of the verbs shown
   in ( ). E.g., اگا سرم دارد نا می‌کاد شایاد امرزتین
   (رفاشتن) اگا سرم دارد نا می‌کاد شایاد امرزتین میرفتن

1. اگا دیروز اوا شف.................. چاهکار میرفتینم (بدوان)

2. اگا چگرا .................. شایاد بارتان ارزانتار می‌داد (کدان)

3. اگا وکت .................. انگلیسی دارس می‌دیدام (داسختان)

4. اگا شاؤو میداشت پاشتورام یاد گرفتا ............. (تانستان)

5. اگا میرا چاپا می‌داده ایزه اس با امروزی امرتین (دداان)

6. اگا وکت میداشت کک پوختا کدانا بارم یاد ............. (دداان)

7. اگا سارک پوختا ............. از ع را میرفتینم (بدوان)

8. اگا چیه کدا میرفت امگار نا .................. (شودان)

9. اگا دیروز وکت میداشتوم کیستانه کهلاش ............. (کدان)

10. اگا نامونهشا می‌دبایی نشایاد خوش ............. (کدان)

11. اگا کار مرا ال کاوش نا .................. می‌کهداشم که امروز تا نا‌وکت

12. اگا امروز بانک واز می‌بود کر ا خوده کهلاش کدا ............. (تانستان)

13. اگا دیروزم می‌آمدین بارمای تکلیف نا ............. (بدوان)

14. اگا چراغ نا .................. امشن دا چاپارا می‌دوردهش (بدوان)

15. اگا وانا نا .................. نا میرفتینم (دداان)

16. اگا وکتار می‌گفتین تا ال کیستانه کهلاش ............. (شودان)

17. اگا کهداشام .................. اگا پریشان نا می‌شودان (امدان)
Exercise 209 - Complete the following sentences with both bāyad and kāshke; in other words, there are two possibilities for each of the fifteen sentences.

1. ............ khabar mīdāshtan
2. ............ emrōz rukhsatī mēbud
3. ............ dars e bīst 0 chārum eqa mushkel na mēbud
4. ............ taip kadanā yād mīdāsht
5. ............ shumām da majles mēbudēn
6. ............ da takālī mīmadēn
7. ............ tāyāra emrōz taraf e tērān mēraft
8. ............ dīrōz kālāra mēshuṣhtum
9. ............ qabūl mēkid
10. ............ rōz e jumāra da sālāng tēr mēkidēm
11. ............ tā Akher e jūn da amrīkā mēbudum
12. ............ az ī kada azāntar mīftēn
13. ............ darwāzāra mākam mēkidēn
14. ............ sāmānāra dīrōz mīawurdi
15. ............ khūda eqa zāmat na mēdādēn

Exercise 210 - Complete the following sentences with kāshke, bāyad and shāyad; in other words, there are three possibilities for each of the five sentences.

1. ............ paidī mēshud
2. ............ mīdīdatān
3. ............ natījēsh mālūm mēshud
4. ............ da kōrs e duwum jāī mēbud
5. ............ kārētāna tabdīl mēkid
Exercise 211 - Complete these sentences with the necessary words repeated.

1. da afghānestān qesm ............ angūr yāft mēsha
2. aga aftē yag ............ dars bekhanēm I ketāba da shash mā khalās
   kada mētānēm
3. bug0En sē ............ nafar byānēn
4. ............ khurdesha kār na dārum
5. ............ Astā da zamin bānēnēsh
6. emrōz cherā zu(t) ............ kār na mēkūnēn?
7. anōz faisala na kadēm ke ............ kujāra bibīnum
8. panj ............ dīna allida kūnēn
9. Ush kō ke ............ tāzēsha byārī
dānum
10. kalān ............ Adamā Inja myāyan
11. ............ surkhēsh shīrīn mēbāsha
12. kudām ............ az shumē s?
13. aga jumāletān ............ kōtām bāsha farq na mēkūna
14. sad ............ rupeya dādumēshān
15. Ale kem ............ bētār shudēm
16. ............ tēp esāb nakūnēn
LESSON TWENTY-FIVE (dars e bIst 0 panjum)

25-A

Pronunciation drill (to be done only with the teacher)

1. Practicing /m/

a(H)mad Adam e marIza (Ahmad gave the sick person half a tablet)

mâdarem mEshâa da sar e mEz (My mother always puts salt and pepper

murch 0 namak mEmâna

on the table)

umUmân I qem qâllûn (This type of rug is usually cheaper)

kam qImat mEshâa

roZA e jumMâm shafA-khâna (The hospital is open for men and women

dare marDA 0 sand wâz as

on Fridays, too)

2. Illustrating /mr/

umrâsh cheqa s? (How old is he/she/it?)

amrâshe bajâi kadum (I carried out his/her order[s])

3. Illustrating /rm/

kerm da jâi garm 0 (Worms live in a soft, warm place)

narm zendâgi mEkuna

cherA da wakht e gap (Why are you embarrassed when you talk?)

zadan mEsharmên?

mâlûm mEsha ko U sharm ma dâra (He/she doesn't seem to have any

shame [at all])

aga az eshârE surkh tEt (If you cross [the street] against the red

mEshên, jurm mEshên light you'll be fined)

25-B

Expressing probability, possibility and presumption in past time

aga akhta bâsha myArumesh If he/she has made (it) I'll bring it.
Your son must be quite grown up by now.

They might have gone to the funeral.

It must have been eaten (by now).

I hope (lit., May God grant) that my parcel has arrived.

It might not have been his/her turn.

The oven should be warm now.

You certainly must have gotten very cold.

It looks as if you definitely must have practiced quite a lot.

1. The modals aga (if), shAyad (perhaps, may, might) and bAyad (should, ought to, must) or the phrase khudA kuna ko (I hope that [lit., God grant that]) are used with the unchangeable past participle plus the subjunctive forms of bUdan to introduce actions or situations which were probable, possible or are presumed to have occurred in the past.

2. The negative (if any) is prefixed to the unchangeable participle while the subjunctive of bUdan is always conjugated to agree with the subject.

3. atman is an adverb meaning "certainly, definitely, by all means" and, although common with bAyad to reinforce it, is readily used with any tense or mood where required. For example,

   Roz e jumma atman mErum
   I'm definitely going on Friday.

4. When one "feels cold" he can express it idiomatically with khunuk (coldness) + kh0rdan (to consume); thus, literally, "to eat cold." Or, alternately one can say, mara yakh grefta (Cold has grabbed me = I feel cold [right now]).

-I as an adjecctival/nominal suffix

Meaning "of, belonging to"

   amrIkA (America)  --  amrIkAI (American)

   ma amrIkAI stum  I'm an American.
Lesson 25

kābul (Kabul) -- kābulī (belonging to Kabul)

They are studying 'Kabuli' Dari.

pākestān (Pakistan) -- pākestānī (belonging to Pakistan)

F. I. A. (lit., the Pakistan airplane)
doesn't come today.

Meaning "made of"

chōb (wood) -- chūbī (wooden)

I don't care for a wooden fence (or, railing).

kāghaz (paper) -- kāghazī (of paper)

This paper bag is too thin; don't you have a thicker one than it?

khesht (brick) -- kheshti (of brick)

The Mosque of Pul e Kheshti (lit., of the brick bridge) is the largest mosque in Kabul.

sang (stone) -- sangī (of stone)

Your stone table is very pretty.

1. Sometimes, as in the examples above, the suffix -ī is added to nouns in order to form their corresponding adjectives.

2. With regard to the example with "F.I.A.," if Pakistan had only one airplane then this could be expressed as tāyrī pākestānī. But since a fleet of planes is in mind, the adjectival form is used for one of them. Cf. also § 5-F, 'sefārat e amrīkī, rather than sefārat e amrīkī, since only one sefārat (Embassy) is in view.

3. The vowel in chōb usually changes to /u/ in chūbī.

4. See Appendix II for names of countries and their adjectival forms.

Indicating occupation or profession
khayat (tailor)—khayati (tailoring)

My daughter knows tailoring very well.

dukhtarem khub khayati yad dara

najar (carpenter)—najari (carpentry)

Qayum wants to become a carpenter since carpentry is a very fine profession.

Qayum mikhaya ke najar shawa

chem ke najari yag

wazife besyar khub as

5. Sometimes the suffix -I is added to nouns to form other nouns showing occupation or profession.

Indicating condition, quality or state

mas-is (sick)—masizi (sickness)

I think his/her sickness is (very) severe.

ba khyalem masizish shadid as

maghbul (beautiful)—maghbuli (beauty)

It's so old that it has lost its beauty.

eqa kona shuda ke maghbuli

khuda az dest dada

khub (good, well)—khubli (virtue)

He/she always mentions (or, remembers) your fine qualities.

amEshe az khubli tan yad mikhuna

daraz (long)—darazi (length)

What's its length?

darazish cheqa a?

garm (hot)—garmi (heat)

Last year it was very hot (lit., there was much heat) in Kabul.

par-sal da kabul besyar

garmi budi

tayar (ready)—tayarli (preparation, readiness)

Were you prepared for the meeting?

bare majles tayarli dashten?
7. Since one cannot be sure whether the -I suffix represents the adjectival or the nominal form—cf. chUbl (wooden) but garmI (heat)—the foreigner cannot easily predict which word occurs in this form. He can, however, take advantage of this relationship between the words if he already knows one of the two words. For example, he might know mErabAnI to be "kindness" and could thus assume when he hears mErabAn for the first time that it ought to mean "kind" (the adjective), which it does. Or, if he knows that beland means "tall, high" he might, on hearing belandI for the first time assume that it means "height, tallness," which it does.

8. When one "feels warm" the sensation of temperature may be expressed in Dari either
(a) impersonally, as: besyAr garmI s (It's very hot), or
(b) with garmI (heat) + kadan (to do) + the attached personal pronoun as object. So, garmI kadaEm (I feel hot), literally, "The heat (garmI) has done (kada) me (-em, kada + -em = kadaEm) [in]."
While the second form is very colloquial amongst Afghans who, as native speakers of the language, would not misuse it; the first form (a) is safer for foreigners to use.

The emphatic words anI/anU with adverbial meanings such as "very," "right" and "just"

<table>
<thead>
<tr>
<th>Expression</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>fardI amI wakht khana mEbAshan?</td>
<td>Will they be home tomorrow at this very time?</td>
</tr>
<tr>
<td>am-emrOz karesh darum</td>
<td>I need it this very day.</td>
</tr>
<tr>
<td>aga amI-Ale-Am myAEn durust as</td>
<td>Even if you come right now it's all right.</td>
</tr>
<tr>
<td>da amU shao karIm-jAmAm</td>
<td>That same night Karim was also at the party.</td>
</tr>
<tr>
<td>da dAwt bUD</td>
<td>I didn't find that same kind, but I bought another one similar to it.</td>
</tr>
<tr>
<td>amU qesm na yaftum laken yakI</td>
<td>Don't touch it—leave it just where it is.</td>
</tr>
<tr>
<td>dega meslosh kharIdum</td>
<td>No, thanks—I'll only buy it if you have this kind.</td>
</tr>
<tr>
<td>dest nazanosh—amutur</td>
<td>Fix it just as I say.</td>
</tr>
<tr>
<td>(jAI ba jAI) banosh</td>
<td></td>
</tr>
<tr>
<td>na-khair, aga amI qesm</td>
<td></td>
</tr>
<tr>
<td>dAchnitt bashEn mEkharum</td>
<td></td>
</tr>
<tr>
<td>amutur ke mIgun j0resh kO</td>
<td></td>
</tr>
</tbody>
</table>
Cook it again just the way I showed you yesterday.

If you always work this way I'll be happy with you.

1. amI and amU are used in combination with other words to emphasize them, much as "very," "just," "right" and "same" do in English.

2. Notice certain vowel changes in the examples above, depending on the phonological context. So, amI-emrOz = am-emrOz; amI-tOr = ametur; and amU-tOr = amutur.

khu with the imperative singular for politeness

If it's cheap please get one for me, too.

Please don't make a lot of noise.

Please light (or, put a fire in) the heater.

Please leave your work a minute because I need (your) help.

Please try once more.

1. khu may be used with the imperative singular to soften it slightly and make it seem a bit more polite (cf. § 8-E-5). In reality this use of khu is a variety of its use to form attached questions (cf. § 14-B) as can be seen by rendering the examples above with attached questions (or tag endings). So, "You'll get one for me, won't you?" "You won't make a lot of noise, will you?" "You'll light the heater, won't you?" "You'll leave your work a minute, won't you?" and "You'll try once more, won't you?"

2. The khu normally comes just before the verb but in the case of compound verbs may come either between the first and the verbal member of the compound or before the entire compound.

3. If the negative also occurs it is prefixed to the verb and not to khu.

4. kh0 (a contraction of khUb [well])—as distinct from khu—is also commonly used (especially in telephone conversations) with the meaning "OK," "all right," "fine," signifying agreement. Cf. the English "uh-huh."
25-F  sU used to indicate direction

<table>
<thead>
<tr>
<th>kudAm sU burum?</th>
<th>Which way do (lit., should) I go? (= How do I get there?)</th>
</tr>
</thead>
<tbody>
<tr>
<td>usU burEn</td>
<td>Go that way (or, direction).</td>
</tr>
<tr>
<td>khAnBeshAn usU nES</td>
<td>Their house isn't in that direction.</td>
</tr>
<tr>
<td>saruBes IsU na myAya</td>
<td>The bus doesn't come this way.</td>
</tr>
<tr>
<td>Ira usU part0</td>
<td>Throw this away (= Get rid of it—I don't need it).</td>
</tr>
</tbody>
</table>

1. Although sU is synonymous with taraf in the sense of "direction," it is used in combination with kudAm (which), I (this) or U (that) and never as a preposition. Combined with I- and U- (generally shortened to u-) it actually functions as a postposition.

2. usU in the last sentence does not refer to any particular direction, but is used idiomatically for "anywhere" as long as the item referred to is disposed of. (= thrown "away").

25-G  khai (then) in a logical sense

<table>
<thead>
<tr>
<th>khai, tArkh e telegraf</th>
<th>Then what was the date of the telegram?</th>
</tr>
</thead>
<tbody>
<tr>
<td>chand bUd?</td>
<td></td>
</tr>
<tr>
<td>khai, bero khud o kampanI</td>
<td>Then write directly to the company</td>
</tr>
<tr>
<td></td>
<td>(lit., the company itself).</td>
</tr>
<tr>
<td>maktUB neweshta kmEn</td>
<td></td>
</tr>
<tr>
<td>khai, yag zara shrIyakh</td>
<td>Then you'll have a little icecream,</td>
</tr>
<tr>
<td></td>
<td>won't you?</td>
</tr>
<tr>
<td>khU mEikhurEn?</td>
<td></td>
</tr>
<tr>
<td>khai kOshesh kmEn ke</td>
<td>Well, at least try to memorize the</td>
</tr>
<tr>
<td></td>
<td>most important of these sentences</td>
</tr>
<tr>
<td>aqalan jumla o mu(H)om-</td>
<td>(lit., most important sentences of</td>
</tr>
<tr>
<td></td>
<td>them).</td>
</tr>
<tr>
<td>oshe yAd kmEn</td>
<td></td>
</tr>
</tbody>
</table>

1. khai (then) is used in a logical, not temporal, sense.

2. It indicates that something has already been said on the subject and conveys the logical conclusion, "Well," "Then," "If that's the case" or "In that case."
Exclamations

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>I mās, cheqa turs ch as!</td>
<td>How sour this yogurt is!</td>
</tr>
<tr>
<td>dest kashād tAn cheqa magh bUl as!</td>
<td>How pretty your gloves are!</td>
</tr>
<tr>
<td>I chā cheqa chuqur as!</td>
<td>What a deep well this is!</td>
</tr>
<tr>
<td>I gūlā cheqa khushbUl as!</td>
<td>How fragrant these flowers are!</td>
</tr>
<tr>
<td>Inja chī khub yag jāi ārām as!</td>
<td>What a quiet (i.e., peaceful) place this is!</td>
</tr>
<tr>
<td>chī khub palao pukhta kade n!</td>
<td>What delicious (lit., good) 'pilau' you have cooked!</td>
</tr>
<tr>
<td>I kharbūsā chī khub shīrīn as!</td>
<td>How sweet this melon is!</td>
</tr>
<tr>
<td>chī khub rawaj darēn!</td>
<td>What a nice custom you have!</td>
</tr>
<tr>
<td>chī khub tō(H)fa khub āwūrdēn!</td>
<td>What a fine (or, nice) present you have brought!</td>
</tr>
<tr>
<td>emrōz chētōr khunuk as!</td>
<td>How cold it is today!</td>
</tr>
</tbody>
</table>

1. Question words are used for exclamations as well as for questions. The pronunciation and rhythm are important in exclamatory sentences in order to avoid having them taken as questions. It is very necessary that the student imitate his teacher at this point to avoid being misunderstood. (Cf. § 13-E-3.)

2. Sometimes—as in the example with tō(H)fa (present) above—chī khub may mean only "what" and may be used with an additional khub (fine, good) to express the exclamation.

Vocabulary for Lesson Twenty-five

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>aml/amūn</td>
<td>this very, that very, just, right</td>
</tr>
<tr>
<td>ārām</td>
<td>quiet, peaceful</td>
</tr>
<tr>
<td>atman</td>
<td>certainly, definitely, by all means</td>
</tr>
<tr>
<td>az dest dādan</td>
<td>to be lost, faded, to cease</td>
</tr>
<tr>
<td>belandī</td>
<td>height</td>
</tr>
<tr>
<td>chā</td>
<td>well (of water)</td>
</tr>
</tbody>
</table>
[Lesson 25]

chūbī wooden

dar 'dādan to light a fire, kindle

darāi length

dāsh oven, stove

destkash glove

-I (suffix to indicate "of, belonging to," "made of," profession, occupation, condition, quality or state)

jenāgā funeral

kāghāzī of paper, paper (adj.)
kamanī company, business, firm (used of foreign companies); agency

katāra fence, railing

khai then [logical]; in that case; well

khalta bag, sack

khayātī tailoring

kheshtī of brick, brick (adj.)

khō O.K., all right, fine

khūbī virtue, excellence, fine quality

khushbū fragrant, sweet-smelling

maghbūli beauty

mās yogurt

mērāban kind, considerate, generous, thoughtful

najār carpenter

najārtī carpentry

nobāt turn (as, "his turn")
palāc a dish (or food) prepared mainly of rice with meat and seasoning; 'pilau'
Exercises for Lesson Twenty-five

(to be written as well as practiced orally with the teacher)

Exercise 212 - Complete these sentences with the correct form of the verbs given in ( ). E.g., shAyad shumAra bAsha (na shenAkhtan). shAyad shumAra na shenAkhtan bAsha

1. atman az emte(II)An ............... bAsha ke emroz nAmada (tarsIdan)

2. shAyad nOkar kAghazAra ............... bAsha (sOkhtAndan)

3. bAyad besyAr mAnda ............... bAshaEn (shudan)

4. khudA kuna ke marIr ............... bAshi (na shudan)

5. aga ............... bAsha bugOEn ke zUt bushOya (na shushtan)

6. mumken as ke Ira aolA.dA ............... bAshan (shekestAndan)

7. Ale bAyad ............... bAsha (raftan)

8. na mEfAmm ke koLyAra da kujA ............... bAsha (mAndan)
9. shayad anz baisekel basha (na kharidan)
10. mumken as ke shawaresh basha (grepvant)
11. shayad anz baisekel furokhta basha (na shudan)
12. aga basha yaqin darum ke mylya (guftan)
13. shayad karaan khanaam ketabochara basha (didan)
14. shayad bashi ke rafiq e ma 0 shum sabha kharej meera (shunidan)
15. aga motaretan basha byaben ammama jelalabad burun (jor na shudan)
16. soli dar molum masha dshow bayaad barin basha (baridan)
17. aga kalham dokhta basha mylyum migirumesh (shudan)
18. rasida bare ki basha? (dadan)
19. bayaad kar e khuda basha (khalaas kadan)
20. aga bashan mi'Brieneshan (amadan)

Exercise 213 - Use the two words given in ( ), once each, to complete the following sentences. E.g., nân e ra khush dâra. (afghân, afghân). afghân nân e afghânâra khush dâra

1. emdafe maktub e az ra e namad (awa, awai)
2. aga mëbud bughari ra estemal mekadâm (barq, barqi)
3. aga esh khubesh mëbud shayad ami mez e ra mekhari-
   ìdum (chob, chubi)
4. ba I qesm ketabâ darum lâken I ketab uga na bûd
   (delchasp, delchaspî)
5. da nân e kantar khorda mësha (garm, garmî)
6. (a)garchi khudoshe s lâken az kada da Inja
   besyArtar rafiq dâra (kharej, khareji)
Exercise 214 - Replace successively (changing only one item of the sentence at a time) the following words in the sentence, amU gElAsa khu byAr. E.g., bura, amU bura khu byAr

1. ao
2. maska
3. chainak
4. bete
5. namak
6. kasa
7. bar
8. amJ
9. pyala
10. chaoki

Exercise 215 - Replace successively the following words or phrases in the sentence, sarwEs kudAm su m Era? E.g., I. sarwEs JaI m Era

1. U
2. raft
3. khat
4. na-khat
5. I
6. Amad
Exercise 216 - Use chi khUlb, cheqa and/or chetOr to complete the following. The number given in ( ) at the end of each sentence shows the number of possibilities. In other words, where (for example) a (2) occurs it shows that only two of these expressions are possible while one should not be used.

1. ............ kOchE ArAm dArÈn! (3)
2. emrOz ............ garmI s! (2)
3. ............ gulA e maghbUl dArÈn! (3)
4. barqA ............ zalf as! (2)
5. ............ qImat as! (2)
6. ............ mazadAr as! (3)
7. Ale ............ darI gap mÈzanÈn!! (1)
## APPENDIX I

### A COMPARISON OF THE SYMBOLS USED IN THIS COURSE WITH THOSE OF THE IPA

<table>
<thead>
<tr>
<th>This Course</th>
<th>IPA</th>
<th>This Course</th>
<th>IPA</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Stops</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. /p/</td>
<td>/p/</td>
<td>19. /m/</td>
<td>/m/</td>
</tr>
<tr>
<td>2. /b/</td>
<td>/b/</td>
<td>20. /n/</td>
<td>/n/ [n] /k/</td>
</tr>
<tr>
<td>3. /t/</td>
<td>/t/ [t]</td>
<td>21. /w/</td>
<td>/w/</td>
</tr>
<tr>
<td>4. /a/</td>
<td>/a/ [a]</td>
<td>22. /y/</td>
<td>/y/</td>
</tr>
<tr>
<td>5. /k/</td>
<td>/k/</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. /g/</td>
<td>/g/</td>
<td>23. /r/</td>
<td>/r/ [r]</td>
</tr>
<tr>
<td>7. /q/</td>
<td>/q/</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Affricates**

| 8. /ch/     | /tʃ/         | 1. /I/      | /i/          |
| 9. /j/      | /dʒ/         | 2. /E/      | /e/          |
|             |              | 3. /e/      | /e/ [e]      |
|             |              | 4. /a/      | /a/ [æ]      |

**Fricatives**

| 10. /f/     | /f/          | 5. /A/      | /o/          |
| 11. /kh/    | /x/          | 6. /o/      | /o/          |
| 12. /gh/    | /g/          | 7. /u/      | /u/          |
| 13. /h/     | /h/          | 8. /U/      | /u/          |
| 14. /s/     | /s/          |             |              |
| 15. /z/     | /z/          |             |              |
| 16. /sh/    | /ʃ/          |             |              |
| 17. /zh/    | /ʒ/          |             |              |

**Diphthongs**

| 18. /i/     | /i/          | 1. /AI/     | /oI/         |
|            |              | 2. /ai/     | /æI/         |
|            |              | 3. /aʊ/     | /aʊ/         |
|            |              | 4. /oi/     | /oI/         |

**Vowels**

| 19. /eI/    | /eI/         | 5. /UI/     | /uI/         |

**Diphthongs**

| 18. /i/     | /i/          | 1. /AI/     | /oI/         |
|            |              | 2. /ai/     | /æI/         |
|            |              | 3. /aʊ/     | /aʊ/         |
|            |              | 4. /oi/     | /oI/         |

**Resonants**

| 18. /i/     | /i/          | 1. /AI/     | /oI/         |
|            |              | 2. /ai/     | /æI/         |
|            |              | 3. /aʊ/     | /aʊ/         |
|            |              | 4. /oi/     | /oI/         |

5. /UI/     | /uI/         |
## APPENDIX II

### SOME NAMES IN DARI OF CONTINENTS, COUNTRIES AND LANGUAGES SPOKEN

<table>
<thead>
<tr>
<th>English Name</th>
<th>Dari Name</th>
<th>Person &amp; Adjective</th>
<th>Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>Afghanistan</td>
<td>afghanestan</td>
<td>afghan(1)</td>
<td>darI (farsi)/ pashto (afghanI)</td>
</tr>
<tr>
<td>Africa</td>
<td>afrIqA</td>
<td>afrIqAI</td>
<td></td>
</tr>
<tr>
<td>America (U.S.A.)</td>
<td>amrIka</td>
<td>amrIkaI</td>
<td>engllsl</td>
</tr>
<tr>
<td>Asia</td>
<td>AsyA</td>
<td>AsyAI</td>
<td></td>
</tr>
<tr>
<td>Australia</td>
<td>AstarlyA</td>
<td>AstarlyAI</td>
<td>engllsl</td>
</tr>
<tr>
<td>Austria</td>
<td>utrIsh</td>
<td>utrIshI</td>
<td>jarmanI/almAnI</td>
</tr>
<tr>
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<td>bulgharyA</td>
<td>bulgharyAI</td>
<td>bulgharyAI</td>
</tr>
<tr>
<td>Canada</td>
<td>kanAdA</td>
<td>kanAdAI</td>
<td>engllsl/ farllnsawl</td>
</tr>
<tr>
<td>China (People's Republic)</td>
<td>chin</td>
<td>chinAI</td>
<td>chinAI</td>
</tr>
<tr>
<td>Czechoslovakia</td>
<td>chakUsalwAkyva</td>
<td>chakUsalwAI/ chokI</td>
<td>chakUsalwAI/ chokI</td>
</tr>
<tr>
<td>Denmark</td>
<td>demark</td>
<td>demarkI</td>
<td>demarkI</td>
</tr>
<tr>
<td>Egypt (U.A.R.)</td>
<td>mser</td>
<td>mserI</td>
<td>arabi</td>
</tr>
<tr>
<td>England</td>
<td>englestatAn</td>
<td>engllsl</td>
<td>engllsl</td>
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<td>Europe</td>
<td>urUpA</td>
<td>urUpAI</td>
<td></td>
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<td>fenlandI</td>
<td>fenlandI</td>
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<td>France</td>
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<td>farllnsawl</td>
<td>farllnsawl</td>
</tr>
<tr>
<td>Germany</td>
<td>jarmanI/almAn</td>
<td>jarmanI/almAnI</td>
<td>jarmanI/almAnI</td>
</tr>
<tr>
<td>Great Britain (U.K.)</td>
<td>bartArya</td>
<td>bartAryawI</td>
<td>engllsl</td>
</tr>
<tr>
<td>Greece</td>
<td>yUnAn</td>
<td>yUnAnI</td>
<td>yUnAnI</td>
</tr>
<tr>
<td>English Name</td>
<td>Dari Name</td>
<td>Person &amp; Adjective</td>
<td>Language</td>
</tr>
<tr>
<td>-------------------------</td>
<td>--------------</td>
<td>--------------------</td>
<td>---------------------------</td>
</tr>
<tr>
<td>Holland (The Netherlands)</td>
<td>HaLand</td>
<td>HaLandI</td>
<td>HaLandI</td>
</tr>
<tr>
<td>India</td>
<td>HendustAn</td>
<td>HendustAnI</td>
<td>HendustAnI</td>
</tr>
<tr>
<td>Indonesia</td>
<td>endUnIzyAl</td>
<td>endUnIzyAI</td>
<td>endUnIzyAI</td>
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<td>Iran</td>
<td>IranI</td>
<td></td>
<td>FarsI (IranI)</td>
</tr>
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<td>EraqI</td>
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<td>ArabI</td>
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<td>AirlandI</td>
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<td>yerAlI</td>
<td>ArabI</td>
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<td>etAlawI</td>
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<td>EnglishI</td>
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<td>Japan</td>
<td>JapAlI</td>
<td></td>
<td>ArabI</td>
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<td>lebnAlI</td>
<td></td>
<td>ArabI</td>
</tr>
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<td>New Zealand</td>
<td>muzIlandI</td>
<td></td>
<td>EnglishI</td>
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<td>Norway</td>
<td>NarwiI</td>
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<td>NarwiI</td>
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<td>pakestAnI</td>
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<td>Urdu/BangAlI</td>
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<td>Philippines</td>
<td>felpAlinI</td>
<td></td>
<td>EnglishI</td>
</tr>
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<td>polandI</td>
<td></td>
<td>EnglishI</td>
</tr>
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<td>Russia (U.S.S.R.)</td>
<td>rUsya/sh0rawI</td>
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<td>RussianI</td>
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<td>Spain</td>
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<td>aspAnayAI</td>
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<td>Switzerland</td>
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<td></td>
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<td>turkI</td>
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<td>meal e mutahed</td>
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<td>Yugoslavia</td>
<td>yUgOsalAwyAI</td>
<td>yUgOsalAwyAI</td>
<td></td>
</tr>
</tbody>
</table>
Chart A. KINSHIP—where khud ("self") is male or female

Key to Chart on Following Page

1. Paternal grandfather
2. " grandmother
3. " uncle
4. " aunt
5. Father
6. Cousin
7. "
8. "
9. "
10. Maternal grandfather
11. " grandmother
12. Mother
13. Maternal uncle
14. Maternal aunt
15. Cousin
16. "
17. "
18. "
19. Brother
20. Nephew
21. Niece
22. Yourself
23. Sister
24. Nephew
25. Niece

Note: The two general words for relative(s) are:
khBshA -- a relative by marriage
qaomA -- a relative by birth

Males are indicated by triangles
Females are indicated by circles
Marriage is shown by double lines
APPENDIX III

Chart B. KINSHIP—where khud ("self") is male

Key to Chart B

26. Father-in-law
27. Mother-in-law
28. Yourself (male)
29. Wife
30. Wife's brother (brother-in-law)
31. Wife's sister (sister-in-law)
32. Son
33. Daughter-in-law
34. Son-in-law *
35. Daughter
36. Grandchild
37. "
38. "
39. "

* Loosely used for the (older) husband of any girl (e.g., niece, granddaughter) in the family
APPENDIX III

Chart C. KINSHIP—where khud ("self") is female

Key to Chart C

40. Father-in-law
41. Mother-in-law
42. Yourself (female)
43. Husband
44. Husband's sister (sister-in-law)
45. Husband's brother (brother-in-law)
46. Son
47. Daughter-in-law
48. Son-in-law *
49. Daughter
50. Grandchild
51. "
52. "
53. "

* Loosely used for the (older) husband of any girl (e.g., niece, granddaughter) in the family
# APPENDIX IV

## CARDINAL NUMBERS

<table>
<thead>
<tr>
<th>English</th>
<th>Dari</th>
<th>Pronounced</th>
<th>English</th>
<th>Dari</th>
<th>Pronounced</th>
</tr>
</thead>
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<tr>
<td>0</td>
<td>۰</td>
<td>sefer</td>
<td>70</td>
<td>۰</td>
<td>aftad</td>
</tr>
<tr>
<td>1</td>
<td>۱</td>
<td>yak (yag)</td>
<td>76</td>
<td>۱</td>
<td>aftad 0 shash</td>
</tr>
<tr>
<td>2</td>
<td>۲</td>
<td>du (du)</td>
<td>80</td>
<td>۲</td>
<td>ashtad</td>
</tr>
<tr>
<td>3</td>
<td>۳</td>
<td>se</td>
<td>87</td>
<td>۳</td>
<td>ashtad 0 aft</td>
</tr>
<tr>
<td>4</td>
<td>۴۰ / ۴۱</td>
<td>chār</td>
<td>90</td>
<td>۴</td>
<td>nāwad</td>
</tr>
<tr>
<td>5</td>
<td>۵</td>
<td>panj</td>
<td>98</td>
<td>۵</td>
<td>nāwad 0 asht</td>
</tr>
<tr>
<td>6</td>
<td>۶</td>
<td>shash</td>
<td>100</td>
<td>۶</td>
<td>sad</td>
</tr>
<tr>
<td>7</td>
<td>۷</td>
<td>aft</td>
<td>109</td>
<td>۷</td>
<td>du sad</td>
</tr>
<tr>
<td>8</td>
<td>۸</td>
<td>asht</td>
<td>200</td>
<td>۸</td>
<td>du sad 0 da</td>
</tr>
<tr>
<td>9</td>
<td>۹</td>
<td>no</td>
<td>210</td>
<td>۹</td>
<td>sē sad</td>
</tr>
<tr>
<td>10</td>
<td>۱۰</td>
<td>da (dā)</td>
<td>300</td>
<td>۱۰</td>
<td>sē sad 0 yāzda</td>
</tr>
<tr>
<td>11</td>
<td>۱۱</td>
<td>yāzda</td>
<td>311</td>
<td>۱۱</td>
<td>chār sad</td>
</tr>
<tr>
<td>12</td>
<td>۱۲</td>
<td>duwāzda</td>
<td>400</td>
<td>۱۲</td>
<td>chār sad 0 duwāzda</td>
</tr>
<tr>
<td>13</td>
<td>۱۳</td>
<td>sEzda</td>
<td>412</td>
<td>۱۳</td>
<td>panj sad</td>
</tr>
<tr>
<td>14</td>
<td>۱۴۰ / ۱۴۱</td>
<td>chārdā</td>
<td>500</td>
<td>۱۴</td>
<td>panj sad 0 sEzda</td>
</tr>
<tr>
<td>15</td>
<td>۱۵</td>
<td>pānza</td>
<td>513</td>
<td>۱۵</td>
<td>shāsh sad</td>
</tr>
<tr>
<td>16</td>
<td>۱۶</td>
<td>shānza</td>
<td>600</td>
<td>۱۶</td>
<td>shāsh sad 0 chārdā</td>
</tr>
<tr>
<td>17</td>
<td>۱۷</td>
<td>abda</td>
<td>614</td>
<td>۱۷</td>
<td>aft sad</td>
</tr>
<tr>
<td>18</td>
<td>۱۸</td>
<td>azhda</td>
<td>700</td>
<td>۱۸</td>
<td>aft sad 0 pānza</td>
</tr>
<tr>
<td>19</td>
<td>۱۹</td>
<td>nuzda</td>
<td>715</td>
<td>۱۹</td>
<td>asht sad</td>
</tr>
<tr>
<td>20</td>
<td>۲۰</td>
<td>bist</td>
<td>800</td>
<td>۲۰</td>
<td>asht sad 0 shānza</td>
</tr>
<tr>
<td>21</td>
<td>۲۱</td>
<td>bist 0 yak</td>
<td>816</td>
<td>۲۱</td>
<td>nō sad</td>
</tr>
<tr>
<td>22</td>
<td>۲۲</td>
<td>sī</td>
<td>900</td>
<td>۲۲</td>
<td>nō sad 0 abda</td>
</tr>
<tr>
<td>23</td>
<td>۲۳</td>
<td>sī 0 du</td>
<td>917</td>
<td>۲۳</td>
<td>(H)āzār</td>
</tr>
<tr>
<td>24</td>
<td>۲۴</td>
<td>chel</td>
<td>1,000</td>
<td>۲۴</td>
<td>yag āzār 0 azhda</td>
</tr>
<tr>
<td>25</td>
<td>۲۵</td>
<td>chel 0 sE</td>
<td>1,018</td>
<td>۲۵</td>
<td>du āzār</td>
</tr>
<tr>
<td>26</td>
<td>۲۶</td>
<td>pInja (penja)</td>
<td>2,000</td>
<td>۲۶</td>
<td>du āzār 0 nuzda</td>
</tr>
<tr>
<td>27</td>
<td>۲۷</td>
<td>pInja 0 chār</td>
<td>2,019</td>
<td>۲۷</td>
<td>melyūn</td>
</tr>
<tr>
<td>28</td>
<td>۲۸</td>
<td>shast</td>
<td>1,000,000</td>
<td>۲۸</td>
<td>yag melyūn 0 bist</td>
</tr>
<tr>
<td>29</td>
<td>۲۹</td>
<td>shast 0 panj</td>
<td>1,000,020</td>
<td>۲۹</td>
<td></td>
</tr>
</tbody>
</table>
APPENDIX VII
KABUL CITY MAPS

Map A. AREAS OF KABUL CITY

Key to Map Above:

1. shār e nāq
2. shērpur
3. kārte parwān
4. kārte dēnsu
5. kōtē sangī

6. kārte chār
7. kārte sē
8. dēmsang
9. kārte wāli
10. kārte wazīr akbar khān
Map B. POINTS OF INTEREST IN KABUL CITY

Key to Map Above:

<table>
<thead>
<tr>
<th>No.</th>
<th>Name in Dari</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>arg e shA(H)I</td>
<td>Royal Palace</td>
</tr>
<tr>
<td>2</td>
<td>rAdy0 afghAneStAn</td>
<td>Radio Afghanistan</td>
</tr>
<tr>
<td>3</td>
<td>sefAarat e amrIKA</td>
<td>American Embassy</td>
</tr>
<tr>
<td>4</td>
<td>shafA-khanE wazIr akbar khAn</td>
<td>Wazir Akbar Khan Hospital</td>
</tr>
<tr>
<td>5</td>
<td>maidAin e awAI</td>
<td>Kabul Airport (not shown on map)</td>
</tr>
<tr>
<td>6</td>
<td>guwrIuk</td>
<td>Kabul Customhouse (not shown on map)</td>
</tr>
<tr>
<td>7</td>
<td>kAbul taimz</td>
<td>Kabul Times Building</td>
</tr>
</tbody>
</table>
### Key to Map B. on Page 328

<table>
<thead>
<tr>
<th>No.</th>
<th>Name in Dari</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>zenda bAnAn</td>
<td>Indameer and Bus Company</td>
</tr>
<tr>
<td>9</td>
<td>maqbara nader shah</td>
<td>Tomb of King Nadir Shah</td>
</tr>
<tr>
<td>10</td>
<td>stedyum</td>
<td>Stadium</td>
</tr>
<tr>
<td>11</td>
<td>chaman</td>
<td>Fair Grounds</td>
</tr>
<tr>
<td>12</td>
<td>bAlA (H)ešA</td>
<td>Bala Hissar Fort</td>
</tr>
<tr>
<td>13</td>
<td>sepA(H)I gumnA</td>
<td>Monument to the Unknown Soldier</td>
</tr>
<tr>
<td>14</td>
<td>masjed e pul e kheshtI</td>
<td>Mosque of 'Pul e Kheshti'</td>
</tr>
<tr>
<td>15</td>
<td>sarA shAšda</td>
<td>Currency Exchange 'Bazaar'</td>
</tr>
<tr>
<td>16</td>
<td>pOstA-khÁnB markAšI</td>
<td>Main Post Office</td>
</tr>
<tr>
<td>17</td>
<td>wezAřAt e sašva</td>
<td>Ministry of Health</td>
</tr>
<tr>
<td>18</td>
<td>Otal e spInzar</td>
<td>Spinazar Hotel</td>
</tr>
<tr>
<td>19</td>
<td>dafter e garzandOj</td>
<td>Afghan Tourist Bureau</td>
</tr>
<tr>
<td>20</td>
<td>Otal e kAbul</td>
<td>Kabul Hotel</td>
</tr>
<tr>
<td>21</td>
<td>rašTúrin e khaiber</td>
<td>Khyber Restaurant</td>
</tr>
<tr>
<td>22</td>
<td>párk e zarnegår</td>
<td>Central Park (in town)</td>
</tr>
<tr>
<td>23</td>
<td>wezAřAt e mÁref</td>
<td>Ministry of Education</td>
</tr>
<tr>
<td>24</td>
<td>wezAřAt e khařeja</td>
<td>Ministry of Foreign Affairs</td>
</tr>
<tr>
<td>25</td>
<td>melal e mutAšed</td>
<td>United Nations</td>
</tr>
<tr>
<td>26</td>
<td>bÁzár e welAvat</td>
<td>'Green Door Bazaar'</td>
</tr>
<tr>
<td>27</td>
<td>ketAš-khÁnB sefÁrAt e amrIka</td>
<td>U. S. I. S. ('American Center')</td>
</tr>
<tr>
<td>28</td>
<td>sefÁrAt e jarmešA</td>
<td>(West) German Embassy</td>
</tr>
<tr>
<td>29</td>
<td>masjed e (H)Aji yaqub</td>
<td>Haji Yaqub Mosque (= Blue Mosque)</td>
</tr>
<tr>
<td>30</td>
<td>párk e shÁr e nAqo</td>
<td>'Shar e Nau' Park</td>
</tr>
<tr>
<td>31</td>
<td>wezAřAt e dÁkhela</td>
<td>Ministry of Interior</td>
</tr>
<tr>
<td>32</td>
<td>sefÁrAt e engleštÁn</td>
<td>British Embassy</td>
</tr>
<tr>
<td>33</td>
<td>bÁgh e bAlA</td>
<td>'Bagh e Bala' Restaurant</td>
</tr>
<tr>
<td>34</td>
<td>Otal e bain ul melAšI</td>
<td>Intercontinental Hotel</td>
</tr>
<tr>
<td>35</td>
<td>pUlI-takháníK</td>
<td>(Russian) Polytechnic School</td>
</tr>
<tr>
<td>36</td>
<td>sišD</td>
<td>Government Granary</td>
</tr>
<tr>
<td>37</td>
<td>pO(H)AšTúnr</td>
<td>Kabul University</td>
</tr>
<tr>
<td>38</td>
<td>maktab e takháníK</td>
<td>Afghan Institute of Technology</td>
</tr>
<tr>
<td>39</td>
<td>mučAm e kAbul</td>
<td>Kabul Museum (not shown on map)</td>
</tr>
<tr>
<td>40</td>
<td>shaFÁ-khÁnB retro</td>
<td>'NOOR' Eye Hospital (not shown on map)</td>
</tr>
<tr>
<td>41</td>
<td>maktab e amrIkaI</td>
<td>A. I. S. K. (not shown on map)</td>
</tr>
<tr>
<td>42</td>
<td>sefÁrAt e rUswa</td>
<td>Russian Embassy</td>
</tr>
<tr>
<td>43</td>
<td>kAlIsA</td>
<td>Community Christian Church</td>
</tr>
<tr>
<td>44</td>
<td>shOušA</td>
<td>Parliament</td>
</tr>
<tr>
<td>45</td>
<td>Aš-AI-E</td>
<td>U. S. A. I. D. (two locations)</td>
</tr>
<tr>
<td>46</td>
<td>maktab e (H)abIbyA</td>
<td>Habibia High School</td>
</tr>
<tr>
<td>47</td>
<td>trAfIk</td>
<td>Kabul Police</td>
</tr>
<tr>
<td>48</td>
<td>zU (bÁgh e wash)</td>
<td>Kabul Zoo</td>
</tr>
<tr>
<td>49</td>
<td>shaFÁ-khÁnB ebn e sašA</td>
<td>Avicenna Hospital</td>
</tr>
<tr>
<td>50</td>
<td>tOš e chÁshht</td>
<td>Noon Cannon</td>
</tr>
<tr>
<td>51</td>
<td>bÁgh e bÁbur</td>
<td>Babur Shah Garden</td>
</tr>
<tr>
<td>52</td>
<td>jangAlak</td>
<td>Jangalak Factory</td>
</tr>
<tr>
<td>53</td>
<td>chel sašA</td>
<td>'Chil Satoon' Gardens (not shown on map)</td>
</tr>
</tbody>
</table>
Map C. STREETS, INTERSECTIONS AND BRIDGES IN KABUL

[Appendix VII]

Key to Map Above:

1. jādī maiwand
2. sarāk e jēdālābād
3. sarāk e maidān e awālī
4. jādī nāder pashtūn
5. pul e kheshtī
6. pul e bāgh e umūmī
7. pul e shā(ī)hī du shamshērā
8. chārālī malek āghār
9. chārālī sedārāt
10. chārālī turbāz khān
11. chārālī shērpūr
12. chārālī (h)ājī yagūb
13. chārālī āndārī
14. sarāk e shamālī
15. sarāk e qargha o pashmān
16. sarāk e dīlū
17. sarāk e pashmān o qandār
18. sarāk e kārte chār
19. sarāk e allābād
20. sarāk e awāl e kārte chār
21. sarāk e pusht e kārta
22. dār ul amān
APPENDIX VIII

SOME AFGHAN NAMES AND TITLES

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>ghulAm</td>
<td>muHammad</td>
<td></td>
</tr>
<tr>
<td>aHmad</td>
<td>shQaib</td>
<td></td>
</tr>
<tr>
<td>abdul</td>
<td>karIm</td>
<td>qandArI</td>
</tr>
<tr>
<td>HafIn</td>
<td>ullA</td>
<td>wardak</td>
</tr>
<tr>
<td>muHammad</td>
<td>all</td>
<td></td>
</tr>
<tr>
<td>all</td>
<td>aHmad</td>
<td></td>
</tr>
<tr>
<td>saved</td>
<td>all</td>
<td></td>
</tr>
<tr>
<td>asImudIn</td>
<td></td>
<td>karIm</td>
</tr>
</tbody>
</table>

1. Afghans usually have two or three names. Their last (or, surname) is not always used and in any case is more formal.

2. The surname is either a family name or one chosen by the person himself. Not infrequently it is the name of the place from which the family (or its ancestors) comes (e.g., qandArI, wardak).

3. Some names (e.g., ghulAm and abdul) are more likely to be used as first names only while some others (e.g., ullA [from allA]) will be used mostly as second names. Certain names (e.g., muHammad, aHmad and all) may be used in either position.

4. Many Muslim names are taken from Arabic and have a religious significance (e.g., frequently representing a name or an attribute of God, or the name of some religious leader in Islam). saved is normally used to apply to one who traces his ancestry back to Muhammad.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>HabIb</td>
<td>HabIba</td>
</tr>
<tr>
<td>karIm</td>
<td>karIma</td>
</tr>
<tr>
<td>nasIm</td>
<td>nasIma</td>
</tr>
<tr>
<td>raHIm</td>
<td>raHima</td>
</tr>
</tbody>
</table>
5. Certain masculine names may be turned into feminines by suffixing -a.

6. In applications and registration forms Afghan girls will usually give their family surname in addition to their personal name.

7. Amongst the educated the woman loses her family name (i.e., surname) and takes her husband's family surname upon marriage.

<table>
<thead>
<tr>
<th>Title</th>
<th>Given/middle name</th>
<th>Surname</th>
</tr>
</thead>
<tbody>
<tr>
<td>AghA e</td>
<td></td>
<td>qandAri</td>
</tr>
<tr>
<td>shAghalE</td>
<td></td>
<td>karImI</td>
</tr>
<tr>
<td>pEghla</td>
<td>nasIma</td>
<td></td>
</tr>
<tr>
<td>khAnum</td>
<td></td>
<td>usmAImI</td>
</tr>
</tbody>
</table>

8. With forms of "Mr." the title AghA e or shAghalE—the latter being Pashto, but frequently heard in Dari—is used only with the surname (or family name) following it.

9. In the case of single women the title pEghla (= Miss)—also Pashto—is used with the woman's given (or middle) name rather than with her family name. With khAnum (= Mrs.) the surname is used.

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>nasIma</td>
<td>jAn</td>
</tr>
<tr>
<td></td>
<td>raHIma</td>
<td>jAn</td>
</tr>
<tr>
<td></td>
<td>kAkA</td>
<td>jAn</td>
</tr>
<tr>
<td></td>
<td>bABA</td>
<td>jAn</td>
</tr>
</tbody>
</table>

10. khA is a title of respect given to anyone. It comes after the given or middle name of the person being honored, but it is not put after the surname. It is used only for men.

11. -jA is a suffix of respect or endearment, used for both men and women. It is added to personal names and used by elders for younger people. If younger people use it for their elders they do not attach it to their personal names but only to their titles (or words indicating their relationship), as kAkA-jA (uncle) and bABA-jA (papa).
APPENDIX IX

GOVERNMENTAL TERMINOLOGY

1. pâdshâ

2. stera-mâhkâna

3. 10ya jerga

4. shôrâ

5. (H)ukât

6. sedât

7. royât

8. ważrat

9. waîyat

Key to the above divisions

1. King.

2. Supreme Court.

3. Great Council (called for emergency purposes only).

4. Parliament, consisting of two divisions, the "House of the People" (wulusi-jerga) and the "House of the Elders" (meshrân0 jerga).

5. Government, consisting of the Prime Minister, the Ministers of each Ministry (# 8) and the President of the Department of Tribal Affairs (one of the agencies in # 7). This "Government" is also called the Council of Ministers.

6. Prime Ministry.

7. Department or Agency, either (in some cases) directly under # 6 or also as a division under # 8.

8. Ministry (of which there are 15).

9. Province (of which there are 28), under the Ministry of Interior.
Names of Government Ministries (# 8 in the chart)

All to be prefixed with the phrase wezArat e (Ministry of ...)

1. adlyya (Justice)
2. dAkhela (Interior)
3. darbAr (Royal Court)
4. defA e melli (National Defense)
5. etlAAat 0 kulthUr (Information and Culture)
6. fawAed e Ama (Public Works)
7. khAraja (Foreign Affairs)
8. maAden 0 sanAE (Mines and Industries)
9. mAllya (Finance)
10. mAref (Education)
11. mukhAberAt (Communications)
12. plAn (Planning)
13. sehYa (Health)
14. tujArat (Commerce)
15. zerAAat (Agriculture)

The darbAr (Royal Court) is actually appointed by the King instead of by the Prime Minister. The Ministers of all the other Ministries are selected by the Prime Minister.

The head of the reyAsat e mustaqeel e qabAAel (Department of Tribal Affairs), one of those listed under # 7 in the chart, also sits with the Council of Ministers (# 5 in the chart).

Names of positions in the Government (in order of descending rank)

1. AlA (H)azrat His Majesty, the King
2. sadr e Aam Prime Minister
3. wAzIr Minister
4. muIn Deputy Minister
5. raIq  
President (i.e., head of a Department [reysat])

6. mudIr e umUl  
Director General

7. mudIr  
Director (i.e., in charge of a branch in one of the Departments)

8. muAwe  
Assistant (to any other officer or appointee in the Government)

9. mAwe  
Secretary

10. sar-kAteb  
Head Clerk

11. kAteb  
Clerk

12. tAwIldAr  
Storekeeper

Provincial Governments

There are 28 provinces, each called a welAyat (the plural of which is welAyAit) and each under the control of a Alli (Governor). The 28 provinces are shown on the map in Appendix VI on page 326.

Note: mAeb as a suffix is appropriately added for respect to any of the titles of the officials of Government, both central and provincial.
APPENDIX X

THE DARI VERB SYSTEM

(Colloquial)

1. dIdan
   to see

A. bIn
   seeing

2. mIbIna
   *he sees, is seeing, will see

3. bIbI
   *he may, should might see

4. bIbI(nEn)
   (you) see [or, look]

B. dId
   seen

5. mIdId
   *he was seeing, used to see, ... had seen

6. dId
   *he saw

7. dIda
   seen; *he has seen

8. dIda bUd
   *he had seen

9. dIda bAsha
   *he may, should, might have seen

* Where "he" is given "she" is also possible, as also "it" might be with appropriate verbs
Key to chart on preceding page

1. The infinitive (or dictionary) form of the verb always ends in -an (§ 3-E-1). It may also be used as a noun (§ 20-B). It is here arbitrarily subdivided into two forms: (A) -bIn- which shows action as incomplete—in other words, in progress or contemplated—and (B) -dId- which shows action as complete, in some way "finished." These two forms may have prefixes and/or suffixes.

2. mIbIna does service for three tenses: (a) the simple present (§ 7-C-1), (b) the present progressive (§ 7-C-2) and (c) the future [when appropriate time words or context warrant it] (§ 7-C-4, § 10-E-2).

3. bIbIna, the subjunctive form, may be introduced by a variety of words (e.g., aga [if] and shAyad [perhaps]) and renders many potential or contingent concepts such as "may, might, should, ought to" (§ 15-B, E, § 16-B, § 17-B-2, § 23-C, § 24-B, § 25-B).

4. bIbI (sing.) or bIbInEn (plur.) is the imperative or form of command (§ 8-E, F, § 16-B, § 25-B).

5. mIdId may be (a) past progressive (§ 12-B-1), (b) past habitual or customary (§ 12-C-1) and (c) contrary-to-fact, showing an unfulfilled condition and introduced by such words as aga [if] and kAshke [would that] (§ 24-C, D).

6. dId can be (a) the simple past tense, frequently qualified by a definite time word (§ 10-E, F) or (b) a contingent future [with kHât] (§ 23-B). In certain constructions it is interchangeable with the subjunctive (§ 23-C, § 24-B). It also occurs with the past perfect tense (§ 20-C).

7. dIda (with the accent on the final syllable) may be used (a) by itself as a kind of "past participle," functioning alone with a conjunctive force (§ 14-E) or in combination with other verbs (§ 14-F, § 18-F, § 20-C-1, § 21-C-5, § 22-B-5, § 25-B), or (b) as the present perfect tense (§ 19-B, C, D).

8. dIda bUd suggests action in the past which is more remote than (or happened sooner than) another action in the past. It is commonly called the past perfect tense and is much more frequently used in Dari than in English, being employed where an English speaker would use the simple past tense (§ 20-C, D).

9. dIda bâsha is used to indicate that which was possible, probable or presumed to have occurred in past time (§ 25-B). It is a kind of past presump-
APPENDIX XI

SUMMARY OF BASIC VERBS USED IN THIS COURSE

(Presented in the second person in imperatives and in the third person singular in all other tenses/moods—Numbers given in headings are references to Appendix X, q.v.—Blank spaces are left for forms which are not likely to occur at all)

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. aftAdan</td>
<td>to fall</td>
<td>mëfta</td>
<td>befta</td>
<td>nafta</td>
<td></td>
</tr>
<tr>
<td>2. Amadan</td>
<td>to come</td>
<td>mëvAya</td>
<td>byvAya</td>
<td>nayvA</td>
<td>byvAEn</td>
</tr>
<tr>
<td>3. andAkhtan</td>
<td>to throw</td>
<td>mëndAza</td>
<td>bendAza</td>
<td>nandAza</td>
<td>bendAznAEn</td>
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<td>42. sheshtan</td>
<td>to sit, live</td>
<td>miShIna</td>
<td>biShI</td>
<td>biShInEn</td>
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<td></td>
<td></td>
<td>nashIna</td>
<td>nashi</td>
<td>nashInEn</td>
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<td>43. shudan</td>
<td>to become</td>
<td>meSha</td>
<td>shawa</td>
<td>sh0</td>
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<td></td>
<td>nasha</td>
<td>nash0</td>
<td>shawEn</td>
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<td>44. shunidan</td>
<td>to hear, listen to</td>
<td>meShmawa</td>
<td>beshmawa</td>
<td>beshnao</td>
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<td>nashmawa</td>
<td>nashnawa</td>
<td>nashnaw</td>
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<td>to wash</td>
<td>meShOya</td>
<td>bushOya</td>
<td>bush0i</td>
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<td>nashOya</td>
<td>nash0i</td>
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<td>46. sokhtan</td>
<td>to be burned</td>
<td>meShOza</td>
<td>bushOza</td>
<td>bushOzAn</td>
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<td></td>
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<td>nashOzAn</td>
<td>nashOzAnEn</td>
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<td>to burn (something)</td>
<td>meShOzAna</td>
<td>bushOzAna</td>
<td>bushOzAn</td>
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<td>nashOzAna</td>
<td>nashOzAn</td>
<td>nashOzAnEn</td>
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<td>48. tanostan</td>
<td>can, to be able</td>
<td>meTana</td>
<td>betAna</td>
<td>betars</td>
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<td>natana</td>
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<td>to fear, be afraid</td>
<td>meTarsa</td>
<td>betarsa</td>
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<td>natarsa</td>
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<td>50. yAftan</td>
<td>to get, obtain</td>
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<td>byAfa</td>
<td>byAf</td>
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<td>nayAfa</td>
<td>nayAfa</td>
<td>byAf</td>
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<td>51. zadan</td>
<td>to hit, beat</td>
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<td>beZana</td>
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## Measurements

### Linear
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<th>English Name</th>
<th>Equivalent to</th>
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<tr>
<td>centimeter</td>
<td>0.3937 inches</td>
</tr>
<tr>
<td>meter</td>
<td>3.2808 feet</td>
</tr>
<tr>
<td>kilometer</td>
<td>0.62 miles</td>
</tr>
<tr>
<td>inch</td>
<td>2.54 centimeters</td>
</tr>
<tr>
<td>foot</td>
<td>0.3048 m</td>
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</table>

Note: Inch and foot are not in as common usage as metric measurements, although pipe, for example, is measured in inches rather than in metric equivalents.

### Liquid

<table>
<thead>
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<th>Unit</th>
<th>Equivalent to</th>
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<tr>
<td>liter</td>
<td>1.057 quarts</td>
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<tr>
<td>gallon (U.S.)</td>
<td>3.785 liters</td>
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</table>

### Dry

<table>
<thead>
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<th>Unit</th>
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<tr>
<td>kharwar</td>
<td>(in Kabul) 1246. pounds (= 80 sEr = 10 man)</td>
</tr>
<tr>
<td>maund</td>
<td>124.6 &quot; (= 1/10 kharwar = 8 sEr)</td>
</tr>
<tr>
<td>sEr</td>
<td>15.6 &quot; (= 1/6 man = 4 chHarak)</td>
</tr>
<tr>
<td>chHarak</td>
<td>3.9 &quot; (= 1/4 sEr = 4 pao)</td>
</tr>
<tr>
<td>pao</td>
<td>0.975 &quot; (= 1/16 sEr = 4 khurd)</td>
</tr>
<tr>
<td>khurd</td>
<td>0.2437 &quot; (= 1/24 khurd)</td>
</tr>
<tr>
<td>mesqal</td>
<td>0.01 &quot; (= 1/164 sEr)</td>
</tr>
<tr>
<td>kilogram</td>
<td>2.2 &quot;</td>
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</table>

Note: Kharwar is used mostly for measuring wood, sawdust or straw.

### Temperature

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<th>Centigrade</th>
<th>Fahrenheit</th>
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<td>100°C</td>
<td>212°F</td>
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<tr>
<td>40°C</td>
<td>104°F</td>
</tr>
<tr>
<td>37°C</td>
<td>98.6°F</td>
</tr>
<tr>
<td>25°C</td>
<td>77°F</td>
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<tr>
<td>20°C</td>
<td>68°F</td>
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<tr>
<td>10°C</td>
<td>50°F</td>
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<tr>
<td>5°C</td>
<td>41°F</td>
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<tr>
<td>0°C</td>
<td>32°F</td>
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</table>

Formulas for conversion of temperature from one scale to the other:

- °C x 9/5 + 32 = °F
- °F - 32 x 5/9 = °C

Some sample conversions are shown in the graph on the right.
### AFGHAN HOLIDAYS

<table>
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<th>Dari name</th>
<th>=</th>
<th>Commemorating</th>
<th>Days</th>
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<tr>
<td>1st of (H)amal</td>
<td>naorOz</td>
<td>March 21</td>
<td>1st day of Spring (= New Year's Day)</td>
<td>1</td>
</tr>
<tr>
<td>6th of jaozA</td>
<td>jashen e esteqqal</td>
<td>May 27</td>
<td>Independence Day</td>
<td>1</td>
</tr>
<tr>
<td>1st, 2nd &amp; 3rd</td>
<td>jashen e</td>
<td>August 23, 24 &amp; 25</td>
<td>Independence Day, actually celebrated at the time of 'Jashen', the Afghan National Fair</td>
<td>3</td>
</tr>
<tr>
<td>of sumbula</td>
<td>esteqqal</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9th of sumbula</td>
<td>jashen e</td>
<td>August 31</td>
<td>Pashtunistan Day</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>pashtUnestAn</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18th of sumbula</td>
<td>tásIs e</td>
<td>September 9</td>
<td>Parliament (inauguration) Day</td>
<td>1</td>
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<tr>
<td></td>
<td>shóra e melI</td>
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<td></td>
</tr>
<tr>
<td>23rd of mIZän</td>
<td>jashen e</td>
<td>October 15</td>
<td>Victory Celebration (when King Nadir Shah took over the throne from [H]abibulla, bache saqao)</td>
<td>1</td>
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<td>nejAt</td>
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</tr>
<tr>
<td>*</td>
<td>da e muharram</td>
<td>*</td>
<td>The assassination of Muhammad's grandson, Hussain, and his family</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>(10th of muharram)</td>
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<td></td>
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<tr>
<td>*</td>
<td>maolUd</td>
<td>*</td>
<td>The birth (and also death) of Muhammad</td>
<td>1</td>
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<tr>
<td>*</td>
<td>awal e ramazAn</td>
<td>*</td>
<td>The first day of Ramazan, the Month of Fasting</td>
<td>1</td>
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<tr>
<td>*</td>
<td>Id e ramazAn</td>
<td>*</td>
<td>The conclusion of the Month of Fasting</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>(= Id e fectr)</td>
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<td></td>
<td></td>
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<tr>
<td>*</td>
<td>Id e qurbAn</td>
<td>*</td>
<td>The sacrifice of Abrahams son—Two lunar months after Id e ramazAn—Also called 'The Big Eid'</td>
<td>4</td>
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<tr>
<td></td>
<td>(= Id e azHA)</td>
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**Note:** Holidays marked with * are based on the Muslim lunar calendar and therefore change from year to year.
APPENDIX XIV

DIRECTIONS OF THE COMPASS

1. The word mashreqI (eastern) is sometimes used to refer to the city of jelAlAbAd or its province, nangarHar.

2. The word junubI (southern) may refer to the province of paktwa.

3. The word shamAlI (northern) is sometimes applied to the green valleys north of Kabul, particularly in the province of parwan.
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LIST OF SOUNDS PRACTICED IN PRONUNCIATION DRILLS

(References are to page numbers)

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LIST OF DARI WORDS AND PHRASES USED IN THE LESSONS

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