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

د درسي كتاب
ضمیمه

Workbook

Center for Applied Linguistics

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Thanawey Pashto

Intermediate Pashto

د دارسي كتاب ضميمه

Workbook

Habibullah Tegey
Barbara Robson

Center for Applied Linguistics
Washington, D.C.
1991
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Introduction

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

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

These materials have been developed by the Center for Applied Linguistics with funding from Grant No. PD 17A 00022 from the International Research and Studies Program of the U.S. Department of Education. The same office funded CAL to develop Beginning Pashto, the components of which are available from the ERIC Document Reproduction Service as well. Intermediate Pashto continues the study of Pashto where Beginning Pashto left off, and the two together constitute a relatively complete overview of the spoken and written Pashto language, as well as a fairly extensive introduction to Pashtun culture. The development of a Pashto Reader has also been funded; the reader will be available through the ERIC Document Reproduction Service in early 1993.

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

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

The exercises marked with a T require oral prompts, and are intended to provide the student with additional listening practice. These prompts are given at the end of the corresponding unit in the Teachers' Manual.
Unit 15

Overview

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

Preview to Section 1: Dialogue

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

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

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

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

One of these is a traditional Kabul ceremony in which a mirror, specially handled (no one but the bridal couple should be reflected in it), decorated and wrapped. The couple's heads are covered with a large scarf, and then the mirror is handed to them. They unwrap it under the scarf, and look at themselves in it. This custom is clearly based on the premise that the bride and groom have not seen each other before the wedding; the writer of the dialogue comments that the bride and groom are supposed to look not only at each other but also at themselves—either to congratulate themselves
for being such a handsome couple, or to reconcile themselves that neither one is particularly handsome.

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

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

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

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

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

**Word study.** The word for ceremony, زَمْ، is an Arabic word, and has an Arabic plural مراَم. You might encounter another word besides حَدَّة for 'bridegroom' - زَمْم is a term which usually translates as 'son-in-law', but many speakers use it to refer to bridegrooms as well.

یو is an alternative masculine oblique form of یو, یو, is a term which usually translates as 'son-in-law', but many speakers use it to refer to bridegrooms as well.

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

<table>
<thead>
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</tr>
</thead>
<tbody>
<tr>
<td>[kégd-]</td>
<td>[kéxod(āl)-]</td>
<td>كَجَبُودل</td>
<td>كَجَبُودل</td>
</tr>
<tr>
<td>كَجَبوُدل</td>
<td>[kéxod(āl)-]</td>
<td>كَجَبُودل</td>
<td>كَجَبُودل</td>
</tr>
<tr>
<td>كَجَبوُدل</td>
<td>[kéxod(āl)-]</td>
<td>كَجَبُودل</td>
<td>كَجَبُودل</td>
</tr>
<tr>
<td>كَجَبُودل</td>
<td>[kéxod(āl)-]</td>
<td>كَجَبُودل</td>
<td>كَجَبُودل</td>
</tr>
</tbody>
</table>
The phrases 'are eaten' and 'are invited' are parallel in structure to the phrase 'have been written', which occurred in the reading in Unit 14. They are ordinary infinitives, and when they are followed by the verb -5 (not the auxiliary) they translate almost perfectly as English passives.

In the sentence

هَرْ خَوْك خی، خان ته پی اخلی.

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

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

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dsg</td>
<td>سازنده</td>
</tr>
<tr>
<td>Dpl</td>
<td>[sãzandagãn] سازندگان</td>
</tr>
<tr>
<td>Osg</td>
<td>سازنده</td>
</tr>
<tr>
<td>Opl</td>
<td>[sãzandagano] سازندگانو</td>
</tr>
</tbody>
</table>

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

خپلی پچپوری جامی اغواستی شم؟

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

The underlined part of Laylã's first sentence:

دلته د افغانانو واده په حقیقت کی پوه لوه میلستیا وی چې

په اوسط دیول له سیل شنوزیات خلک گټن په که کوې.

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

Note that in the sentences

کله چه سالو نو په یوې سازنده پوه خاصه سندره شروع کړ او

زوم او ناوي دې په وروار خپل تخته ته خیه.

کله چه شاه او ناوي په تخته وي دي په بعضي خپلو او دوستان پي
The verbs in the clauses (they're underlined) are present perfective, and the verbs in the following clauses are present imperfective. (In the first sentence above is a stress-shifting verb; the perfective isn't shown in the writing system, but the stress is on the first syllable rather than the last.) In general, any verb in a clause headed by چې will be perfective.

**Preview to Section 2: The Perfective Participle**

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

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

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

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

Rabia: You weren't home last night.

David: No, I wasn't. I had gone to the hospital to ask about Asad.

In this exchange, Rabia establishes the reference point as the time she called or dropped by. David, by using had gone in English and ته ته اسد in Pashto, shows that he left for the hospital before she called. The Pashto construction is used in broader contexts than the English past perfect, as is illustrated in the next exchange in the dialogue:
Rabia: Where happened to Asad?
David: His car was not been in an accident.

and in the following exchange from the Unit 14 dialogue:

Layla: You weren't around for awhile; where were you?
Rabia: I went not had gone to Maryland.

Preview to Section 3: Reading

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

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

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

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

Word study. Remember that دواده لپا refers to the evening before the wedding, not the evening after. The phrase دواده له شپي نه د نیک پی کېنسپین ماله is talking about the afternoon before the evening of the wedding.

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

ویل کېږي is another of those phrases in which the infinitive plus -کېږي translates perfectly as the passive, in this case 'is called'.
Sentence structure: More relative clauses. In

دا ناوي مسلمانه جه اکثره نخم او سو شيمر د ناوي دې نآدې خيلوان‌ناوی، د ناوي کره خی.

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

In

د زوم مسلمانه جه دېرې زيياته نخم او تارینه، د زوم کره خی.

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

And in

دې خنن کسبي هلكان جه خاصي جامې به اوغستلي وى او زنگوښه به بيستو بيدي تپې، ساز ته گدېږي.

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

And finally, in

تولو خلکو ته جه د ناوي کره خی ورآ ويل کېږي.

the relative clause translates as 'who go to the bride’s house', and modifies خلکو.

Preview to Section 4: Diversions

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

The second story makes Pashtuns laugh, but leaves most westerners wondering what’s supposed to be funny. The Pashtuns who laughed explain that the joke is in the fact that the mullah, who has disrupted the proceedings considerably, can think of nothing to advise his daughter about except something trivial.
Unit 15 Exercises

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

<table>
<thead>
<tr>
<th>Direct Object</th>
<th>Subject</th>
<th>Direct Object</th>
<th>Subject</th>
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<tbody>
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Exercise T2. Listen to the statements, and mark whether they are true of a rural (په کلیکي) or urban (په بانکي) wedding, or all Afghan weddings (په ټولو کې) wedding.

<table>
<thead>
<tr>
<th>په کلیکي</th>
<th>په بانکي</th>
<th>په ټولو کې</th>
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</table>
Exercise T3. Listen to the sentences, and write the participles.

1. 
2. 
3. 
4. 
5. 

Exercise 4. In the previous fourteen units -

1. د کابل کاروان رستوران کي چا دودي خورلي ده؟
2. د چا موتور تکرکري و؟
3. چا مپلستيا کري ده؟
4. چا سالو اخستل دی?
5. چا خپله ملا ؤوبله کري ده?
6. په شناخانی کي چا کار کري دی؟
7. چا ؤونالزم لوستل دی?
8. چا په اخستل دی?
9. چا وروتله جامي اخستل دی?
10. چا خپله مورته خط له پېل دی؟
Exercise 5. Fill in each blank with an appropriate word.

1. تریسا د افغانیو آن _____ ته نه دی تلی.
2. هر شوک د اسد د ملکری واده ته _____ شوی و.
3. د واده _____ په یوه لوی سالون کی _____
4. کله _____ او _____ تخت ته نشدی شی، ملکری یی _____ ور باندی شیدی.
5. د اسد ملکری یوی کابلی سره _____ کوی.
6. کوم هلکن چې په ودونو کی گذپری هنمو ته _____ ویل کپی.
7. د واده د شپی په سبا _____ زوم او د هنه د کورنی _____ او تول _____ میلیمان د ناوي _____ خو.
8. پنځو په واده کی نبايسته جامی _____ او خانونه یی _____
9. د ورا خلل په لاره کی یهني او _____ کوی.
10. ناوي د شاه _____ په _____ بیول کپی.

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

زمون په واده په بار کی و. تخمین دوه سوه میلمانه له بیار نه او تخمین سل ته له لوکر نه راغلی وو. دودی خیبر رستوران په خه کری و. دوه دستی ساکتنده گان مو را گوینتی و. دی برتی زباتی نجومی او هلکن توله شه گذیدل. د لوکر میلمنو دامی مسپ اتین وکر چه د بیار

یهلمانه بیخی ورته حیران شول.

**band, combo n, F1 [dastā] دسته**

**such, so adv [dāse] داسی**

**be surprised der int. vb. [herāneg] - حیرانه -**
Exercise 6 (cont.)

1. د چا د واده په باره کي غير پرو؟

2. دا کلیوالی واده ز؟

3. واده ته دودی چا پخه کری وه؟

4. ساز چا کاړ؟

5. له لوګر نه هو مسلمانه راغلي دی؟

6. له بیار نه هو مسلمانه راغلي وو؟
## Answer Key

### Exercise T1.

<table>
<thead>
<tr>
<th>Direct Object</th>
<th>Subject</th>
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<th>Subject</th>
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<td>پریشان</td>
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<td>امان</td>
<td>احمد</td>
<td>اسد</td>
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<td>راہب</td>
<td>سالو</td>
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<td>پنگی</td>
<td>تابی پاکه</td>
<td>لیلا</td>
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### Exercise T2.

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### Exercise T3.

1. خلاص کری و
2. خولی و
3. وتی و
4. تلی دی
5. نه و تلی
6. راغلی دی راوری
7. تلی و گدی دی
8. راغلی ده نه دی راغلی
9. راغلی دی
10. خبر کری دی
Exercise 4.
1. اسد اوتریسا ۲. اسد ۲. امان او لیلی ۴. د اسد ورور ۵. اسد لیلی.
6. پتنگ او لیلی ۷. رابیا ۸. اسد ۹. امان ۱۰. لیلی.

Exercise 5.
1. تریسا د افغانانو واده ته نه ده تلی.
2. هر خود د اسد د ملگری واده ته یلی شوی.
3. د واده میهمانه په یوه لکو سالون کي تولیپی.
4. کله چه شاه او تلی تخت ته نؤدی، شی ملگری په شوینی ور
باندی شیندی.
5. د اسد ملگری بري کابلی سره واده کوي.
6. کوم هلکان چه په ودونو کي گډبری هنمو ته پنیسک ویل کبیری.
7. د واده د شپی په سبا ماسیمین شاه او د هنه د کورنی نارینه
او تولیپ میهمانه د ناوی کوه چی.
8. په په واده کي یاپیست جامی افسته وی او خانونه په سینگار
کېه مه.
9. د ورا خلک په لاره کي هئنی او لته کوي.
10. ناوی د شاه کیوه په مې بولو کپیری.

Exercise 6.
1. د امان او لیلی د واده په پاره کي غیرپیریدو.
2. نه، کلیوالی واده ته و.
3. دودی خیبر رستوران په کری وی.
4. ساز دوو دستو کاو.
5. تخمین سل میهمانه له لړکر نه راغلی وو.
6. تخمین دوه سوه میهمانه ا، بار نه راغلی وو.
Unit Overview

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

Preview to Section 1: Reading

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

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

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

Word study. The word لازه consists of 'sitting' plus 'standing'. Pashto associates sit and go with one another!

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

The word تري is one of the one-word forms which substitute for a prepositional phrase, like پیری and پیری.

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

بنايي چه هلك د نجلي او حتی نجلي د هلك مخ هيغ نه وې ليدلي.

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

Preview to Section 2: Relative Clauses

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

'The girl who is buying the dress is Rabya's sister.'

1: 'The girl is Rabya's sister.'
2: 'The girl is buying the dress.'

Note that in the second sentence - the one that becomes the relative clause - there is a noun that is identical to the noun being modified, i.e. نجلي د رابيا خور ده. This identical noun always shows up when you break a sentence with a relative clause into two sentences.

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

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

Applying the rules to the two sentences above:

Sentence 2:

After rule a

After rule b

هله نجلي د رابيا خور ده.

• نجلي د رابيا خور ده.

د رابيا خور ده.
Preview to Section 3: Dialogue

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

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

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

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

Word study. مینه, مینتووب, وروکتووب, and هروروب are all pure Pashto words. The suffix مینه is the same suffix as that in مینتووب: مینتووب is literally 'lover-hood', or 'romance'.

The term هروروب in general means 'stingy person' or 'one who does harm'. In the context of love and romance and marriage, however, it clearly refers to the girl's unwanted husband.
These landays are some of the ones Aman remembers which reflect the feelings of a woman married to a man she had no part in choosing, as well as those of her lover. It is the lover speaking in the first two landays, the wife speaking in the second two.

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

مر is an adjective, the usual translation for 'dead'. The verb for 'kill' is مار، but the verb for 'die' in the landay is the simple intransitive verb مار without the retroflex [ɾ]. The simple verb has been replaced by the intransitive derivative verb کمه in modern speech and writing, but the simple verb is preserved in folklore.
## Workbook Exercises

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

1. ____________________________  
2. ____________________________  
3. ____________________________  
4. ____________________________  
5. ____________________________  
6. ____________________________  
7. ____________________________  
8. ____________________________  
9. ____________________________  
10. ____________________________  

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

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</table>
Exercise T3. Listen to the passage, then answer the questions.

1. هنې څوک چې غیرپیری کومی مبملستیا ته تلی ز؟

2. څوک د احمد کلا ته لارل؟

3. هنې څوک چې غیرپیری او ملگری پی د احمد په کور کې څه کول؟

4. امین څه وخت کور ته بهرته راغی؟

5. سپر مبملانه له کومه خایونو ته مبملستیا ته راغلي و؟
Exercise 4. Read the following letter, then answer, in English, the questions below.

گراینی خوری!
پ کوودی دی خبره شوم. مبارکی درته واپس. صد دیر په هلك دی. هم یه فاکولتی لوستی او هم د دیری پی کورنی دی.
اکثره هکل یه صفت کوی او واپس چه دیر هونیار او زوروز هلك دی. خدای دی روزی کره.
ستا خور لیلا

1. What does مبارکی probably mean in English?

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

3. Is زرور likely to be a good quality or a bad one? Why?

4. What does فاکولتی لوستی probably mean in English? Why do you think so?

5. What were Layla's parents apparently looking for in a young man for her sister?
Exercise 5. Read the following passage, and answer the questions.

د کوتري واده ته خبره یم. سبا ته بازار ته خم، هم خان ته او هم مي لور ته جامي اخلم. بيا آرايشگاه ته خم، خيل ويبنتان جوروم. بيا مي زره دي چه کوتري ته يوه به تحنه واخله چه هم د هغه او هم يي د مسره خونه شي. وروسته به مي له مسره او وو سره يو خاي هوتيل ته لاره شم.

beauty parlor n, F3 [arâyishgâ] gift n, F1. [luftâ] تحفه
It's my wish... phr. [zrâ me da] زره مي دي brief, short adj 1 [kam] كم
God willing that... phr. [khwdây wâki tse] خداي وکري چه

1. خود واده کيي؟

2. دا كليوالی واده دي؟

3. دا شوک دي چه غيرپي، ناريئه دي که بخه؟

4. دا شوک دي چه غيرپي، د چا واده ته خي؟

5. دا شوک دي چه غيرپي، واده ته خه شي اغوندي؟
Exercise 6. Relative clauses are often used in definitions of nouns, for example


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

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

اکثره داسی کیری چه د یوه هلك او یوی نجلی سره مینه یو، خو کورنی پی نجلی بلی چا نت ورکری. اکثره داسی هم کیری چه دهلك یوه نجلی خونه پی یو مور او پلار پی بلی نجلی ورته ورکری. لنده دا چه په پپنتو کی مینه او مین شته، خو د اجتماعي دودونو له امله اکثره تاکامه وی. د پپنتو شناهي سندری په تره با لندي، چه دپنتی تولني د یوئند آينه ده، د تاکامي میني له سوزن دکي دی. په دغو سندرو کی د نا مئل مهره یا موزيگی او مین فرق بیخی بکاره دی.
Exercise B. Write out the sentences from the second exercise in the Practice section of Section 2.

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</table>
Answers

Exercise T1.
1. تویک 2. باغ 3. بخه 4. هلق 5. سالو 6. خان
7. منی 8. مكتب 9. جامي 10. کور

Exercise T2.

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</tbody>
</table>

Exercise T3.
۱. د ترینی کور پیه تلی وی؟
۲. دا تبول مسلمانه چه د ترینی کره تلی وو، د احمد کلا ت لارل.
۳. ناست وو او ساز پی اورپه.
۴. سبا سهار وخته برهه کور ته راغلی.
۵. دیب زیات مسلمانه له کابل او گردنیز نه مسلمتیا ته راغلی وو.

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

Exercise 5
1. کور پیه واده کوی.
2. نه دا باری واده دی.
2. دا هړونکي دی چه غیرپیري، په که ده؟

4. دا هړونکي دی چه غیرپیري، له خوی میله او ورو سره واده ته خی.

5. دا هړونکي دی چه غیرپیري، هغه کمیس به واغوندی چه نن سهار پي

واخسته.

Exercise 6.

1. کوم خوی چه ناروگان یا شاگردان په کي درس وایی، هغه ته

صنف ویل کیپی.

2. هړونکي چه ناروگان ماینیه کوي، هغه ته داکتر ویل کیپی.

3. هړونکي چه درس وایی، هغه ته شاگرد ویل کیپی.

4. هړونکي چه واده کوي، هغه ته شاه ویل کیپی.

5. هړونکي چه له داکتر سره کومک کوي، هغه ته پرستار ویل کیپی.

6. کوم مومس چه واره په کي اورپیري، هغه ته ویل ویل کیپی.

7. کومه پهغله چه واده کوي، هغه ته ناوري ویل کیپی.

8. هړونکي چه شعر لیکي، هغه ته شاعر ویل کیپی.

9. کوم خوی چه شیان پکپی خرغمی، هغه ته دوکان ویل کیپی.

10. کوم خوی چه ناروگان په کي وی، هغه ته روغتون ویل کیپی.

Exercise 7.

اکثره داسی وشول چه د یوه هلق او یوی نجلی سره مین وو، خو

کورنی په نجلی بل چا ته ورکه. اکثره داسی هم وشول د هلق

یوه نجلی خوییده او مور او پلار پی په بل نجلی ورته وکره. لنده دا

جه په پینیتو کی مینه او مین وو، خو د اجتماعی دودونو له امله

اکثره تاکامه و، د پینیتو شناهی سندري په تهره بيا لندی، چه د

پینیتو تولیتی د زوند آیه و، د تاکامی مینه له سوزه دیکی وي.

په دغو سندرو کي د نا منلی میله په موزیکی او مین فرق بخی

پکاره و.

Exercise 8.

1. هغه نجلی چه رابيا ور سره ناسته ده سپریمی نومیپی.

2. اسد هغه موثر واخسته چه لیلا خوین کری و.
۲۰. امان هغه کمیس اغوستی چه له افغانستان نه پی راوری دی.
۲۱. زه هغه کتاب لولم چه تا راور.
۲۲. هغه کلا چه اسد خری په کی ساتلی، امان واخته.
۲۳. امان له هغه هلک سره ولر چه خط پی د افغانستان نه راوری.
۲۴. داود هغه کور اخلی چه غلخی صاحب په کی اوسی.
۲۵. هغه نجلی چه کتاب لولی د اسد ملګری دیه.
۲۶. هغه سری چه پرون راغی، په پیه‌بور کی موټر خرخوی.
۲۷. اسد هغه هلک پی‌ژنی چه سندري وايی.
Unit Overview

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

Preview to Section 1: Dialogue

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

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

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

طالب خدا که به ملا می‌گوئی
په کتاب پروت یو پیادوی شینکی حاولونه

student (Arabic) [tālab]  blue [shinkl]

خال (Khāl)

The word ښنکي is a noun, and as such translates as English or 'individual'. A more idiomatic translation is 'of them': the phrase د نه توا in Khoshal's comment

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

د بعضی صنفونو داخله تعداد شل ته دی
translates as ‘in some classes the attendance is twenty of them’, referring to the students in Amīn’s question.

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

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

<table>
<thead>
<tr>
<th>Non-Pashto</th>
<th>Pashto</th>
</tr>
</thead>
<tbody>
<tr>
<td>مكتب</td>
<td>مینونخی ( nokawandzay)</td>
</tr>
<tr>
<td>معلم</td>
<td>مینونکی</td>
</tr>
<tr>
<td>شاگرد</td>
<td>ژله کورونکی</td>
</tr>
<tr>
<td>صنف</td>
<td>تولگی ( tolgay)</td>
</tr>
</tbody>
</table>

**Impersonal transitive verbs.** You might have noticed that in Khoshal’s sentence ما او د میز نورو خلکو تولو و خندل the pronoun ل is used, although it’s an intransitive sentence and you would expect the pronoun ژه is one of a small but frequently-occurring class of simple verbs traditionally called “impersonal transitive verbs” Others in the class are listed below; note that most of them denote sounds made by animals (including humans):

- ‘bray’ [hang-] هنک
- ‘bark’ [ghāp-] غاب
- ‘whinny’ [shishn-] شیشند
- ‘dance’ [nāts-] نات
- ‘swing’ [zāng-] زانگ
- ‘swim’ [lāmb-] لامب
- ‘cry’ [zār-] ژار
- ‘sneeze’ [prinj-] پرینج
- ‘cough’ [ţukh-] توه

These verbs are odd, in that

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

2. In the past tenses, they always and only take a third person masculine plural verbal ending, regardless of the person of the subject, for example
I was laughing' [mā khandāl/khandāla]  
'you were laughing' [tā khandāl/khandāla]  
'Layla was laughing' [laylā khanūal/khandāla]  
'we were laughing' [mung khandāl/khandāla]

and, moreover, the suffix never drops.

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

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

**Preview to Section 2: The Imperfective Participle**

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

**Preview to Section 3: ‘can’ Phrases in Pashto**

As is mentioned in the notes, the imperfective/perfective distinction in Pashto ‘can’ phrases isn’t reflected in English; for example, an exact translation of Rabyā’a’s statement that she couldn’t find work -  is something like “I wasn’t able to have found work”, which doesn’t work very well as an English sentence.

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

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

'She can cook aushak today.'  
'Nan  pakholi shi.'

'She can cook aushak tomorrow.'  
'Saba te  pakholi shi.'
Preview to Section 4: Reading

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

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

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

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

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

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

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

- memorize der. tr. vb. [paya-dawq]
- be reminded der. int. vb [yadeq]
think phr. [fikir kaw-] فکر کو
remember (= be in (someone's) mind) phr. [pa yād da] په یاد دی

**Preview to Section 5: Diversions**

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

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

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

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<tr>
<th>Present</th>
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Exercise T2. Listen to the passage, then write the answers to the questions below.

1. سپین په پوهنتون کی شاگرد و؟
2. سپین واده مه وقت وکر؟
3. د سپین بیه کوم خای و؟
4. سپین کم سبق ولوسته که زيات؟
5. سپین خومره وقت بیکاره و؟

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

<table>
<thead>
<tr>
<th>Remembering</th>
<th>Memorizing</th>
<th>Remembering</th>
<th>Memorizing</th>
</tr>
</thead>
<tbody>
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<td>1.</td>
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<td>6</td>
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</tbody>
</table>
Exercise 4. Read the following definitions, then give the English equivalent of the word listed.

1. کومه دودی چه غرمه خویل کیری هنیه چه غرمه ناري وايي.

   = [gharmanarai]

2. کوم سري چه کباب خرشي هنیه چه کبابی ويل کیری.

   = [kababi]

3. په کوم خاي کي چه دودي پخیری هنیه چه آشپزخانه وايي.

   = [ashpazkhana]

4. کوم کتاب چي د کلماتو معنا په کي لیکل شوي وی، هنیه چه قاموس ويل کیری.

   = [qamos]

5. په کومه کوته کي چه اسونه ساتل کیری هنیه چه غوجل ويل کیری.

   = [ghoja]

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

1. رابيا کار پهدا کیری شو؟

2. اسد د موتور له تکر چه وروسته چې پوهنتون ته لاړ شی؟

3. اسد تریسا ته په امریکا کې سالو پهدا کیری شو؟

4. پنځکه د امان او لیلا کور پهدا کیری شو؟
Exercise 6. Change the following sentences to past tense.

1. خوشحال به خپل ملکری پوري خاندي.

2. همه نجلي زاري؟

3. پتنگ دهري زييات توخييري، باييي چه ناروغه وى.

4. دوي په تال کي زانگي.

5. د ملا نصرالدين خر هنگي.

6. هنگ لامبى.

7. موني په په سنيد کي ولامبو.
Exercise 7. Read the following account of a mosque school for information.

Zeh چه ورکی وم په ماجت کی به می سبق لوسته. ملا به ما او نورو هلکانو
ته هرسرابیو خای سبق راکاک. که به مو سبق له لوسته او يا به مو سبق له
زده کاوا ملابه ولهو. کله کله به ملا او کله کله به طالب سبق راکاک. مونی
به کله کله پ طالبانو پوری خندل. خو هغوي به یهی راته ويل. یوه
ورخ زما یوه ملکوی له طالب سره چنگ وکر. طالب پ لهته وواه او
دور زيات پي یکه کر.

little boy n, M3 [warakay] ورکی
beat smp tr. vb. [wahe] وه
didn't mind phr. [tsana rata wa'yal] خه نه راته ويل
fight der. tr. vb [jangaw] جنگو
Injure, hurt der. tr. vb [zoblaw] یوبلو
**Exercise T1.**

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<th></th>
<th>Present</th>
<th>Past</th>
<th>Future</th>
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<tbody>
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<td>1</td>
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<td>10</td>
<td>_______</td>
<td><em>x</em>__</td>
<td>______</td>
</tr>
</tbody>
</table>

**Exercise T2.**

1. سپین په پوهنتون کی شاکرند.
2. کله چه په پوهنتون کی دی.
3. د سپین بخه د خوست وی.
4. سپین زيات سبق ولوسته.
5. سپین دبی زيات چې بیکاره وی.

**Exercise T3.**

<table>
<thead>
<tr>
<th></th>
<th>Remembering</th>
<th>Memorizing</th>
</tr>
</thead>
<tbody>
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<td>1</td>
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<td>9</td>
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</tbody>
</table>

**Exercise 4.**
1. lunch  
2. kebab seller  
3. kitchen  
4. dictionary  
5. barn
Exercise 5.

1. وغلیا په بانیمرو کی کار پیدا نشو کړی.
2. هوا اسد وکری شو چه وروسته له تکر نه پوهنتون له لاری شی.
3. تیارولی چه تریسا ته مالو پیدا نه کری شو.
4. پتنگ د امان او لیلا کور پیدا کری شو.
5. هوا تریسا خه افغانی کمیس واده ته اغوستلی شی.
6. چکیر په ماشینه ته فیسبوک کيږي.

Exercise 6.

1. خوشحال په خه ملکری پوری و خندل.
2. هغه په وزرو؟
3. پتنگ دبیر زيات تخجل، دیبايی چه ناروغه بهوز.
4. دوی په تال کی یوازی و خندل.
5. د ملانصرالدین خره و خندل.
6. هغه ولیبل.
7. مونی په سیند کي ولیبل.
8. امان په هر وقت چه په باغ کي و پنجل به.
9. مونی په سیند کي ولیبل.
10. هغه ورکل که پیږی و خندل؟
Unit Overview

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

Preview to Section 1: Dialogue

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

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

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

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

Many dialects of Pashto use the word سرا for 'fertilizer' or 'manure', instead of سر. Other dialects use both words, with سر referring specifically to manure that has dried to powder.
Sentence structure. Amān’s phrase چې مړه کو ې څرکه - چې مړه کو ې څرکه and a چې clause is an idiom. It translates as a whole as 'Do whatever you like.'

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

Preview to Section 2: Clauses with چې

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

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

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

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

Preview to Section 3: Reading

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

Sentence structure. Phrases with لیاره, meaning 'for' or 'in order to' or 'for the purposes of' occur in the reading. Here they are, with idiomatic and literal translations.
Preview to Section 4: Diversions

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

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

<table>
<thead>
<tr>
<th>Whose farm?</th>
<th>Where?</th>
<th>Crops mentioned</th>
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<tbody>
<tr>
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</table>

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

1. 
2. 
3. 
4. 
5. 
6. 
7. 
8. 
9. 
10.
Exercise T3. Listen to the following sentences and questions, and mark whether they are comments on something that can be done, or has been done.

<table>
<thead>
<tr>
<th>Can be done</th>
<th>Has been done</th>
<th>Can be done</th>
<th>Has been done</th>
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</thead>
<tbody>
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Exercise T4. Read the following passage, then answer the questions.

زما مامانکونو په بلغان کي دېره زيات خمه لرل. زه به هر زمي چه له مکتب له، رخصت شوم هله به تللم. خو هله ما په خمه کي کار کړ او نه مي مامانکونو. خړه خمه پژګرانو او مزدورانو کرله، البته په کوم اس به لهن. له سپرېم دهه خدمت مي خليله کاو، ما به يا پکار کاو پې به خپله کوله.

farm n, F1 [mdzak] خمه take care of phr. [khidmat kaw] خدمت کو
farmer n, M irreg [bazgar] پژګر hunt phr. [xkar kaw] پڼکار کو
servant n, M1 [muzdur] مزدور buzkashi (Afghan game) n, M3 [buzkashi] پڼکشي

1. زما د مامانکونو خمه چیرته وه؟
2. زما د مامانکونو خمه چا کرله؟
3. زما د مامانکونو خمه له چه دېره؟
4. ما او مامانکونو به مي ولې خمه له کرله؟
5. ما به په بلغان کي له كول؟
Exercise 5. Group the following words under the correct heading.

<table>
<thead>
<tr>
<th>کرل</th>
<th>انگور</th>
<th>ائار</th>
<th>لو کول</th>
<th>شرکم</th>
<th>ورجی</th>
<th>هره بانجان</th>
<th>رومن ملی</th>
</tr>
</thead>
<tbody>
<tr>
<td>کونکلی</td>
<td>لوکلو</td>
<td>شفتالو</td>
<td>غوجول</td>
<td>غندم</td>
<td>بادولک</td>
<td>سرمه</td>
<td>بارتانج</td>
</tr>
<tr>
<td>پارو</td>
<td>ربل</td>
<td>غرچه</td>
<td>کنداب</td>
<td>می</td>
<td>توربانج</td>
<td>کوره کول</td>
<td>رومن</td>
</tr>
<tr>
<td>باقی</td>
<td>تورایی</td>
<td>کدو</td>
<td>شلغم</td>
<td>سپاره</td>
<td>ماله</td>
<td>وره</td>
<td>زردوال</td>
</tr>
<tr>
<td>خندل</td>
<td>ناک</td>
<td>مشگن</td>
<td>هنر</td>
<td>ساره</td>
<td>کور</td>
<td>سرتاکرای</td>
<td>نیکاکن</td>
</tr>
<tr>
<td>گدیال</td>
<td>لور</td>
<td>کچکه</td>
<td>ترکاری</td>
<td>پتی</td>
<td>زر</td>
<td>بوتی</td>
<td>تکم</td>
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<td>خاوره</td>
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<td>ارول</td>
<td>باغ</td>
<td>می</td>
<td>خوکه</td>
<td>بون</td>
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<td>پیاز</td>
<td>تره</td>
<td>جودر</td>
<td>خمکه</td>
<td>خنکه</td>
<td>مهوی</td>
<td>تخم</td>
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<tr>
<td>بئگر</td>
<td>توت</td>
<td>بوتی</td>
<td>بئی</td>
<td>خنکه</td>
<td>خنکه</td>
<td>بئی</td>
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**Vegetables**

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**Fruits**

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**Grains**

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<tr>
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</tr>
</tbody>
</table>
Exercise 6. Translate the following into Pashto.

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

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

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

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

5. Khoshal said that he could use Mike's math book.
Exercise 7. Read the following passage, and answer the questions.

د خمکو خاوندان اکثره غواپی، غواکانی، خره، اسونه او پسونه ساتی. له غویو نه د خمکو د کرلو او د درمندانون د میده کولو لپاره کار اخلي. غواکانی ددی لپاره ساتی چه له شیدو نه پي استفاده وکری. پسونه د غویو لپاره ساتی. له خرو نه د بار د ورولو لپاره کار اخلي او په اس باندي سپريري.

owner n, M1 [khāwând] 

thresh phr. [mayda kaw] 

cow n, F3 [gwā] 

milk n, F1 [shudé] 

sheep n, M2 [pas] 

wool n, F1 [ghwāxa] 

stack n, M2 [dārmand] 

load n, M2 [bār] 

1. د خمکو خاوندان اکثره کوم حيوانات ساتی؟

2. د خمکو خاوندان د غویو نه د خره شی لپاره کار اخلي؟

3. غواکانی د خره شی لپاره ساتل کیپی؟

4. د خمکو خاوندان له اسونو نه د خره شی لپاره استفاده کوي؟

5. پسونه د خره شی لپاره ساتل کیپی؟
Answers

Exercise T1

**Where?**

1. مین، توت، ترکاری، جوار، گنم
2. لوکر
3. ترکاری
4. کوهمان
5. ساکو

**Whose farm?**

1. سلام
2. برام خان
3. رسول تره
4. کابل چاردی
5. د امان ماما

**Crops mentioned**

- مین
- توت
- ترکاری
- انگور
- توت
- بادرنگ

Exercise T2

1. د.اسد وورر
2. زما خور
3. د.امان ماما
4. د.لیلا خور
5. د.امان
6. د.سلام خور، متنین
7. د.سلام خور، یو امریکایی
8. د.الا خور
9. د.امان تره
10. د.غلمی صاحب وورر

Exercise T3

<table>
<thead>
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</tr>
</thead>
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<tr>
<td>1. _________</td>
<td>_________</td>
</tr>
<tr>
<td>2. <em><strong>x</strong></em></td>
<td>_________</td>
</tr>
<tr>
<td>3. <em><strong>x</strong></em></td>
<td>_________</td>
</tr>
<tr>
<td>4. _________</td>
<td>_________</td>
</tr>
<tr>
<td>5. <em><strong>x</strong></em></td>
<td>_________</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Can be done</th>
<th>Has been done</th>
</tr>
</thead>
<tbody>
<tr>
<td>6. _________</td>
<td>_________</td>
</tr>
<tr>
<td>7. <em><strong>x</strong></em></td>
<td>_________</td>
</tr>
<tr>
<td>8. _________</td>
<td>_________</td>
</tr>
<tr>
<td>9. <em><strong>x</strong></em></td>
<td>_________</td>
</tr>
<tr>
<td>10. <em><strong>x</strong></em></td>
<td>_________</td>
</tr>
</tbody>
</table>

Exercise 4

1. په بلانک کی وه.
2. په یزگرانو او مزدورانو کره.
3. دیره وه.
4. خکه په یزگرانو او مزدورانو کره.
5. یا به می ینکار کوه یا به می یزکشی کره.
Exercise 5.

Vegetables

روميي بانجان
کدو
سره ملي
مشنگ
پپاز

Fruits

ختيکي
هندوانه
زورماک
انگور
انار

Grains

ورنؤي
جودر
جوار
غم

Tools

گدپال
ماه
سپاره
کوجک
لور
ببل

Actions relating to farming

غوجول
کورپه کول
ارول
ریبل
کوبنول
لو کول
کول

General words relating to farming

بناخ
عیه
ترکاری
باغ
پنچی
بوتی
مهمی
بزگر
خمکه
خواره
Exercise 6.

1. د اسد پلاز وریل چه کال ده به په یې بېا باغ هم واخلمل.
2. لیل پوښته کوله چه تریسی دودی، چه ته ورځ که نه؟
3. نای دا معلومه وو چه د گندلی تخم له کابل له راغلی دی.
4. مونه پوهیدو چه امتحان د پنجشنبې په ورځ دی.
5. خوشحال وریل چه د مایک د ریاضی کتاب استعمالولی شي.

Exercise 7.

1. اکثره غویي، غواگانی، اسونه، خره او پسونه ساتي.
2. له غویو نه د خمکي د کرلو او د درمندونو د میده کولو

لپاره کار اخلی.
3. غواگانی د شيدو لپاره ساتل کېږي.
4. له اسونه نه د سپریدو له پاره استفاده کوي.
5. پسونه د غویي لپاره ساتل کېږي.
Unit Overview

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

Preview to Section 1: Dialogue

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

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

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

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

Word study. The phrase سلامت او سی which means literally “May you be in health”, is used in rural areas to mean “Thank you”. تشکر is a city phrase
9.1.2.1 refers to rice plants. وریکی refers to grains of rice. Either term is used in talking about the crop yield. There are several spellings for وریکی by the way, reflecting the different dialectal pronunciations, e.g., وریکی and وریلی.

In Pashto, diseases and other problems 'beat' crops rather than 'strike' them, hence ضرخی ودل and چنگی ودل, مرض ودل.

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

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

د فصلونو خوند پي سړکال نه ِ ی. د آپي غنمو خوند پي نه ِ ی.

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

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

**Preview to Section 2: Comparisons**

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

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

په افغانستان کي غنم دبره ميم غله ده.

are possibly superlative in meaning, depending on context.

**Preview to Section 3: Reading**

This reading explains how wheat, rice, and corn are processed in Afghanistan. If you are a 'city type' not familiar with these grains, the reading will make more sense if you read up a little in English on them. The children's section of your local library can provide you with a quick background.
Cultural notes Wheat is by far the most important cash crop in Afghanistan: the grain itself is used for bread, and in the north by the Turkic groups in making pasta-like foods; and the dried leaves and stems of the stalk are fed to animals or used as fuel.

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

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

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

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

Preview to Section 4: Diversions

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

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

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

<table>
<thead>
<tr>
<th>Type</th>
<th>1345</th>
<th>1346</th>
<th>1347</th>
<th>1348</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total yield</td>
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<td>-----</td>
<td>-----</td>
<td>-----</td>
</tr>
<tr>
<td>(in 000 tons)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wheat</td>
<td>2,033</td>
<td>2,241</td>
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<td>2,450</td>
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<tr>
<td>Corn</td>
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<td>768</td>
<td>773</td>
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<tr>
<td>Rice</td>
<td>337</td>
<td>396</td>
<td>402</td>
<td>407</td>
</tr>
<tr>
<td>Cotton</td>
<td>61</td>
<td>69</td>
<td>71</td>
<td>85</td>
</tr>
<tr>
<td>Sugar beets</td>
<td>56</td>
<td>67</td>
<td>62</td>
<td>68</td>
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<tr>
<td>Vegetables</td>
<td>590</td>
<td>638</td>
<td>654</td>
<td>671</td>
</tr>
<tr>
<td>Fruit</td>
<td>372</td>
<td>826</td>
<td>834</td>
<td>842</td>
</tr>
</tbody>
</table>

1 True  False
2 True  False
3 True  False
4 True  False
5 True  False

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

1 What is the poem apparently about? __________________________

2 Which processes are mentioned? __________________________

3 How many lines does the poem seem to have? __________________________

4 What does the rhyming scheme seem to be? __________________________
Exercise T3. Write the passage that is dictated to you in the space below. Then read the passage and answer the questions.

1. Леббо мо шо widened ې او کي خين کرل؟

2. غوندي چيري وه؟

3. زه هوښيار وم او کي شغال؟

4. لببو مو ولې په اور کي خنګول؟
Exercise 4. Convert the figures in the table in Exercise 71 to and fill in the blanks in the parallel table below.

<table>
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<th>1347</th>
<th>1346</th>
<th>1345</th>
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<td></td>
<td></td>
<td>غنم</td>
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<td></td>
<td></td>
<td></td>
<td>جوار</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>شولو</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>پنھ</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>لبیو</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>ترکاری</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>میوی</td>
</tr>
</tbody>
</table>

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

1. په افغانستان کي دبري معي غلي غنم، جوار او شولو دي.

2. د لوگر دبه به میوه مني دی.

3. د کابل دبهر میم حاصلات جوار دی.

4. د کابل دبهر بناپسته سیمه پغمان ده.
5. د افغانستان دبере مشهوره لوبه پزکشی ده.

6. د پښتو دبره غامه نخا اتن دي.

7. د ساکو دبره مشهوره سبوه توت دي.

8. د کابل دبره خوندوره او به دودي پل په دي.

9. د افغانستان دبئ زور په پار کابل دي.

10. د کندهار هلمند دبئه اباده سمېه دي.

Exercise 6. Rewrite the first paragraph of the reading in the past tense.
Exercise 7. Read the following story for pleasure.

يو سرى يوه پاليزته ولارچه هندواني پتي كري. كله يي چه هندواني شکولي او پي جوال كي يي اچولي دپاليزه شمیستن راغي. غله تي يي وويل چه دلتا هى كوى؟ غله ورتا وويل دلتا باد راولرم. د پاليزه شمیستن ورتا وويل دا هندواني چا وشکولي؟ غله ورتا وويل ما هندواني ددي لپاره نیولي چه باد مي یو نه سى. هندواني وشکلي. د پاليزه شمیستن ورتا وويل پي جوال كي چا وچولي؟ غله ورتا وويل زه هم همدي ته خيران وم.

kitchen garden n, M irreg. [pālēz] پاليز
steal der. tr. vb. [pawta] پتي
pick smp. vb. [shkaw] شکو
sack n, M2 [jwa] جوال
owner n, M1 [chextan] شمیستن
thief n, M irreg. [ghal] غله obl. and pl. [ghla] غله
was wondering phr. [aryān wam] خيران وم
Intermediate Pashto

Answers

Exercise T1:
1 T 2 F 3 F 4 T 5 F 6 F 7 T 8 T 9 T 10 F

Exercise T2
1 wheat 2 بالدول 3 Six 4 Rhymed couplets

Exercise T3
1. لپیمو مو مازهیدگی په اور کي خښ کئ. 2. چوندی په کرونده کي ز. 3. له ما نه شغال هویبیار و. 4. لپیمو مو ددی لهپه په اور کي خبونل چه پاها شي.

Exercise 4.

<table>
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<tr>
<th></th>
<th>1248</th>
<th>1247</th>
<th>1246</th>
<th>1245</th>
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<tr>
<td>جوار</td>
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<td>1074</td>
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<td>1091</td>
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<td>شولو</td>
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<td>500</td>
<td>66</td>
<td>505</td>
</tr>
<tr>
<td>پنه</td>
<td>118</td>
<td>99</td>
<td>96</td>
<td>118</td>
</tr>
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<td>لپیمو</td>
<td>95</td>
<td>92</td>
<td>86</td>
<td>95</td>
</tr>
<tr>
<td>ترکاری</td>
<td>820</td>
<td>887</td>
<td>909</td>
<td>922</td>
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<td>مهوي</td>
<td>517</td>
<td>1159</td>
<td>1148</td>
<td>1170</td>
</tr>
</tbody>
</table>

Exercise 5.
1. په افغانستان کي غنم، جوار او شولې لې تولو نه مېبې غلي دی. 2. مني د لړوکر له تولو نه په مېوه ده. 3. جوار د کابل له تولو نه مېم حاصلات دی. 4. پهنان د کابل له تولو نه دېست سېمه ده. 5. بزکشې د افغانستان له تولو نه مشوه لوبه ده.
پښتو کول د څاکولو دیاره، د څило د کرول په شان، له هیوانتو او په تهبه پیا څوی او دهرو ابتداوي او طبعی وسایل له استفاده کوله. مثالًا که به پیه ننم وریبل درمند به پیه ورنه جور کړ. د درمنده د میده کولو له پاره پیه له ځپه له چې، څوی او چلی او کار اخسته.

د چپه یو دهره لویه مثلث ته ورته آلله وه او د ون له خانیونو او بوتون له جور و. کله پیه دین دیاره چې به دروند ښیه، د چپه د پاسه تیيري هم کیبونی. د چپه په یوه چنګ پوري به خننیرتری و.

د خننیر بل سره به د غویې په وغ پوری تری و. غویې به په هغو غنمو په کیدو کوله له چې به په هغو میده شول. دی کار له غویې وغ ونی. کله با چې به په په له ځپه ره. هغه به پیه یوی خوا به کوته کړه او پر خانه به پیه بل په جورون. کله به چې غنمو په درمند میده او په خوا به کوته شول. بیا به پیه د څاکولو کار په شو. دین کار لپاره له خانی نه کار اخستل کیدو. میده غنمو به پیه په خانې پورتی غورنول. بوس به پیه په ول ونی او دانی به پیه خانه په خانې لپیدی.

دی کار له بادول ونل کیدل. بیا به پیه په شمبر غویې چې خنکه په ښکه به سره تری وو په پوری گرخول چې گونېدی هم میده شی. دی کار له ګونېدی مال ونل کیدل. د غنمو له دانه نه د غنمو شی، لوتو، او ورل او نور شیانو د جدا کولو لپاره له چپه نه استفاده کیدل.
UNIT 20: Manpower on an Afghan/Pashtun Farm

UNIT OVERVIEW

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

PREVIEW TO SECTION 1: DIALOGUE

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

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

Sentence structure. The clause in the sentence

پروسرپال مو چه هو خه کوشش وکر له غلورو تنونه زيات مزدوران مو پيدا نکول.

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

PREVIEW TO SECTION 2: CONDITIONALS

The sentences described in this section are directly parallel to their English equivalents. Notice, in the English translations of the example sentences, the verbs in
the 'if' clauses are in the present tense, although they describe something that might happen in the future. Many of the Indo-European languages follow this pattern; but Pashto takes the pattern one step further in that the verb in the ۝ک ١ clause can be in either the present or past perfective.

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

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

**Preview to Section 3: Reading**

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

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

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

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

**Preview to Section 4: Diversions**

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

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

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door n, F1 [darwazá] shoot smp irreg vb [walt] 1
window n, F2 [karáky] call out phr [ghaqaw] 2
entered dbl irreg vb [nánawot] anger n, F1 [ghusá]

1. زمونه مزدور هغه نومیده؟
2. وروکی مزدور چه تی په شو چه هره لاره؟
3. وله مزدور کوته ته په کرکی ورنووت؟
4. آیا راوی د توبک دز وکر؟
5. راوی وله په قار ز؟
Exercise T2. Listen to the following account, then list the crops that will be planted and the conditions under which they will be planted.

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

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Exercise 4  Give the English equivalents of the indicated words.

1. په کوم شی چه سری خت لیکی هنه ته قلم واپی. قلم = 

2. کوم دودی چه سار خورل کیری هنه ته سبنااری واپی.

سبنااری = 

3. خوک چه په چگره کی جنگیره هنه ته سپاهی واپی.

سپاهی = 

4. کوم پیسی چه سری په کار پیدا کوی، هغه ته تنخا واپی.

تنخا = 

5. په کوم خای کی چه خلک غنم او جوار اوره کوی، هنه ته ژرنده واپی. ژرنده = 

6. په کوم خای کی چه سرویس درپری، هنه ته استادگا واپی.

استادگا = 

7. په کوم کتاب کی چه سری لیکه کوی، هنه ته کتابپی واپی.

کتابپی = 

8. کومه دله خلک چه له یوه پاپو او مور وی او عموماً یو خای سره اوسرپی، هغه ته کورنی واپی. کورنی = 


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

Example:

1. دا رویا یو هغه پیسی بیدا کری. غواری چه نوی جامی واخلی.
   کږه رویا یو هغه پیسی بیدا کی، نوی جامی واخلی.
   غواری چه وکی یوی.
   ۱. دا رویا چه سیلبه به پ واده کی وکی یوی.

2. دا رویا په داود مور او پلار راشی. غواری چه کابل کاروان ته پژی بوزی.

3. دا رویا په پینتو به په زده کرمل. غواریم چه په پاکستان کی کور پیدا کرمل.

4. دا رویا چه جمال خان لوگر ته لار شی. غواری چه د اسد پلار وگوری.

5. دا رویا چه د نوروز په ورخ هوا به وی. غواروو چه پروان ته لار شو.

6. دا رویا چه دهرسنت باران و اویرپی. دوی په غواری چه په باران کی په کرونده کی کار وکری.

7. دا رویا چه سپری دیب واره و اویرپی. غواری چه پسرلی للی وکرم.
**Exercise 6. Review:** Give the plural and oblique forms, and the English equivalents, for the following nouns.

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Exercise 7. Read the following passage for information.

d- حسین خلیل کلی په بالادوری کی له هغه سرک نه کور پروت دی، له پلخمری نه بلان ته خی. له کلی نه برک د سرک خوا سره یوه لویه بیاله ته هی شوی چه د بالادوری بیاله نومیپری. تول حسین شنه تخمین پنجم سوه کوره دی. د کلی اواسیدونکی اکثر حسین خهل پنیمته دی. دری تول د لوگر له موسي نه تخمین پنجمه گلیونبت ینه پنهمه بالادوری ته لیپیدیلاهی دی. په دی کلی کی له حسین خهل نه پرته یو شهیر نور خللهم اوسمهیری. د کلی ده زیات خلل یزگردی او خهپه خمکی کوری. خو یو کم شهر د حکومت مامورین او موتروانه هم دی. موتووانان ینه اکثره د همیدی کلی او یا د غوري د خینو نورو خلکو لاری چلوي. یو ههو پنیه پنی خهپه لاری هم لری.

below adv. [kuž]

Pulikhomri, village in Afghanistan n, M2 [pulikhomri]

above adv. [dár]

تهرو- [ćrov-

Musayl, area in Logar n, M irreg. [musayl]

Immigrate smp int. vb. [legdég-

حکومت [hukumát]

officials n, M irreg. [māmūln]

driver n, M1. [motárwān]

لاری [laráy]

drive smp. tr. vb. [chalaw-

کوز

بلخمری

بیر

تهرو

موسی

لیپیدی

حکومت

مامورین

لویه

چلو
Answers

Exercise T1.

1. زمونی مزدور جمل نومیده.
2. بیالي تلار.
3. د دروازی نه اسانه و.

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

4. نه! دز پی ونکر.
5. چکله هغه نؤدی هلک ویشتی و.

Exercise T2.

که
اوه زياتي وي
بارانون وشول
مزدوران پیدا کره شم
مزدوران پاتی شی

Exercise T3.

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فريق
Exercise 5.

1. که مسلما پی واده کی وکسیری، زه به هم وگدنیم.

2. که داده نور او پلاز راشی، کابل کاروان رستوران ته به پری پوزی.

3. که به پیتشنه زده کرم، په پاکستان کی به کور پیدا کرم.

4. که چمال خان ولگر ته لارشی، د اسد پلاز گوری.

5. که دنوروز په ورخ هوا په یو، پروان ته به مبلی ته لار شو.

6. که ده نست باران و اووریپی، دوی به په کرونده کی کار ونکری.

7. که سی ومسی دیوه واره و اووریپی، پسری به لمسی وکرم.

8. که د هنه رستوران به و ملبستیا ته به پری واخلو.

9. که واره نن مکتب ته لار نشی، امان به په کور کی پاتی شی او لوبی به ورسوه وکری.

10. که سبیه به هم ناروغه وم، داکتیر ته به لار شم.

11. که اسد خجل موتی خرخ کری، زه به پری واخلم.

12. که امان پاکستان ته لازم یه، ملکرو ته به می خط پویسی.

Exercise 6.

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>'mother'</td>
<td>میندو</td>
<td>مور</td>
<td>میندي</td>
<td>مور</td>
</tr>
<tr>
<td>'father'</td>
<td>پلرونو</td>
<td>پلار</td>
<td>پلر</td>
<td>پلر</td>
</tr>
<tr>
<td>'son'</td>
<td>زامنو</td>
<td>نوي</td>
<td>نوي</td>
<td>نوي</td>
</tr>
<tr>
<td>'daughter'</td>
<td>لونو</td>
<td>لور</td>
<td>لور</td>
<td>لور</td>
</tr>
<tr>
<td>'brother'</td>
<td>ورونو</td>
<td>ورونو</td>
<td>ورونو</td>
<td>ورونو</td>
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<td>'sister'</td>
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<td>خور</td>
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<td>خور</td>
</tr>
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<td>ماماگان</td>
<td>ماما</td>
<td>ماما</td>
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<td>'pat uncle'</td>
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<td>توه</td>
<td>توه</td>
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<tr>
<td>'pat cousin'</td>
<td>ترودون/ترودو</td>
<td>ترودون/ترودو</td>
<td>ترودون/ترودو</td>
<td>ترودون/ترودو</td>
</tr>
</tbody>
</table>
Unit Overview

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

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

Preview to Section 1: Dialogue

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

Cultural notes

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

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

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

Asad’s father’s assertion that Almar is “not a Pashtun” reflects the Pashtun cultural opinion that being a Pashtun involves behavior and ethics as well as lineage (Note that the sins of the father are definitely being visited on the son; neither man says anything about the qualities of Almar’s son!) The list of Almar’s shortcomings are transgressions against Pashtun values, which will be discussed in following units on the Pashtunwali, the code of Pashtun honor. One of these transgressions reflects the custom that the body of someone who has died is absolutely the property of his relatives, whatever the circumstances of his death. That Almar didn’t collect his cousin’s body from prison implies that he was afraid of the police or government or whatever official body it was that imprisoned the cousin.

Ahmad Bābā was the ancestor of the Ahmadzay tribe, and is traditionally considered the authority on the Pashtun code of honor. Asad’s uncle’s comment that his
father expects people to behave like Ahmad Bābā is a gentle comment that he asks too much of people.

The phrase سغ بې دې بې پې کمن کي نه وي ليدلې reflects the Pashtun custom whereby it is required that everyone view the face of a recently deceased relative. Asad’s father is saying that if his brother’s heart were aching as much as his own, [and if Almar had died], he could not even bring himself to observe the proprieties by paying his respects to the corpse.

‘A broken arm hangs [by a sling] from the neck’ is a Pashto saying which backs up Asad’s uncle’s point about doing the right thing by one’s family.

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

In the sentence خیل پلار به بی په گنگی وی. کې means ‘avenge’. Ordinarily, کې means ‘win’ or ‘gain’. Apparently Almar’s father’s death was not avenged properly.

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

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

Asad’s father’s question ولی خیل خپلولان په لېښې دی؟ translates most naturally as ‘Does he have so few relatives (that he couldn’t find a more fitting match for Tarina)?’

The کې’s in Asad’s uncle’s comment که پښتو او غیرت لرى او که پې نه لوى translate best as ‘whether’: ‘Whether he has honor or whether he doesn’t.’

**Preview to Section 2: Relatives**

This section includes the kinship terms for blood relatives. Note that in some ways the Pashto terms are more detailed than the English terms: we have one term - ‘uncle’ - for Pashto پېښوڼه and اړه. In other ways, however, our terms are more detailed. We have, for example, terms for grandparent’s sister (‘great-aunt’) - and grandparent’s brother (‘great-uncle’).
The term جیره is parallel to our 'stepmother', i.e. a woman not one's mother, married to one's father. As such, it includes the (current) wives of one's father other than one's mother. Pashtun stepmothers, whether current or serial, are supposed to be cruel, and to influence one's father against one: the stepmother in *Hansel and Gretel* fits Pashtun stereotypes.

**Preview to Section 3: Unreal Conditions**

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

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

In some of the sentences in the dialogue, e.g. که الفار د جمال خان زوي نه وی نو بيا مي نه پيتو تره غوبتله. the verb in the result clause is in the past imperfective tense. These sentences translate as past unreal conditions, with the results in the present, e.g. 'If Almar hadn't been Jamāl Khān's son, I really wouldn't expect Pashto of him'.

**Preview to Section 4: Reading**

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

The tribe is the largest really meaningful political entity in Pashtun society. The Afghan government is of course a presence, but it appears to be regarded as an outside force, rather than an entity that arises from popular, personal interaction. A tribe, in usual anthropological terminology, is a group of people who combine in warfare against outsiders, and acknowledge the rights of their members to compensation for injury. Pashtun tribes are, moreover, associated with certain areas, although tribe members live in areas outside those associated with their tribes.

There are hundreds of Pashtun tribes within Afghanistan, grouped loosely into two confederations: the Durrani and Ghilzi. Every Pashtun knows what tribe he belongs to, as well as what clan. In fact, the common answer to ځوک څه؟ is not one's name, but the name of one's tribe.
The writer cites proverbs as evidence that women are not totally without power in Pashtun society. Two of them, however, are comments more on relationships within a polygamous household than they are on the power of one's mother:

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

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

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

<table>
<thead>
<tr>
<th>Plural</th>
<th>Singular</th>
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<tbody>
<tr>
<td>documents [asnád]</td>
<td>document [sanád]</td>
</tr>
<tr>
<td>passages [zbárátúna]</td>
<td>passage [zbárát]</td>
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<tr>
<td>individuals [afrád]</td>
<td>individual [fard]</td>
</tr>
<tr>
<td>servicer [khídmatúna]</td>
<td>service [khídmat]</td>
</tr>
<tr>
<td>notions [matlabúna]</td>
<td>notion [matláp]</td>
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<tr>
<td>evidence [shawáhéd]</td>
<td>piece of evidence [báhéd]</td>
</tr>
</tbody>
</table>

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

The adjectives پخوانى وروستي and پلرئي وروستي belong to Class 6, which you have not seen before. The forms are as follows:

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
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<tbody>
<tr>
<td><strong>DSg.</strong> [wruštây]</td>
<td>[wruštây]</td>
</tr>
<tr>
<td><strong>DP1.</strong> [wruštî]</td>
<td>[wruštî]</td>
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<tr>
<td><strong>DSg.</strong> [wruštî]</td>
<td>[wruštî]</td>
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<tr>
<td><strong>DP1.</strong> [wruštâyo]</td>
<td>[wruštâyo]</td>
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</tbody>
</table>
Preview to Section 5: Diversions

The phrase in the first story is a combination of هم and [dzolay], 'cradle'.
Exercises

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

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

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

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<thead>
<tr>
<th>Confederation</th>
<th>Tribe</th>
<th>Confederation</th>
<th>Tribe</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>سدوزی</td>
<td></td>
<td>اخکریزی</td>
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<td></td>
<td>سوری</td>
<td></td>
<td>اسحاق زی</td>
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<td>لودی</td>
<td></td>
<td>بارکریزی</td>
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<td></td>
<td>ماقر</td>
<td></td>
<td>پوپلریزی</td>
</tr>
<tr>
<td></td>
<td>نیازی</td>
<td></td>
<td>خوگیانی</td>
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</tbody>
</table>
Exercise T4. Write the description as your teacher dictates it.

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

Example:

موئری غونیتل چه غرو ته لار شو، خو هوا خرابه وی.
که هوا بده نمی چ، غرونی ته مه تلی وی.

1. تریته غواری چه تیکری واخلی خو دولکان تولی دی.

2. نتوله کورنی می غواری چه د سلیم واده ته ولار، شه، خو کلی لری دی.

3. غونیتل مو چه سودا ته ولار شو، خو ته ناوخته راګلي.

4. تور غواری چه کوره وکری، خو د کوتري پلار پی د ابراهیم زوی ته وروکی.
Exercise 6. Read the following story, then answer the questions.

یو مبهه او یوه بدخه په هخلو کتیونو کي خنک په خنک پویاره وو. بخی مبهه ته وویل چه کله مو چه زوى پىدا چى کته به پي چى ژى پىدوى؟ مبهه ورته وویل چه ژى او ته به خيلى کتینه لې سره لري کرو او په منخ کي به پي د زوى کتى کېدوى. همدای چى خيلى کتینه پي ىو سره لري کرل. بخی پیا مبهه ته وویل: کله مو چه زوى واده وکرى د بخی کي به پي چى ژى پىدوى؟ مبهه ورته وویل چه ژى او ته به خيلى کتینه له نور هم سره لري کرو او د نگور کتى ته به هم په منخ کي خى پىدوى کرو. دوى خيلى کتینه نور هم سره لري کرل. په نتيجې کى د بخی کى د کوتى پىر سر ته لار او د سره کى د کوتى بل سره ته. کله پى دنخى دا حال وليده، دى وویل خندى دى هيهىا تى داسى زوى تى ورکوي پى د پلار او مور لرى تباه کرى!

bed, platform n, M2 [kaš] کتى daughter-in-law n, F Irreg [ngor] نگور
apart phr. [sara laré] سره لرى finally phr. [pa natijá ke] په نتيجې کي
thus phr. [hamda watse] همدا و چى
From context, guess the meanings of the following phrases:

1. کله مو چه زوي پهدا شو
2. د کوتي يوه سر ته
3. د کوتي بل سر ته
4. د پلاز او مور ووند تباه کېر

Answers

Exercise T1.

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<tr>
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<td>_____</td>
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<tr>
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<td><em>x</em>_</td>
<td>_____</td>
</tr>
<tr>
<td>3</td>
<td><em>x</em>_</td>
<td>_____</td>
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<tr>
<td>4</td>
<td>_____</td>
<td><em>x</em>_</td>
</tr>
<tr>
<td>5</td>
<td>_____</td>
<td><em>x</em>_</td>
</tr>
</tbody>
</table>

Exercise T2.

<table>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>_____</td>
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</tr>
<tr>
<td>2</td>
<td><em>x</em>_</td>
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<td>3</td>
<td><em>x</em>_</td>
<td>_____</td>
</tr>
<tr>
<td>4</td>
<td><em>x</em>_</td>
<td>_____</td>
</tr>
<tr>
<td>5</td>
<td><em>x</em>_</td>
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</table>

Exercise T3.

<table>
<thead>
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</thead>
<tbody>
<tr>
<td>دراني</td>
<td>ملکیزی</td>
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<td>غلخی</td>
<td>سوری</td>
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<tr>
<td>غلخی</td>
<td>لودی</td>
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<td>دراني</td>
<td>ماقو</td>
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<tr>
<td>غلخی</td>
<td>نیازی</td>
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</table>

<table>
<thead>
<tr>
<th>Confederation</th>
<th>Tribe</th>
</tr>
</thead>
<tbody>
<tr>
<td>دراني</td>
<td>اسحاق زی</td>
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<td>بارکزی</td>
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<td>پوهانی</td>
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<tr>
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<td>خوکیانی</td>
</tr>
</tbody>
</table>
Exercise T4.

د اسلم کورنی دیره لویه ده. پنهه ترونه او اته تريندی په له خپله کورنی سره په لوگر کی اوپی. دری ترونه او دوه تريندی په له خپله کورنی سره په گرديز کی اوپی. هر تره په تخمين لس دوولس زامن او لوني لري.

Exercise 5.

۱. که دوکان خلاص وي، تريني تيکري اخسته.
۲. که دسلیم کلی نیردي وي، نونه کورنی پي واده ته تلل.
۳. که ته تاوخته نه وي راغلي، نو سودا ته به تللي وي.
۴. که چی پلار کوته ابراهيم ته نه وي ورکري تور کوله.
۵. که لیلا به د په غوپه په مارکیت کي پیدا کري وي، قابلی پلوي چی پخاژ.
۶. که چی چبپین اس ارزانه په کري وي، پلار به مي اخستي وي.
۷. که مي زرلی نه وی، مور به مي دوا را کري وي.

Exercise 6.

"when we have a son" ۱. که مي چه زوي پبدا شو
"to one end of the room" ۲. د كوتی پوه سره ته
"to the other end of the room" ۲. د كوتی بل سره ته
"destroy the father and mother's marriage" ۴. د پلار او مور ژوند ثباه کري.
Unit Overview

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

Preview to Section 1: Dialogue

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

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

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

Word study. The phrase سپین پیره is exactly parallel to English 'graybeard'. سپین پیره is a more respectful term than 'graybeard', however.

The word راتک is related to the verb ورتنل. The parallel form راتک راتک 'coming here' also exists.

Preview to Section 2: Genealogies

The genealogies (Ishajaré) given in this section are the result of Sir Olaf Caroe's lifetime of research into the history of the Pashtuns. Caroe spent over fifty years in the North West Frontier, and his book The Pathans is considered by those Pashtuns who are aware of it to be the authority on Pashtun history. The details in Caroe's genealogies are disputed from one Pashtun to another, but by and large they
represent as great a consensus as can be obtained from traditions passed orally from
generation to generation.

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

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<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>Mani</td>
<td>Luqman</td>
<td>Mangal</td>
<td>Zadran</td>
</tr>
<tr>
<td>Faridun</td>
<td>Khatak</td>
<td>Mangals</td>
<td>Khuglant</td>
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<td>Afridis</td>
<td>Muqbil</td>
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</table>

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

Says Caroe:

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

**Preview to Section 3: Present Unreal Conditions**

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

'If [whenever] I am in Quetta, I buy books.'

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

**Future possibility:**

- **present perfective or past perfective** + **present perfective**

'If Layla comes here, we won't go on a picnic.'

'If I am in Quetta, I'll buy books.'

**Present unreal condition, result in present:**

- **imperfective participle, past imperfective**

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

'If I were in Quetta, I would buy books.'
Present unreal condition, result in past:

+ imperfective participle + ba + imperfective participle

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

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

Past unreal condition, result in present:

+ imperfective participle + past imperfective

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

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

Past unreal condition, result in past:

+ imperfective participle + ba + imperfective participle

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

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

Preview to Section 4: Reading

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

Preview to Section 5: Diversions

These jokes were taken from a joke book published in Peshawar.
Unit 22 Exercises

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

<table>
<thead>
<tr>
<th>Future</th>
<th>Present</th>
<th>Past</th>
<th>Possibility</th>
<th>Unreal condition</th>
</tr>
</thead>
<tbody>
<tr>
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</table>

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

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Exercise T2. (continued)

1. What is the subject of the paragraph?

2. Guess the English equivalents for the following:

   مداخله کو- [mudakhalá kaw-]
   حل کو- [fál kaw-]
   حمله کو- [hamlá kaw-]
   له زور نه کار اخذ- [la zor na kár akhl-]
   جنگیر- [jángég-
   مجبورو- [majburaw-]

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

4. Which sentence contradicts Sentence 1?

   How do you know?

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

consider smp. irreg. tr. vb. [bol-] ancien adj. 1. [qadím]

generation n, M2. [puxt] mythic adj. 4. [afsánaw]

family tree n, F1. [shajará] fact n, M2. [waqiyát]

It should be said phr. [báyad wáwayāl sil]

1. د قوم تولو غرو ته معلومه وي چه د قرم پلار شوک دی.

2. دیرو خلکه تر هو پښتو پوئري د خپلو پلرنس او نیکونو نومونه معلوم وي.

3. د پښتو شجری واقعیت ته ولدي بکار آي.

4. اوس دیر خلک د پښتو په شجره تر قیصه پوری پوهیري.

5. په کتابونو کی د پښتو شجری لیکل شوی دی.
Exercise 4. Construct sentences along the lines of the example.

Ex:
امان ګواری په دی پوه شی چه د افغانانو د رخصتی ورغم کومی در، خو افغانی چنتري نه لری.
که امان افغانی چنتري لولی، دی به ورته ملعومه شوی یو چه د افغانانو د رخصتی ورغم کومی دی.

1. غلخی صاحب ګواری چه پیسی صرنم کری، خو بخه پی هره ورخ سودا اخلی.

2. افغانان ګواری چه خمه پی دیر حاصل وکری، خو عصیری ماشینونه نه لری.

3. پرام خان ګواری چه دیر غنم وکری، خو مزدوران نه لری.

4. سليم خان ګواری چه شعال نه لاړ شی او خیل خیلیان وکوری، دنو لاري په وارو پته دی.

5. توور ګواری چه په کابل چه مکتب ولولی، خو پلار پی ګواری چه په خمه کی کار وکری.
Ex. 5. Assume that Khayray is at the moment only thinking about giving Tarina to Almar’s son. Rewrite the first four lines of the dialogue of Unit 21.

دا دې ترڅو: دامد پلر:

دا دې ترڅو: دامد پلر:

دا دې ترڅو: دامد پلر:

دا دې ترڅو: دامد پلر:
Exercise 6. Match the spellings from Caroe with their Pasho equivalents.

<table>
<thead>
<tr>
<th>English</th>
<th>Pasho</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abdali</td>
<td>Mangal</td>
</tr>
<tr>
<td>Achakzai</td>
<td>Marwat</td>
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<tr>
<td>Afridi</td>
<td>Mohmand</td>
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<td>Muhammadzai</td>
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<td>Musa Khel</td>
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<td>Allzai</td>
<td>Niazl</td>
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<td>Saddozai</td>
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<td>Durrani</td>
<td>Safi</td>
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<td>Ghajji/Ghilzai</td>
<td>Shinwari</td>
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<td>Ishaqzai</td>
<td>Spin Tarin</td>
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<td>Tor Tarin</td>
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<td>Turi</td>
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<td>Wazir</td>
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<tr>
<td>Lodi</td>
<td>Yusufzai</td>
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<tr>
<td>Mahsud</td>
<td>Zazi</td>
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</tbody>
</table>
Exercise 7. Read the following passage for enjoyment. (Background information: The Miakhel tribe are considered to be holy people automatically entitled to respect, not to mention contributions from others. Members of other tribes pretend to be Miakhels, to collect the respect and contributions. To guard against imposters, the Miakhel elders learn the tribal genealogy.)

gathering place n, FAA [derá]
traveler n, M2 [israwáy]
members of Miakhel tribe [myághan]
contribution n, M1 [kaláng]
Miakhel [myákhe]
blacken der. tr. vb. [toraw-
protect phr. [... sara xá kaw-...]

يوه ورخ زما نیکه په خندل، کرونده کي دیره کي ناست و. دوه تنه لاروی ديري را و گرخيدل. وراندی راغلل، وروسته له سلامه پي وویل: میاگان پيو، قلنگ غوايرو. نیکه مي چه میاخيل او او خپله شجره هم ورته معلومات و، له دغو دوو تنو ه پوپتنه وکره چه د کوم خاي میاگان یاستئ؟ هغو ورته وویل د لغمان. نیکه مي بیا پوپتنه تري وکره چه له اصله د کومو میاگانو یاستئ؟ هغو ورته وویل دا نده را ته معلومات. نیکه مي ورته وویل چه خنده شجره را ته تیره کرې. هغره ورته وویل شجره مو توله ه دا زده. نیکه مي په غوسه شو او ورته ويل زه ها درته ها واي. خر که مي زامنو يا وربرو گیر کرې مخ مو توروئ؛ په خره مو سپروي او پ کل کي مو گرخوي. نوک هخان سره به کونه په کومه لار چه راغلي یاستئ په هغه لاري بیره وتبتي.
Answers

Exercise T1.

<table>
<thead>
<tr>
<th>Future</th>
<th>Present</th>
<th>Past</th>
<th>Possibility</th>
<th>Unreal condition</th>
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</table>

Exercise T2.

1. The government and tribes
2. Interfere
   - مداخله کُر
   - حل کُر
   - حمل کُر
   - هزور نه کار اَخ
   - جنگهیر
   - مجبور
3. Two
4. Sentence 4: it starts with خو

Exercise T3.

1. F 2 T 3 F 4 F 5 T

Exercise 4.

1. ک د غلغي صاحب به هره ورخ سودا و نکری، دیری پیسی به صرفه کری.
2. که افغانانو عصري ماشينونه لرلی، له خمکو به پي به حاصل اخسته وی.
3. که پرام خان ندوزان لرلی، دیر غنم به پي کرلی وی.
د. که لاری په وارو پچی نه وی، سلیم خان شمال ته ته او خیل خیل، په لیدل.
ه. که د تور پلار نه غوشتی، چه تور په خمه کي کار وکړي، په کابل کي په مکتب لوسته.

Exercise 5.

د اسد تره؛ د ترینی په کړه وی، چې واي؟
د اسد پلار؛ خیرې نده بد کار کړي، چې زه دده په خاې وی سپي ته مي ور کوله، د امر زوى ته مي نه ور کوله.

د اسد تره؛ نو پله دې ور کوله؟
د اسد پلار؛ ولی خیل خیل خیل کولان مي لې دى؟ د زمروي زوى ته مي ور کوله، د په ور کوله، د سلام خوږي ته مي ور کوله، د جانو د تور زوى ته مي ور کوله، د سلیم د خورخي زوى ته مي ور کوله، د کوم دل تریږه زوى ته مي ور کوله او که دا هم نه وی مي نه پوه پپېته ته خو مي ور کوله.
### Exercise 6

<table>
<thead>
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<th>Pashto</th>
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<tbody>
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</table>
Unit Overview

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

Preview to Section 1: Dialogue

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

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

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

'He has been living in Logar since the wedding.'

Preview to Section 2: Reading A

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

Cultural notes. The sketch focuses on the effects of the development of a central Afghan government on the structure of Pashtun society, and implies that nationalization
of Afghanistan has involved extensive battles for power between the kings, various Pashtun tribes, and religious leaders. Amir Abdurrahman, in particular, exiled or assassinated those (whom he called 'robbers, thieves, false prophets and trumpery kings') who interfered with his goal of establishing a central government.

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

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

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

- 'royal' ملكي
- 'strong' قوي
- 'civil' مدني
- 'governmental' حكومتي
- 'traditional' عثماني
- 'military' نظامي
- 'tribal' قبلي
- 'urban' باري

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

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

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

**Arabic plural**
- 'institutions' مسارات
- 'establishment' تشکیلات
- 'conveniences' تسیلات
- 'characteristics' خصوصیات

**Arabic abstract nouns**
- 'prime ministership' صدارت
- 'migration' مهاجرت
Preview to Section 3: Reading B

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

Rhetoric: Orthography and Composition

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

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

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

Word study. Be careful! The word چښت (ch̠eʃt) which appears in the phrase چښت او چښت is a regular Class 1 adjective meaning 'low'. The word چښتچښت which appears in the dialogue in section 1 is a regular Class 1 adjective meaning 'scattered' or in some cases 'wide'.

Preview to Section 4: Diversions

These jokes were taken from a jokebook bought in a bookstore in Peshawar.
Unit 23 Exercises

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

Amir 'Abd al-Rahman Khan
Amir Khayr al-Din
Amir 'Ali
Jibbi al-Din
Muhammad Nadir Shah
Muhammad Zahir Shah

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

1. يوسفی اول چهری اوسیدل؟
2. کوم يوسفی چه د کابل په بار کی پاتی شول هغو اوس کومه
3. اکثره يوسفی له کابل نه کوم خای ته ولمپهیدل؟
4. د کابل دیوسفزو که شی د سوات له يوسفزو سره فرق لری؟
5. د سوات يوسفزي کومه وبه وايړ؟
Exercise T3. Listen to the following sentences, then mark during which Afghan ruler's reign the incident occurred.

1. 

2. 

3. 

4. 

5. 

Exercise 4. Give English equivalents for the indicated words.

1. کوم خلک چه په يوه خاصه ساحه کي زوند کوي او مشترکه زه او تاريخ لري همه ملت بلل کپری. ملت =

2. هرک چه باغ سانی باغوان بلل کپری. باغوان =

3. يو اخبار چه هره ورخ راوختي هغه ته ورخبانه وايي.

ورخبانه =

4. په کوم بار کي چه د يوه وطن واکدار اوسيپري هغه ته پاي تخت وايي. پاي تخت =

5. هرک چه پيسي نه لري هغه ته مسکين ويل کپری. مسکین =

6. دوم کار چه سری تل کوي هغه ته وظيفه ويل کپری. وظيفه =

7. په کوم خات کي چه خلک مونځ کوي هغه ته ماجت وايي. ماجت =

8. هرک چه په يوه کار کي له بل هره چا نه په وي هغه ته قبرمان ويل کپری. قبرمان =

(ERIC)
### Exercise 5

Group the vocabulary words listed below in the categories:

<table>
<thead>
<tr>
<th>Pashtun tribes:</th>
<th>Ethnic groups in Afghanistan:</th>
<th>Words referring to Islam:</th>
<th>Words referring to government:</th>
<th>Words referring to royalty:</th>
<th>Words referring to tribal structure</th>
<th>Words referring to traditional life</th>
<th>Place names:</th>
</tr>
</thead>
<tbody>
<tr>
<td>ماجرد</td>
<td>لپرهدل</td>
<td>غریب</td>
<td>شم</td>
<td>مسعود</td>
<td>شم</td>
<td>عبد الرحمان</td>
<td>هندوکش</td>
</tr>
<tr>
<td>مسیح</td>
<td>مذبی</td>
<td>غربی</td>
<td>شم</td>
<td>مسعود</td>
<td>شم</td>
<td>عبد الرحمان</td>
<td>هندوکش</td>
</tr>
<tr>
<td>نظامی</td>
<td>مذبی</td>
<td>غربی</td>
<td>شم</td>
<td>مسعود</td>
<td>شم</td>
<td>عبد الرحمان</td>
<td>هندوکش</td>
</tr>
<tr>
<td>نورستانی</td>
<td>مذبی</td>
<td>غربی</td>
<td>شم</td>
<td>مسعود</td>
<td>شم</td>
<td>عبد الرحمان</td>
<td>هندوکش</td>
</tr>
<tr>
<td>واکدار</td>
<td>مذبی</td>
<td>غربی</td>
<td>شم</td>
<td>مسعود</td>
<td>شم</td>
<td>عبد الرحمان</td>
<td>هندوکش</td>
</tr>
<tr>
<td>هزاره</td>
<td>مذبی</td>
<td>غربی</td>
<td>شم</td>
<td>مسعود</td>
<td>شم</td>
<td>عبد الرحمان</td>
<td>هندوکش</td>
</tr>
<tr>
<td>ملکی</td>
<td>مذبی</td>
<td>غربی</td>
<td>شم</td>
<td>مسعود</td>
<td>شم</td>
<td>عبد الرحمان</td>
<td>هندوکش</td>
</tr>
<tr>
<td>ملکی</td>
<td>مذبی</td>
<td>غربی</td>
<td>شم</td>
<td>مسعود</td>
<td>شم</td>
<td>عبد الرحمان</td>
<td>هندوکش</td>
</tr>
<tr>
<td>لک</td>
<td>مذبی</td>
<td>غربی</td>
<td>شم</td>
<td>مسعود</td>
<td>شم</td>
<td>عبد الرحمان</td>
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<td>لک</td>
<td>مذبی</td>
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<td>شم</td>
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<td>لک</td>
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<td>شم</td>
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<tr>
<td>لک</td>
<td>مذبی</td>
<td>غربی</td>
<td>شم</td>
<td>مسعود</td>
<td>شم</td>
<td>عبد الرحمان</td>
<td>هندوکش</td>
</tr>
</tbody>
</table>

- Pashtun tribes:  
- Ethnic groups in Afghanistan:  
- Words referring to Islam:  
- Words referring to government:  
- Words referring to royalty:  
- Words referring to tribal structure:  
- Words referring to traditional life:  
- Place names:
Exercise 6. In the space below, the first paragraph of the Ulfat passage is retyped with exactly the spacing and typographical errors of the original. Rewrite the passage with conventional spacing, and correct whatever errors you can.

هنّه خلق چّ پ یوه و طن کبّی او سپّی، گتّه او زیان نتّی یو وی،
دیوه و اکنّامر تهّنی غارهایبّی وی، له یوه بیرگ لا ند یر انتلیزوی
اب: مشترک تاریخ لری یو ملس بلل کیوی. افغانستان یو وطن دی،
دید و طن تول اوسید و نکی یوملت دیدی دیدی ملس نوم افغاندی. لکه
چّ پ افغانستان کبّی یا ره او تار ده، رچّ او لا مده، هسدانو تیت
خایو نه شته چّ پ خنقو کبّی یو راپ زن گلی او سپّی کبّی په خینو
کبّی بل راپ یوملت کبّی همراز راپ خلق شته چّ مره یوه یو
له به خینی فرقوته لری یوه نته په کار دی چّ به دی خبر خان
به پوه کرو چّ و طن هنه تنگا او کو چنی کور نه دی چچ یوه پلا ر
او دیوی پو را او لا دهنه به پکبّی استوگنّه لری او نته هنه کلی دی چچ
تول او سیدو نکی به پی یوه خیل یا یوه توم وی په دی او ونی زمانه
کبّی خینی داسی کورونه هم شته چّ یوه مسلمان پهنتوته له یوه
ر وسی یا مار پهکا به سپی مهرمنی سره پکبّی او سی او د ولارد یوه
اولادمو ر پلا روی.
Exercise 7. Read the following passage for pleasure.

فۍ چې

فوړ زموندی یو سپین پیری همسایه ژ. د فۍ بې حمایت سپین سرو او دی یو هره بېگی پیده و. مونږ ماندې به چې چې به لرې، چې چې به ساری له کوره راوته او د همسایگانو کرته به تله. هلته به له نورو نغو سره کېهناسته او خبري به ېي کولی. چې چې به اکثره د کلی د نورو نغو او نجونو په باره کې خبري کولی او اوازي به ېي تیتوهی. چې چې به چې له کوره ورته به ېي خپله خبره وکره خو نغو ته ېي وويل "دا خبره مي ېوازيه ساسي ته وکره؛ بل چا ته ېي نه کوي. " چې چې به په دېږو زياتو کورونو ګرځنه او دا کار به ېي وکر. په نتیجه کې به ېي تقريباً تول کې خپله خبر کر.

tiny adj 3 (warabagay) وره بګی spread der. tr. vb. (titaw-) تېتوه
kid, child n, M1 [mашумو] ماشومان almost adv. [taqriban] تقريباً
rumor n, F1 [awozai] اوازه
**Answers**

**Exercise T1.**

1. امیر عبدالرحمن خان 1901 - 1890
2. امیر حمیب الله 1919 - 1901
3. امیر امان الله 1929 - 1919
4. حمیب الله 1929
5. محمد نادر شاه 1922 - 1929
6. محمد ظاهر شاه 1972 - 1922

**Exercise T2.**

1. په کندهار او غزنى کي اوستدل.
2. دري وایي.
3. سوات ته او لپریدل.
4. لهج او دودونه پي قرق سره لری.
5. پهته وایي.

**Exercise T3.**

1. امیر عبدالرحمن خان
2. محمد نادر شاه
3. امیر امان الله
4. امیر عبد والرحمن خان
5. امیر حمیب الله
6. ظاهر شاه
7. محمد نادر شاه
8. امیر امان الله
9. امیر امان الله
10. ظاهر شاه

**Exercise T4**

1. nation [milt]
2. tree-grower [baghwán]
3. daily (newspaper) [wradz pâneg]
4. capital [paytákht]
5. poor person [miskín]
6. job [wazifá]
7. mosque [maját]
8. hero, expert [qahramán]
Exercise 5.
Pashtun tribes:
امدزی پارکزی خاکی سدری مسعود منگل
Ethnic groups in Afghanistan:
ازبک بدخشی تاجک ترکمن نورستانی هزاره
Words referring to Islam:
سنی شیعه مذهبی مسلمان
Words referring to government:
حکومتی صدارت ملکی موسسات نظامی
Words referring to royalty:
حیب الله شاهی عبدالرحمن واکدار
Words referring to tribal structure:
قبیلوی قومی
Words referring to traditional life:
عنونی کوچی لپیدل مهاجرت
Place names:
پنجاب شمال غربی سردی لاهور هندوکش

Exercise 6.
یکی، دوی، سه، چهار، پنج، شش، هفت، هشت، نهم، یازده، دوازده، سیزده، بچه، بچه، بچه ها،
دی، وطن کوچی اوس وردی، کنی، اپیر یپور وی،
دی، وطن تفلس وردی، افسانه، پر، وطن دی،
دی، وطن تفلس وردی، افسانه، پر، وطن دی،
لکه، پر، افسانه، کنی، ساره، او تاوی، و، او لامدا، هسک او تیپ،
خایونه شه، چه، پر، خیرو کنی، پر، راز غلی، او، میروی کنی، پر، خیرو
کنی، پر، راز، پر، ملت کنی، هم راز راز خلق شه، چه کر، وره پر، یو
له، بن خیروی فرقوئه، لری، مونی، چه، کار، پر، کار، کر، دی، پر، دی، خیرو، خان
پر، پر، کر، وطن، هنی، گنگ، او، چونی، کور، نه، دی، پر، پر
او، دی، پر، اکادی، بی، یو، خیل، یا، قوم، وی، بی، دی، اوفسین، زمانه، کنی،
خیرو، داسی، کوره، هم، شه، چه، پر، وطن، پر، کنی، یا، لی، روسی
یا، امریکایی، مربی، سر، پکتی، اوسی، او، دو، دوله، دی، پر، اولاد، مور
او، پر، وی.
Unit 24: Pashtunwali

Unit Overview

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

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

Section 1: Reading

Cultural notes: The term ‘Pashtunwali’ is a manufactured word. The Pashto word for the concept is simply پړې. It is important to keep in mind that a پړې can be a stranger, or a friend. When the پړې is a close friend, the ‘rules’ regarding his entertainment can be bent: treatment of close friends doesn’t seem to differ much from the way we entertain close friends in the United States. On the other hand, peer pressure as well as genuine feelings of hospitality play an important role in the treatment of a پړې who is a stranger.

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

چه دستار تري هزار دي
د دستار سري پا شمار دي
There are thousands who wear the turban; Men of the turban are few.'

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

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

The verb حلال- contains the adjective حلال، which means 'ritually slaughtered'.

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

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

**Preview to Section 2: په in More Detail**

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

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

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

An interesting bit of fallout from a comparison of sentences with پ and the contexts in which they appear is that if Pashtuns want to make a statement about something that is definitely going to happen in the future, they use the present imperfective tense, as in the sentence given in Note 3. Pashto present Imperfective sentences are parallel to the use in English of the present continuous to indicate
something happening in the future, e.g. ‘We’re leaving at six,’ ‘The fireworks are starting at nine’ ‘He’s arriving Tuesday,’ etc.

Preview to Section 3: Dialogue

In this dialogue, Amān and Theresa are discussing some of the practical ramifications of being a host.

Cultural notes. 4.LIL is a double-edged sword: for every proverb linking the guest with the bounty of God, there is another illustrating how upsetting to a household the guest can be. Amān mentions a few of the problems involved with guests who show up around mealtime, and how a household scrambles to be sure they are appropriately fed.

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

Be careful not to confuse ‘burden’ توان with ‘ability’ دودی. The phrase دودی disambiguates the term توان, which can refer to bread proper or to food in general. دودی is a plain loaf of bread, which the host’s family can ruin, eat and buy without offending either the guest or the neighbors. The writer of the dialogue comments that the ‘real’ term for bread on its own is سپردودی, but he was told as a child not to use the term, as it is an insult to God to use a disparaging word دودی is not particularly complimentary) in connection with something God has given to you.

Preview to Section 4: Diversions

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

The verb تکیه وده frequently occurs in phrases like تکیه وده, which is literally ‘beat [a] support’, and idiomatically ‘lean back on’, or – in the context of the joke – ‘park oneself on’. In phrases like this, تکیه وده means ‘lean on’.
**Unit 24 Exercises**

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

<table>
<thead>
<tr>
<th>'will/might'</th>
<th>'would (have)'</th>
<th>'might have'</th>
<th>'used to'</th>
<th>tentative statement</th>
</tr>
</thead>
<tbody>
<tr>
<td>___________</td>
<td>___________</td>
<td>___________</td>
<td>___________</td>
<td>___________</td>
</tr>
<tr>
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**Exercise T2.** Listen to the description, then finish the sentences.

1. په کلیوالي سيمو کي دېر خلی سپلې په سېرې پوهېږې، مګر په
   ___________

2. کوم سپلېنه په په بار کي په سېرې پوهېږې هره معمولاً ملګری،
   خپلوان یا اشناوان وی، مګر په کلې کي
   ___________

3. هم په بار هم په کلې کي
   ___________

4. په کلې کي دا شوم دې په سېرې دودی له پېرنه راوې مګر
   په بار کي
   ___________
Exercise T3. Listen to the following passage (written by Ulfat) and fill in the blanks

شي اکا ___ پی کور او کل کی ___ دیری هویاری مشور ___
او هرچا به چه کومه مشوره غوشتلی ___ دی راتل. دی ده ___
هویاری احتیاط یوه نبی دا و چه ___ تر اخره پوری خیل کور ته
برق را نه وسته. او ویل به ___ که کله برق شارت شی ___ حیرت
به واقع ___ او کور ب ___ وسوزی.

دی ___ عادت و چه پی موتور کی ___ نه سورده ___ پوری
لیری خای ته ___ هم پیاده روان ___, خک چه د موتور ___.
چه کیدو و بریده او ___ احتیاط ___ کاو.

هوا ___ له دیره عقل پیاده گرخته او کور کی ___ پی رنا
هم دیره که ___

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

wisdom n, F2 [wuxyarā] هویاری
advice n, F1 [mashwarā] مشوره
cautiousness n, M2 [ihtiyāt] احتیاط
sign, example n, F1 [nāxa] نبی
until the end phr. [tar akhéra pore] تر اخره پوری
electricity n, M2 [barq] برق
electrical short n, M2 [short] شارت
fire n, M2 [ārq] حیرت
habit n, M2 [ādāt] عادت
ride der. int. vb. [swarē-] سوروپه-
accident inf. [chāpa kedāl] چه کیدل
light n, F1 [ranā] رنیا
Exercise 4. (cont.)

1. دیمی اکا ولی په موتو کی نه سپیله؟

2. دیمی اکا کور ولی رننه نه؟

3. الفند دیمی اکا دووه نه نه شی پهودلی ده؟

4. دیمی اکا د الفند په نکر دبیر هوپریار سری نه؟

5. دیمی اکا اختیاپ نه یواکه به؟ ولی؟

Exercise 5. Complete the following sentences

1. په کومو اصولو او دودنې چې دی هغه نه پیښولی وایي.

2. خوکد چې هغه کافر بلل کېږي.

3. کوم شی چې هغه برستن بلل کېږي.

4. روزې بلل کېږي.

5. خوکد چې هغه پېرده ویل کېږي.

6. دېرخوان بلل کېږي.

7. په کوم شی کې چې هغه دیگې بلل کېږي.

8. دا چې هغه ناژولې بلل کېږي.
Exercise 6. 'Soften' the following announcements.

1. Myanmar te khoxyipo.

2. Tole katabohe pe dy hfti kyi katabaxani te rawol kipri.

3. Jilepe pe nso bu kibwo kipri.

4. Hr hwo bu dwo bu kibwo kure te xee.

5. Dkhn wxtne nehxal sipir.

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

<table>
<thead>
<tr>
<th>Arabic Dpl.</th>
<th>Pashto Dpl.</th>
<th>Dsg.</th>
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<tbody>
<tr>
<td></td>
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<td>تشکیل</td>
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<td>مصرف</td>
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<td>مطلب</td>
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</tbody>
</table>
Exercise B. Read the following passage for information and enjoyment.

پ چپنتنو کی داسی خلک شته چه تقریباً هر شپه میلمنه لری.
دوی اکرره شتنم او خانان دی. دوی هم د میلمه دیاره خانه
خای لری او هم ورته دومره دودی پخوي چه دوه دری میلمنه
نور هم ورسره عذر کیپی. خو که میلمنه زيات او یا نازولی وی,
هلته یا نوره دودی هم زر ورته پخولی شی.

د میلمنه خای ته اکرره حجره وایی. حجره پوه کوتی ده چه له کورن
 جدا واقع وی. میلمه هم په حجره کی دودی خوری هم په کی کشی.
په دیپر پیننتنو کی حجره د نارینه وو د شیپی د غوندنی خای وی.
د شاوخوا کورونه خینی نارینه وروسته له دودی نه حجری ته ورخی.
نکلچیان له دیپر نکلونو سره د نازو په وقت کی رباب هم وی.
د نکلونو سندری ناري بلل کیری.

sufficiency n, F1 [guzərə] رباب [rabəb]
guest quarter n, F1 [wujrə] حجره [ghərə]
gathering adj 1 [ghwándə] غوندنه [gəndə]
music, instrument n, M2 [səz] ساز [səz]
musical instrument n, M2 [rabəb]
story n, M2 [nâkəl] نکل [nâkəl]
story-teller n, M1 [nakalchə] نکلچی [nakalchə]
song accompanying a story n, F1 [nârə] ناره [nârə]
### Answer Key

#### Exercise T1.

<table>
<thead>
<tr>
<th></th>
<th>'will/might'</th>
<th>'would (have)'</th>
<th>'might have'</th>
<th>'used to'</th>
<th>tentative statement</th>
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</thead>
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</tbody>
</table>

#### Exercise T2. Various answers.

#### Exercise T3.

شي اکا زمونی په کور او کلی کی په دبري هویشیري مشهور زه او هرچا به چه کوهم مشهور غوښتل ده ته به راتل.

ده ده دی هويشیري احتياط يوه نبی دا وه چه ده تر اخره پوري خپل کور به برق را نه وسطه او ويل به یې که کله برق شارې شی نه حريق به واقع شی او کور به مي وسوئی.

دهه دا عادت و چې په موټر کی به هره سپرېده او دې لېږي خاي ته به هم پياده روان و، خخک چې د موټر له چې پېډ وبرېده او دی احتیاط پی کاو.

هوا دی له دېرې عقله پياده گرخپاته او کور کی به یې رنا هم دېرې که وې.

#### Exercise 4.

1. خخک وبرېده چې موټر به چې پېډ شی.
2. خخک کور ته پېډ برق نه وره.
3. شخې اکا په موټر کی نه سپرېده.
4. نه، نه و.
5. بد و. خخک چې پېند پېد ور خراب کری و.
Exercise 5. Something like ...

1. بپ کومو اصولو او دودونو چه پیچانه ولای دي هغه پشتونولو وايی.
2. هکوک چه مسلمان نه وي هغه کافر بلل کپري.
3. کوم شی چه خلک پي د شپي په غن اچوي هغه برستن بلل کپري.
4. کوم شی چه خلکو ته د خورلو لهاره ورکوي روزی بلل کپري.
5. هکوک چه د سری خپلوان نه وي هغه ته پردي ویل کپري.
6. کوم شی چه سری دودی پری خوری هغه دسترخوان بلل کپري.
7. پپ کوم شی که شی دودی پخیره هغه دیگی ویل کپري.
8. دچا چه خلک دبیر قدر کوره هغه نازولو بلل کپري.

Exercise 6.

1. مونپی بپ ساره ته خوخيرو.
2. تیول کتابونه بپ دی هغه کي کتاباخانه ته راوردل شی.
3. مجلس بپ پا سو بجو شروع شی.
4. هر هکبو پپ دینو بجو کور ته لاړ شی.
5. دکان بپ وخته خلاص ته شی.

Exercise 7.

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<tr>
<th>Arabic DPI</th>
<th>Pashto DPI</th>
<th>D5g</th>
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</thead>
<tbody>
<tr>
<td>تشکیلات</td>
<td>تشکیلونه</td>
<td>تشکیل</td>
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<td>حالونه</td>
<td>حال</td>
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<td>خصوصیات</td>
<td>خصوصیتونه</td>
<td>خصوصیت</td>
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<tr>
<td>مصارف</td>
<td>مصرفونه</td>
<td>مصرف</td>
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<tr>
<td>مطالب</td>
<td>مطلبونه</td>
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</tbody>
</table>
Unit Overview

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

Preview to Section 1: Dialogue

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

Preview to Sections 2-4

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

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

We have adapted the story as follows: sections have been deleted which do not forward the action of the story (notably two very long paragraphs which go into detail about the evilness of malangs). Modern words have been substituted for those which are now obsolete. The original paragraphing has been kept (including some with colons which usually but not always indicate that someone is speaking), but periods and commas have been inserted.
The story is written in the Kandahar dialect. You'll notice that many of the words are synonyms of those you have learned, for example خالخا (which is an exact synonym for هراو رو). You'll also notice that the phrases درته را and چپ are not always immediately before the verb, and that چپ, meaning 'when' often starts a sentence instead of appearing just after the subject.

The structure of the story is as follows:

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

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

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

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

Preview to Section 2: The Story Begins

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

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

Direct and indirect quotes. The author is inconsistent in his presentation of conversation. Sometimes he uses phrases like دې والی چې همدا وخت and at other times he gives the speaker's name with a colon. Sometimes he has characters talk to themselves - in the present tense - as in the last paragraph in the section: 'I said [to myself] that now was the time; slowly, slowly I approached him.'
and when Gwalmir is following his wife:

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

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

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

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

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

Preview to Section 3: The Story Continues

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

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

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

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

خلک زیارت لپتناسي وری
ما به د جوارو پولی وری چر کونده شومه

and

چر مور بی پی پياری وی
زوی پی نه فتح خان کپی

which intimate that popcorn and its makers are very low in Pashtun society. That the children are in very desperate straits is communicated to the Pashtun reader not only by
their answers to Gwalmir’s questions, but also by their having been taken in by the

Sentence structure: Sohbat Khān’s comment

راخه چه ورشو او ددی خو خلاصی وکرو چه دا هم یاد ولری چه ما هم چا سره نه کری و.

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

Preview to Section 4: The Story Concludes

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

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

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

The husband’s answer to Sohbat’s accusation - پ چه زور چا کل کی دی کری. - is a proverb, and translates roughly as ‘No one can force a village.’ In other words, no one can force his will on an entire village.

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

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

The phrase سوت بوت ترل refers to tying someone up in a tight ball - the victim’s hands possibly behind his back, his legs doubled up in front of him.
Preview to Section 5: Diversions

The poet used the word انتقام instead of بدلا in the couplet for stylistic reasons. We have given the 'normal prose' rendition to give you an idea of the difference between prose and poetry.
Unit 25 Exercises

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

1. 
2. 
3. 

cat n, F1 [pisháka] پښکه
weigh smp. tr. vb. [tal-] تل-
stupid, simple-minded adj 4 [sádá] ساده
down adj 4 [xkáta] پخته
commotion n, M2 [ghalmaghl] غالمنال

cat n, F1 [pisháka] پښکه
weigh smp. tr. vb. [tal-] تل-
stupid, simple-minded adj 4 [sádá] ساده
down adj 4 [xkáta] پخته
commotion n, M2 [ghalmaghl] غالمنال

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

poor person n, M1 [nestmán] نبستمن
rich person n, M1 [stamán] شته
Adam n, M1 [bábádám] باباښه
Eve n, F3 [bibi awá] بی بیه حوا
rich, sated adj 5 [mor] مور

proper share phr. [sam rasád] سم رسته
penny n, F1 [kásira] کاسیره
fatherly share phr. [padari hisá] پدري حیسه
give thanks phr. [shúkur bá-] شكر باه
Exercise 3. Fill in the blanks below.

<table>
<thead>
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<th>Word in story</th>
<th>Pashto synonym</th>
<th>English equivalent</th>
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Exercise 4. Rewrite the conversations in the following paragraphs in dialogue form:

1. “Did you see him in the orchard today? He has grown a lot.”
   “Yes, I did. We should talk to him.”
   “Yes, he is growing well.”

2. “How was your trip to the market?”
   “It was great. I bought some fresh vegetables.”
   “That’s good. Did you also buy some fruits?”
   “Yes, I did.”
1. گل میر:

2. یوه گوت کی د بیت په غاره باندي دورو ماشومانو سونکاونکا کوله.
گل میر ور نؤدي یوه او تپوس پي او کوره چه شوک پي؟ یوه ووپلي چه
یتیمان یوه. گل میر دواره په غور کي ونیول او کوکی پي تری
واخیستی. تپوس پي او کور په ستاس مور او پلاز چه شو. هغو ووپلي
چه پلاز مه چهربه تلی او هله مه شو. مور مه بل خاوند وکر. مونی
پي او وشروول. له تیار سره په موتنی نینو باندي ساعت تیبورو او بیا
دله خمل. صحبت گل میر ته ووپلي چه دا جور ستا بال پچ دی؟ ده
ووپلي یوه. بیا گل میر تری د مور د کور تپوس وکر. دوی ووپلي چه
زمونی د پلاز په کور باندي همه خبل خاوند شخه او سپه او تول مال
حال پي زمونی پلندر ته ور کری دی. ده ورته یوه شو پیسی لاس کي
کچنودی، او ورته پي ووپلي چه خیر دی ویده شی.

3. گل میر:

ماشومان:

گل میر:

ماشومان:

صحبت:

گل میر:

گل میر:

ماشومان:
۲. کل میر او صحت بیا په کوته ور نتوت. د یوه یې وګوله. پښه
یې را ویبه کره. صحت یوه داسی سیمېر په غوره ور کره چې سر کې
پې کرکار پیدا شه. بیا یې تری تپوس وکر چې خاوند دی ولي کری
dی. هغه وويلی دی سرې را بانده په زور نکاح ترلی ده. صحت
کل میر ته اشارت وکر او هغه ترلی سرې بی کوته ته راوست.
تپوس بی تری وکر چې تا وله په زور په دی پنځی نکاح ترلی ده؟
هغه وويلی په زور چا کلی نه دی کری. زره یې و او کونده ود
نو می په تری نکاح ترلی ده. ده وويلی چې تا دغه معلومه شوه
چې کونده ده؟ هغه وويلی چې د ددی خاوند د خپله وروار له لاس مر
شوى ز. هغه په تید شو. دا خو هره چا د معلومه ده. مرنی
موندلی شوى ز. پهندلی شوى ز. بیکاره خبره ده.

صبحت: ۲

پښه:

صبحت:

خاوند:

صبحت:

خاوند:

صبحت:

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

1. In this manner
2. In secret
3. Basically
4. Disapprove of
5. Within one's capability
6. On average
7. Finally
8. Stingily
9. Borrow
10. Openheartedly
11. Especially
12. As
13. Give in retribution for a wrong
14. In mind, in memory
15. In relation to this
16. Like
17. Generally
18. Not enough

<table>
<thead>
<tr>
<th>Pashto Phrase</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>په اوسط دول</td>
<td>In this manner</td>
</tr>
<tr>
<td>په بدوم کي ورکول</td>
<td>In secret</td>
</tr>
<tr>
<td>په بده مستركه کتل</td>
<td>Basically</td>
</tr>
<tr>
<td>په پای کي</td>
<td>Disapprove of</td>
</tr>
<tr>
<td>په پته</td>
<td>Within one's capability</td>
</tr>
<tr>
<td>په پور اخستل</td>
<td>On average</td>
</tr>
<tr>
<td>په تهز بيا</td>
<td>Finally</td>
</tr>
<tr>
<td>په حقیقت کي</td>
<td>Stingily</td>
</tr>
<tr>
<td>په حيث</td>
<td>Borrow</td>
</tr>
<tr>
<td>په دی باره کي</td>
<td>Openheartedly</td>
</tr>
<tr>
<td>په دی دول</td>
<td>Especially</td>
</tr>
<tr>
<td>په شان</td>
<td>As</td>
</tr>
<tr>
<td>په عمومي دول</td>
<td>Give in retribution for a wrong</td>
</tr>
<tr>
<td>په سلمه سختی</td>
<td>In mind, in memory</td>
</tr>
<tr>
<td>په نیم نس</td>
<td>In relation to this</td>
</tr>
<tr>
<td>په ورن تندي</td>
<td>Like</td>
</tr>
<tr>
<td>په وس کي وی</td>
<td>Generally</td>
</tr>
<tr>
<td>په یاد</td>
<td>Not enough</td>
</tr>
</tbody>
</table>
Exercise 6. Fill in the correct form of the verb in the blanks below.

1. خُو موده پسن زمونی په خوشحالی کي کریچ[اپریوز]ه.

2. نخی می لویی په سر کره ورو غوندی له کوره[اوز]ه.

3. نخی ملنگته همه دودی (پد)چه خان مره بی له کوره[راوره]ه.

4. خو ما پاشهدو ته[اپریژ]ه دی پیده.


7. خیر داسی کهیری خل اوی بدل[اپریژ]ه دی په کار.

8. پوه ورخ مانیما نوریمی کي صحبت خان او گل میر کی ته[امنوژ]ه.


10. د کور خاوند له کوچي نه را[اوز]ه.
**Answer Key**

**Exercise T1.**

1. په کور چی یې نشم پیدا کولی.
2. که دا پیښکه ده غوښه چه شوه او یې دا غوښه ده چې پیښکه چې شوه؟
3. ما اغوستی و.

**Exercise T2**

یو نه‌ستمن یوه شتمن ته ورگي او ورته ونلی چې مونی دواره د بابا‌آدم او بی یې حوا اولاد یو. خه نو مونی دواره سره ورونه یو. ته دهر مور پی، او زه خوار پی. زر شه اوس ماته سم مسد راکره. شتمن چه دا او روددل نو یوه کاصیره یې ورکره. خوار ورته ونلی.

خان صاحب! ماته پدري حصه وی او چې راکوي؟ هله ورته ونلی چه خوانه! پدي شکر ویسه. که دی نور ورونه خبر شول، نو دا به هم دی ون له سرپي.

**Exercise 3.**

<table>
<thead>
<tr>
<th>Word in story</th>
<th>Pashto synonym</th>
<th>English equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>علاقه</td>
<td>سیمه</td>
<td>area, region</td>
</tr>
<tr>
<td>لوته</td>
<td>تیکری</td>
<td>scarf</td>
</tr>
<tr>
<td>خاوند</td>
<td>مهره</td>
<td>husband</td>
</tr>
<tr>
<td>پنوسه</td>
<td>پوپنته</td>
<td>question</td>
</tr>
<tr>
<td>یار</td>
<td>ملکری</td>
<td>friend</td>
</tr>
<tr>
<td>خامخا</td>
<td>هرومرو</td>
<td>for sure</td>
</tr>
<tr>
<td>بن</td>
<td>باغ</td>
<td>orchard</td>
</tr>
<tr>
<td>یخ</td>
<td>سور</td>
<td>cold</td>
</tr>
<tr>
<td>قسم‌تیم</td>
<td>دې دول دول</td>
<td>all kinds</td>
</tr>
<tr>
<td>په دې پسی</td>
<td>په دې پس</td>
<td>after that</td>
</tr>
</tbody>
</table>
Exercise 4.

1. گل میر: ما تعنی وختی دوی بخه کره. پتی ته خم.

بخه: لا دیب یخ دی.

گل میر: هغه وخت دی ساره نه کهدل چه د ملنگ لپاره دی خاشاک راوره.

2. گل میر: هڅک یې؟

ماشومان: یتهیمان یو.

گل میر: ستاسی مور او پلار څه شو؟

ماشومان: پلار مو چڼهته تلی و او هله مرح شو. مور مو بل خاوند وکر. مونی پی وشرولو. له پهیاری سره په موتی نینو باندي ساعت تهرو او بيا دله خځنو.

صاحب: دا جوړ ستال یې دی؟

گل میر: هو.

گل میر: د ستاسی مور کور څه چیره دی؟

ماشومان: زمونږ د پلار په کور باندي هغه خپل خاوند څخه اوښپی او تول مال خال یې زمونږ پلندر ته ور کری دی.

گل میر: خیر دی ویده شئ.

صاحب: خاوند دی وی كری دی؟

بخه: دی سرې را باندي په زور نکاڼ ترلی ده.

صاحب: تا لې چه زور په دی بخی نکاڼ ترلی ده؟

خاوند: په زور چا کلی نه دی کری. زره په او کونده وه نو می پهی نکاڼ ترلی ده.

صاحب: تا هغه معلومه څوه چه کونده ده?

خاوند: دی خاوند د خپل ورور له لاسه چې شوی و. هغه پری قید شو. دا خو هره چا هغه معلومه ده. مږی موندلی شوی و. په‌بزننی شوی و. بکاره خبره ده.
Exercise 5.

1. په اوسط دولت
2. په بدی کي ورکول
3. په بده سترگه گورل
4. په پاي کي
5. په په
6. په پور اختسل
7. په پوره پي
8. په حقیقت کي
9. په حيث
10. په دوست دولت
11. په دوست دولت
12. په شان
13. په عمومي دولت
14. په مله سختي
15. په نيم نس
16. په ورین تندی
17. په وس کي وي
18. په په

Exercise 6.

1. چه موده پس زمونی په خوشحالی کي کرچ پریبوت.
2. بخو مي لپه په سر کره ورو غوندي له کوره ووه.
3. بخو ملگته هغه دودی کیتبوده چه خان سره پي له کوره راوري وه.
4. خو ما پاىهدو په پري نه جوود.
5. زما له خولی نه له بده شامه ووتل چه هغه وخت دی ساره نه کپدل چه د ملگته لپاره دی خاشاک راوري.
6. زه دیوال نه هغه خوا پريبوتم.
7. خير داسى کهيري خو اوس بدل پري پیبولد نه دی په کار.
8. پوه وری مانیم ترپیمی کي صحت خان او گل مهر کلی نه نوتل.
9. ده ورته پوه پيپسي لاس کي کیتبودی.
10. د کور خاوند له کوتی نه را ووت.
The topics of this Unit are Pashtun honor, and the (eastern) Pashtun custom of nanawâte. In Section 1, the two topics are introduced and described. In Section 3, a particular offense and attempts at apology are discussed. In Section 4, Diversions, are given some well-known couplets on the subject of honor, from the poetry of Khushal Khan Khattak. Section 2 describes Pashto verb phrases with possessive subjects.

Preview to Section 1: Reading

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

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

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

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

Word study. The phrase په سپه سترګه کتنل translates as 'to insult', and the insult involved is relatively mild by American standards. In the United States, a wolf whistle, or the kind of remark made by construction workers at women passers-by, would constitute په سپه سترګه کتنل. A social slight - neglecting one woman guest in favor of another - might also be considered this kind of insult.
Preview to Section 2: Verb Phrases with Possessive Subjects

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

بد راتل، which sometimes translates as 'seem bad', and is relatively mild.

ئوي يعتب، which translates most often as 'enjoy'. is not used, however, to express liking; زره کم، which with a possessive subject is used instead, translates almost exactly as 'feel like'.

Preview to Section 5: Dialogue

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

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

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

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

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

مرداری is literally 'dirt', but it is often used figuratively to mean trouble, in the sense of stirring it up. Asad's father thinks that Shamay's sons are gratuitously stirring up trouble.
The phrase لااس خلاص توره یي آزاده is literally 'hand open its sword free'. Asad's uncle is saying that he thinks Baray should quit sending بدل from Shamay and possibly the rest of his tribe.

**Preview to Section 4: Diversions**

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

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

The translation is from *The Poems of Khushal Khan Khatak*, by Howell and Caroe (the same Caroe who worked up the genealogy charts reproduced in Unit 22), published privately in Peshawar in 1963.
Unit 26 Exercises

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

<table>
<thead>
<tr>
<th>Story 1</th>
<th>Story 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Whose honor was attacked?</td>
<td></td>
</tr>
<tr>
<td>Who was the aggressor?</td>
<td></td>
</tr>
<tr>
<td>What was the immediate act of aggression?</td>
<td></td>
</tr>
<tr>
<td>What started the original disagreement?</td>
<td></td>
</tr>
<tr>
<td>Was badal taken?</td>
<td></td>
</tr>
<tr>
<td>What brought about the reconciliation?</td>
<td></td>
</tr>
<tr>
<td>What probably caused the reconciliation?</td>
<td></td>
</tr>
</tbody>
</table>
Exercise T2. Write the following fable (collected by a British military official in the 1830s, from Pashtuns in the Banu area in present-day Pakistan) as your teacher dictates it.

---

jungle n, M irreg. [dzangal] خنگل

tail n, F2 [lakay] لکی

running n, F1 [manče] مندہ

burn der. intr. [sati keg-] ستی کچہ-
Exercise 3. Review: write the tense forms of the following irregular verbs in the blank spaces below:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>بايلودل</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>نتوتل</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>بورل</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>كيبیودل</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>کول</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>راتتل</td>
</tr>
</tbody>
</table>

Exercise 4. Match the Pashto phrases with their English equivalents:

1. 'a while ago' --- په مخ دی بک
2. 'ago' --- مه موده مخکی
3. 'front, face' --- د په مخ کی
4. 'Goodbye' --- مه مخ ته کتل
5. 'head towards' --- مخ
6. 'in front of ...' --- مخ را کی
7. 'previously' --- مخ کول
8. 'respect, care about' --- مخ مخکی
9. 'straight' --- مخ مخکی
10. 'turn toward (me)' --- مخ
Exercise 5. Give literal translations, then idiomatic English equivalents (you might have to be creative) for the following phrases.

a. Pashto: په نس مور
   Literal translation: ____________________________________________
   Idiomatic equivalent: ________________________________________

b. Pashto: دی خبله خان دی تولو ه د زيات ور دی جوراو.
   Literal translation: ____________________________________________
   Idiomatic equivalent: ________________________________________

c. Pashto: حوصله مو وکره.
   Literal translation: ____________________________________________
   Idiomatic equivalent: ________________________________________

d. Pashto: د شی خه چه د تولو موسی خبلو.
   Literal translation: ____________________________________________
   Idiomatic equivalent: ________________________________________

e. Pashto: زره را توبلي.
   Literal translation: ____________________________________________
   Idiomatic equivalent: ________________________________________

f. Pashto: خان ی بی غل نیولی ز
   Literal translation: ____________________________________________
   Idiomatic equivalent: ________________________________________
g. Pashto: که رفته درته ووايم
Literal translation: 
Idiomatic equivalent: 

h. Pashto: ددي سری مرداري ته زره کرزی.
Literal translation: 
Idiomatic equivalent: 

i. Pashto: د بری خلیو چه حال و؟
Literal translation: 
Idiomatic equivalent: 

j. Pashto: پت او عزت په چه شی کی دی. (Read Exercise 7)
Literal translation: 
Idiomatic equivalent: 

k. Pashto: چا ته پورته کتل
Literal translation: 
Idiomatic equivalent: 

l. Pashto: په سپه ستاره کتل
Literal translation: 
Idiomatic equivalent: 


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

به دی د خان، به دی د قام

واپی بی غیرته سری ز چه هر یه به یی کول له خلیلی بذخی سره به یی سلا کوله. خو بذخی به یی هر وقت داسی مشوره ورکوله چ دی به یی په خلیل کاری ناکام کر. سری پنس مور او شتهن و خو د بذخی سترگی بی وی وی وی نو خکه به یی پوری شتهن سری بی د خلیل مسره د اجاژی نه کورته په؛ خلیل بغلی لوئی بی په دی خاطر ور پرندی چه که بی خوښی شی او واده بی کری. خو سری به یی په چه کور نه بوتلل دی به خلیل خان تر تیلو نه زیات ورته جور کر او لوپی به یی ور سره کولی.

د بذخی مسره به چه بی دی خبرو خبرم هم شو خان به یی گه ونیوه. ور وری دوکلی دیوی خلک او د سری خلیل خلیلون هم په دی خبره خبر شول. خلیل خلیلون بی په دی خبره دیوی خه وو.

یوه ورخ دی دی سری بذخی بی په د مسره له اجاژی نه دغه شتهن سری کور نه بوتلل او خلیلی لوئی بی ورته ورکری. کله بی چه مسره کور ته راغی بذخی بی په خبره خبر کر. مسره هم د بذخی خبره ونله. خکه ده نفر کاو چه پت او عزت په پیسو کی دی. خو کله چه خبره کله ده ووته یووانی دی نه بلکه تول قوم په ورتمهه چه بیا بی چا ته پورته نه شو چتلی. په همی وقت چی چا هغه سری ته ووبلی: «به دی د خان، به دی د قام» معنی دا چه که چا په وکری هنه بی د خان دی. خو که یی له پیشتنولی نه مخالف او به کار او چکر په هنه بی تول قام بدنامیری او شرموپی.

cowardly adj 4 [bégghyráta]  غیرته
reason n, M2 [khátár] خاطر
consult phr. [sálakaw-] سلا کو- game n, F1 [líba] لوپه
permission n, F1 [iijázá] اجاژی be embarrassed smp. int. [sharmég-] شیمبرمی
### Answers

**Exercise T1.**

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

**Exercise T2.**

وایی په یوه خنگله کې دوه ماران او، یوه مار یو سر لاره او سل لکی. بل مار سل سره لړل او یوه لکی. یوه ورخ خنگله اور واخست او مارانو غوښتل چې په منده خنگله نه ووخي. کوم مار چې یو سر لاره او سل لکی، هغه په منده او په آسانه له خنگله نه ووته. خه خنگه چه سر روان شو لکیو مندي پسی وهلی. مګر هغه بل مار چه سل سره په لړل او یوه لکی له خنگله نه ونښه وئلی او په اور کې سټی شو. خه خه هره سر غوښتل چې په بله لار خنگله نه ووخي.
### Exercise 3.

<table>
<thead>
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</thead>
<tbody>
<tr>
<td>باي-</td>
<td>باي-</td>
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<td>نو-</td>
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<td>ب-</td>
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<tr>
<td>لا-</td>
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<td>ل-</td>
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<td>ل-</td>
<td>ل-</td>
</tr>
</tbody>
</table>

### Exercise 4.

- 'Goodbye'  
- 'a while ago'  
- 'in front of'  
- 'respect, care about'  
- 'previously'  
- 'front, face'  
- 'turn toward (me)'  
- 'head towards'  
- 'straight'  
- 'ago'  
- 'recently'  

### Exercise 5.

**a. Pashto:** ب نس مور

**Literal translation:** by means of a full stomach  
**Idiomatic equivalent:** comfortable, well off

**b. Pashto:** 

**Literal translation:** to build oneself up to all effort  
**Idiomatic equivalent:** to dress up, dress to the nines, get oneself up

**c. Pashto:** حوصله مي وكره

**Literal translation:** I used patience  
**Idiomatic equivalent:** I was patient
d. Pashto: د شمی خه چه د تولو موسی خیلو
Literal translation: of Shamay then of all of the Musakhels
Idiomatic equivalent: of Shamay, let alone all of the Musakhels

e. Pashto: زره راته وبلي
Literal translation: [my] heart told me ...
Idiomatic equivalent: I really wanted to ...

f. Pashto: خان يي غلي نيولي ز.
Literal translation: keep oneself quiet
Idiomatic equivalent: keep quiet, keep one's mouth shut

g. Pashto: كه ريتيا درته ووايم
Literal translation: if I tell you the truth
Idiomatic equivalent: to tell the truth...

h. Pashto: د چا مرداري ته زره كده.
Literal translation: someone feels like trouble
Idiomatic equivalent: someone wants to make trouble

i. Pashto: د برى خیلو خه حال ؟
Literal translation: What condition was Baray's household?
Idiomatic equivalent: What happened at the Barays'?

j. Pashto: پت او عزت په شه شي کي دي.
Literal translation: the honor is in the money
Idiomatic equivalent: honor is not as important as money

k. Pashto: چا ته پورته كتل
Literal translation: to look standing up at everyone
Idiomatic equivalent: hold one's head up in front of everyone, face everyone

l. Pashto: په سپکه سترگه كتل
Literal translation: to look with light eye
Idiomatic equivalent: to insult
Unit 27: Pashtun jirga and its relationship to the Afghan loya jirga

Unit Overview

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

Preview to Section 1: Reading

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

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

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

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

belief n, F1. Ar pl [aqāyīd] is Masc. Unit 27 عقاید
opinion n, F1. Ar pl [nazarīyāt] is Masc. Unit 27 نظریات
Preview to Section 2: Conversation

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

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

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

Preview to Section 3: Reading

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

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

Preview to Section 4: Diversions

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

The couplet from Khushal Khān Khatīk is part of a long poem in which the poet is urging Pashtuns to fight for their territory and rights against outside oppressors.
**Unit 27 Exercises**

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

**The paragraph:**

```

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**The glossary items:**

<table>
<thead>
<tr>
<th>Gloses</th>
<th>Grammatical info</th>
<th>Transcriptions</th>
<th>Pashto</th>
</tr>
</thead>
<tbody>
<tr>
<td>actually</td>
<td>n, M3</td>
<td>[drund]</td>
<td>اصطلاح</td>
</tr>
<tr>
<td>firmness</td>
<td>n, F3</td>
<td>[ghāra ghāraw]</td>
<td>په واقمهت کیهان</td>
</tr>
<tr>
<td>overturn, violate</td>
<td>n, F3</td>
<td>[istilā]</td>
<td>دروند</td>
</tr>
<tr>
<td>punishment</td>
<td>n, F3</td>
<td>[klakwālay]</td>
<td>سزا</td>
</tr>
<tr>
<td>severe</td>
<td>adj 1</td>
<td>[pa wāqiyyāt ke]</td>
<td>غاره غرو</td>
</tr>
<tr>
<td>stone</td>
<td>phr</td>
<td>[sazā]</td>
<td>كلکوالی</td>
</tr>
<tr>
<td>term, word</td>
<td>phr</td>
<td>[tīga]</td>
<td></td>
</tr>
</tbody>
</table>

Example: stone n, F1 [tīga]
Exercise T2. Listen to the account, then answer the questions.

1. What does [dāg] probably mean in English? ________________________

2. -پاس usually means 'pull out' or 'extract'. What is a better translation in the context of this passage? ________________________

3. Is the village still in existence? How do you know? ________________________

4. In earlier units مخک was translated as 'farm'. What is a better translation for the word as it is used in the passage? ________________________

5. Why was a jirga convened? ________________________
Exercise T3. Listen to the sentences, then use the information to finish the following sentences.

1. میرویس د پښتنو هغه مشر دی چې ________________________

2. امیر امان الل خان هغه پاچا ز چې ________________________

3. عبدالرحمان خان هغه ظالم او هوبیار پاچا ز چې ________________________

4. نور محمد خان د نورزو هغه خان و چې ________________________

5. خوشحال خان ختك د پښتنو هغه لوی مشر دی چې ________________________

6. سینه هرود د افغانستان هغه تاریخ پوه دی چې ________________________

7. احمد چان هغه تکره پښتنو لیکوال دی چې ________________________
Exercise 4. The second paragraph in Section 3 is reproduced below with the exact spelling, spacing of letters and words, and typographical errors as it was published in the magazine. Without looking at Section 3, rewrite the passage with 'conventional' spelling and spacing.

د انلسي ملي دی په په رهري چی دهمواد غربي سيي د 1702 سال دگرکين په نام یو خونخورپنگلريغي (حاکم) کنهارته روواستهچي په خلكويي یي ساري طلیمونه په کول اودوحت اودهشت دوره یي رامنه ت كره دي حالت په آزادي مينافغان خورول او هغول یي چي يوه چاره یي وکري په دي کسانو کي ميروييس هوتکي چي ظاهرا په تجارت بوخت ز ديوياساسي چاري په فکر یي و
Exercise 5. Group the following words into the appropriate categories.

<table>
<thead>
<tr>
<th>مهربانه</th>
<th>زغود</th>
<th>دهشت</th>
<th>آزادی</th>
</tr>
</thead>
<tbody>
<tr>
<td>نامرودی</td>
<td>سریتوب</td>
<td>دوستی</td>
<td>بد</td>
</tr>
<tr>
<td>وحشت</td>
<td>شرم</td>
<td>دمغه</td>
<td>یوهه</td>
</tr>
<tr>
<td>ورین تندي</td>
<td>غیبت</td>
<td>درد</td>
<td>تصویب</td>
</tr>
<tr>
<td>هوبیاری</td>
<td>پار</td>
<td>روغه</td>
<td>ظلم</td>
</tr>
<tr>
<td>یورالی</td>
<td>مراک</td>
<td>رام</td>
<td></td>
</tr>
</tbody>
</table>

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

1. هم نجلی چه د اسلم خوښپې پرون پي چه مكتب کي دېر زيات وختدل.

2. لیلا پرون په خیل ورور پسی دېر زيات ورزل.

3. پرون شپه د اسلم کلا ته غله ور اوختی وو او سپی پي دېر زيات وغیدن.

4. هنگه چه سلیم اکا خیل خر له غوجل نه را وابسته و پي هنگل.

5. کوئتری او سلیم پرون د بابر په باغ کي له خیلو ملکرو سره ولیمبدن.

6. پره د اختیار په ورخ په بر کلی کي له یوه هلک سره یو خاې په تال کي وزنگیده.

7. لیلا د سلیم په واده کي له خیلو بولو ملکرو سره ونگیده..
Exercise 7. Read the following passage, on the origins of the two kinds of *jirga*, for information and review.

Historical background n, F1. Ar Pl. [sawābeq] سوابق

Concrete adj 1 [mushakhās] مشخص

Aryan adj 4 [aryaŷ] آریایی

Studies n, F1 Ar pl. [mutlaʔat] مطالعات

Custom n, M2 [rawlaj] رواج

Domination n, F1 [salatā], [sultā] سلطه

Independent adj 1 [mustaqāl] مستقل

Act phr [iqdām kaw-] اقدام کو-
Answers

Exercise T1.
The paragraph:

The naragradh:

The glossary items:

Exercise T2.
1. 'field' or 'plain'
2. 'dig'
3. Yes, it is. The description of the location and inhabitants in the first paragraph, and the description of the new farms in the second paragraph, are in the present tense.
4. 'land'
5. To arrange for the digging of the irrigation ditch it had to be a community effort.

Exercise T3. Something along the following lines:

1. میریوس د پښتو هغه مشر دی چه د افغانستان لومرئی مستقل دولت یې جور کری دی.
2. امیر امان اه خان هغه پاچا دی چه د افغانستان خپلواکې یې په کال ۱۹۱۹ کی د انجکیژانو نه وخته.
3. عبدالرحمان خان هغه نظام او هړبیار پاچا ز چه د افغانستان لومرئی تالي مركزي حکومت یې تاسیس کری دی.
۴. نور محمد خان د نورزرو هغه خان و چه دبری زياتي خوکي پي لرلی.

۵. خوشهال خان ختک د پښتو هغه لوا دشر دی چه د پښتو وېدې د ستر شاعر هم و.

۶. سيفي هروي د افغانستان هغه تاريخ پوه دی چه د هرات تاريخ نامه یي ليکلي ده.

۷. احمد صان هغه تکره پښتو لیکوال دی چه د انگریز او منشي و.

Exercise 4.

د اتلسی ميلادي پهري په پيل کي چې د هیواد غربي سيمي د صفویانو په لاس کي وي، صنف پا چا په ۱۷۰۲ ع کال د گېنېن په نامه يو خوښور بيگلرېکي (حاکم) کې دهارته رواستاوه چې په خلکو پي واردي ځلموته پهکي کول او د وکست او دهشت دوره پي رامنه په کره. دی حالت په آزادی مين افغانان خورول او هوکل پي چې يوه چاره پي وکرې. په دی کسانو کي مورويس هوکي چې ژماه په تجارت بوخت و د يوي اساس په کاري په نړي کي و...
Exercise 6.

1. هغه نجلی چه د اسلم خوښپیز هره ورخ په مکتب کی دیبره خاندی.

2. لیلا نن په خپل وورر په پسی دیبر زيات واری.

3. هره وخت چه د سهیم کا ته غله ور واروی سپه په دیبر زيات غاپی.

4. هره وخت چه سلم اکا خپل خر له غوجل نه وباسی، خر پی هنگی.

5. کوته اوسلیم هره ورخ د بابر په باغ کی له خپلو ملگلو سره لا مبی.

6. پره په هر اختر کی په بر کیک کی له یوه هدلی سره په تال کی زانگی.

7. لیلا به د سهیم په واده کی له خپلو تیلون ملگلو سره وناهی.
Unit Overview

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

Preview to Section 1: The Story Begins

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

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

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

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

The walls of the rooms in a kala or smaller compound are usually built up about a foot or two higher than the flat roof, providing a low barrier. Snow on the roof has to be lifted over this barrier and dumped onto the ground below, either outside the kala or between the rooms. The author remembers that sometimes after shoveling a roof and throwing the snow in the alleyway between rooms, there was so much piled-up snow in the alley he could walk from one roof to the other.
The author's purpose, in his description of Rasul Kaka's clothes, was to show how poor the man was: his clothes were not only patched and ragged, they were not heavy enough to begin with for the cold weather. The implication is that Rasul Kaka has wrapped himself up in everything he can find - with comical results - and what he has been able to find isn't much.

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

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

The phrase هنکه ب د ملکتوب شيي ورخی وي translates literally as 'since they are the nights and days of boyhood', and idiomatically as 'since these are my boyhood days'.

**Preview to Section 2: The Story Continues**

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

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

سپیني سپومی ته شه خوله راکره
پې تروپمی کی دی اوربلي خولی ته راکره

[spine spogmý ta sa khwía rāka
pa taragmó ta de worbál khwé ta rādzi - na]

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

موري کوچيانو ته مي ورکره

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

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

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

پنځم سپوهمی refers to the fifteenth of the lunar month, when the moon is full.

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

**Preview to Section 3: The Story Concludes**

In this section, the narrator mentally follows the girl into the room, and imagines what she does and what she is thinking about.
Cultural notes. The narrator’s phrase ترخ in the next to last paragraph doesn’t translate conveniently: it carries the notion that Spogmay is not capable of such thoughts. The author comments that the narrator considers himself more sophisticated (he has presumably been to school, whereas Spogmay has not), and therefore more able to perceive the inequalities he has imagined Spogmay thinking about.

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

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

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

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

Preview to Section 4: Diversions

The story in this section is one of a collection entitled [shekh chali] شیخ چلی written by Sayid Mastan Shah Gamgin, and published in Peshawar. ‘Sheikh Chali’ is a clever trickster in traditional Pashtun folklore.
Exercise T1. Listen to the story, then answer the questions

Nouns
kite M2 [guḍ páran] گودی پر ًن
courtyard M irreg. [ángá:] انگر
sole (of foot) F1 [tála] تله
step M2 [gám] گام

Verbs
fly der. tr. [jagaw-] جگو -
kesh ko[-] کش کو -
pull der. tr. [kas.kaw-] کسک، کاو -
step off der. int. [khātā kég-] خطا کهپ -
be confident der. int. [gāda kég-] داده کهپ -

Phrases
start to fall phr. [pa ʃtedó sa-] په تهتهدو -
backwards phr. [pa shá] په شا -
heart pounds phr. [zça drabég-] زره درب پ -

Adjectives
upright adj 1 [shakh] شخ -

1. هلک خو کلن ً؟
2. هلک ولي د تناره د کوته بام ته ختی لئ؟
3. د هلک مور شنگه پوه شوه چه هلک راولوبده.
4. هلک ولي له بامه ولیبه؟
5. هلک ته په مور له وويل چه پوه خو کامه لار شه.
**Exercise T2.** Listen to the following statements about the story, and mark whether they are true or false.

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

1. شاوخوا ټه ستريکي اړول
2. د پنځلسم سپورتې
3. که دېر مهیس ټه پاتی کچېږي
4. د شپې د شومې لپاره ده هېک حیران ناست وی
5. ګوټي چه له دېر ټېخ ټه نه سره ورځي
6. د زامو رېپدېل
7. د فکر په تال کي سپرېدل
8. پوه ټېټه سوکړک
9. غوري په غوري تولیپې
10. زه هېم ټه نه نايم
Exercise 4. Give the Eastern dialect equivalent and the English translation for the following words from the story.

<table>
<thead>
<tr>
<th>English</th>
<th>Eastern dialect</th>
<th>Other dialects</th>
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<td>خپرندل</td>
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</table>

11. په نغری بار او په خوتهار وی
12. زما د فکر سلسه پی وشکول
14. له خان سره
14. که نه وی نو
15. داک چه د بیار دلاری په سر پروت و
Exercise 5. Rewrite the following paragraphs from the story in past tense.

1. د بیگا شهی بادکویی لاری بندی کری دی. په کوهو یک هڅوک نه
بکاره. یوازی ملای بانگی له کاله نه ولی او په څپلوه څپلوه د ماجت
خواه ته روان دی. رسول کوکسا زمونه په گارندی خپلی هڅو کلئی
جرایی چه له زریسته نه گار غار او بیا په دوی دول تونکانون پیپوند
ښوی دی، اغوئنئی. د حامدار په پرتفکه پهکی نارای
او په پوه شلیدلی پیپی ۱۵۶ یی دیبه تری.

2. د بیدکو د بار یوا چه د لبی د ښه ور کېږی او په
خلو نړیو منګلی په خښکی نیس. اوش! واپی او بار له خلی سهین
کېږی پلا سره اوپه په اوپه خری ته پورته کړی. د بار له پورته
کولو سره په ۱۵۶ د وېمی سود ربی په مخ لکېږی او ول ول ورېل پی یوی
خوا بل خوا اروه.
ور واز پرپری د او په یو چاره د کوئی خوا و خوښپری. مگر کوئی یو یوازی ودندوزی، یوک تیم خیال هم ور سره ملگری کپری او ددغی شامتی پهغی حوال داسی را راته ترهمیوی.

Exercise 6. Order the following events in the story.

لیکوال ددی په خوی چه د سپورمی په پاره کی فکر وکری.

دواوی تیپ په په کرل.

کوئی وکنگل.

پهند د سپورمی وریل له مغ وغ ليري کره.

لیکوال له بام وغ هنی لاری ته وکتل چه بار ته تلی وغ.\\n\\nرسول کاکا که په خوته کره.

رسول کاکا له کلا وغ ووت.

مال بانگی ماجت ته روان شو.

د لیکوال خیال له سپورمی سره د چاره کوئی لار.

سپورمی د کلا وغ پرانته.

سپورمی په یو چاره د سپورمی ته لاره.

رسول کاکا خره له غوجل وغ ویسته.

رسول کاکا خپلی یور ته غوجل وغ وکه.

لیکوال خیل راشپه په واری کی نخو کره.

د لیکوال د فکر سلس له وشکه.

لیکوال بام له وخت.

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

پرمهنو دهنه پوره او پورهونه په خرې بې چرلو او په وړا پورهونه پوله کوله. پوره خرە میل چرله تعیین پوره تعیین په اطلاع، پرمهنه وړه وروسته تعیین پرمهنو کار وکوئ. داسې څه لارراته چرکه کړه چې دېه هم ارام وکړم خروره ترویل چې خان بیمار کرې مه څه خوره اومه یې خېه مالک به پخپله پوه شی چې ته بیمار پې او داسې به ارام ېړکې.
Answers

Exercise T1.

1. اوه او يا اته كلن؟
2. غونجل يي چه گودی پران چگه کری.
3. له کرکی چه يي ولیده.
4. خه چه شا ته روان و او برهته چه يه كنل.
5. غونجل يي چه پوه شي چه زويل دی او كه نه?

Exercise T2

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Exercise 3.

1. شاوخوا چه ستوري ارول
2. د پنغلسم سپېمي
3. خه دېر مېالي چې پاتي کېږي.
4. د چېپې د شومي لپاره په هر
5. جی او خرن ناستې ې
6. د وامو رېپېدل
7. د فکر په تال کي سپېدل
8. پوه گېډه سوکرک
9. غورې په چېريو توبېږي
10. زه هم خه نه واېم
11. په نگرو بار او په خونتهار وې
12. زما د فکر سلسله پي وښکولې.
Exercise 4.

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<tr>
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<th>Eastern dialect</th>
<th>Other dialects</th>
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<tr>
<td>'spread'</td>
<td>تیبندل</td>
<td>خپربدل</td>
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<tr>
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<td>همسایه</td>
<td>گوئندی</td>
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<td>'wind'</td>
<td>باد</td>
<td>سپلی</td>
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<td>'open'</td>
<td>وانول</td>
<td>پرانتسل</td>
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<td>پنہه</td>
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<td>'yesterday'</td>
<td>بھگا</td>
<td>بربری</td>
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<tr>
<td>'traveler, foreign'</td>
<td>مسافر</td>
<td>پرپس</td>
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<td>'God'</td>
<td>خندای</td>
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<td>'stone'</td>
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<td>'summer'</td>
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Exercise 5.

1. د بیگا شپی بادکویی لاری بندي کری وی. په کوئو کي شوکن د بیکاربدل. پوازی ملا بانگی ل کلا نه ونی او په خاپر خپلو د ماجت خوا ته روان وو. روسل کاکا زمونی نؤئدی گاوندی خپلی خو کلنی جرایپی چه له زریست نه غار او بیا په دول دئول بیکرانو بیوند شوی وی، واغوئستی. د خنتما د پرتاک پایک پیپ تینګی په کی وینغارلی او په یوه شکپدل پر پرتوگانی پی د پاسه وترلی.

2. د لوگیو د یار پری خوا ته د لیبنتی په شان ور کری شوه او په خپلو نیوی منگولو پیپ تینګ ونیو. اوش! پی پریل او یار پی له خپلو سین پری پلار سره اویه په اویه خری ته پورته کر. دباز له پورته کولو سره پی د دئسی سور بد په مخ ونگهده او ول ول وربل پی پوه خوا بل خوا وارئ.
Exercise 6.

9- لیکوال دی دی په خای چې د سپویمي په یاره کی فکر وکری او واوری تولل په یې پهل کول.

12- کوټی وکول. وسکل.

7- په د سپویمي ورېل له مخ نه لیری کری.

16- لیکوال له یام نه هغه لری ته وکتل چه یاره ته تلی و.

4- عیل کاکا کته په خه یاره کری.

10- عیل کاکا له کلا نه بوت.

2- مغلا بانگی ماجت ته روان شوی.

11- د لیکوال خیال له سپویمي سره د تناره کوټی لاره.

8- سپویمي د کلا ور پرانته.

10- سپویمي ببرته د تناره کوټی ته لاره.

2- عیل کاکا خه له غوجل را وویسته.

5- عیل کاکا خهلی لور ته غریور وکری.

15- لیکوال خهله راپه په واوی کی ننگ کری.

14- د لیکوال د فکر سلسل وشکیده.

1- لیکوال بام ته وخوت.

6- سپویمي له کوټی نه په منده راویوی.

Exercise 7.

یو زمیندار و. د هغه یو خو او یو غویې، په خه د بی سره چلونه او یو غویې د بی بولو کوله. یوه ورخ خه غویې ته ورېل چه وروره! ته خه له ارام سره یوئند تهروي او زه خو په کارکولو مې شوم. داسې خه لار راته جوتوه کره چې زه هم ارام وکرم. خه وره ووهې وویل چه خان بیمار کره. مې هغه خوره او مې هغه شکه، مالک بې پخله په شې چه ته بیمار په. او داسې به ارام وکرم.

1945