Beginning Pashto is part of a set of materials for teaching oral and written Afghan Pashto. The Pashto writing system is taught in the first unit of the book and is used in the presentation of the material from then on. In the first three units, material is provided also in a romanized transcription. After that, the transcription of a word or phrase is given only when the word or phrase is introduced, or when pronunciation is the focus. Dialogues and readings on various topics (e.g. food, shopping, weather, family, etc.) are used, with accompanying presentations on grammar and vocabulary and exercises for oral practice and conversation. The Workbook, which is mostly in English, provides background information on points in the dialogues and readings, discussion of grammar, and information on individual vocabulary items. Each unit in the workbook contains a number of exercises providing additional practice on the points covered in the textbook. In addition to the beginning textbook, the set consists of a glossary, an intermediate textbook, a reader, a conversation manual and a set of taped lessons that correlate with the textbooks and conversation manual. The materials are designed to bring an English-speaking student to a 2+ or 3 on the Interagency Language Roundtable proficiency scale, or an Advanced on the American Council on the Teaching of Foreign Languages proficiency scale. An overview and brief description of each component of the Pashto Materials is included. (Author/AB)
Beginning Pashto

Textbook

Revised Edition

Center for Applied Linguistics
ابتدائي پښتو
Beginning Pashto

درسی كتاب
Textbook
Revised Edition

Habibullah Tegey
Barbara Robson

Center for Applied Linguistics
Washington, D.C.
1993
Over the last six years, the Center for Applied Linguistics (CAL) has developed a set of materials to teach the Pashto language to English speakers: Beginning Pashto and Intermediate Pashto introduce students to the spoken and written language; the Pashto Reader provides extensive exposure to authentic Pashto written materials. Pashto Conversation is a set of taped lessons, correlating with the units of Beginning and Intermediate Pashto. The Pashto-English Glossary for the CAL Pashto Materials is a glossary of all the words that appear in the components listed above.

The language taught in the materials is Afghan Pashto, in particular the standard central dialect spoken in Kabul and used in the official media. The materials have been proof-read and field-tested by Kandahari Pashtuns; the words and phrases in them are familiar to speakers of the Kandahari dialect as well. In Pashto Conversation, there are several exercises contrasting the Kabuli and Kandahari (and Peshawari, as well) dialects, to give students more experience with the major dialects.

Beginning Pashto and Intermediate Pashto constitute a set of materials teaching oral and written Pashto. Each of the twenty-eight units (fourteen per book) provides about ten hours of class work, and therefore should be sufficient for four semesters of academic language training (three hours a week in class, with possibly two hours of lab or practice), or about ten weeks in an intensive course (six hours a day in class, five days a week). The materials are designed to bring an English-speaking student to a 2+ or 3 on the ILR proficiency scale, or an Advanced on the ACTFL proficiency scale; all the grammatical structures of Pashto are presented, along with about 2,500 words.

The Pashto writing system is taught in the first unit of Beginning Pashto, and is used in the presentation of material from then on. In the first three units, material is also in a romanized transcription. After that, the transcription of a word or phrase is given only when the word or phrase is introduced, or when pronunciation is the focus.

Beginning and Intermediate Pashto teach the language via dialogues and readings on various topics (e.g. food, shopping, weather, family, etc.), with accompanying presentations on grammar and vocabulary, and exercises for oral practice and conversation. Each unit contains a Diversion - a proverb, poem or story - intended to amuse the student, and to provide him or her with a glimpse of Pashto folk literature.

The dialogues revolve around the activities of a group of Pashtuns and Americans at an American university, so that the American student is provided with language and vocabulary of immediate usefulness. The readings for the most part describe Pashtun life and customs in Afghanistan, and are related to the topic in the corresponding dialogue. The dialogues and readings in Intermediate Pashto continue along the same general format, but the focus of attention shifts to Afghanistan, and to more detailed study of Pashtun culture and Afghan history.

The Workbooks, which are mostly in English, provide background information on points in the dialogues and readings, discussion of grammar points, and information on
CAL Pashto Materials Overview

Individual vocabulary items. Each unit in the Workbooks contains a number of exercises providing additional practice on the points covered in the Textbook. There are listening exercises in the Beginning Pashto workbook which require the student to listen to a prompt, then respond in some way.

The Teachers Manuals, in Pashto, are written for the educated native speaker of Pashto who might not have a background in language teaching or an extensive background in Pashto grammar. It explains the presentation of grammar points, and gives other information of use to the teacher. At the end of each unit, the prompts for the listening exercises in the Workbooks are given for the teacher's convenience.

The Text Tapescript and Workbook Tapescript for Beginning Pashto have been developed for students who do not have regular access to a native speaker of the language. They provide the means for such students to identify a Pashto speaker, then make arrangements with him or her to tape the important parts of the Textbook and the listening exercises in the Workbook. The tapescripts are not necessary in situations where there is a Pashto-speaking teacher.

Pashto Conversation contains fourteen lessons - each lesson corresponding to two units of Beginning/Intermediate Pashto - which provide additional speaking and listening practice on the material contained in the units, as well as exposure to different dialects. The lessons have been recorded - there is a set of cassettes at the Center for the Advancement of Language Learning (tel: (703) 312-5040; Fax: (703) 528-4823) and another at the Center for Applied Linguistics (see numbers below).

The Pashto Reader presents selections of modern written Pashto, with extensive notes and guides to comprehension. Six different genres are exemplified: essays, articles, stories, poetry, "public" Pashto (street signs, ads, etc.), and "fractured" Pashto (published Pashto written by non-native speakers). Pashto Reader: Originals presents the passages of the Reader in computer scans of their originals, to provide the student with practice in dealing with Pashto as it actually appears: handwritten, without conventional spacing between words, etc. Pashto Reader: Passages in Transcription presents the passages in the roman transcription used to represent pronunciation throughout the series; it is intended for the linguist interested in the Pashto language but not necessarily the writing system.

The Glossary for the CAL Pashto Materials contains, in dictionary form, all the words taught in the materials - about 5,000 entries. Each entry includes a word or phrase's Pashto spelling, a transcription of pronunciation, English equivalents or explanations, and grammatical information.

All these materials are in the public domain, and copies may be made of them as needed. Each component is listed in the ERIC system with a separate number, and has been designed on the assumption that a single hard copy will be bought from ERIC, then copied and bound. Each component accordingly has a cover page, which should be copied onto heavy paper (a different color for each component makes it easier to identify). The
CAL Pashto Materials Overview

Title page and rest of the component can be copied as usual, then bound with the cover page and a back cover. We have found that comb-binding (available at most copy centers) is best, because it allows the "book" to lie flat. To facilitate copy-making, every page of the materials has been numbered and labeled in English, in headers like the following:

Beginning Pashto       Unit 12: ملا ښه زوبه ده 12  Teachers' Manual B2

Some of the components in the ERIC system are now obsolete. Here is a list of everything that has been deposited in the system, along with identifying number (where possible). The items marked with asterisks (***) are obsolete.

***Beginning Pashto: Textbook          ED 323 763
Beginning Pashto: Textbook Tapescript    ED 323 764
***Beginning Pashto: Workbook          ED 323 765
Beginning Pashto: Workbook Tapescript    ED 323 766
Beginning Pashto: Teachers' Manual       ED 323 767
***Beginning Pashto: Glossary           ED 323 768

***Intermediate Pashto: Textbook        ED 338 074
***Intermediate Pashto: Glossary        ED 338 075
Intermediate Pashto: Teachers' Manual    ED 338 076
***Intermediate Pashto: Workbook         ED 338 077

Pashto Reader                ED 353 815
Pashto Reader: Transcriptions ED 353 814
Pashto Reader: Originals      ED 353 813

Beginning Pashto: Textbook, Rev. Ed.   (number not assigned yet)
Beginning Pashto: Workbook, Rev. Ed.   (number not assigned yet)
Intermediate Pashto: Textbook, Rev. Ed. (number not assigned yet)
Intermediate Pashto: Workbook, Rev. Ed. (number not assigned yet)

Pashto Conversation: Tapescript   (number not assigned yet)
Pashto Conversation: Manual      (number not assigned yet)

Glossary for the CAL Pashto Materials (number not assigned yet)

In the revised editions of the textbooks and workbooks for Beginning and Intermediate Pashto, we have corrected misprints, recast some of the grammar material, and (we hope) made some of the explanations easier to understand.

If you have any problems or questions about getting the materials, please contact ERIC/CLL, at the Center for Applied Linguistics in Washington, D.C. (tel: (202) 429-9292; fax: (202) 659-5641). If you have any questions about the content of the materials, please contact the authors: Barbara Robson at the Center for Applied Linguistics, or Habibullah Tegey in the Pashto Service, Voice of America, in Washington D.C.
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Introduction

This Textbook is one of the six components of Beginning Pashto. The other components are:

- Workbook
- Textbook Tapescript
- Pashto-English Glossary
- Teachers' Manual
- Workbook Tapescript

All the components of Beginning Pashto are available in microfiche or hard copy through the ERIC Document Reproduction Service.

These materials have been developed by the Center for Applied Linguistics with funding from Grant No. P017A 90055 from the International Research and Studies Program of the U. S. Department of Education. The same office has funded CAL to develop an additional fourteen units. These will be deposited in the ERIC collection under the general title Intermediate Pashto, and will be available in early 1992.

We wish to thank John Ratliff and Kenneth Frook of Diplomatic Language Services, Inc. in Arlington, Virginia, for their kindness in allowing the materials to be field-tested there. The comments of the Pashto teachers, Mr. Anwar Ayazi and Mr. Akbar Ayazi, have been of invaluable assistance to us. We are also grateful for the careful proofreading of the materials on the part of Mr. Mohammad T. Achagzai.

We owe our secretary, Mrs. Zeba Khadem, special (Afghan, not American) thanks for her sweet temper in the face of long hours, multiple drafts, corrections of corrections, and computer programs that did not want to function from right to left. We also thank her for the insights she has provided into the life and concerns of Afghan women, which we feel have given the materials unusual depth.

Introduction to the Revised Edition

Since the completion of Beginning Pashto in 1989, CAL has continued, with grants from the Department of Education, to complete Intermediate Pashto (1991) and the Pashto Reader (1992). An additional component to the materials, Pashto Conversation, has been completed (1993), along with revisions of the textbooks and workbooks of Beginning and Intermediate Pashto, and a final Pashto-English Glossary to accompany all the materials. All the Pashto materials have been deposited in the ERIC system, and are available.

We are indebted to Mr. Anwar Ayazi for his proofreading and comments on the revised materials.
Unit 1: Greeting and Goodbye Phrases

Greetings - statements and answers:
A: Peace be with you. [asalāmālāyḵum]
B: And with you. [wālāyḵum]
A: May you not be tired. (to a man) [stāray ma se]
May you not be tired. (to a woman) [stārə ma se]
B: May you not be miserable. (to a man) [khwār ma se]
May you not be miserable. (to a woman) [khwārə ma se]

Greetings - unanswered questions:
How are you? [tsānga ye?]
Are you healthy? (to a man) [jōr ye?]
Are you healthy? (to a woman) [jōrə ye?]
Are you in health? [pə khāyr ye?]
Are you really healthy? (to a man) [xə jōr ye?]
Are you really healthy? (to a woman) [xə jōrə ye?]

Greeting enders:
Kindness. [merābānī]
Thank you. [tashākūrī]

Goodbye phrases:
A: May God save you. [khwādāy pāmānī]
B: Goodbye. [pə makha de xā]
Section 2: Pashto Pronunciation

Vowels

[a] as in English ask, glass: [da], ده

[ä] as in English awful, caught: [läs], لاس

[e] as in English bad, yellow: [de], دي

[i] as in English sit, rift: [takrär], تکرار

[ø] as in English boat, so: [pextő], پهپژتو

[u] as in English boat, fool: [kutsäl], کوشئه

[a] as in English put, just: [næ], نه

Consonants similar to English consonants

[b] as in English boy, cub: [ba], به

[ch] as in English church, teacher: [chéra], چرئه

[dz] as in English dads, adze: [dzën], دزن

[f] as in English fire, if: [tafräl], تنفییح

[g] as in English go, jug: [jag], جک

[h] as in English hat, behave: [næha], نه

[j] as in English judge, edge: [jor], جور

[k] as in English car, lake: [kawel], کوئئه

[m] as in English mom, bump: [me], می

[p] as in English pie, apple: [pardäl], پرده

[s] as in English go, city: [läs], لاس

[sh] as in English show, push: [shpog], شپو

[ts] as in English cuts, gutsy: [tso], څو

[w] as in English wait, kíwi: [wëwia], وروئه

[y] as in English yes, boy: [ye], پی

[z] as in English as, zero: [zoil], زوئی
Consonants somewhat different from English consonants

[t]: [tʃakʊr] تشکر [lʊtfan] لطفاً [atæ] آت


[dɛltɑ] دلته [æltæ] هلمند

[ɡɑnɑːm] غنم [kʊnɑːr] کنار

Consonants very different from English consonants


[f]: [fɑmɑl] حمل [ɦuːt] حوت [fɑmlɑ] حمله

[kʰɑnɑbɑd] خان آبد [bɪkʰɪ] بیخی [kʰwɑɾ] خوار


The retroflex consonants


[stãːɾãy] ستري [lãɾ] لاری [mɾã] مره

Practice

Pronounce the following words. Mimic your teacher or the tape as closely as you can.

Beginning Pashto  

Unit 1. اسلام عليكم  

Textbook 5

More Practice  

افغانستان

Show me Farah. (on a map)  

فارا را ویسه.  

It's here.  

دغه ده.

Where is Farah?  

فارا چېرې ده؟

Farah is in Afghanistan.  

فارا په افغانستان کې ده.

Other cities in Afghanistan:

کند هار [kandahār]  

کندز [kunduz]

میمنه [maymanā]  

غزنی [ghazni]

چارکار [chārakār]  

کابل [kābāl]

خوست [khost]  

مزار شریف [mazāreshāfī]

جلال آباد [jalālabād]  

خان آباد [khānābād]

Some countries:

پاکستان [pakistān]  

پہبئور [peshawar]

امریکا [amrikā]  

کوهئ [kwāta]

ایران [irān]  

تهران [tehrān]

فرانسه [faransa]  

پیکینگ [píkíng]

چین [chin]  

Islamabad [islāmābād]

عربستان [arabistān]  

Washington [washintān]

روسیه [rusyā]  

Moscow [maskāw]
Section 3: The Pashto Alphabet

Letter Shapes

1. Vowel symbols: [aláf], [wáw], [y], [majhúla yel], [a]

<table>
<thead>
<tr>
<th>Letter</th>
<th>Value</th>
<th>Shape</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Final</td>
</tr>
<tr>
<td></td>
<td></td>
<td>attached</td>
</tr>
<tr>
<td></td>
<td></td>
<td>to right</td>
</tr>
<tr>
<td>a</td>
<td>[a], [ã]</td>
<td>a</td>
</tr>
<tr>
<td>w</td>
<td>[u], [o], [w]</td>
<td>w</td>
</tr>
<tr>
<td>y</td>
<td>[i], [y]</td>
<td>y</td>
</tr>
<tr>
<td>e</td>
<td>[e]</td>
<td>e</td>
</tr>
<tr>
<td>h</td>
<td>[a], [ã]</td>
<td>h</td>
</tr>
</tbody>
</table>

Notes:

[a] is written as I only in initial position, as a only in final position. [a] is not represented in medial positions.

[a] is written as a only in final position. It is not represented in other positions.

I and w do not connect with letters to the left.

h represents a vowel only in final positions. In other positions, it represents [h].

Examples:

'were' [we] | 'and' [aw] | 'one' [yaw] | 'say' [wáyá]
'his' [yel] | 'or' [yã] | 'one' [yawá] | 'are' [wi]

Handwriting:

Practice:

On a separate sheet of paper, practice writing the example words.
2. Like letters: ب، پ، ت، چ، س

<table>
<thead>
<tr>
<th>Letter</th>
<th>Value</th>
<th>Shape</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Final, Final, Initial, medial</td>
</tr>
<tr>
<td></td>
<td></td>
<td>attached unattached attached unattached</td>
</tr>
<tr>
<td></td>
<td></td>
<td>to right to right to right to right</td>
</tr>
</tbody>
</table>

Notes:
The letters ب، پ، ت، چ، س are all shaped like ب is pronounced [b]; پ is pronounced [p]; ت is pronounced [t]; چ is pronounced [چ]; س is pronounced [s].

occurs only in words borrowed from Arabic.
All these letters attach to the left.

Examples:

'then' [بیا] بیا 'register' [ساب] ثبت 'turn' [تاو]
'water' [ووبه] او به 'eight' [ات] ات 'grandfather' [بابا]

Handwriting:

Practice:
A. On a separate sheet of paper, practice writing the example words.
B. On a separate sheet of paper, practice writing the following words in Pashto script.

[wáyi] 'he says' [wáwáya] 'say' [wáye] 'you say' [wáyu] 'we say'
[bo] 'shoe' [pa] 'hide' [tep] 'tape' [yul] 'we are'
Beginning Pashto

Unit 1: اسلام عليكم

Textbook 8

3. Like letters: \[ \text{je}, \text{chel}, \text{khel}, \text{tsel}, \text{dze}, \text{je}, \text{chel}, \text{khel}, \text{tsel}, \text{dze} \]

<table>
<thead>
<tr>
<th>Letter</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>[j]</td>
<td>Final</td>
</tr>
<tr>
<td></td>
<td>Medial</td>
</tr>
<tr>
<td></td>
<td>Initial, medial</td>
</tr>
<tr>
<td></td>
<td>attached</td>
</tr>
<tr>
<td></td>
<td>attached</td>
</tr>
<tr>
<td></td>
<td>unattached</td>
</tr>
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<td>unattached</td>
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<tr>
<td></td>
<td>to right</td>
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<td>to right</td>
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<td>to right</td>
</tr>
<tr>
<td></td>
<td>to right</td>
</tr>
</tbody>
</table>

Notes:
The shapes of letters \[ j \] [chel], \[ kh \] [khel], \[ ts \] [tsel], and \[ dz \] [dze] are all the same as \[ j \] j is pronounced [ch]; \[ h \] h is pronounced [k]; \[ s \] s is pronounced [ts]; and \[ z \] z is pronounced [dz].

[Re] occurs only in words borrowed from Arabic.

All these letters attach to following letters.

Examples:

- 'we go' [dzul] خو
- 'alert' [buts] بوخ
- 'name' [habib] حبیب
- 'o'clock' [bajel] بجی
- 'who' [cha] چا
- 'get up' [patsa] پاڅه

Handwriting:

حبیب بوخ خو باڅه چا بجی

Practice:
A. On a separate sheet of paper, practice writing the example words in Pashto script.
B. On a separate sheet of paper, write the following words in Pashto script:

[kho] 'but'
[chap] 'left'
[khay] 'then'
[yawdzay] 'together'
[tsai] 'what'
[dzay] 'place'
[tsel] 'that'
[pakhawil] 'he cooks'
[akhli] 'buys'
[wakht] 'time'
[tso] 'until'
[bikhil] 'completely'
4. ٤ - like letters: د [dāl], ج [gāl], ذ [zāl]

<table>
<thead>
<tr>
<th>Letter</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>د</td>
<td>[d]</td>
</tr>
</tbody>
</table>

**Shape**

<table>
<thead>
<tr>
<th></th>
<th>Final</th>
<th>Final</th>
<th>Medial</th>
<th>Initial, medial</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>attached to right</td>
<td>unattached to right</td>
<td>attached to right</td>
<td>unattached to right</td>
</tr>
</tbody>
</table>

**Notes:**
The shapes of letters د [dāl] and ذ [zāl] are the same as ٤ د is pronounced [q]; ذ is pronounced [z].

These letters do not attach to following letters.
ذ [zāl] occurs only in words borrowed from Arabic.

**Examples:**

- 'substance' [zāt] داد ذات
- 'assurance' [gād] داد داد
- 'sink' [qub] دوب
- 'bribe' [bāge] بدي دوب
- 'demon' [dew] تود
- 'warm' [tod] تود

**Handwriting:**

دوب داد ذات بدي تود دوب بدي

**Practice:**
A. On a separate sheet of paper, practice writing the example words in Pashto script.
B. On a separate sheet of paper, write the following words in Pashto script.

- [del] 'of'
- [dā] 'this'
- [dwal] 'two'
- [dul] 'those'
- [dil] 'are'
- [del] 'your'
- [abād] 'fertile'
- [khwdāy] 'God'
- [tawdā] 'warm'
- [bād] 'wind'
- [wadā] 'married'
5. 5-like letters: [re], [ze], [zhel], [gel]

<table>
<thead>
<tr>
<th>Letter</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>[r]</td>
<td>Initial, medial attached to right</td>
</tr>
<tr>
<td></td>
<td>Final unattached to right</td>
</tr>
<tr>
<td></td>
<td>Medial attached to right</td>
</tr>
<tr>
<td></td>
<td>Final attached to right</td>
</tr>
</tbody>
</table>

Notes:
The shapes of letters [re], [ze], [zhel], and [gel] are all the same as [r].
[re] is pronounced [r]; [ze] is pronounced [z]; [zhel] is pronounced [zhel]; and [gel] is pronounced [gel].
The major difference between this letter group and the 5 group is that these letters go below the line, and the 5 group letters do not.
These letters do not attach to following letters.

Examples:
[ber]a 'back' بهرته
name [ra]bya رابیا
[zh]e 'newspaper' [akhb]ār
[ra] 'here' [rā]
[zhel] 'sweet' [khog]
[gel] 'healthy'
[zhel] 'where'
[wor] 'fall'
[kher] 'nephew'
[dr] 'three'

Practice:
A. On a separate sheet of paper, practice writing the example words in Pashto script.
B. Write the following words in Pashto script.

- [awr] 'hears'
- [b] 'market'
- [b]r 'beer'
- [pak] 'ripans'
- [tār] 'history'
- [taw] 'turns'
- [tarb] 'cousin'
- [tra] 'uncle'
- [teraw] 'pass'
- [jor] 'healthy'
- [ché] 'where'
- [khab] 'news'
- [r] 'brings'
- [wor] 'fall'
- [kharts] 'is sold'
- [kh] 'sister'
- [khwray] 'nephew'
- [dre] 'three'
6. **- like letters:** س [sin], ش [shin], خ [xin]

<table>
<thead>
<tr>
<th>Letter</th>
<th>Value</th>
<th>Shape</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Final</td>
</tr>
<tr>
<td></td>
<td></td>
<td>attached</td>
</tr>
<tr>
<td></td>
<td></td>
<td>to right</td>
</tr>
</tbody>
</table>

Notes:
The shapes of letters ش [shin] and خ [xin] are the same as س [sin] is pronounced [sh]; خ [xin] is pronounced [x].

These letters attach to following letters.

Examples:
- 'six' [shag] سْتِرِي
- 'tired' [ste'ræj] سْتِرِي
- 'Pashto' [paxt6] پښتو
- 'now' [wos] بَنِه
- 'good' [xa] سِرِي
- 'man' [saræy] سِرِي

Handwriting:

Practice:
A. Practice writing the example words in Pashto script.
B. Write the following words in Pashto script.

- [pasʊ] 'lamb' پِامِب
- [pexægil] 'happen' پیځیک
- [xe] 'good' خِښ
- [pexawăr] 'Peshawar' پښوْвар
- [se] 'be' سَی
- [drust] 'right' دروست
- [sabʊ] 'tomorrow' سوْمَر
- [xarl] 'city' ښار
### Letter Value Shape

<table>
<thead>
<tr>
<th>Letter</th>
<th>Value</th>
<th>Shape</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Final attached to right</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Final unattached to right</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Medial attached to right</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Initial, medial unattached to right</td>
</tr>
</tbody>
</table>

#### Notes:
- The shapes of ع [ʔain] are the same as those of غ.
- ع is not pronounced in ordinary speech, and occurs in the spelling only of words borrowed from Arabic.
- Both letters attach to following letters.

#### Examples:
- 'orchard' [bāgh] باغ
- 'fault' [ayb] عيب
- 'ear' [ghwag] غور
- 'mountain' [ghar] غر
- 'Arab' [arāb] عرب
- 'this' [dāgha] دغه

#### Handwriting:

#### Practice:
A. On a separate sheet of paper, practice writing the example words in Pashto script.

B. On a separate sheet of paper, write the following words in Pashto script.

<table>
<thead>
<tr>
<th>Word</th>
<th>Script</th>
</tr>
</thead>
<tbody>
<tr>
<td>[ghagē] 'talk'</td>
<td>غrah</td>
</tr>
<tr>
<td>[ghaʃ] 'big'</td>
<td>غش</td>
</tr>
<tr>
<td>[ghwāʃ] 'invite'</td>
<td>غواش</td>
</tr>
<tr>
<td>[ghagēʃ] 'talks'</td>
<td>غغغ</td>
</tr>
</tbody>
</table>
beginning Pashto

Unit 1: Aسلام عليكم

Textbook 13

8. Like letters: ف [re] and ق [qaf]

<table>
<thead>
<tr>
<th>Letter</th>
<th>Value</th>
<th>Shape</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Final attached to right</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Final unattached to right</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Medial attached to right</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Initial, medial unattached to right</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ف</th>
<th>ف</th>
<th>ف</th>
<th>ف</th>
</tr>
</thead>
<tbody>
<tr>
<td>ق</td>
<td>ق</td>
<td>ق</td>
<td>ق</td>
</tr>
</tbody>
</table>

Notes:
The final shapes of ق differ from the final shapes of ف (they go below the line).

Both letters attach to following letters to the left.

Examples:
'near' [qarib] قریب
'electricity' [barq] برق
'fire' [harif] حریق
'individual' [fard] فرد
'fear' [khawf] خوف
[radif] 'order' رديف

Handwriting:
حریق قریب فرد خوف رديف

Practice:
A. On a separate sheet of paper, practice writing the example words in Pashto script.
B. On a separate sheet of paper, write the following words in Pashto script.
   [qadar] 'appreciation'
   [safar] 'journey'
**Letter Value**

<table>
<thead>
<tr>
<th>Shape</th>
<th>Final</th>
<th>Final</th>
<th>Medial</th>
<th>Initial, medial</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>attached</td>
<td>unattached</td>
<td>attached</td>
<td>unattached</td>
</tr>
<tr>
<td></td>
<td>to right</td>
<td>to right</td>
<td>to right</td>
<td>to right</td>
</tr>
</tbody>
</table>

| K          | [k]         | K           | K           | K               |

**Notes:**
The shapes of K [gaf] are the same as those of K. K is pronounced [g].
Both letters attach to letters on the left.

**Examples:**
- 'house' [kor] كور
- 'who' [tsok] خوشک
- 'Paktia' [paktya] پکتیا
- 'tall' [jag] جګ
- 'dance' [gaqegil] گدږ پری
- 'full' [dak] دک

**Handwriting:**

پکتیا کور دک گدږ پری جګ

**Practice:**
A. On a separate sheet of paper, practice writing the example words in Pashto script.
B. On a separate sheet of paper, write the following words in Pashto script.

- [kégil] 'becomes'
- [chárakár] 'Charakar'
- [darkawf] 'give (you)'
- [kāfrityy] 'cafeteria'
- [kwásta] 'Quetta'
- [gwał] 'flower'
- [tashakúr] 'thank you'
- [tske] 'drink'
- [dkätár] 'doctor'
- [kāfr] 'coffee'
- [korbá] 'host'
- [góre] 'see'
- [kabáb] 'kabob'
- [tarafik] 'traffic'
- [kār] 'work'
- [kólay] 'village'
- [gaf] 'together'
10. ل [lām]

<table>
<thead>
<tr>
<th>Letter</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shape</td>
<td>Final</td>
</tr>
<tr>
<td></td>
<td>Final</td>
</tr>
<tr>
<td></td>
<td>Attached</td>
</tr>
<tr>
<td></td>
<td>to right</td>
</tr>
</tbody>
</table>

Notes:

ل connects to the left.

There are some conventions associated with combinations of ل and other letters. These will be shown in Unit 2.

Examples:

'Balkh' [balkh] بِلَخ
'ten' [las] لِس
'first' [áwal] اول
'other' [bêla] بِله
'all' [tööl] توْل
'rice' [chalaw] چَلُو

Handwriting:

töl بِلَخ بِلَخ اول اول لِس

Practice:

A. On a separate sheet of paper, practice writing the example words in Pashto script.
B. On a separate sheet of paper, write the following words in Pashto script.

<table>
<thead>
<tr>
<th>[bálád] 'familiar'</th>
<th>[bêlø] 'different'</th>
<th>[pakhlej] 'cooking'</th>
</tr>
</thead>
<tbody>
<tr>
<td>[p passérej] 'spring'</td>
<td>[plær] 'father'</td>
<td>[paléw] 'pilaf'</td>
</tr>
<tr>
<td>[pul] 'bridge'</td>
<td>[plal] 'bridge'</td>
<td>[layliyel] 'dormitory'</td>
</tr>
<tr>
<td>[khpal] 'own'</td>
<td>[khálæk] 'people'</td>
<td>[dølte] 'here'</td>
</tr>
</tbody>
</table>
### Letter Value

<table>
<thead>
<tr>
<th>Letter</th>
<th>Value</th>
<th>Shane</th>
<th>Value</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>م</td>
<td>[m]</td>
<td>Final attached to right</td>
<td>Final attached to right</td>
<td>Initial, medial attached to right</td>
</tr>
</tbody>
</table>

### Note:

م connects to the left.

### Examples:

- 'America' [amrika] امريکا
- 'stop' [tami] تم
- 'me' [me] مي
- 'almond' [badam] بادام
- 'clothes' [jamé] جامي
- 'Friday' [jumá] جمعه

### Handwriting:

م تم امريکا جامي بادام

### Practice:

A. On a separate sheet of paper, practice writing the example words in Pashto script.

B. On a separate sheet of paper, write the following words in Pashto script.

- [məl] 'don’t' [mänā] 'meaning' [dámə] 'rest'
- [dümra] 'so' [rāghīm] 'i came' [rafmət] 'mercy'
- [sfmə] 'area' [ghārmə] 'noon' [fərm] 'farm'
- [kam] 'rare' [kum] 'which' [kawum] 'i do'
- [mämə] 'uncle' [mrəch] 'pepper' [maskāw] 'moscow'
12. **- like letters:** ن [nun], ن [nuŋ]

### Letter | Value
--- | ---
ن | \n
<table>
<thead>
<tr>
<th>Shape</th>
<th>Final</th>
<th>Medial</th>
<th>Initial, medial</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>attached to right</td>
<td>attached to right</td>
<td>unattached to right</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Notes:
- The shapes of ن [nun] are the same as for ن. Both letters attach to the left.

### Examples:
- 'apple' [mənə] منه چنیم
- 'I sit' [kenəm] ی بخت
- 'sitting' [nast] ناست
- 'wheat' [ghanəm] غنم
- 'Afghan' [afghan] افغان
- 'dance' [atən] اتن
- 'sitting' [nest] اتن
- 'Afghan' [afghan] افغان
- 'rain' [barəni] بارا
- 'Pakistan' [pakistān] پاکستان
- 'Pashtun' [paxtūn] پښتو
- 'bridges' [plūna] پل
- 'Beijing' [piking] پیکن
- 'how' [tsāngə] تساګ
- 'China' [chin] چین
- 'khan' [khān] خان
- 'telephone' [telefūn] تلفن
- 'meaning' [mānə] مینه
- 'river' [sin] سین
- 'enemy' [duxmān] داکن
- 'song' [sandāra] سندهار
- 'France' [faransā] فرانس
- 'Kunduz' [kd̪ʊndʊz] کندهژ
13. Ꙑ [he]

**Letter** | **Value** | **Shape**
--- | --- | ---
Final | Final | Initial, medial
attached | unattached | attached | unattached |
to right | to right | to right | to right |

Notes:

- Initial Ꙑ is not pronounced in many dialects. Medial Ꙑ is pronounced as [h].
- Final Ꙑ is pronounced as [a] or [a], as described in #1 above.
- Ꙑ connects with letters to the left.
- Medial Ꙑ is frequently written  água.

Examples:

- 'university' [pohantún] پوهنتونه 'that' [ágha] هنه 'every' [ar] هر
- 'famous' [mashhúr] مشهور 'morning' [sahár] سح 'also' [ham] هم

Handwriting:

هجه پوهنتونه هم مشهور

Practice:

A. On a separate sheet of paper, practice writing the example words in Pashto script.
B. On a separate sheet of paper, write the following words in Pashto script.

- [hárkəla] 'always'
- [haftá] 'week'
- [hamdā] 'just'
- [hol] 'yes'
- [wākhta] 'early'
- [hálta] 'there'
- [hawā] 'weather'
- [hār] 'Herat'
- [hārtsə] 'everything'
14. Like letters: ص [skhwāt], چ [ghwdāt]

<table>
<thead>
<tr>
<th>Letter</th>
<th>Value</th>
<th>Shape</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Final attached to right</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Final unattached to right</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Medial attached to right</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Medial unattached to right</td>
</tr>
<tr>
<td>ص</td>
<td>[s]</td>
<td>ص ص ص ص ص ص</td>
</tr>
</tbody>
</table>

Notes:
The shapes of ص [ghwdāt] are the same as for ص. ص is pronounced [z].

These letters attach to the left, and occur only in words borrowed from Arabic.

Examples:

'health' [sīfāt] صحت

'necessary' [zarūr] ضرور

'some' [bāze] بعضي

'holiday' [rukhsatī] رخصتی

'classroom' [sinf] صنف

'crop' [fāsāl] فصل

Handwriting:

 предусى صحت صحت فصل صحت صحت

Practice:
A. Practice writing the example words in Pashto script.
B. Write the following words in Pashto script.

[khās] 'special'
[zarbāl] 'strike'
[zād] 'antagonist'

[sāyib] 'sahib'
[ziyā] name
[āsāl] 'origin'

[zāmīn] 'guarantor'
[zarār] 'harm'
[basīr] name
15. ط - like letters: ط [tkhwel], ظ [zghwe]

<table>
<thead>
<tr>
<th>Letter</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>ط</td>
<td>[t]</td>
</tr>
</tbody>
</table>

**Shape**

<table>
<thead>
<tr>
<th>Final</th>
<th>Final</th>
<th>Medial</th>
<th>Initial, medial</th>
</tr>
</thead>
<tbody>
<tr>
<td>attached</td>
<td>unattached</td>
<td>attached</td>
<td>unattached</td>
</tr>
<tr>
<td>to right</td>
<td>to right</td>
<td>to right</td>
<td>to right</td>
</tr>
</tbody>
</table>

**Notes:**

The shapes of ط [zghwe] are the same as for ط. ط is pronounced [z].

These letters attach to the left, and occur only in words borrowed from Arabic.

**Examples:**

- Name [zähär]
- *'taraf' [side]
- *'relation' [rabl]
- *'slow' [batfl]
- *'instrument' [barbl]

**Handwriting:**

 خط ظاهر طرف بطن بطن

**Practice:**

A. On a separate sheet of paper, practice writing the example words in Pashto script.
B. On a separate sheet of paper, write the following words in Pashto script.

- [tafrí] 'dissipation'
- [rabt] 'relation'
- [mazlúm] 'oppressed'
- [fztrát] 'nature'
- [intízár] 'waiting'
- [tähír] *name
- [zálím] 'cruelty'
- [tutfi] 'parrot'
- [manzará] 'view'
- [zarfl] 'fine'
- [zaflim] 'oppressor'
16. 

Notes:

These letters are formed like the vowel symbols \( \ddot{a} \) and \( \dddot{a} \) described in *1. above. Note that they exist in final position only.

The choice between them is determined grammatically rather than phonetically. They are both pronounced as [ay].

Examples (verbs):

'you are' [yāstāy]  
'catch' [wanicāy]  
'beat' [wahāy]  
'carry' [wārāy]  
'tie' [tarāy]  
'do' [kawāy]

Examples (nouns):

'hat' [khwālāy]  
'chair' [tsawkāy]  
'window' [karkāy]  
'blanket' [shārāy]  
'bread' [doqāy]  
'moon' [spogmāy]

Practice:
On a separate sheet of paper, practice writing the example words in Pashto script.
## The Pashto Alphabet (in order)

<table>
<thead>
<tr>
<th>Pashto Letter</th>
<th>Name</th>
<th>Forms</th>
<th>Sound</th>
</tr>
</thead>
<tbody>
<tr>
<td>ا</td>
<td>[alóf]</td>
<td>A</td>
<td>[a], [a] initially</td>
</tr>
<tr>
<td>ئ</td>
<td>[be]</td>
<td>بب</td>
<td>[b]</td>
</tr>
<tr>
<td>ې</td>
<td>[pe]</td>
<td>پپ</td>
<td>[p]</td>
</tr>
<tr>
<td>ڼ</td>
<td>[te]</td>
<td>تت</td>
<td>[t]</td>
</tr>
<tr>
<td>ڼ</td>
<td>[te]</td>
<td>تت</td>
<td>[t]</td>
</tr>
<tr>
<td>ڼ</td>
<td>[se]</td>
<td>نن</td>
<td>[s] (Arabic words)</td>
</tr>
<tr>
<td>ڼ</td>
<td>[jim]</td>
<td>جج</td>
<td>[j]</td>
</tr>
<tr>
<td>ڼ</td>
<td>[che]</td>
<td>چچ</td>
<td>[ch]</td>
</tr>
<tr>
<td>ڼ</td>
<td>[ke]</td>
<td>خخ</td>
<td>[k] (Arabic words)</td>
</tr>
<tr>
<td>ڼ</td>
<td>[khe]</td>
<td>خخ</td>
<td>[kh]</td>
</tr>
<tr>
<td>ڼ</td>
<td>[tse]</td>
<td>خخ</td>
<td>[ts]</td>
</tr>
<tr>
<td>ڼ</td>
<td>[dzel]</td>
<td>خخ</td>
<td>[dz]</td>
</tr>
<tr>
<td>ڼ</td>
<td>[dái]</td>
<td>دد</td>
<td>[d]</td>
</tr>
<tr>
<td>ڼ</td>
<td>[qái]</td>
<td>دد</td>
<td>[g]</td>
</tr>
<tr>
<td>ڼ</td>
<td>[zal]</td>
<td>ذذ</td>
<td>[z] (Arabic words)</td>
</tr>
</tbody>
</table>
### The Pashto Alphabet, continued

<table>
<thead>
<tr>
<th>Pashto Letter</th>
<th>Name</th>
<th>Forms</th>
<th>Sound</th>
</tr>
</thead>
<tbody>
<tr>
<td>ر</td>
<td>[re]</td>
<td>رر</td>
<td>[r]</td>
</tr>
<tr>
<td>پ</td>
<td>[re]</td>
<td>پپ</td>
<td>[r]</td>
</tr>
<tr>
<td>ز</td>
<td>[zel]</td>
<td>زز</td>
<td>[z]</td>
</tr>
<tr>
<td>ژ</td>
<td>[zhe]</td>
<td>ژژ</td>
<td>[z] (dialectal variation)</td>
</tr>
<tr>
<td>ب</td>
<td>[gel]</td>
<td>بب</td>
<td>[g] (dialectal variation)</td>
</tr>
<tr>
<td>س</td>
<td>[sin]</td>
<td>سسس</td>
<td>[s]</td>
</tr>
<tr>
<td>ش</td>
<td>[shin]</td>
<td>ششش</td>
<td>[sh]</td>
</tr>
<tr>
<td>ن</td>
<td>[xin]</td>
<td>ننسن</td>
<td>[x] (dialectal variation)</td>
</tr>
<tr>
<td>ص</td>
<td>[skhwät]</td>
<td>صصن</td>
<td>[s] (Arabic words)</td>
</tr>
<tr>
<td>ض</td>
<td>[ghwdät]</td>
<td>ضضض</td>
<td>[z] (Arabic words)</td>
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<tr>
<td>ط</td>
<td>[tkhwe]</td>
<td>ططط</td>
<td>[t] (Arabic words)</td>
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<tr>
<td>ظ</td>
<td>[zghwe]</td>
<td>ظظظ</td>
<td>[z] (Arabic words)</td>
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<td>ع</td>
<td>[ain]</td>
<td>ععع</td>
<td>[ʔ] if pronounced at all</td>
</tr>
<tr>
<td>غ</td>
<td>[ghain]</td>
<td>غغغ</td>
<td>[gh]</td>
</tr>
<tr>
<td>ف</td>
<td>[fe]</td>
<td>ففف</td>
<td>[f]</td>
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## The Pashto Alphabet, continued

<table>
<thead>
<tr>
<th>Pashto Letter</th>
<th>Name</th>
<th>Forms</th>
<th>Sound</th>
</tr>
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<tbody>
<tr>
<td>[qaf]</td>
<td>ق</td>
<td>قتاق</td>
<td>[q]</td>
</tr>
<tr>
<td>[kaf]</td>
<td>ك</td>
<td>ككک</td>
<td>[k]</td>
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<tr>
<td>[gaf]</td>
<td>گ</td>
<td>گگگ</td>
<td>[g]</td>
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<tr>
<td>[laam]</td>
<td>ل</td>
<td>للل</td>
<td>[l]</td>
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<tr>
<td>[mim]</td>
<td>م</td>
<td>ممم</td>
<td>[m]</td>
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<tr>
<td>[nun]</td>
<td>ن</td>
<td>ننن</td>
<td>[n]</td>
</tr>
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<td>[nun]</td>
<td>ن</td>
<td>ننن</td>
<td>[ŋ]</td>
</tr>
<tr>
<td>[waw]</td>
<td>و</td>
<td>ووه</td>
<td>[w], [u], [o]</td>
</tr>
<tr>
<td>[he]</td>
<td>ه</td>
<td>ههه</td>
<td>[h], [a] finally</td>
</tr>
<tr>
<td>[marufa ye]</td>
<td>م</td>
<td>پیپی</td>
<td>[l], [y]</td>
</tr>
<tr>
<td>[majhula ye]</td>
<td>م</td>
<td>پیپی</td>
<td>[e] medially, finally</td>
</tr>
<tr>
<td>[de tanis saqila ye]</td>
<td>د</td>
<td>-ي</td>
<td>[ay] finally (nouns, adjs)</td>
</tr>
<tr>
<td>[de tazkir saqila ye]</td>
<td>د</td>
<td>-ي</td>
<td>[ay] finally (verbs)</td>
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## Transcription Symbols and Pashto Letter Equivalents

### Vowel Transcription and Pashto Letter

<table>
<thead>
<tr>
<th>Vowel transcription</th>
<th>Pashto letter</th>
<th>Vowel transcription</th>
<th>Pashto letter</th>
</tr>
</thead>
<tbody>
<tr>
<td>[a]; [a] initially</td>
<td>ə</td>
<td>[ey] finally (nouns, adjs)</td>
<td>ې</td>
</tr>
<tr>
<td>[ə], [ə] finally</td>
<td>ې</td>
<td>[ey] finally (verbs)</td>
<td>ې</td>
</tr>
<tr>
<td>[o], [u]</td>
<td>ې</td>
<td>[x], [ə], [u], [ə] medially</td>
<td>not written</td>
</tr>
<tr>
<td>[i]</td>
<td>ې</td>
<td></td>
<td></td>
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### Consonant Transcription and Pashto Letter

<table>
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<th>Pashto letter</th>
<th>Consonant transcription</th>
<th>Pashto letter</th>
</tr>
</thead>
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<tr>
<td>[b]</td>
<td>ب</td>
<td>[n]</td>
<td>ن</td>
</tr>
<tr>
<td>[ch]</td>
<td>ج</td>
<td>[g]</td>
<td>ګ</td>
</tr>
<tr>
<td>[d]</td>
<td>د</td>
<td>[p]</td>
<td>پ</td>
</tr>
<tr>
<td>[g]</td>
<td>د</td>
<td>[q]</td>
<td>ٷ</td>
</tr>
<tr>
<td>[dz]</td>
<td>ح</td>
<td>[r]</td>
<td>ر</td>
</tr>
<tr>
<td>[f]</td>
<td>ف</td>
<td>[z]</td>
<td>ت</td>
</tr>
<tr>
<td>[g]</td>
<td>غ</td>
<td>[s]</td>
<td>س</td>
</tr>
<tr>
<td>[gh]</td>
<td>غ</td>
<td>[sh]</td>
<td>ش</td>
</tr>
<tr>
<td>[h]</td>
<td>ه</td>
<td>[t]</td>
<td>ط</td>
</tr>
<tr>
<td>[h']</td>
<td>ح</td>
<td>[l]</td>
<td>ت</td>
</tr>
<tr>
<td>[j]</td>
<td>ح</td>
<td>[ts]</td>
<td>خ</td>
</tr>
<tr>
<td>[k]</td>
<td>خ</td>
<td>[w]</td>
<td>و</td>
</tr>
<tr>
<td>[kh]</td>
<td>خ</td>
<td>[x]</td>
<td>ښ</td>
</tr>
<tr>
<td>[l]</td>
<td>ل</td>
<td>[y]</td>
<td>ې</td>
</tr>
<tr>
<td>[m]</td>
<td>م</td>
<td>[z]</td>
<td>ظ، ص، ض، ظ، ظ، ظ</td>
</tr>
</tbody>
</table>
Student, damned if you ever become a mullah -
You hunch over your book, but you think of little
blue beauty marks...
Unit 2: Dialogue

Section 1.

Dave: [salām.]

Amān: [salām, stāray mā se.]

Dave: [khwār mā se.]

Amān [tsāng yā?]

and [jōr yē?]

Dave: [pā khayr yē?]

[ā jōr yē?]

Dave: [merabānī.]

Amān: [lashakūr.]

Dave: [laylah chère da?]

Amān: [pā kūr ke da.]

Dave: [rābiyā aw jon chérī di?]

Amān: [gumān kawum pā layliyā ke di.]

Dave: [patāng chérī da?]

Amān: [pā roghtūn ke da.]

Dave: [ghalādzy sāyīb pā xūf ke da?]

Amān: [wo. lā newī shāgārd sār nāst da.]

Dave: [tā tsāng yawāze nāst yē?]

Amān: [asād tā muntazīr yām.]
New Vocabulary

Personal names

Man's first names:
- [amān] امان
- [asād] اسد
- [patāng] پتنگ

Women's first names:
- [lailā] لیلا
- [rābia] رابیا

American names:
- David [dawūd] داود
- Joan [joun] جون

Man's second name:
- [ghaldzg] غلخی

Other nouns

- House [kor] کور
- Class [sīnf] صف
- Hospital [roghtūn] روغتون
- Title [sayīb] صاحب
- Student [shāgard] شاگرد
- Dormitory [layliyā] لیلیه

Adjectives

- Sitting [nāst] ناست
- Waiting [muntazār] منتظر
- New [nāway] نوي

Adverbs, phrases, and idioms

- I guess... [gumān kawum...]
- Yes [wo] هو
- Alone [yawāzel] یوازی

Prepositions

- In, inside, at [pa ... ke] پ ... کی
- With [la ... sarai] سره
- To, for [... ta] ته...

Verbs

- (I) am [yam] یم
- (You) are [ye] پي
- (He, She) is [da] ده
- (They) are [di] دی

Question words

- How, why [itsānga] ختنگه
- Where [chēre] چهري

Pronoun

- You [ta] ته

Conjunction

- And [aw] او
Section 2. Sentence Structure

Basic Order of Words in a Sentence

Subject* | Complement* | Verb
---|---|---
[ghelzdary sayib] | pə sənf ke | da.]
[patang] | chere | da?
[ta] | tsanga yawāze nāst ye?] | 4/...0
[rabīya aw jon] | pə laq̣liya ke | dl.]
[()] | tsanga | ye?

Notes:

1. The basic order of words in a Pashto sentence or question is Subject - Complement - Verb, as opposed to English, in which it is Subject - Verb - Complement.

2. The complement in a Pashto sentence can be a prepositional phrase, a direct object, an adjective, or any combination of these.

3. Subjects are not expressed if their identity is clear from context, e.g.

'(He) is in class.' [pə sənf ke da.]
'(He) is a student.' [shāgard da.]

4. Questions have the same word order as the parallel statements. The only difference is that the voice rises at the end of a question, as it does in English.

'(He) is in class.' [pə sənf ke da.]
'Is (he) in class?' [pə sənf ke da?]

5. Negative sentences are formed by adding [nal just before the final verb, e.g.

'(He) is not in class.' [pə sənf ke nā da.]
'(He) is not a student.' [shāgard nā da.]

* Definitions and explanations of asterisked items are given in the Glossary of Technical Terms at the end of the Workbook.
The Verb 'be' in Pashto

**Singular**

1st person *(I) am* [yam]

2nd person *(you) are* [ye]

3rd person *(he) is* [da] *(she) is* [da]

**Plural**

*(we) are* [yu] *(you all) are* [yāstāy] *(they) are* [di]

Examples:

'I'm at home.' [pa kōr ke yam.] *(I am at home)*

'You're at home.' [pa kōr ke ye.] *(You are at home)*

'He's at home.' [pa kōr ke da.] *(He is at home)*

'She's at home.' [pa kōr ke da.] *(She is at home)*

'We're at home.' [pa kōr ke yu.] *(We are at home)*

'You all are at home.' [pa kōr ke yāstāy.] *(You all are at home)*

'They're at home.' [pa kōr ke di.] *(They are at home)*

'I'm not at home.' [pa kōr ke nā yam.] *(I am not at home)*

'You're not at home.' [pa kōr ke nā ye.] *(You are not at home)*

'He's not at home.' [pa kōr ke nā da.] *(He is not at home)*

'She's not at home.' [pa kōr ke nā da.] *(She is not at home)*

'We're not at home.' [pa kōr ke nā yu.] *(We are not at home)*

'You all are not at home.' [pa kōr ke nā yāstāy.] *(You all are not at home)*

'They're not at home.' [pa kōr ke nā di.] *(They are not at home)*
**Practice**

1. Identify the subject (if it is expressed), complement, and verb in the following sentences from the dialogue.

   غلخی صاحب په صنف کي دی.
   پرتنک چیري دی؟
   ته شنکه یوازی ناست پی؟
   شنکه پی؟
   پ کور کي ده.
   راباو او جون چیري دی؟
   پ روغتون کي دی.

2. Indicate whether the following sentences and questions are about Laylă or Amān:

   پ کور کي ده.
   یوازی ناست نه دی.
   پ لیله کي ده؟
   گومان کوم په صنف کي دی.
   پ امريكا کي نه ده.
   چیري دی؟
   پ روغتون کي ده.
   پ لیله کي ده؟
   پ افغانستان کي نه دی.
   پ روغتون کي نه دی.

3. Ask and answer questions about yourself and your classmates using elements in the dialogue, e.g.

   Q: (about an absent classmate or mutual friend)
   ... چیري ده؟
   A: گومان کوم په کور کي ده.
Prepositional Phrases in Pashto

Prepositions

'at', 'in' [pa₂ : ke]
'of' [de ...]
'with' [la₂ ... sara]
'to, for' [ ... ta]

Prepositional phrase

Full sentence

[pa kór ke]
[de amān]
[la amān sara]
[laylā ta]

[pa kór ke da.]
[de amān kor chere da?]
[la amān sara nāst yam.]
[laylā ta muntazār yu.]

Notes:

1. Prepositions can come before the noun object, e.g. [de ...] ... د
   after the noun object, e.g. [... ta] ... ت
   on both sides of the noun object, e.g. [pa₂ : ke] 

2. The first element of a two-word preposition is frequently dropped:
   کی = په ... کی
   سوه = له ... سوه

3. Prepositional phrases come before the nouns they modify*, e.g.
   'the house of the student/the student's house' [de šāgārd kor]
   'the students in (of) the dorm' [de layliyé šāgārdān]

4. The object of the preposition کی ... کی is always in the direct form. Objects of
   له ... ته, and ... سوه د are usually in the oblique case. (See Section 4)
Section 3: Reading

داود او جون په پوهنتون کی د پښتو شاگردان دی. غلغی صاحب د
داود او جون د پښتو پوهنتون کی دی.

امان تاريخ پوه دی. پښکه داکتر دی. د امان په لیلا پرستاره ده.

ربتیا امان به شاعر هم دی.

اسد او رابیا شاگردان دی. اسد کیمیا لولی. رابیا زورنالزم لولی.

جون او رابیا دیری نزدی ملکری دی.

غلغی صاحب، امان، لیلا، رابیا، پښکه او اسد تول د افغانستان او
پښتانه دی. د غلغی صاحب، امان او رابیا کرپی په امريکا کي دی.

د نورو کورنی په افغانستان کي تړی. داو د او جون د امريکا دي.

دوی تول د مجلس ملکری دی.
New Vocabulary

People
male teacher [xowúnkay] نومنکي
historian [tārfkh poh] تاریخ پوه
male doctor [dāktər] داکتیر
wife [xάdza] بخته
female nurse [parastāra] پرستاره
male poet [shāfi] شاعر
female friends [malgāre] ملگری
male friends [malgār] ملگری

Adjectives
very F pl. form [dāre] دیری
close [nizdē] نزدی
others M pl. form [noro] نورو

Preposition
of [de] د

Other nouns
university [pohántun] پهنتون
Pashto (language) [paxtó] پښتو
chemistry [kimyā] کیمیا
journalism [zhornálnzm] ژورنالزم
Pashtun (people) [paxtún] پښتون
family [koráný] کورنی

Adverbs, phrases, idioms
by the way [rixtyk] ریښتیا
also [ham] هم
(he/she) is studying [lwání] لولي
all of them [duy tól] دوی تول
'meeting friends'
[de majlós malgári] دمجلس ملگری

Have You Understood?

1. داود کیمیا لولي؟
2. غلیض صاحب شاگرد دی؟
3. رابیا ژورنالزم لولي؟
4. د داود کورنی چیری ده؟
5. لیلا د پتنگ بخته ده؟
6. د رابیا کورنی پ امریكا کی ده؟
7. لیلا او رابیا ملگری دی؟
8. امان د داود نومنکي دی؟
9. داود او ژون ملگری دی؟
10. امان، پتنگ او اسد پستنه دی؟
Section 4: Word Structure

Pashto Noun Classes, Part 1

Examples:

DSg: [naxtún laylā ta muntazīr da.] پهښتونه لیلا ته منتظر دی.
OSg: [de naxtáná xādzə shāgarda da.] د پهښته بیه شاگرده ده.
DP1: [naxtáná laylā ta muntazīr di.] پهښته لیلا ته منتظر دی.
OP1: [dawud de naxtāno malgaray da.] داوود د پهښتو ملكری دی.

Notes:
1. A Pashto noun can have up to four different endings depending on its number (singular Sg or plural PI ), gender (masculine M or feminine F ) and case (direct D or oblique O). The noun [naxtún] پهښتون is used in each of the possible numbers and positions in the example sentences.
2. A noun has a direct (D ) case ending when it is the subject or direct object (not studied yet) of a sentence, or when it is a complement of the verb 'be'. A noun has an oblique (O ) case ending when it is the object of a preposition.
3. Nouns in Pashto are grouped into classes, on the basis of their gender and the particular endings that occur with them. The classes are numbered M1, M2, M3, and M4, and F1, F2, and F3.
4. There are many nouns that do not fit into any of the classes. These are called irregular nouns, and can be either masculine or feminine.

Some Noun Classes

M1 nouns Characteristics: DSg ends in consonant, usually animate
Endings: DSg [-] DPI [-ān] F -OSg [-] OP1 [-āno]
Example: DSg: [shāgard] شاگرد DSPI: [shāgardān] شاگردنان
OSg: [shāgard] شاگرد OP1: [shāgardāno] شاگردنو

M1 class nouns in this unit:
[shāfr] شاعر [tārīkh poh] تاريخ پوه
Beginning Pashto  Unit 2:  نور چهری دی؟  Textbook 36

M2 nouns  Characteristics: DSG ends in consonant, usually inanimate
Endings: DSG [-]  DPI [-una]  OSG [-]  OPI [-o/-uno] -ونونو/

Example:  DSG: [kor]  کور  DPI: [koruna]  کورونه
OSG: [kor]  کور  OPI: [koré]/[korúno]  کورد/کورونه

M2 class nouns in this unit:
[cor]  کور  [pohantún]  پوهنتون  [zhornalízm]  نورنالالم
[roghtún]  روختون  [sinf]  صنف

Irregular M noun  Characteristics: have no predictable shape, endings vary

[paxtún]  پپشتن  'male Pashtun'
DSG: [paxtún]  پپشتن  DPI: [paxtáné]  پپشتنه
OSG: [paxtáné]  پپشتنه  OPI: [paxtanó]  پپشتنو

F1 nouns  Characteristics: DSG ends in [a] ہ or [æ] ی or [e]
Endings: DSG [a/æ/e]  DPI [-a]  OSG [-e]  OPI [-o]

Example:  DSG: [xádza]  بخه  DPI: [xáde]  بخه
OSG: [xáde]  بخه  OPI: [xádo]  بخو

F1 class nouns in this unit:
[layliyá]  لیلی  [shágárda]  شاگرده

Irregular F noun  Characteristics: have no predictable shape, endings vary

[paxtó]  پپشتو  'Pashto language'
DSG: [paxtó]  پپشتو  DPI: [paxtó]  پپشتو
OSG: [paxtó]  پپشتو  OPI: [paxtó]  پپشتو
Practice

1. Identify the class of each of the underlined nouns in the following sentences, and explain which form (DSg, DPI, OSg, OP1) it has in the sentence and why.

1. داود او جون په پوهنتون کی د پنځه شاگردان دی.
2. غلیب صاحب د داود او جون دپنځو جرونجکی دی.
3. پنځه داکتر دی.
4. د امین غزه لیلا پرستاره ده.
5. اسد او رابیا شاگردان دی.
6. رابیا په بیمارستان لولی.
7. جون او رابیا دیری نزدی ملکی دی.
8. امین لیلا، رابیا، پنځه او اسد تول د افغانستان او پهستان دی.
9. د لیلین او رابیا، کورنی په امریکا کی دی.
10. د نیوی کورنی په افغانستان کی دی.
11. دوی تول ملکی دی.

2. Fill in the blank with the correct form of each noun listed below it.

چنین کی دی؟

شاگرد
داکتر
پرستاره
پنځه
ملگرو
شاعر
تاریخ پوه
شاگرده
اسد په چنین کی دی.
رابیا په چنین کی ده.
لیلین
کور
پوهنتون
روغتون
صنف
Section 5. The Pashto Alphabet

Ligatures and Borrowed Letters

\[
\text{l} + \text{a} = \text{la}
\]

Examples: [salam] سلام
[islamabad] اسلام آباد
[baghlan] بغلان
[jalalabad] جلال آباد

\[
\text{\textit{\textit{a}}} = \text{[an] in words originally from Arabic}
\]

Examples:

'for example' [masalan] مثالا
'usually' [amuman] عموما

\[
\text{\textit{\textit{\textit{a}}} = \text{[\textit{a}] in words originally from Persian. \text{\textit{\textit{a}}} is always in initial position in a word.}
\]

Examples:

[jalalabad] جلال آباد
[khanabad] خان آباد

\[
\text{\textit{\textit{t}}} = \text{[?]'(glottal stop') in words originally from Arabic. The letter name is [hamza].}
\]

Practice

1. Write the following words in Pashto.

- [layla] ليل
- [salam] سلام
- [kala] 'compound'
- [plar] 'father'
- [lar] 'road'
- [khanabad] خان آباد
- [jalalabad] جلال آباد
- [salata] 'salad'
- [las] 'hand'

2. Review: read the following groups of words out loud.

Group 1.

- نور چهیری دی؟
- ب پت

Group 2.

- پی ئی؟ خانگه یی؟
- یه او هو

Group 3.

- یه او هو
- ب پی؟ خانگه یی؟
- پی ئی؟ خانگه یی؟

Group 4.

- یمه چهیری دی؟
- میرانی تشكر سلام
- روسیا پاکستان

Group 5.

- امریکا افغانستان
- امریکا افغانستان
Section 6: Diversions

چې خان په یاران په

[che khan ye pa yarun ye]

You are a khān thanks to your friends.....
Unit 3: Dialogue

Theresa: [salaam.]
Asad: [salaam.]

Theresa: [de ghaldzi sâyib maigâray ye?]
Asad: [wó. za asád yam.]

Theresa: [di mā nūm tarîsa da.]
Asad: [ta ba de ghaldzi sâyib nàwē shâgârdâ da ye.]

Theresa: [po nà swam.]
Asad: [de ghaldzi sâyib zdá kawûnke ye?]

Theresa: [wo. de ghaldzi sâyib zdá kawûnke yam.]
Asad: [râdza kéna.]

Theresa: [tashakûr. ta tsâ kâr kawê?]
Asad: [zda kawûnkay yam.]

Theresa: [tsâ shay lwane?]
Asad: [kimyâ lwanam. tâ tsangá? yawûze paxtó lwane?]

Theresa: [na. za de zâbphône zdá kawûnke yam.]
Asad: [de kûm dzay ye?]

Theresa: [de mishigan yam.]
Asad: [dalta chére wosége?]
Theresa: [pa jörjtawn ke woségam.]
New Vocabulary

**Nouns**
- name \( M^2 \) [num] نوم
- linguistics \( F^1 \) [zábpongana] زبېوهنا
- thing \( M^3 \) [shay] شی
- place \( M^3 \) [dzay] خوای
- student \( F^1 \) [zdá kawúnke] زده کوونکی
- work \( M^2 \) [kār] کار

**American names**
- Theresa [tarisá] تریسا
- Michigan [míshigan] میشیگان
- Georgetown [jórtáwn] جورج تون

**Question words**
- what ...? [tsa] چه
- which ...? [kum] کوم

**Pronouns**
- my emphatic [di má] / [zmá] زما
- I emphatic [za] زه

**Adverbs, phrases, idioms**
- yes [wo] هو
- particle [ba] په

**Verbs**
- Come sit down. [radza kénal]
- How about you? [té tsánga?]
- I didn't understand. [po ná swam.]

**Practice**

1. Construct personal answers to the following questions.
   a. غه کار کوي؟
   b. دلته غه شی لولي؟
   c. د کوم خاي بی؟
   d. چهري اوسيپی؟

2. Pair up, and ask and answer (truthfully) the questions above.
Section 2: The Present Imperfective Tense*

Examples

‘What work do you do?’ [ta tsékār kawé?] 
‘What are you studying?’ [tsé shay lwane?] 
‘Are you studying only Pashto?’ [yawāze paxtō lwane?] 
‘Where are you living?’ [chēre wosēge?] 
‘I’m living here.’ [dālta wosēgam.]

Notes:

1. The Pashto present imperfective tense is parallel to the English simple present (e.g. ‘I work’) and the English present continuous (e.g. ‘I am working’) tenses.

2. This tense is imperfective*; it carries the implication that the action is still going on, or that the action is a regularly occurring one that will continue in the future.

Forms

Positives:
‘I’m working/work (regularly)’ [kār kawām.]
‘You’re working/work (regularly)’ [kār kawē.]
‘He/she is working/works (regularly)’ [kār kawī.]
‘We’re working/work (regularly)’ [kār kawú.]
‘You-all are working/work (regularly)’ [kār kawāy.]
‘They are working/work (regularly)’ [kār kawī.]

* Definitions and explanations of asterisked items are given in the Glossary of Technical Terms at the end of the Workbook.
Negatives:
'I'm not working/'don't work (regularly)'
[کار نه کوم]

'You're not working/don't work (regularly)'
[کار نه کوی]

'He etc. isn't working/doesn't work (regularly)'
[کار نه کوی]

'We're not working/don't work (regularly)'
[کار نه کوی]

'You-all aren't working/don't work (regularly)'
[کار نه کوئ]

'They aren't working/don't work (regularly)'
[کار نه کوی]

Questions:
'Am I working/Do I work (regularly),'
[kār kawām?]

'Are you working/Do you work (regularly)'
[kār kawē?]

'Is he etc. working/Does he work (regularly)'
[kār kawi?]

'Are we working/Do we work (regularly)'
[kār kawū?]

'Are you-all working/Do you-all work (regularly)'
[kār kawōy?]

'Are they working/Do they work (regularly)'
[kār kawī?]

Notes:
1. The present tense is formed with the imperfective present root* of the verb, plus
the following personal endings:
   1st person singular: [م] -
   1st person plural: [-u] -
   2nd person singular: [-e] -
   2nd person plural: [-ay] -
   3rd person singular and plural: [-i] -

   The stress falls on the personal ending.

2. Negatives are formed by adding the particle [نا] before the verb. The negative
particle is stressed.

3. Yes-no questions* are the same as statements except for rising intonation at
the end of the sentence.
Practice

1. The sentences below are taken from the dialogue. Explain the form and meaning of each underlined verb.
   a. ته خه کار کوي؟
   b. خه مش شوي؟
   c. کيميا لويم.
   d. په پهندو لولي؟
   e. دله چهري اوسيپي؟

2. Read the following statements about the Pashtuns and Pashto students.
   a. رابيا زورنالزم لولي.
   b. جون او رابيا په ليلي کي اوسيپي.
   c. غلغي صاحب په پوهنتون کي کار کوي.
   d. اسد کورني په افغانستان کي اوسيپي.
   e. پنځه او ليلا په روغتون کي کار کوي.
   f. د غلغي صاحب کورني په افغانستان کي نه اوسيپي.

3. Construct sentences, negative sentences and questions with the following verbs:
   کار کوي- کچبي- لولي- اوسيپي

4. Answer the following questions.
   a. په ليلې کي اوسيپي؟
   b. په پوهنتون کي پهندو لولي؟
   c. کار کوي؟
   d. پېژندو اوسيپي؟
   e. چهري کچبې؟
دیاواز ملک‌ری ټول افغانستان او د افغانستان د پښتو بیلوباسمو دی. پنتنه د لغمان او اسد د لوهر دی، رپابا د لنگرهاو او لیلا د لوهر ده.

امان د کابل نیازی دی، د امان تره د نیازیو مشر دی.

غلخی صاحب د غزنوی دی، د غلخی ماما د شلگر ملک دی. د شلگر د خلکو جامی مرهول خونیوی، خو غلخی صاحب په نه افغانی. د شلگر دیر اوسیدونکی اندر دی. د لیلا او اسد مور اندره ده.

غلخی صاحب هم په شلگر کی بته دی، خور په په شلگر کی واده ده.

غلخی صاحب یو خوریی د ماجادینو قومدنان او د امان ملک‌ری دی.

امان کله کله په‌بیسیور ته خی او ور سره ګوری. د رابابا یو ورور هم په په‌بیسیور کی دی. همه د په‌بیسیور په پوهشتن کی استادی.
New Vocabulary

Pashtun provinces, areas
Laghtman [laghmán] لغمان
Shalgar [shalgár] شلگر
Logar [logár] لوکر
Ningrahar [ningrár] ننګر هار
Kabul [kábál] کابل
Ghazni [ghazní] غزني

Pashtun tribe names
Ander [andár] اندر
Niazay [nyázáy] نیازی

People
Afghan M1 [afghán] افغان
inhabitants M3 [osedúnkl] اوسدونکی
leader M1 [mashér] مشر
head man (of village) M1 [malák] ملک
people, populace M1 [khálak] خلک
guerillas M1 [mujahídín] مجاهدین
commandant M1 [qumandán] قنندان
professor M1 [ustád] استاد

Pronouns
everyone [artsók] هرگوک
them/his [ye] یه
he (out of sight) [aghál] هنگه
all [tál] تول

Adjectives
separate M DPl form [bélo belo] بلو بلو
familiar M DSGform [balád] بلد
married F DSGform [wãdál] واده
one M DSG form [yaw] یو

Relatives
sister F irreg. [khor] خور
brother M irreg. [wór] وور
maternal uncle M irreg. [mãmã] ماما
paternal uncle M irreg. [tra] تره
mother F irreg. [mor] مور
nephew M irreg. [khwrayán] خویرئی

Pashtun tribe names
Ander [andár] اندر
Niazay [nyázáy] نیازی

Verbs
enjoy, like [khwáxaw] خوبو
wear (clothes) [aghund] اغوند
meet, visit with [gor] گور
go [dz-] گه

Nouns
area F1. [síma] سیمه
clothes F1. [jámé] جامی
province M2. [wálayát] ولايت

Adverbs, phrases, idioms
many adv. [ðer] ده
sometimes adv. [kála kála] کله کله
with him phr. [wár sara] ورسه

Conjunction
but [kho] خو
Have You Understood?

1. Answer the following questions.

1. پتیلگ د لوګر دی?
2. د غلیق مچب خور په شلکر کي اوسيپ؟
3. رابيا اغناه ده؟
4. د غلیق صاحب خور د اسد ملګري ده؟
5. لیلا د افغانستان ده؟
6. د مقال بندی تومندان د امان ملکري دی؟
7. امان د لنمان دی؟
8. غلیق صاحب په شلکر کي اوسيپ؟
9. اسد په لوګر کي دی؟
10. شلکر په غزنی کي دی؟

2. Fill out the chart below with information from the reading.

<table>
<thead>
<tr>
<th>جلدی</th>
<th>لوستونه</th>
</tr>
</thead>
<tbody>
<tr>
<td>د پتیلگ کورنی</td>
<td>د اسد او لیلا کورنی</td>
</tr>
<tr>
<td>د غلیق مچب خور</td>
<td>د امان کورنی</td>
</tr>
<tr>
<td>د غلیق د ماما کورنی</td>
<td>د رابیا ورور</td>
</tr>
</tbody>
</table>
Section 4: Word Structure

**M3 nouns**

**Characteristics:** DSg ends in [ay], can be either animate or inanimate.

**Endings:**
- DSg [ay]
- DPI [-i] /-yän /
- OSg [-i] 

**Stress on final syllable**

Example:
- DSg: [ghaldzay]
- DPI: [ghaldzi]
- OSg: [ghaldzi]

**Stress on next-to-final syllable**

Example:
- DSg: [malgaray]
- OSg: [malgari]

**M3 class nouns learned so far:**
- [ghaldzay]
- [malgaray]
- [shay]
- [khwaray]
- [nyazay]

**M4 nouns**

**Characteristics:** DSg ends in [ä] ـ, is usually animate.

**Endings:**
- DSg, DPI, OSg [a] ـ
- DPI [-gän] ـ
- OSg [a] ـ
- DPI [-gäno] ـ

Example:
- DSg: [mämä]
- OSg: [mämä]

**M4 class nouns learned so far:**
- [mämä]

**F2 nouns**

**Characteristics:** DSg ends in [ay] ـ

**Endings:**
- DSg, DPI, OSg [ay] ـ
- DPI [-ayo] ـ

Example:
- DSg: [koranay]
- OSg: [koranay]

**F2 class nouns learned so far:**
- [koranay]
F3 nouns

Characteristics: DSG ends in [a] -

Endings: DSG [-a] -

DSG [-a] -

DSG [-a] -

DSG [-a] -

example: DSG: [amrikā] امریکا DPI: [amrikāwe] امریکاوی

[amrikāgāne] امریکاژانی

OSG: [amrikā] امریکا DPI: [amrikāwo] امریکاوو

[amrikāgāno] امریکاگانو

F3 class nouns learned so far: [amrikā] امریکا [kīmīā] کیمیا

Irregular Nouns in This Unit

Masculine nouns:

[wror] ورور

DSG: [wror] ورور DPI: [wrūna] ورونه

OSG: [wror] ورور DPI: [wrūno] ورونو

[tra] تره

DSG: [tra] تره DPI: [trūna] ترونه

OSG: [tra] تره DPI: [trūno] ترونو

[mujāhīd] مjahed

DSG: [mujāhīd] مjahed DPI: [mujāhidīn] مjahedین

OSG: [mujāhīd] مjahed DPI: [mujāhidīno] مjahedینو

Feminine nouns:

[mor] مور

DSG: [mor] مور DPI: [mánynde] میندی

OSG: [mor] مور DPI: [mánndo] میندو

[khor] خور

DSG: [khor] خور DPI: [khwánynde] خویندی

OSG: [khor] خور DPI: [khwáynde] خویندو
Practice

1. Sentences from the reading passage are given below. Identify the gender and class of each underlined noun; tell whether it is singular or plural; tell whether it is in the direct or oblique case, and why.

   a. د داود ملگری، دې افغانستان د بلو بلو سیمو دی.
   b. د امان تره د پاکیستان دی.
   c. د غلیک ماما د شلکر ملک دی.
   d. د شلکر د خلکر چامه، خوغره، خو غلیک صاحب یی نه اغوندی.
   e. د غلیک صاحب یو خوریې د میاهدنې قومندان او د امانت ملگری دی.
   f. امان کله کله پیهور ته خی او ور سره گوري.
   g. همه د پیهور به پوهنتون کي استاد دی.

2. Create sentences by substituting the various occupation and relative words you know in the blanks.

   د _______ استاد دی.
   د _______ پیهور ته خی.
   د _______ د _______ ملگری دی.

3. Unfamiliar nouns are given below, with information about their classes. Give the Dsg, DPI, O5g and OPI forms for each noun, then create sentences with it.

   girl F1 [pêghlə] پهغله man M3 [sarayl] سری assistant [asisten] استاتان
It is said that Laghmanis are so smart they can outwit the Devil.

A Laghmani became friends with the Devil, and went into partnership with him to farm. The two of them planted turnips, wheat, and corn.

When it was time to harvest the turnips, the Laghmani asked the Devil, "Which part of the crop do you want? The top or the bottom?"

The Devil looked at the pretty green leaves of the turnips and said, "I'll take the top." The Laghmani, of course, got the turnips.

When it was time to harvest the wheat, the Laghmani again asked the Devil, "Which part of the crop do you want? The top or the bottom?"

The Devil this time said, "I'll take the bottom," and the Laghmani, of course, got the grain.

When it was time to harvest the corn, the Laghmani asked the Devil for a third time, "Which part of the crop do you want? The top or the bottom?"

The Devil this time said, "I'll take both the top and the bottom." And the Laghmani, of course, got the corn.
Unit 4: ورُونه او خویندی

Section 1: Dialogue

تریسا: د اسد ڪورنی په لوگر کی اوسمپی؟
امان: هو. د اسد پلار د لوگر پو لوى او مشهور خان دی.
تریسا: اسد خر ورُونه او خویندی لری؟
امان: څلور ورُونه او دوه نوري خویندی لری.
تریسا: خویندی او ورُونه پي هم اسد او لیلا غوندی دی؟
امان: هو، څول لکه اسد غوندی دی. ورُور پي که خور پي نیسه.
تریسا: ورُور پي که خور پي نیسه هه مینا ؟
امان: دا مثل دی او مینا پي دا ده چه خور ورُور ته ورته وی.
تریسا: تول پي اسد او لیلا غوندی چایسته دی؟
امان: د لوگر خلک تول چایسته دی.

New Vocabulary

Nouns
father n, Mirreg. [plær] پلار
proverb n, M2. [matál] متل

Numbers
one, a [yaw] یو
four [tsalór] څلور
two [dwa] دوه
Beginning Pashto  Unit 4

Adjectives
big, important [toy] لری
well-known [mashhör] مشهور
similar [wàrtal] ورته

good-looking [xüstá] بایسته

Preposition
like [(laka)...ghúndel] لکه .. غوندی

Question word
how many [tso] خو

Adverbs, phrases and idioms
What does ... mean? [...tsá mānâ?] ... خه معنا؟
It means ... [mānâ ye dâ da tse ...] معنا پي دا ده چه ...
all of them [tôl ye] تول پي

Pronoun
that [dâ] دا

Verbs
have [lar-] لر
is [wi] وی

Look at the brother, guess at the sister (proverb)
[wror ye kása khor ye násal]
ورور پي کسه خور پي نیسه.

Practice

1. Memorize the following lines from the dialogue. Practice the question and answer with a partner.

A: اسد غو ورته او خویندی لری؟
B: خلور ورته او دوه نوري خویندی لری.

2. Ask a classmate:
   - if he/she has any brothers or sisters
   - how many brothers he/she has
   - how many sisters he/she has
   - where his/her parents live

2. Râbyâ encounters Theresa at the cafeteria table where the Pashto students and Pashtuns meet. She has heard about Theresa, but hasn’t met her yet. Write the conversation the two of them have. (Theresa has two brothers, no sisters.)
Section 2: Numbers

six [shpag] 6 چپې
seven [wa] 7 اوه
eight [atá] 8 اته
nine [náha] 9 نه
ten [las] 10 لس
one [yaw] 1 یو
two [dwa] 2 دوه
tree [dre] 3 دره
four [tsalór] 4 څلور
five [pindáz] 5 پندز

Practice

1. Read the following rows of numbers.

a) ۶ ۱ ۲ ۳ ۴ ۵ ۶ ۷ ۸ ۹
b) ۱ ۲ ۳ ۴ ۵ ۶ ۷ ۸ ۹ ۰
c) ۱ ۰ ۲ ۳ ۰ ۲ ۳ ۰ ۲ ۳
d) ۹ ۲ ۸ ۶ ۱ ۰ ۷ ۶ ۵ ۴
e) ۰ ۲ ۴ ۶ ۸ ۲ ۶ ۷ ۵ ۳

2. Answer the following questions:

1. خو کوړئ لري؟
2. خو ورونه لري؟
3. خو ماماګان لري؟
4. خو ترونه لري؟
5. خو خوريان لري؟
6. خو نژدي ملګري لري؟
7. خو پښوونکي لري؟
8. پلار دي خو ورونه لري؟
9. غلني صاحب خو د پښتو زده کوونکي لري؟
Section 3: Weak Possessive Pronouns*

Examples

'Asad’s brothers live in Logar.'
"د اسد وروزونه په لوګر کي اوښه‌پي."

'His brothers live in Logar.'
"وروژونه په لوګر کي اوښه‌پي."

'Asad is Laylā’s brother.'
"اسد د لیلا وورور دی."

'Asad is her brother.'
"اسد په اوښه‌پي دی."  

'We are sitting with Laylā’s brother.'
"د لیلا له وورور سره ناست یو."

'We are sitting with her brother.'
"له وورور سره په ناست یو."  

'Patang is visiting Laylā’s brother.'
"پتنگ لیلا له وورور سره گوری."

'Patang is visiting her brother.'
"پتنگ په اوښه‌پي له وورور سره گوری."  

Notes:
1. The weak possessive pronoun comes after the first stressed phrase in the sentence, regardless of the position of the noun it modifies.

2. The stressed phrase can be the subject or object phrase, an entire prepositional phrase, or an adverb (like دله کله).  

3. The weak possessive is often written attached to the word it follows.

The Weak Possessive Pronouns

<table>
<thead>
<tr>
<th>1st sg. 'my'</th>
<th>[me] مي</th>
<th>1st pl. 'our'</th>
<th>[mo] مو</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd sg. 'your'</td>
<td>[de] دی</td>
<td>2nd pl. 'you all's'</td>
<td>[mo] مو</td>
</tr>
<tr>
<td>3rd sg. 'his'/her'</td>
<td>[ye] پي</td>
<td>3rd pl. 'their'</td>
<td>[ye] پي</td>
</tr>
</tbody>
</table>

* Definitions and explanations of asterisked items are given in the Glossary of Technical Terms at the end of the Workbook.
Practice

1. In the following sentences, identify the weak possessive pronoun, the noun it modifies, and the stressed element it comes after.

1. خور په شلگر کي واده ده.
2. معنا په دا ده چه خور ورور ته ورته وي.
3. تول پي اسد او لیلا غوندي جایسته دي؟
4. خوئندي او ورور پي هم اسد او لیلا غوندي دي؟

2. In each of the sentences below, change the underlined possessive phrase to the appropriate weak pronoun, and make other necessary changes in the sentence.

1. د لیلا ورور شاگرد دی.
2. اسد د لیلا ورور دی.
3. د لیلا له ورور سره ناست پو.
4. پتنگ د لیلا ورور ته گوري.

3. Answer the following questions.

1. کورنى دی چهري اوسمي؟
2. پلار دی خه کار کوي؟
3. مور دی کار کوي؟
4. د نورونکي نوم دی خه دی؟
5. کور دی چهري دی؟
6. د ملګرو نومونه دی خه دی؟
7. کور دی پ جورج تاون کي دی؟
8. پلار دی چهري دی؟
9. ملګري دی خه شی لولی؟
Section 4: Reading

اسد د لوگر په باره کي چې چې?

لوگر دیر اباد خالي دی. دبری زياتي او به او خويشي مهوري لري. ميني پې دبری مشوری دی. مخکي پي ابادي دی.

زما کورتی دوه دیر لوي باغونه لرې. پلار مي غواري چې يو بل باغ هم واخلي. يو باغ مو کور ته بیخی نؤدی دی.

کله کله مي مور او خويندي هم ورخې. کله کله نوري پهغلي هم باغ ته راخلي او ميلي کوي. سندي وايي؛ اتښه کوي او تالونه خوئي.

د لوگر پهغلي دبري مستي او پلوندي دی. په اتن او تالونو هیغه نه ستري کېږي.

New Vocabulary

Nouns
- water F irreg. [wobā] [مَيوه]
- fruit F1 [méwa]
- apple F1 [māṇa]
- soil F1 [mdzáka] [مَخکه]
- orchard M2 [bāgh] [پهغلي]
- girl, maiden F1 [pégbla] [پېغڼه]
- picnic F1 [mélā] [مېلې]
- song F1 [sandára] [سندره]
- name of a dance M2 [atán] [اتن]
- swing M2 [tāl] [تال]

Adjectives
- fertile, prosperous [abād] [اباد]
- زياتي [زياتي]
- much (fem. pl.) [zyšte] [زېشته]
- sweet (fem. pl.) [khwage] [خوڼي]
- other [bal] [بل]
- lively (fem. pl.) [máste] [مستي]
- strong (fem. pl.) [palwange] [پلوښي]
- tired (fem. pl.) [stāre] [ستري]

Preposition
- by means of, with [pa] [په]
Adverbs, phrases, idioms
about ... [de ... pa bāra ke]
epecially, very, really [bikhī]
d o the atan [ataṇūna kaw-]
swing (on a swing) [ṭalūna khwr-]
none, no [hēt]

Verbs
talk [ghagēg-] غوئ "وئ
want, intend [ghwār-] غوئ "وئ
buy perfective [wakhī-] وئ "وئ

go (there) [wardz-]
come (here) [rādz-]
do, make [kaw-]
say, sing [wāy-]
be, become [kēg-]

Have You Understood?

1. Answer the following questions.

1. د اسد پلار د کوم خای او سیدوئنکی دی؟
2. د لوگر بیغلي خنگ دی؟
3. بیغلي د اسد د پلار په باغ کي هغ کوي؟
4. د اسد پلار غواری چه غه شي واخلي؟
5. د اسد خوئندي او ملگري کله کله غه کوي؟
6. ته خنگ؟ سندري خوئندي؟
7. د اسد مور او خوئندي کله کله چهري خي؟

2. In the following sentences from the reading, identify the weak possessive pronoun, and tell who or what it refers to.

1. مني بي ديبري مشوري دي.
2. مخكي بي بي ابادي دي.
3. پلار مي غواري چه يو بل باغ هم واخلي.
4. يو باغ مي کورته بيخي نؤدي دی.
5. کله کله مي مور او خوئندي هم ورخين.
Section 5: Diversions

The young girl came from the orchard.

She had no scarf. She hid her face in the leaves.
Unit 5: Dialogue

Section 1: Dialogue

پنګه: یاره، هوا سخته توده ده. دلته عموما هوا ښه یې؟

داود: په اوری کې هوا عموما نن ګوندی توده او لندې وي.

په کور او دفتر کې بې له اپیرکاندېښن نه ګوزاره نه کيږي.

پنګه: زمي ښه یې?

داود: زمي بایسته سوپ یې. اکثره سخت باد لگهږي.

پنګه: واروه اورپې؟

داود: هره. په کله دومره زياته واروه اورپې چې سړکونه ببخه

بندپيږي.

پنګه: پسرو او منی ښه یې?

داود: په پسرو او منی کې هوا عموما نرمه وي، خو باران

بېر زيات اورپې.

پنګه: وایې چه باران د خدای رحمت دی.

New Vocabulary

Nouns
weather F3 [awā] هوا [sarāk]
office Mirreg [daftär] د: ر
air conditioning M2 اپیرکاندېښن [sarák]
street M2 [sarák]
snow F3 [wáwrā] واوړه
rain M2 [bārān] باران
mercy M2 [rahmāt] رحمت
The seasons

spring M3 [pəsələy] پسرلی
summer M3 [zəməy] زمی
fall M3 [mənəy] مئی
winter M3 [wɔrəy] اورئی

Preposition

without [bela ... nə] بی له ... نه

Adverbs, phrases, idioms

friend (addressed) [yəra] یاره
usually adv. [amūman] عموما
just adv. [amdə] همد
today adv. [nən] نن
can't get along phrase [guzəra nê kegi] گوزاره نه کری
often [aksəra] اکثره
the wind blows [bəd lagə] لگه
so ... that phrase [dúmra ... tse] دومره ... چه

Adjectives

heavy, very 1 [sakht] سخت
hot irreg. [tawdá] توده
wet irreg. [ləmdá] لنده
cold irreg. [sor] سور
pleasant irreg. [narma] نرمه

Verbs

fall (snow or rain) [worég] اوره
become blocked [bandég] بنده

Practice

1. Answer the following questions.

   1. په خوای کی دی هوا په پسرلی کی عموما خنگه وی؟
   2. په خوای کی دی هوا په زمی کی عموما خنگه وی؟
   3. په خوای کی دی هوا په مئی کی عموما خنگه وی؟
   4. په خوای کی دی هوا په اورئی کی عموما خنگه وی؟
   5. نن هوا خنگه ده؟

2. Pair up, then carry on a conversation about the weather in your respective home towns.
Section 2: Adjective Classes

Examples

'The weather is very cold.'

'Winter is very cold.'

'Sometimes so much snow falls that...'

'Are you Ghalzay Sahib's new student?'

'They are from different areas in Afghanistan.'

Notes:

1. Adjectives must agree with the words they modify in number, gender and case. In the examples above, the adjectives are underlined once, and the words they modify are underlined twice.

2. Most adjectives belong to one of the classes described below, but there are irregular adjectives as well.

Adjective Classes

Class 1 (M forms the same except for OP1: F forms like F1 nouns)


Class 1 adjectives:

اباد بدل بل بیل
بیان مشور خوار
بسته
بلند
 Platz
نور
مست
نوت
لوی
میان
پندر
کوم
پسر
سخت
ست
کوم
پسر
سخت

Class 2 (M forms like M3 nouns: F forms like F1 nouns)


Class 2 adjectives:

نوي
ست
نوي
ست
نوي
**Class 3** (M forms end in [ə] except for obl. pl. [ə], F forms like F1 nouns)

M: DSg: [xa]  
DP1: [xa]  
OSg: [xa]  
OP1: [xo]  
F: DSg: [xa]  
DP1: [xa]  
OSg: [xa]  
OP1: [xo]

**Class 4** (all forms the same)

M and F: DSg: [xāystá]  
DP1: [xāystá]  
OSg: [xāystá]  
OP1: [xāystá]

**Class 4** adjectives:

ورته نذدي بایسته واده

**Class 5** (M DSg ends in [ə]: [ə] changes to [al] or [a]: F forms end like F1 nouns)

M: DSg: [sər]  
DP1: [sār]  
OSg: [sər]  
OP1: [sar]  
F: DSg: [sərá]  
DP1: [sārā]  
OSg: [sərá]  
OP1: [sar]  
OP1: [sar]

**Irregular Adjectives**

'hot'

M: DSg: [tɔd]  
DP1, OSg: [təwde]  
OP1: [tawdɔ]  
F: DSg: [təwde]  
DP1, OSg: [təwde]  
OP1: [tawdɔ]

'pleasant'

M: DSg, DP1, OSg: [nəɾm]  
OP1: [nəɾmo]  
F: DSg: [nəɾma]  
DP1, OSg: [nəɾme]  
OP1: [nəɾmo]

'sweet'

M: DSg: [khəɡ]  
DP1, OSg: [khwəɡa]  
OP1: [khwəɡo]  
F: DSg: [khwəɡa]  
DP1, OSg: [khwəɡa]  
OP1: [khwəɡo]

'wet'

M: DSg: [lʊnd]  
DP1, OSg: [ləmdə]  
OP1: [ləmdo]  
F: DSg: [ləmdə]  
DP1, OSg: [ləmdə]  
OP1: [ləmdo]
Practice

1. Identify the class and form of the underlined adjectives in the sentences below, which are from previous units.

2. Answer the following questions.

3. Ask and answer questions using the new adjectives given below.
Section 3: Reading

her kal gholon mouson honi - pasradi, aoriri, mina, zamisi. her
moson dri miashti di.

pe pasradi aw mina kii hawa bhe aorin mire hii. pe aoriri kii hawa towhe
aw pe zamisi kii sirhe hii.

pe afghanistan kii pasradi da golan mouson di. aoriri beshi miboi o
foshone pakhire. mina d mibor mouson di. zamisi d aoriri mouson di.

d pasradi awali orxhi tow towroz vaiyi. tow towroz orxh bo aamh rekhstee
wi. jhak mibili koe.

d towroz doheh lobihe mibhe d goll sirx mibhe hii. da mibhe pe
mizarshrif kii khepi. di mibili te tow afghanistan owahtee d
 demonstrates ziyat jhak orxh.

New Vocabulary

Nouns

<table>
<thead>
<tr>
<th>Pashto</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>kal</td>
<td>year</td>
</tr>
<tr>
<td>mosam</td>
<td>season</td>
</tr>
<tr>
<td>myast</td>
<td>month</td>
</tr>
<tr>
<td>gwel</td>
<td>flower</td>
</tr>
<tr>
<td>fasal</td>
<td>crop</td>
</tr>
<tr>
<td>gwal</td>
<td>country</td>
</tr>
<tr>
<td>nawroz</td>
<td>New Year</td>
</tr>
<tr>
<td>rukhsati</td>
<td>holiday</td>
</tr>
<tr>
<td>gwale surkh</td>
<td>festival</td>
</tr>
<tr>
<td>malik</td>
<td></td>
</tr>
</tbody>
</table>

Pronouns

day  F1-[a]. [wradz]

New Year M2 [nawroz]
holiday F irreg. [rukhsati]
Gwale Surkh(festival) [gwale súrkh]
Malik
Verb
ripen [pakheg] پخهگ

Adjectives
public 1 [ama] عامه
some 4 [baazel] بعضی
every 1 [ar] هر

Adverbs, phrases, idioms
even [hata] حتا

X is called Y phr. [X ta Y waiyi] X ته وايي X

Have You Understood?

1. Answer the questions.

1. د خلورو موسمونو نومونه شه دې?
2. په موسم خو ميياشتې لري؟
3. د گل سرخ مېله رپه رپه کېږي؟
4. د پسرلي اولي ورخه ته خه وايي؟
5. په افغانستان کي په زمي کي هوا دې؟
6. په افغانستان کي په اوري کي واره اورييي؟
7. پښتانه نوروز دېر خوبوي؟
8. په کوم موسمونو کي هوا نرمه وي؟
9. دافغانستان خلک د پسرلي په اوله ورخ شه کوي؟

2. What word does each of the underlined adjectives modify?

1. د نوروز ديپه لويه مېله د گل سرخ مېله ده.
2. در مېلي ته د تول افغانستان او ديني د ننېو ملکونو نيايي.
3. په پسرلي او نهدا کي هوا خي او نهدا ري.
4. د پسرلي لويه ورخه ته نوروز وايي.
5. د نوروز ورخ عاليه رخصتی وي.
Section 4: Asking for Vocabulary

Model:

د پسرلی اولی ورخه یه نوروز وایی.

Literal: 'They say "Nawroz" for the first day of spring.'
Idiomatic: 'The first day of spring is called "Nawroz".'

To ask for a translation into Pashto:

په پښتو کی 'hello' ته وخ وایی؟

Literal: 'In Pashto what do they say for 'hello'?'
Idiomatic: 'What's the word for 'hello' in Pashto?'

To ask for a word in Pashto
(pointing to an object up close):

په پښتو کی دی ته وخ وایی؟

Literal: 'In Pashto what do they say for this?'
Idiomatic: 'What's the word for this in Pashto?'

To ask for a word in Pashto
(pointing to an object far away):

په پښتو کی همه ته وخ وایی؟

Literal: 'What thing is that?'
Idiomatic: 'What's that?'

Practice

1. Answer the following questions.

په پښتو کی 'hello' ته وخ وایی؟
په پښتو کی 'swing' ته وخ وایی؟
په پښتو کی 'inhabitant' ته وخ وایی؟
په پښتو کی 'student' ته وخ وایی؟
په پښتو کی 'song' ته وخ وایی؟

2. Point to objects close to you in your classroom, and ask your teacher what the Pashto words for them are.

3. Point to objects far away, and ask your teacher what they are.
Section 5: Diversions

The high mountains are in God's kind care.
At their summit He causes snow; at their foot flowers.
عنوان: شنیبی چه کوي؟

قسمت اول: سخنری

اسد: دیا که ورخ شه کوي؟
تریسا: ورجنیا خرم.

اسد: شه وخت برهره راگی؟
تریسا: دیا ورخ دیروه وخت برهره راگی.

اسد: دیا شه ماپانام شه پروگرام لری؟
تریسا: کتابخانه به خرم. پنجشنبه امتحان لرم.

اسد: دیا بشما شه کوي؟
تریسا: شه خاص پروگرام به لرم.

اسد: راهه به سپرک کاروان رستوران چی زما مبلمه شه.
تریسا: به ها. وایی به کابل کاروان رستوران به انگرانی دودی پخوی.

اسد: هو! بیخی به دودی لرم.

واژگان جدید

نامه

ورجنیا [wirjinya] رستوران [rasturán]

پروگرام [progrām] مبلمه [malmanā]

کتابخانه [kitābkhānā] دودی [dqāy]

امتحان [imtihān] کابل کاروان [kābel kārwān]
Time words
Saturday F1. [shambé] شنبی
Monday F1. [dushambé] دوشنبی
Wednesday F1. [charshambé] چارشنبی
Thursday F1. [panshambé] پنجشنبه
Friday F1. [jumá] جمعه
evening M2. [máxám] میانه
time M2. [wakht] وقت
morning M2 [sahár] سوار

Preposition
at, on (with time phrases) [pa] په

Verbs
come imperative [rādzá] را خه
be [sa] شه
cook [pakhaw] پخو

Adjectives
special 1 [khás] خاص
Afghan 4 [awghání] افغانی

Adverbs, phrases, idioms
when? [tsé wakht] خه وقت
back [bérla] بره وکه
early morning [sahár wákhta] سوار وکه
any [tsa] خه

Practice
1. Memorize the first four lines of the dialogue.

2. In pairs, ask and answer the following questions, substituting different time words and places in the blanks.

A: د __________ په ورخ شه کوی؟

B: __________ خه کم.

A: خه وقت بره وکه لا خه؟

B: د __________ په ورخ سوار وکه بره وکه لا خه.

2. Memorize Asad’s line:

را خه په کابل کاروان رستر ور کی زما مېله شه.

Substitute the names of restaurants in your area for کابل کاروان.
Section 2: Time Words and Phrases

Days of the Week

<table>
<thead>
<tr>
<th>Day</th>
<th>Pashto</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saturday</td>
<td>[shámbe]</td>
</tr>
<tr>
<td>Sunday</td>
<td>[yákshambé]</td>
</tr>
<tr>
<td>Monday</td>
<td>[dú shambé]</td>
</tr>
<tr>
<td>Tuesday</td>
<td>[sé shambé]</td>
</tr>
<tr>
<td>Wednesday</td>
<td>[chēr shambé]</td>
</tr>
<tr>
<td>Thursday</td>
<td>pánshambé</td>
</tr>
<tr>
<td>Friday</td>
<td>[júma]</td>
</tr>
</tbody>
</table>

Notes:
1. All day names are *F1* nouns. They never occur in the plural.
2. *Chār šambé* and *dú šambé* are written as two words; all the other days are written as one word. The spellings are standard Persian.
3. Phrases with day words come just after the subject in the sentence unless they are focused on, in which case they come at the beginning of the sentence.

Examples

- 'What are you doing Saturday?'
- 'I'm coming back on Monday.'
- 'I have an exam (on) Friday.'
- 'I have an exam every Friday.'
### Times of Day

<table>
<thead>
<tr>
<th>Time of Day</th>
<th>Word</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>morning</td>
<td>M2</td>
<td>[sahār]</td>
</tr>
<tr>
<td>late morning</td>
<td>M2</td>
<td>[tsāxt (mahāl)]</td>
</tr>
<tr>
<td>noon</td>
<td>F1</td>
<td>[ghārma]</td>
</tr>
<tr>
<td>afternoon</td>
<td>M2</td>
<td>[māspaxín]</td>
</tr>
<tr>
<td>late afternoon</td>
<td>M2</td>
<td>[māzdigār]</td>
</tr>
<tr>
<td>dusk</td>
<td>M2</td>
<td>[māxām]</td>
</tr>
<tr>
<td>late evening</td>
<td>M2</td>
<td>[māshkhután]</td>
</tr>
<tr>
<td>midnight</td>
<td>F1</td>
<td>[nimā shpa]</td>
</tr>
</tbody>
</table>

**Notes:**

1. Phrases involving these time-of-day words are the most common ways to express time and make appointments in traditional Pashtun society.

2. The time phrase comes after the subject or, if it is focused on, at the beginning of the sentence.

3. The words occur without a preposition unless a day word is involved.

**Examples**

- "What plans do you have for Wednesday night?"
  
  دچهارښبي په ماجام غه پروگرام لري؟

- "I come back Saturday night."
  
  د شني په ماسبین برهن راخم.

- "I have an exam this afternoon."
  
  د شني په ماسبین امتحان لرم.

- "I come back in the evening."
  
  د شني په ماسبین برهن راخم.
Practice

1. Answer the questions with information given or implied from the dialogue.

1. Териса ор асад ҳе ҳоқрт кабол қарвон ҳо хай?
2. Д жеми ғ ҳоқрт ҳо хай?
3. Д чаршеби ғ мағзам Териса ҳе қорғам ҳай?
4. Д Териса ҳомхан ҳо хай ҳо?
5. Асад д чаршеби ғ ҳоқрт қарвон қорғам ҳай?
6. Териса д чаршеби ғ ҳоқрт қарвон қорғам ҳай?
7. Териса ҳа ҳоқртниа ҳе ҳоқрт қарвон ҳай ҳай?

2. Answer the following questions.

1. Д лашкниси ғ ҳоқрт ҳо қор?
2. Д ҳоқрт ҳо қарвон ҳай?
3. Доди ҳо қор ҳай?
4. Дорс ҳо хай ҳо?
5. Ресторан ҳе ҳохон ҳо хай?
6. Нн ҳо қор?
7. Думай доди ҳо қор ҳай?

3. Describe your schedule.
Section 3: Reading

پتنگ دهې زیات مصروف دی. سیار وخته روغتون ته خی. تر خابه پوري ناروغان ګوری. خابه میل عموماً عمليات کوي. وروسته له عملياتو نه له دم کوي. وروسته له هغو نه بيا ناروغان گوري. غرمه کافنطینا ته خي، دودي خوري. ماسبین په لابراتوار کي کار کوي. مازديگر خپل استانونو ته درس ورکي. مانيام کورته خي، دودي خوري او پو خه دم کوي. ماسختن بيهروغتون ته خي او تر نيمي شهي پوري ناروغان معاينه کوي. وروسته له نيمي شهبي کورته خي.

New Vocabulary

Nouns
patient M1. [nærógh] ناروغ
operation M2. [amalijät] عمليات
rest F1. [dáma] دمه
cafeteria F3 [kafitiryə] کافنطین
laboratory M2 [labrätowär] لابراتوار
assistant M1 [asistán] استانون
lesson M2 [dars] درس

Adjectives
busy 1 [masrúf] مصروف
little 1 [lág] لپ

Adverbs. Phrases. Idioms
then, again [byá] بيا
a little [ýaw tsa] يوه

Pronoun
that [Op1] [aghan]

Verbs
eat [doqdy khwr-] دودي خور
give [wárkaw-] وروکو
examine [mäyené kaw-] معاینه کو

Prepositions
until [tar ... pøre] تر پوري
after [wrusta la ... na] وروسته له ... نه
Have You Understood?

1. Answer the following questions.

1. پتنک سهار وخته چهري خی؟
2. پتنک غه کار کوی؟
3. پتنک د غرمی دودی چهري خوری؟
4. پتنک د ماجام دودی چهري خوری؟
5. پتنک خیرملکری غه وخت کوری؟
6. پتنک غه وخت دنه کوی؟
7. پتنک له غه وخته تر غه وخته پوري کار کوی؟

2. Where is Patang at the following times during the day?

- 8:00 a.m.
- 2:00 p.m.
- 8:00 p.m.
- 10:00 a.m.
- 4:00 p.m.
- 10:00 p.m.
- Noon
- 6:00 p.m.
- Midnight

3. Patang is writing to his family about his schedule. Fill in the blanks below with appropriate words.

— دیر زیات مصورف — سهار وخته روغتونه ته — دیر
غاجبه پوري ناروغان — غاجہ ممال عموما عمليات — وروسته
له عملياتنه لپ دمه — وروسته له هنو له بيا ناروغان — غرمه
کافثريا ته — دودی — ماصبيين په لابرانتو کي کار —
مازدیگر خيلو استانانو ته درس — ماجام کور ته — دودی
 او يو غه دمه — ماسختن په نهرته روغتونه ته — او تر نيمي
شيپوي پوري ناروغان معاينه — وروسته له نيمي شيپي کورته —.
Section 4: Telling Time

Examples

'What time is it?'
'What time is it?'

'It's about one o'clock.'

'It's ten after one.'

'It's quarter after one.'

'It's one thirty.'

'It's quarter to two.'

'It's ten to two.'

'It's two o'clock.'

'At what time...'?

'At what time...'?

'After about one o'clock...'

'Before ten after one...'?

'From quarter after one...'

'Until one thirty...'

'Before quarter to two...'

'At ten to two...'

'Before two o'clock...'

Notes:

1. Time-telling on the twenty-four hour clock is expressed in phrases revolving around the word [بیج]، which is (1). Phrases involving times other than one o'clock require the plural بجی.

2. Time phrases other than statements of the time ('It's ... o'clock', etc.), are expressed via prepositional phrases with بجی as the object of the preposition. Prepositions used with the twenty-four hour system are given in the vocabulary list below.

3. There is no standard way to write times with numerals.
<table>
<thead>
<tr>
<th>Pashto</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>21 [yáwíst]</td>
<td>٢١ يو ويست</td>
</tr>
<tr>
<td>22 [dówíst]</td>
<td>٢٢ دو ويست</td>
</tr>
<tr>
<td>23 [dárwíst]</td>
<td>٢٣ در ويست</td>
</tr>
<tr>
<td>24 [tsalérist]</td>
<td>٢٤ خلیرست</td>
</tr>
<tr>
<td>25 [pindzéwist]</td>
<td>٢٥ پنکه ویست</td>
</tr>
<tr>
<td>26 [shpágwist]</td>
<td>٢٦ شپر ويست</td>
</tr>
<tr>
<td>27 [wáwíst]</td>
<td>٢٧ اوه ويست</td>
</tr>
<tr>
<td>28 [atáwíst]</td>
<td>٢٨ ات ويست</td>
</tr>
<tr>
<td>29 [náhawíst]</td>
<td>٢٩ نه ويست</td>
</tr>
<tr>
<td>30 [ders]</td>
<td>٣٠ دیرش</td>
</tr>
</tbody>
</table>

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Time-Telling Vocabulary

Prepositions involved in time-telling:
- before [la (na) makh ke] له ... نه مخ کی
- after [la (na) wrustal] له ... نه وروسته
- from [la (na)] له ... نه
- until [tor (na) pore] تر ... پوری

Other vocabulary involved in time-telling:
- clock, hour n, Fl. [bája] بجه
- quarter (in time-telling) n, M2. [pāw] پاو
- until (with minutes in time-telling) adv. [... kam] کم
- over, past, after (with minutes in time-telling) prep. [... bándel] پاندی ... نیم
- half, thirty (in time-telling) adj 1. [nim] نیم
- about, near adj 4. [nizdél] نیزدی
Practice

1. What time is it in Pashto?

   a. 2:15  
   b. 4:08  
   c. 10:36 
   d. 7:45  
   e. 11:01 
   f. 1:35  
   g. 3:49  
   h. 8:12  
   i. 10:02 
   j. 5:30  
   k. 6:17  
   l. 8:55  
   m. 6:09  
   n. 4:41  
   o. 7:15  
   p. 2:00  
   q. 9:15  
   r. 11:45 
   s. 3:30  
   t. 10:27 
   u. 12:38 
   v. 5:45  
   w. 1:53  
   x. 9:00  
   y. 12:15 

2. Substitute different times in the following sentences.

   په — دوی خوره.
   له — تر — پوری کار کوم.
   په — صنف ته خم.
   له — وروسته اکثره درس وایم.
   په — راکه.
   له — نه مخ کی رستوران ته خو.
   په — امتحان لري.

3. Describe your class schedule, giving exact times.
Mullah Nasruddin was traveling, and happened to be in a village strange to him. Someone approached and asked, "На ше хе ирех дар?"

The Mullah answered, "I'm sorry, I'm a stranger here too. You'll have to ask one of the local people."
Unit 7: ژه به آشک راوغوازم

Section 1: Dialogue

اسد: وایه څه شه خوري؟
ترویسا: یه ودرې، چه څه شه لري.
اسد: هره لري. څه شه دی به ایسي؟
ترویسا: سته څه شه به ایسي؟
اسد: زما کیباب او آشک به ایسي، خو قابلی پلو او منتو یی هم دېر به دې.
ترویسا: زمرد چلو یی هنګ دی؟
اسد: زمرد چلو او بانجان چلو یی هم به دې.
ترویسا: آشک یی مرج لري؟
اسد: نه، مرج نه لري.
ترویسا: ژه به آشک را وغوارم. څه شه څه راغوازم؟
اسد: ژه به، نو، قابلی پلو او کیباب را وغوارم او گد به یی سره وخروو.

New Vocabulary

Afghan food (all M2 nouns)
[kabāb] کباب [mantū] منتو
[āshāk] آشک [zamarud chaláw] زمردجلو
[qābili paláw] قابلی پلو [bānjān chaláw] بانجانجلو
Beginning Pashto

Unit 7

Noun
pepper M2. [mrač] مرچ

Pronoun
them wk pro. [ye] یې

Verbs
wait, stand, stop [darég-] دارځ-
ask for, order [għwār-] گوړ

Adverbs, phrases, idioms
What’ll you have? [wāya tse shay khwre?]
وایه غه شی خوری؟
everything [ár tsa] هره غه
seems good [xā yisi] به ایسی
here (to where I am) [rā] را
then, indeed [no] نو
together [gād] گد

Practice

1. Memorize the following lines from the dialogue. Practice the exchange with a partner.

وایه غه شی خوری؟
ب: ته ودرېږه، چه غه شی لری.

2. Mention things you like, using the following sentence as a model.

ژما قابلی پلر به ایسی.

3. Ask and answer questions on the following models:

ستا انغاني دودي به ایسی؟
هو! ژما انغاني دودی به ایسی.

نی، ژما انغاني دودی به نه ایسی.
Section 2: The Perfective Form of Simple Verbs

Examples

"Wait."
"I'm going to order aushak."
"We'll eat it together."

Notes:
1. The verbs in ordinary Pashto commands and statements about the future are perfective in aspect, as opposed to verbs in the present tense, which are imperfective.
2. Verbs in the perfective aspect usually reflect action that has a starting and stopping point.
3. Pashto verbs can be grouped into three classes on the basis of the way their perfectives are formed. In this unit, the first of the classes - the simple verbs - is dealt with.
4. The following verbs are simple verbs:

- 'meet with'
- 'fall'
- 'buy'
- 'have'
- 'live'
- 'wear'
- 'drink'
- 'show'
- 'say'
- 'eat'
- 'talk'
- 'read'

The Present Perfective Form of Simple Verbs

<table>
<thead>
<tr>
<th>Root (and present imperfective form)</th>
<th>Present perfective form</th>
</tr>
</thead>
<tbody>
<tr>
<td>[tsk-] خلک</td>
<td>[wātsk-] خلک</td>
</tr>
<tr>
<td>[khwr-] خور</td>
<td>[wākhwr-] خور</td>
</tr>
</tbody>
</table>

Notes:
1. The perfective form of simple verbs is formed by adding the prefix [wā] to the root (which is also the present imperfective form) of the verb.
2. Perfective ۶ is always stressed. It is frequently pronounced as [wû].
3. [wā] و + [a...] ۴ = [wā...]، e.g. [wā] و + [aghund-] ۴ = [wāghund-] و + [akhl-] ۴ = [wākhl-] و + [akh-] ۴ = [wākh-] و
Section 3: Commands

Examples

Positives:

'Wait.' (to one person) [wádarega] ودرپه.

'Wait.' (to more than one) [wádaregay.] ودرپه.

'Buy the pepper.' (to one person) [mrach wákhla.] مرج واخله.

'Buy the pepper.' (to more than one) [mrach wákhlay.] مرج واخلئ.

Negatives:

'Don't wait.' (to one person) [mádarega] مه درشپه.

'Don't wait.' (to more than one) [mádaregay] مه درشپه.

'Don't buy the pepper.' (to one person) [mrach mákhla] مرج م اخله.

'Don't buy the pepper.' (to more than one) [mrach mákhlay] مرج م اخلئ.

Notes:

1. Ordinary commands in Pashto are formed by affixing [-a] و - [-ay] و - to the present perfective form of the verb.

2. Commands addressed to one person (singular) end in [-a] و -. Commands addressed to more than one person (plural) end in [-ay] و -.

3. Negative commands are formed with the particle [mó] م - and the imperfective root of the verb.

4. [mó] + [a... = [má...], e.g. [mó] م + [ákhla] اخله = [mákhla] م اخله.
Practice

1. In the following commands, identify the verb; tell whether the command is positive or negative, and tell whether the command is addressed to one person or more than one.

1. فراه را وښین.  
6. سندره مه وايئ.  
7. ده ودږریئه.  
8. استاد دی وځوره.  
9. کافی وړکه.  
10. د پهښندگی په باره کی مه غپریه.

2. Address the following commands to a group of people:

1. لیلا ته مه ګوره.  
2. ودږریئه.  
3. فراه را وښین.  
4. دودی مه غوره.  
5. کتاب مه لوله.  
6. دلته وارسمه.  
7. افغانی جامی واغونده.  
8. باغ مه اخله.  
9. درس دی ولوله.  
10. وغیره.

3. Give the positive and negative command forms for each of the simple verbs.

4. Tell someone:

Tell someone:

a. To sing a song.  
   f. Not to live in the dormitory.

b. To order the aushak.  
   g. Not to wear Afghan clothes.

c. To study the lesson.  
   h. Not to talk about the exam.

d. To see the nurse.  
   i. Not to drink the water.

e. To invite her friends.  
   j. Not to eat the pepper.
Section 4: Future Expressions

**Examples**

**Positives:**
- 'Asad will wait.' [asád ba wádaregi.]
- 'He will wait.' [wá ba daregi.]
- 'Asad will buy coffee.' [asád ba káff wákhi.]
- 'He will buy coffee.' [káff ba wákhi.]
- 'His father will wait.' [piár ba ye wádaregi.]

**Negatives:**
- 'Asad won't wait.' [asád ba wá ná daregi.]
- 'He won't wait.' [wá ba ná daregi.]
- 'Asad won't buy coffee.' [asád ba káff wá nákhi.]
- 'He won't buy coffee.' [káff ba wá nákhi.]
- 'His father won't wait.' [piár ba ye wá ná daregi.]

**Notes:**
1. Ordinary future expressions are formed with the particle ـ and the present perfective form of the verb, followed by the personal endings. Negative future expressions are formed by adding the particle [ná] ـ between the perfective ـ and the verb root.

2. The future particle ـ goes after the first stressed element in the sentence, resulting in the following possible orderings of elements and particles:
   - If there is a subject or object:
     \[ \text{subject/object} + \text{[ba]} + \text{[wá]} + \text{[ná]} + \text{vb stem} + \text{endings} \]
   - If there is both a subject and an object:
     \[ \text{subject} + \text{[ba]} + \text{object} + \text{[wá]} + \text{[ná]} + \text{vb stem} + \text{endings} \]
   - If there is neither:
     \[ \text{[wá]} + \text{[ba]} + \text{[ná]} + \text{vb stem} + \text{endings} \]
   - If the subject or object includes a weak pronoun possessive:
     \[ \text{subject/object} + \text{[ba]} + \text{wk pron.} + \text{[ná]} + \text{vb stem} + \text{endings} \]

3. \[ \text{[wá]} + \text{[ná]} + \text{[a...]} = \text{[wá]} + \text{[ná]} + \text{[a...]}, \text{e.g.} \text{ wá nákhi} \]

4. Yes/no questions in the future differ from future statements in intonation only.
Practice

1. In the following sentences, identify the future verb and explain the order of the words in the sentence.

1. زه به آشک را وغوارم.
2. زه به، نو، قابلي پلو او کیوب را وغوارم.
3. گد به بی سره وخورو.
4. زه به کتاب ولولم.
5. اسد به کافی وشکی.
6. امان به له لیلا سره وغیرپه.
7. باران به و اورپه.
8. اسد به افغانی جامی واغوندی.
9. رابیا به پتنگه ته دودی را وغواری.
10. موتیر به واخلو.

2. Change the sentences above to negatives.

3. Fill in the paradigm with the future forms of the verbs listed below.
   'I will ...' _______    'we will ...' _______
   'you will ...' _______    'you all will ...' _______
   'he/she/it/ will ...' _______    'they will ...' _______
   اوسرپ-    غیرپ-    درپ-    غیرپ-    درپ-

4. Answer the following questions about your activities this evening.

1. یه شی به وغروی؟
2. په کتابخانه کی به دور وولولی؟
3. باران به و اورپه؟
4. په رستوران کی به دودی وغروی؟
5. کانی به وشکی?
6. له خیلو ملگرو سره به وغیرپه?
7. یه شی به وشکی؟
Section 5: Reading

د شنبه په ورخ به تول ملکری مبسمستیا ته وا وغورو، سیا نه بر سیا به اسد ولیپو چه د ورجنیا په کوم فارم کی پو به لوی پسه واخلي. پرپمانه کباب په پوک کرو. پسته، بادام او تازه میوه به د اسد ملکری له لیزبرګ نه ر اولیری. نوره سودا به د جمعی په ورخ په بازار کی واخلو.

ليلا به خپله ملکری، زربه، هم راووغواري. کباب به زه خپله پوک کرم. نور پخلي به ليلا او زرميه وکري. سلات به رابيا وکري. داوند ته به تيليفون وکرو په په واشنګتن کي واخلي او سبا مانهام په راوری.

New Vocabulary

**Nouns**
- party F3 [melmast'yiš] مبسمستیا
- farm M2 [fārm] فارم
- lamb M2 [pasā] پس
- pistachio nuts F1 [pistá] پسته
- almonds M2 [bādām] بادام
- Leesburg (in VA) [lizbarg] لیزبرګ

**Verbs**
- invite [ghwār-] غوار
- send [leg-] لې
- pf. of [pakhaw-] پوک کر
- phone pf. [telefún wā] تيليفون او کر
- pf. of [kaw-] کی

**Adjectives**
- a, some 1 [kum] کوم
- abundant 4 [premāna] پرپمانه
- fresh 4 [tāzá] تازه

**Pronoun**
- it wk pron. [ye] په
Adverbs, phrases, idioms

tomorrow [sabā] سبا

day after tomorrow [bāl sabā] بل سبا

day after tomorrow [sabā na bāl sabā] سبا نه بل سبا

...self [khpāla] خپله

Pashtana name

زرينه [zarina]

Have You Understood?

1. Answer the questions.

1. امان او لیلا له وخت ملبستیا لری؟
2. خوک ملبستیا له راهی؟
3. اسد به په ورجهیا کی زه واخلى؟
4. داسد ملکری به له لیزبینگه نه زه شی راولیری؟
5. پسه به له کوم های نه واخلى؟
6. خوک به کباب پوخت کری؟
7. خوک به پلو او خلو پوخت کری؟
8. خوک به سلاته وکری؟
9. داود به زه وخت بیر راولیری؟
10. امان او لیلا به زه شی پوخت کری؟

2. Describe, in English, Aman's schedule for preparations for the party.

Tuesday:
Wednesday:
Thursday:
Friday:
Saturday:
Section 6: Diversions

Qabili Pulao

1/4 cup vegetable oil 1/4 cup butter or vegetable oil
2 medium-sized onions, chopped 1/2 cup blanched, slivered almonds
1 lb. boneless lamb 1/4 cup pistachio nuts
1/2 teaspoon Char Masala* 2 medium-sized carrots cut into matchsticks
1/4 teaspoon ground cardamom 1 cup seedless raisins
1/4 teaspoon ground cinnamon 2 teaspoons sugar
1/4 teaspoon ground black pepper 2 cups long grain rice
1 teaspoon salt 6 cups water
1 1/2 cups water salt

1. Heat half the vegetable oil in a deep heavy pan. Add onion and fry over medium heat for 15 minutes until transparent and golden brown. Remove and set aside.

2. Trim lamb and cut into 3/4 inch cubes. Add to pan with remaining oil and fry over high heat until brown, stirring often. Sprinkle on spices and salt, stir over heat 1 minute, add 1 1/2 cups water and return onion to pan. Cover and simmer for 1 hour.

3. While meat is cooking lightly brown the almonds and pistachios in butter or oil in a separate pan. Remove, and set aside, leaving fat in pan. Add carrots and fry briefly over medium heat until lightly colored, stirring often. Remove carrots from pan, sprinkle with sugar and set aside. Add raisins to pan and fry just until they are coated with oil. Remove from pan and set aside.

4. Wash rice well and strain. Bring 6 cups water to the boil with 1 tablespoon salt, add rice, return to the boil and boil for 6 minutes. Strain.

5. Remove cooked meat and about 1/2 cup liquid from pan. Stir partly cooked rice and 1 teaspoon salt into juices in pan. Make 3 or 4 holes in the rice with end of a wooden spoon. Place cooked meat on one side on top of rice, raisins and nuts over rest of rice. Sprinkle carrots over the top. Spoon reserved meat juices over all.

6. Cover rim of pan with a doubled-over dishtowel and cover tightly with lid. Cook over medium heat for 5 minutes, reduce heat to low and cook for further 25 minutes. Leave off the heat, covered, for 5 minutes.

7. To serve: put a layer of rice on a platter. Pile meat pieces on the rice in the center of the platter, and cover with the rest of the rice, making a mound. Sprinkle the nuts, carrots and raisins on the top of the mound. Serve.

*Char Masala: "Four spices", in this case cardamom, cinnamon, cloves, and cumin.
Unit 8

Section 1: Dialogue

امان: د شنه په مانیام دودی چې زمونږ کله راتلای شي؟
پنتګه: هوا په دهره خوشحالی. هو بجي؟
امان: اوه بجي.
پنتګه: تشکر. د کور نبې خودي را په ورایه.
امان: د چېفرسن پله ته لاره شي. په پلې تبیره شي. نؤیدي دوه میله نور هم وراندي لاره شي.
پنتګه: بيه.
امان: بيا په دیارلسم سرک چپ لاس ته تاو شي.
پنتګه: بيه.
امان: د ترانیک له دوو خراغونو نه تبیره شي. له دری په خراغ سره بياچ په لاس ته تاو شي.
پنتګه: بيه.
امان: یو یونیم میله وراندي لاره شه چې مارکتته وروسته. دروست؟
پنتګه: چې مارکتته نه تبیره شي، بې لاس ته دی مگنولیا رود دې. په مگنولیا رود مخامخ لاره شه. چپ لاس ته دی خلوتوم کور زمونږ دی.
پنتګه: د چېفرسن له پله نه سئاسي تر کوره پوری تبوله لاره په خو میله وی؟
امان: یاره ... پنخلس میله په وی.
پنتګه: دبر تشکر.
New Vocabulary

Nouns
[kor ta] كرته  کورته = [kara] کوره
hour F1 [baja] بجه
directions F1 [náxa] ننه
bridge M irreg. [pía] په
miles M2 [míla] میله
side M2 [lás] لاس
shopping mall M2 [markíti] مارکت
way, road F1-[a] [lār] لار

Ordinal Numbers
thirteenth [dyarílasám] دیارلسسم
fourth [tsalorám] خلورم

Verbs
command form of - [lār sa] لاړ شه
pass by der. vb [tér sa] تېر شه
turn der.: vb [tāw sa] تاوې شه
reach smp. vb [raség-] رسې پ

Adjectives
miles 112 [míla]
left 4 [chapl]
side 112 [lás]
right 4 [xi]
shopping mall 112 [markíti]
whole 1 [tol]

Prepositions
on, at (with places) [pa]

Conjunctions
until [tsol]
as soon as [tsanga tse]

English words
Magnolia Road [magnólyä ród]
Jefferson [jéfarsn]

Adverbs, Phrases and Idioms
can you come [rātlây se?] وئا راتلې شه؟
With pleasure... [pa déra khush↓]
ahead [wřändē]
traffic light [de tarāfík tsiρaghi]
d تریفک خراغ
yes... (I'm listening... [xa...]
right? [drust?] درست؟
one and a half [yawním]
straight [mákhãmákh] مخامخ

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Practice

1. Memorize the following lines from the dialogue. Practice the A and B parts with a partner.

A: د شنی په مینه دیدی. ته زمښه کره راتلای شي؟
B: هوا په دیره خوشحالی. خو بجي؟
A: اوه بجي.
B: تشكر. د کور نمه خودی را ته وایه.

2. Memorize the following lines from the dialogue. Practice the A and B parts with a partner.

A: د جنرسن له په نه ستاسی تر کوره پوري بېله لار به خو میله وي؟
B: پاره... پنځه میله به وي.

3. Substitute, in the A sentence above, places known to you and your partner. Have him/her answer the question truthfully.

4. Choose two points known to everyone in your class. Work out directions in Pashto from one of these points to the other.

5. Give directions from your school or class to your house.
Section 2: Ordinal Numbers

Examples

'fourth'

M: DSG  DPI  OSg  OPI
   خلورم خلورم خلورم خلورم
   [tsalorám] [tsalorám] [tsalorám] [tsalorám]

F: DSG  DPI  OSg  OPI
   خلورم خلورم خلورم خلورم
   [tsalorám] [tsalorám] [tsalorám] [tsalorám]

'seventh'

M: DSG  DPI  OSg  OPI
   اوم اوم اوم اوم
   [wám] [wám] [wám] [wám]

F: DSG  DPI  OSg  OPI
   اوم اوم اوم اوم
   [wám] [wám] [wám] [wám]

Notes:

1. The ordinal forms of numbers ending in consonants are parallel to the forms for خلورم 'fourth' given above.

2. The ordinal forms of the numbers ending in [a] are parallel to the forms for اوم 'seventh' given above.

3. The ordinal root for خلورم is [doy-] دوره; for دري is [drey-] دوره; the ordinal endings for دري are parallel to دوره خلورم.

4. The ordinal for اول is [awái] 'first', a regular class 1 adjective.

5. Ordinals are always written out, rather than being represented with the number symbols.
Practice

1. Read the following numbers.
   a. 1     e. 0     i. 2     m. 9     q. 22     u. 4
   b. 12    f. 10    j. 19    n. 7     r. 14     v. 11
   c. 3     g. 14    k. 21    o. 2     s. 8      w. 17
   d. 18    h. 12    l. 10    p. 28    t. 20     x. 26

2. Read the numbers above as ordinals in the MDSg form; in the FDSg form; in the M and F DPI form.

3. Tell someone to turn left at:
   a. the third street
   b. the fifth light
   c. the second shop
   d. the first bridge
   e. the sixth house

   Tell someone to pass by:
   a. the ninth shop
   b. the fourth classroom
   c. the seventh light
   d. the tenth house
   e. the eighth office

4. Count in ordinals up to thirty, e.g.

   اول، دوم، دریم، ...
Section 3: Derivative Verbs

Examples

'Cross over the bridge.'
'Go through two traffic lights.'
'Turn left at the fourth street.'
'The streets are getting blocked.'
'In summer some fruits and crops ripen.'
'The restaurant cooks good Afghan food.'
'Patang is examining patients.'

Notes:
1. Most of the verbs in Pashto are derivative verbs, consisting of two elements: a noun, adjective or adverb as the first element, and an auxiliary as the second element. The personal endings are attached to the auxiliary. In the examples above, the first element of each derivative verb is underlined twice, and the auxiliary with its personal ending is in dotted underline.
2. The auxiliary element is either the transitive auxiliary [kaw-] کو او or the intransitive auxiliary [keg-] کهپ. These auxiliaries are similar to the full verbs 'do' and 'become'.
3. Any noun or adjective in Pashto can be converted into a derivative verb by adding the auxiliary, e.g.
   'close, near'
   'become close, draw near, approach'
   'bring (something) close, make (something) approach'

Some of the derivative verbs that have appeared in previous units are:
'call' ته لیمون کو 'get blocked' بپند پر
'be sold' خر زمین 'ripen' پیم پر
'understand' پوه کیپ 'cook' پیک
'enjoy, like' خوبو 'examine' معاينة کو
Forms of Derivative Verbs

Present Imperfective

With transitive auxiliary:

'cook' [nakhawq-] (first element ends in consonant)

'examine' [mâyena kaw-] (first element ends in vowel)

With intransitive auxiliary:

'turn' [tawég-] (first element ends in consonant)

'get close' [nizdé kég-] (first element ends in vowel)

Notes:

1. If the first component of a derivative verb ends in a consonant, the [k] of the transitive or intransitive auxiliary drops in the present imperfective form. The first and second elements are written and pronounced as one word.

2. In the present imperfective tense, the derivative verbs whose first elements end in consonants are indistinguishable from simple verbs ending in -0. or -w.

Present Perfective

With transitive auxiliary:

'cook' [pokh k-] (masculine) / [pakhá k-] (feminine)

'examine' [mâyena k-]

With intransitive auxiliary:

'turn' [law s-] (first element ends in consonant)

'get close' [nizdé s-] (first element ends in vowel)

Notes:

1. The present perfective form of a derivative verb consists of the first component followed by [k-] (transitives) or [s-] (intransitives).

2. If the first component is an adjective, the corresponding derivative verb has masculine and feminine singular and plural forms.

3. The pronunciation of the perfective forms of the auxiliaries varies dialectally: -k is pronounced [k-] or [kɛ-]; -š is pronounced [s-] or [ʃ-].
Section 4: Using Derivative Verbs

Commands

'Cook the food.' (sg) [doday pakhá ka.] دودی پخه کره.
'Don't cook the food.' (sg) [doday má pakhawa.] دودی مه پخوه.
'Cook the kabob.' (pl) [kabāb pówh kai.] کباب پوخ کرئ.
'Don't cook the kabob.' (pl) [kabāb má pakhaway.] کباب مه پخوه.
'Examine the women.' (sg) [xadze māyená ka.] بختي معاينة کره.
'Don't examine the women.' (sg) [xadze má māyenaka.] بختي مه معاينة کوه.
'Turn to the right.' (pl) [xi láš tā taw say.] بني لاس تا تاو شئ.
'Don't turn to the right.' (pl) [xi láš tā má tawégay.] بني لاس ته تاوپري.
'Get close to the table.' (sg) [mez tā nizde sa.] ميژ ته نادي شه.
'Don't get close to the table.' (sg) [mez tā má nizde keg.] ميژ ته مه نادي کپره.

Notes:
1. As with simple verbs, the positive command is formed with the perfective form, and the negative command with the imperfective form, of derivative verbs.
2. The negative [má] مه comes before the first element of the derivative verb.
3. A derivative verb with alternating masculine/feminine first elements agrees with the object of the command if there is one; otherwise it agrees with whoever the command is addressed to.

Practice

Give the singular and plural, positive and negative command forms for the following verbs:

تبلیغون کو- پخور- معاينة کو- تهرپر-
Future Expressions

'I will cook the food.' [došy ba pakhá kam.]
'I won't cook the food.' [došy ba pakha ná kam.]
'I will cook the kabob.' [kabáb ba pókh kam.]
'I won't cook the kabob.' [kabáb ba pokh ná kam.]
'He will examine the women.' [xadze ba māyėnā kl.]
'He won't examine the women.' [xadze ba māyênā ná kl.]
'She will turn to the right.' [x1 lās ta ba taw sl.]
'She won't turn to the right.' [x1 lās ta ba taw ná sl.]
'She'll get close to the table.' [mez ta ba nīzde sl.]
'She won't get close to the table.' [mez ta ba nīzde ná sl.]

Notes:

1. As with simple verbs, future statements are formed with the particle ډو and the perfective form of derivative verbs.

2. The masculine/feminine, singular/plural alternative of a derivative verb agrees with the object of the sentence, if there is one; otherwise it agrees with the subject.

3. The negative [ná] ځځ goes after the first component of the derivative verb and before the auxiliary.

4. Future questions with derivative verbs differ from their corresponding statements in intonation only.
1. The following commands were addressed to Patang. What would they be if they were addressed to Theresa?

1. په پله تشر شه.
2. په دیاړلسم سرک چپ لاس ته تاو شه.
3. د ترفيک له دوو خراغو نه تشر شه.
4. له دریي په خراغ سره چپ لاس ته تاو شه.
5. په مارکت نه تشر شه.

2. Make the following commands negative.

1. له په نه تشر شه.
2. له اوې خراغ سره چپ لاس ته تاو شه.
3. په سرک باندي بې لاس ته تاو شه.
4. په ودرپره.
5. د ترفيک له خراغ نه تشر شه.

3. How will Patang get to Aman's house? (Change each of the following commands to a future statement with Patang as the subject.)

Example:

له په نه تشر شه. پیښکې به له په نه تشر شی.

1. نوزې دوه مینه نوره مې وراندي لار شه.
2. بې په دیاړلسم سرک چپ لاس ته تاو شه.
3. د ترفيک له دوو خراغو نه تشر شه.
4. په یونېم مېل وراندي لار شه.
5. له مارکت نه تشر شه.
6. په مګنولیا رود باندي بې لاس ته تاو شه.

4. How will Theresa get to Aman's house? (Change each of the commands above to a future statement with Theresa as the subject.)
نن د جمعی ورخ ده. د اسد پلار به سباهه بل سباهه له سرخاوته روان
شي. غره به په ده نو کي تهره کری. ماسختن به د جبار خان کلا ته
ورسپی. شه به د جبار خان په کلا کي تهره کری.

سار وخته به د پرام خان کلا ته روان شی. غره به د سليم په کل
کي تهره کری. ماسپسین به د پرام خان کلا ته ورسپی. هله به
دوه شهی تهری کری.

بیا به د جرونیل کلا ته لار شی. د جرونیل کلا ته به بابوسو ته لار شی.
شی به له خیل ترابره سره په بابوسو کي تهره کری.

له بابوسو ته به بورگه ته ولار شی. بیا به یوهه تم شی. بیا به بهره
سرخاوته لار شی.
New Vocabulary

Nouns
compound F3 [kálā] کلا
village M3 [káláy] کلي
relative irreg., Osg. [tábrá] تبره

Verbs
start out der. [rawánég-] روانه
spend (time) der. [tábrw-] تبرو
make a stop der. [tamég-] تعبر

Places on the map
Logar River [de logár fán] د لګار سيند
Halim Bridge [de aflím pull] د هلیم پول

Asad’s father’s friends
Jabar Khan [jabár khán] جبار خان
Baram Khan [bāram khán] بهرام خان
Jarnayl [jarnáyl] جرنيل

Adverb
there adv. [álta] هلته

Villages
[borg] پوړ
[bábús] پابوس
[maghwákhél] مغول خيل
[kúte khél] کوتی خيل
[musákhal] موسى خيل
[de salim káláy] د سليم کلي
[denák] ده نو
[surkháw] سرخاو

Have You Understood?

د اسد پلار به گه چهري تبري كري؟

د جمعه شپه:

د شنبه شپه:

د يکشنبه شپه:

د دوښنبه شپه:

د سه شنبه شپه:

د چارشنبه شپه:

د پنجشنبه شپه:
Section 6: Diversions

"By asking, a man can get as far as Mecca."
Unit 9: Dialogue

امان: ستری مه شی. په خیر راغلي.
پتنگ: خوار مه شی. په خیر اوسي.
امان: چه چی؟ پتله ده؟ پته ده؟
پتنگ: تشکر.
امان: دالته کپینه.
پتنگ: دیسیانی.
امان: په لاره کی خو په تکلیف نه شوی؟
پتنگ: نه. بیخی بی راغلم.
امان: چه چی خیکی؟
پتنگ: ای کوه راکره.
امان: ملگیری دی به دی؟
پتنگ: تشکر. تره اوسم خو به دی.
امان: له وطنه خبرپی؟
پتنگ: یاره دهر خو نه خبرپیم. خو کله یوه نیم نه خراکی.
امان: په کور کی خیریت دی؟
پتنگ: تر اوسم خو خیریت دی.
امان: د وطن په باره کی اوه اوري؟
پتنگ: یه نوی خبره خو نشتئه.
امان: وایی چه په کابل کی جنگونه زيات شوی دی?
پتنگ: هوا! بیخی زيات شوی دی.
Beginning Pashto

Unit 9

New Vocabulary

Nouns
health $M2$ [sihát] صحت
trouble $M2$ [taklíff] تکليف
Coke $M2$ [kok] کوک
country $M$ irreg. [watán] وطن
letter $M2$ [khat] خط
word, news $F1$ [khabéra] خبره
fighting, war $M2$ [jang] جنگ

Verbs
you were [swe] شوی
I came [rágham] راکر
give $dbl.$ irreg. [rák-] راکر
hear $der.$ [khabré-g-] خبربپ
hear $smp.$ [awr-] اور
there isn’t [násta] نشته

Adjective
heavy 1 $[zyāl]$ زیات

Adverbs, phrases, idioms
You came in health. [pa kháyr rághle.] په خیر راغلي
Live in health. [pa kháyr wóse.] په خیر اوسي
there $[dált]$ دالته
you weren’t [nést] نه وي
Is everything all right at home? [pa kór ke khayriát da?] په کور کي خيریت دي؟
has become heavy $[zyāl$ sōwi di] زيات شوي دي

Practice

1. Memorize the first twelve lines of the dialogue. In pairs, take the parts of Amān and Patang and practice their conversation.

2. Still in pairs, play host and guest with each other. Vary the dialogue by asking for something other than Coke to drink, using different greeting phrases, etc.
Section 2: Doubly Irregular Verbs*

Examples

'He is my guest at the restaurant.' [dal]/[day].
'He will be my guest at the restaurant.' [sil]/[shi].
'They never get tired of swinging.' [kégı].
'They will never get tired of swinging.' [sil]/[shi].
'They are dancing the atan.'
'Dance the atan.'

'He is giving me some Coke.'
'Give me some Coke.'

'In the evening he gives lessons.'
'This evening he will give lessons.'

'Laila is going to Virginia.'
'Laila will go to Virginia.'

'Once in a while a letter comes.'
'Come here.'
'A letter will come tomorrow.'

'Sometimes Asad goes there.'
'Go there.'
'Asad will go there.'

'He is sitting down there.'
'Sit down there.'

* Definitions and explanations of asterisked items are given in the Glossary of Technical Terms at the end of the Workbook.
Stress shift* alone:

**Present Imperfective**
- 'sit down' \(\text{کبج}: \text{کبج}^{2}\)
- 'get up' \(\text{پاکیپل}: \text{پاکیپل}^{2}\)
- 'bring (to me)' \(\text{راورل}: \text{راورل}^{2}\)
- 'take (to him)' \(\text{ورورل}: \text{ورورل}^{2}\)

**Present Perfective**
- 'sit down' \(\text{کبج}: \text{کبج}^{1}\)
- 'get up' \(\text{پاکیپل}: \text{پاکیپل}^{1}\)
- 'bring (to me)' \(\text{راورل}: \text{راورل}^{1}\)
- 'take (to him)' \(\text{ورورل}: \text{ورورل}^{1}\)

Root change alone:

**Present Imperfective**
- 'be' \(\text{کو}: \text{کو}^{1}\)
- 'becomes' \(\text{کو}: \text{کو}^{2}\)
- 'go' \(\text{دژ}: \text{دژ}^{1}\)

**Present Perfective**
- 'be' \(\text{ش}: \text{ش}^{1}\)
- 'becomes' \(\text{ش}: \text{ش}^{2}\)
- 'laap / laap' \(\text{ش}: \text{ش}^{3}\)

Stress shift and root change:

**Present Imperfective**
- 'make', 'do' \(\text{کو}: \text{کو}^{1}\)
- 'give (to me)' \(\text{راکو}: \text{راکو}^{2}\)
- 'give (to him)' \(\text{ورارکو}: \text{ورارکو}^{2}\)
- 'give (to you)' \(\text{درارکو}: \text{درارکو}^{2}\)
- 'come (to me)' \(\text{راورکو}: \text{راورکو}^{2}\)
- 'go (to him)' \(\text{ورارکو}: \text{ورارکو}^{2}\)

**Present Perfective**
- 'make', 'do' \(\text{کو}: \text{کو}^{1}\)
- 'give (to me)' \(\text{راکو}: \text{راکو}^{1}\)
- 'give (to him)' \(\text{ورارکو}: \text{ورارکو}^{1}\)
- 'give (to you)' \(\text{درارکو}: \text{درارکو}^{1}\)
- 'come (to me)' \(\text{راورکو}: \text{راورکو}^{1}\)
- 'go (to him)' \(\text{ورارکو}: \text{ورارکو}^{1}\)

Notes:

1. Doubly irregular verbs are verbs whose perfective forms do not follow a consistent pattern. They tend to be high-frequency words in Pashto.

2. The perfective of some of the doubly irregular verbs (e.g. - یک) is formed by changing the root of the verb.

3. The perfective of other doubly irregular verbs (henceforth called 'stress-shift verbs') (e.g. - کبی) is formed solely by shifting the stress to the first syllable. The perfective/imperfective difference in these verbs is not reflected in the writing system: \(\text{کبی} \) 'you are all sitting down' and \(\text{کبی} \) 'sit down' are both written کبی.
4. The perfective of other doubly irregular verbs (e.g. راک-اړ) is formed by a stress shift in addition to a change in the root of the verb.

5. As with simple and derivative verbs, the present imperfective tense is formed with the present imperfective form of doubly irregular verbs.

6. With the exception of ورخ- ورخ and راک-راک, commands and future expressions are formed with the present perfective form of doubly irregular verbs. Commands with راک-راک and ورخ-ورخ are formed with the imperfective; future expressions with these verbs are formed with the perfective.

**Practice**

1. Fill in the paradigms below with the doubly irregular verbs listed on page 106.

<table>
<thead>
<tr>
<th>Present Imperfective</th>
<th>Present Perfective</th>
</tr>
</thead>
<tbody>
<tr>
<td>1sg: ___ 1pl: ___</td>
<td>1sg: ___ 1pl: ___</td>
</tr>
<tr>
<td>2sg: ___ 2pl: ___</td>
<td>2sg: ___ 2pl: ___</td>
</tr>
<tr>
<td>3sg: ___ 3pl: ___</td>
<td>3sg: ___ 3pl: ___</td>
</tr>
</tbody>
</table>

2. Read the following sentences, then mark the stressed syllables in each.

   [دلته کیپن.]
   دلته کیپن.
   دلته نه کیپن.
   دلته کیپن.
   دلته نه کیپن.

   [پتئنگ ته کوک ورکوی.]
   پتئنگ ته کوک ورکوی.
   پتئنگ ته کوک ورکوی.
   پتئنگ ته کوک ورکوی.

   [پتئنگ ته کوک ورکوی.]
   پتئنگ ته کوک ورکوی.
   پتئنگ ته کوک ورکوی.
   پتئنگ ته کوک ورکوی.

   [پتئنگ وخته پاتسي.]
   پتئنگ وخته پاتسي.
   پتئنگ وخته پاتسي.
   پتئنگ وخته پاتسي.

   [پتئنگ وخته پاتسي.]
   پتئنگ وخته پاتسي.
   پتئنگ وخته پاتسي.
   پتئنگ وخته پاتسي.

   [پتئنگ وخته پاتسی.]
   پتئنگ وخته پاتسی.
   پتئنگ وخته پاتسی.
   پتئنگ وخته پاتسی.

   [پتئنگ وخته پاتسی.]
   پتئنگ وخته پاتسی.
   پتئنگ وخته پاتسی.
   پتئنگ وخته پاتسی.

   [پتئنگ وخته پاتسی.]
   پتئنگ وخته پاتسی.
   پتئنگ وخته پاتسی.
   پتئنگ وخته پاتسی.

   [پتئنگ وخته پاتسی.]
   پتئنگ وخته پاتسی.
   پتئنگ وخته پاتسی.
   پتئنگ وخته پاتسی.
Section 3: Future Expressions

Examples

'I'll sit down here.' [dálta ba kénam.]
'I won't sit down here.' [dálta ba ke ná nám.]

'He'll give Patang a Coke.' [patáng ta ba kok wárki.]
'He won't give Patang a Coke.' [patáng ta ba kok war ná kl.]

'I will get up early.' [wákhta ba pátsegam.]
'I won't get up early.' [wákhta ba pa ná tsegam.]

'They will dance the atan.' [ataňuna ba wóki.]
'They won't dance the atan.' [ataňuna ba wa ná kl.]

'Laylā will go.' [laylā ba lāra si.]
'Laylā won't go.' [laylā ba lāra na si.]

Notes:
1. As with simple and derivative verbs, future expressions are formed with the perfective form of the doubly irregular verbs.

2. In the case of verbs the perfective of which is formed by shifting stress to the first syllable, the negative ꬠ goes between the prefix and the root of the doubly irregular verb.

3. In the case of the other doubly irregular verbs, the negative ꬠ goes before the verb or auxiliary as usual.
Practice

1. Make the following statements negative.

   1. اسد به په پاسپورتی.
   2. رابیا به په بادام درکری.
   3. اسد به په مین کښنی.
   4. لیلا به د غلینی صاحب له بختی سره کښنی.
   5. داود به بیر درکری.
   6. پنګه به په پاسپورتی، لیلا به کښنی.
   7. داود ته به بانیان چلو ورکړو.
   8. تول به وخته په پاسپورتی.
   9. پنګه ته به گه شی ورکړی؟
   10. په ځو بجو به سپلیتیا ته ورشي؟

2. With a partner, ask and answer questions on the following model, changing the days and times:

   ته به سبا ته وخته په پاسپورتی؟
   ته، زه به سبا ته وخته په په کښنی.

3. Use the doubly irregular verbs you know in statements about the present and future.
Section 4: Reading

PostBacko KI melle ko yo mnehom loro o pe amrikaniano ki pe mnehom lori. Pe amrikaniano ki melle ya bell khevi o yia, apa lohe korye de melle pe front nga. Now pe front nga dao melle pe front nga. Hole melle ekhore pe sero 1hrin. Hole khe te fado de pe front melle te dore me de dodi bragor 1 1hrin fih pe fih 1 xhori. Khe de 1hrin korye depli hwa 1khrin shi melle pya di o de dene korye. 1hrin melle masfar te him bishi xorei. Now de dene dore me de pli korya de melle 1 1khrin kory. Lnde de da 1hrin masfar ao melle front sero lori.

New Vocabulary

Nouns
hospitality F1 [melma pali]e
concept M2 [mafhum]
kohor pe [korba]
arrival M2 [wartag]
masfar [uxman]
masfar [masfar]
korye pe [kara]

Verbs
happen der. [pexeg-
prepare der. [barabaraw-

Conjunctions
ya... or [ya... aw yia]
if [ka]
like, as [laka]

Adjectives
xhib [hhabar]
necessary 1 [zarur]
kam [kam]
Adverbs, phrases, and idioms

is invited [bālā kēgil]

at least [lāg tār lēga]

is invited [wābālāsil]

drops in on one [pa sarī pexēgill]

another thing [is that...] [bī a khabāra]

they themselves [khīlā ye]

happen to him [war pexēg-

show respect, hospitality to [r dār kaw-

take in for the night [shpā warkaw-

in short [lānda dā tse]

are different [fārq sara lari]

Have You Understood?

1. Explain, in English, the difference between the treatment given a مامه and that given a مسافر.

2. Discuss the differences between Pashtun مامه پاته and modern American customs regarding houseguests.
Section 5: Diversions

An uninvited guest is a thunderbolt from the sky.

There's room for a hundred invited guests; there's no room for one uninvited guest.

No one in the village will have him, but he wants his horse kept in the khān's stable!
Unit 10

Section 1: Dialogue

امان: ته خو موتير نه لري، شوک دی بيايی؟

تریسا: اسد به می بوزی.

پتنگ: زه هم په هنجه خوا خم، بو به دی زم.

تریسا: دهر تشکر. اسد بیخی راته نژدی دی، هنجه به می بوزی.

********

غلخی صاحب: تریسا به شوک کورته بوزی؟

امان: گومان کوم چه اسد به یی هرهمرو بوزی.

غلخی صاحب: که بل شوک نه وی، مونی به یی بوزو.

********

تریسا: ما به کورته ورسوی؟

اسد: وله نه.

تریسا: لار خو دی لیدلی ده؟

اسد: هو، لیدلی می ده، خو ته به هم کومک را سره وکري.

تریسا: ته په رانده، رانده ته لار بیی.

اسد: دا هم وايی؟ هر کله می په دهره جه لاره بیایی.

تریسا: رانده گورو به. توکل په خداي.
Beginning Pashto

Unit 10: New Vocabulary

Nouns
- car n, M2. موَتَر [moṭár]
- direction n, F3. خُوا [khwā]
- blind person n, M irreg. Obl. رَاَنَدَه [rāndā]

Pronouns
- you (weak, dir. form.) دِي [di]
- me (weak, dir. form.) مِي [mi]
- that (demonstrative) اَنْهُ [ānhe]
- me (strong, direct form) مَا [mā]
- me (weak pron., obl. form.) رُ [rā]

Verbs
- take, transport dbl. irreg. بَاْي [bāy]-

Preposition
- with, by means of پ [pa]

Adverbs, phrases, idioms
- very probably [ārūmaru]
- Of course! [wāle na.]
- familiar to ... [... lidāle]
- help [komā kaw-]
- Trust in God. [tawkāl pa khwādāy]

Practice

1. Memorize the conversation between Amēn and Ghalzay Sahib. Take one part or the other with your teacher or another student; then take the other part. Vary the conversation by substituting the names of people you know.

2. Ask someone if he/she is going to take you to various places, e.g.

ما به مسلمستیا نو ورسو؟
ما به رستوران نو ورسو؟

3. Ask someone:
   - to help Patang
   - to help his/her teacher
   - to help his/her friends
   - to help you
Section 2: Weak Pronouns

Forms

<table>
<thead>
<tr>
<th>Person/Number</th>
<th>Subject</th>
<th>Object</th>
<th>Possessive</th>
<th>Obj. of Prep.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1Sg. ('my', 'me')</td>
<td>-</td>
<td>[me] مي</td>
<td>[me] مي</td>
<td>[rā] را</td>
</tr>
<tr>
<td>2Sg. ('your', 'you')</td>
<td>-</td>
<td>[de] دي</td>
<td>[de] دي</td>
<td>[dar] در</td>
</tr>
<tr>
<td>3Sg. ('his/her', 'him/her')</td>
<td>-</td>
<td>[ye] یې</td>
<td>[ye] یې</td>
<td>[war] ور</td>
</tr>
<tr>
<td>1Pl. ('our', 'us')</td>
<td>-</td>
<td>[mo] مو</td>
<td>[mo] مو</td>
<td>[rā] را</td>
</tr>
<tr>
<td>2Pl. ('your', 'you')</td>
<td>-</td>
<td>[mo] مو</td>
<td>[mo] مو</td>
<td>[dar] در</td>
</tr>
<tr>
<td>3Pl. ('their', 'them')</td>
<td>-</td>
<td>[ye] یې</td>
<td>[ye] یې</td>
<td>[war] ور</td>
</tr>
</tbody>
</table>

Notes:
1. Weak pronouns in subject position are dropped altogether.
2. The weak direct object pronouns are the same as the weak possessive pronouns.
3. In some dialects, [mo] مو is used, in others [am] ام, for the 1Pl weak pronoun.
4. The first part of two-part prepositions is dropped when the object is a weak pronoun, e.g. [la amān sara] ل امان سره and [war sara] ور سره.
5. The weak pronoun object of the preposition [pā ke] په کي drops, rather than the په, resulting in the phrase [pā ke] په کي 'there'.

Practice

Give the Pashto for the following phrases and sentences:

- with him
- from us
- to me
- with me
- from you all
- to you
- with you
- from her
- to us

I'm sitting with him. Send me. He is meeting us.
I'm sitting with them. Send them. He is meeting you.
I'm sitting with you all. Send him. He is meeting her.
I'm sitting with you. Send you. He is meeting me.
Position

\(^{\text{\textit{Aman} is inviting you to the party.}}\)
\[\text{امان دي ملبستيা تا غواري.} \]
\[\text{ta ghwāri.] \]

\(^{\text{\textit{He is inviting you to the party.}}\)
\[\text{ميلمستيا تا دي غواري.} \]
\[\text{melmastyā ta de ghwari.] \]

\(^{\text{\textit{Patang is taking us.}}\}
\[\text{پتنگ مو بيايي.} \]
\[\text{پتینگ مو بیاپی.} \]
\[\text{byāyī mo.} \]

\(^{\text{\textit{He is taking us.}}\}
\[\text{byāyī mo.] \]

\(^{\text{\textit{Theresa is going to the party with him.}}\}
\[\text{تریسا ملبستیا ته ورسره خی.} \]
\[\text{ta wār sara dzi.] \]

\(^{\text{\textit{She is going to the party with him.}}\}
\[\text{ميلمسطیا ته ورسره خی.} \]
\[\text{melmastyā ta wār sara dzi.] \]

Notes:
1. Weak possessive and direct object pronouns come after the first stressed element in the sentence.
2. Prepositional phrases with weak pronouns come directly before the verb in most dialects. In other dialects, they occur in their normal position.

Practice

In the following sentences (many of which are from previous units), identify the weak pronoun, translate it into English, and identify the stressed element in the sentence that the weak pronoun follows.

1. خور بی په شلگر کي واده ده.
   \[\text{په پهبي وواي.} \]
   \[\text{په په مخور وواي.} \]
2. خویندی بی هم لیلا غوندی دی؟
   \[\text{گد به په سره وکوره.} \]
   \[\text{گد به په سره وکوره.} \]
3. منی په دبیر مشوری دی.
   \[\text{سبا ماجام په راوری.} \]
   \[\text{سبا ماجام په راوری.} \]
4. د امان او لیلا کورته پی بوزه.
   \[\text{لرم پی.} \]
   \[\text{لرم پی.} \]

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Section 3: The Order of 'Floating' Particles* in Sentences

Examples

'My father is sending you.' [pl̠ar me de legi.] پلار مي دي لپېي.
or 'Your father is sending me.' 1 2

'My father will send you.' [pl̠ar ba me de walpegi.] پلار به مي دي ولپېي.
or 'Your father will send me.' 1 2 3

'Maybe my father is sending you.' [pl̠ar kho me de legi.] پلار خو مي دي لپېي.
or 'Maybe your father is sending me.' 1 2 3

Notes:
1. There are several particles that 'float': their position in a sentence must be just after the first stressed element in a sentence. These floating particles are [kho] خو 'maybe', the future marker 3, and the weak possessive and direct object pronouns.

2. When there is more than one floating particle in a sentence, the particles occur in a particular, fixed order:

پي then به then موي then مي then ديو

3. Because of this fixed order of particles, many sentences are ambiguous.

Practice

Identify the weak pronouns and floating particles in the following sentences and questions, and explain their order.

1. د کور نی به خر ول کی را ویبلی. 6. خور به دی جممی را ورسپېئ.
2. ورور به مو دی سپا وگورې. 7. لار خو دی لیدلی ده؟
3. ورور به می په چارشنبې وگورم. 8. مور به می تهبلېغون وکړې.
4. پلار خر به دی اتن ونکېږي. 9. مکری دی درسره اووسپېئ؟
5. لیلا به نه راسېر خه. 10. نه ورسوه خه.

* Definitions and explanations of asterisked items are given in the Glossary of Technical Terms at the end of the Workbook.
Floating Particles with Stress-shifting Verbs

'He is taking me.' [byāyi me.] نم بیا بیا بیا

'He isn’t taking me.' [ná me byāyi.] نم بیا بیا

'He will take me.' [bó ba me zi.] بو می زی

'He won’t take me.' [bó ba me nó zi.] بو به می به زی

'The teacher is taking me.' [xorwúnkay me byāyi.] بوونکی می بیا بیا

'The teacher isn’t taking me.' [xorwúnkay me nó byāyi.] بوونکی می نه بیا بیا

'The teacher will take me.' [xorwúnkay ba me bózi.] بوونکی به می بو زی

'The teacher won’t take me.' [xorwúnkay ba me bo nózí.] بوونکی به می به نه زی

'Take me.' [bó me za.] بو می زه

'Don’t take me.' [má me byāyá.] مه می بیا بیا

Notes:
1. Stress-shifting verbs in imperfective forms: If there is no other stressed element in the sentence, floating particles come after both syllables of the verb.

2. Stress-shifting verbs in perfective forms: If there is no other stressed element in the sentence, floating particles come after the first (stressed) syllable of the verb, and before the negative and/or the rest of the verb.
Practice

1. In each of the following sentences, identify the stress-shifting verb and the floating particles, and explain the word order.

   1. مور مو می یئ ویوری.
   2. را خو به می نه ویری.
   3. کئی خو به نه نم.
   4. كتاب به ورکو؟
   5. بو خو به می نه زی.
   6. خط می مه ووروره.
   7. دلته خو مه کئیبیه.
   8. ترویربو مه مو می پوزی.
   9. پئندگ خو به نه ورخی?
   10. وربی کریه.

2. For each of the following sentences or commands, give the English equivalent; then change the underlined noun into the appropriate weak pronoun; then say the reordered sentence or command; then give its English equivalent.

   1. پلار به می سویی درنکری.
   2. یاریا لیلی ته پوزه.
   3. خط خو راوره.
   4. اخوا به می ملگری ته ورکری.
   5. اسد جامی خویی مور ته ور نه وری.
   6. كتاب درکوری.
   7. پل خو مه راکور.
   8. داوید پسیه او پادلام راوری.
   9. خور به دی پسیستیا ته بو نه زی.
   10. پئندگ ته نور کتاب مه ورکور.

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Section 4: Reading

په کابل کی شخصی موټر لپاره وی، خلک له یوه نه بل خانۍ یې پیاده کیږي یا په سرویس او تکسی کی. د یاریه په باسکلونو هم سپریږي. که سرویس وی، په تکسی کی عموما د هم ده. سرویسئو عموما یا ده او ده خلک په کي ونیا او. کله کله خلک یو یا دوه ساعت سرویس ته انتظار باشي.

په سرویس کی بخی او نارینه خنګ په خنګ نه کښنی. بخو در سرویس په میخ کی یو خو شوکی. تاکل شوی یې. بخی یا په همدغو شوکی او کښنی او یا په خوا ته ولایي یې.

کله چه خلک په کلک کی له یوه نه بل خانۍ یې، په خپلو یا اسونه سپریږي. بعضی خلک په باسکلونو هم سپریږي. خو که لار ده، اوریده نه وی، نو خلک، عموما پیاده خی.

New Vocabulary

Nouns
bus M2 [sarwés] سرویس

taxi M irreg. [taksi] تکسی
man, male M irreg. [nāriná]
bicycle M2 [baysiklé] باسکلون
fare F1 [kráyi] کرایه

hour M2 [sāt] ساعت

front, face M2 [makh] مخ
chair, seat F2 [tsawkáy] شوکی

donkey M irreg, DP1 [khro] خرو
horse M2 [as] اس
Demonstrative pronoun
those (same) dem. [andagh] همدغه

Conjunctions
because conj. [dazka] خکه
when conj. [kal tse] کله چه
if ... then conj. [ka ... no] که ... نه

Adverbs, phrases, idioms
on foot adv. [pyadá] پياده
standing phr. [walár] ولزلر
wait phr. w/smp. vb [intzár bás] - انتظار باس
side by side phr. [tsáng pa tsáng] خنگ په خنگ
assigned phr. [škal sawel] تاکل شوی

Verbs
ride der. vb. [sparég] سپرپې
there is (conditional) [wi] وى

Adjectives
private 4 [shakhs] شخصی
high 1 [zyät] زيات
full 1 [dak] دک
long 1 [udg] اوړد

Have You Understood?

1. پ کابل کې شخصي موټر دې ژيات دي. هو— نه
2. پ کلو کې دېر خلل په موټرې کې سپرپې. هو— نه
3. پ کابل کې خلل په پياده خلی، خکه وې دېرې نره وي. هو— نه
4. پ کلو کې خلل په خرو سپرپې. هو— نه
5. پ کابل کې خلک بایسکل نه لري. هو— نه
6. پ کابل کې سروپسونه بخښ کم دې. هو— نه
7. پ کلو کې خلل اسونه نه لري. هو— نه
8. پ کابل کې بخښ په سروپس کې نه سپرپې. هو— نه
9. پ سروپس کې بخښ له نارايې وو سره نه کپيني. هو— نه
10. پ کابل کې دېر خلل په بایسکلونه سپرپې. هو— نه
11. دېر انغامان لوى موټر لري. هو— نه
12. پ کابل کې ندل خلل په بایسکل سپرپې. هو— نه
13. د کابل اوستدونکي اکثره په اسونو سپرپې. هو— نه
Section 5: Diversions

'He's riding his donkey, he's lost his donkey!'

From the story:

Mullah Nasruddin was going about in the village on his donkey, apparently looking for something.

Someone asked him: یاً چهرو به بان یی؟

The mullah answered: خر دی یی دی، پسی گرخم.

lost /adj, 1. [wraʊk] / ورک
look for /phr. with smp. vb. [pasé gardz-] / پشی گرم
on, riding /adj, 1. / [spor] / سپور
Unit 11: Dialogue

دا ساد ورور: دهنه سور سالو قمته خو دی؟
دوکاندار: دی؟
دا ساد ورور: نه! دهنه بل.
دوکاندار: دی؟
دا ساد ورور: هوا! د همدغه.
دوکاندار: دی دی قمته خلور زره انغانۍ دی.
دا ساد ورور: خلور زره بیخی زیاتی دی.
دوکاندار: سل به یی کمي کرم.
دا ساد ورور: نه بابا، سل یه شی دی.
دوکاندار: سل نوري هم کمي را کره.
دا ساد ورور: دری زره درکوم.
دوکاندار: نه تاوان کوم. په دری نهیم زره یی هم درکولی شم.
دا ساد ورور: له دری زره نه پوه پیسه هم زیاته نه درکوم.
دوکاندار: راکه تاهه به یی په دری زره هم درکرم.
New Vocabulary

Nouns
scarf F irreg. [sālū] سالور
price, value M2 [qemát] قيمت
grandfather M irreg. [bābā] بابا
half [nim] نیم

Verbs
lower der. [kamaw Fried] کمو
F prf. (pl) of -J4.5 [kámé] کمی

Adverbs, phrases, idioms
I can give you [darkawaláy sam] دوکولی شم
lose [tawán kaw-1] تاوان کو

Pronouns
di this str., F. [del] دی

Numbers
thousands [zara] زره
hundred [sah] سل

Afghan currency
"af" [awghanšy] انګنی Parliamentary equivalent to penny, cent [paysá] پیسه

Adjective
red F irreg; obl. sg. [sra] سره

Practice

1. Memorize the last nine lines of the dialogue. Divide into pairs and practice the lines, taking first one part and then the other.

2. Divide into pairs. Choose to be either a customer or a shopkeeper. Arrive at a price for the following:

<table>
<thead>
<tr>
<th>Item</th>
<th>Price buyer wants to pay</th>
<th>Price seller initially sets</th>
</tr>
</thead>
<tbody>
<tr>
<td>كتاب</td>
<td>500</td>
<td>900</td>
</tr>
<tr>
<td>بادام</td>
<td>700</td>
<td>500</td>
</tr>
<tr>
<td>بابسکل</td>
<td>800</td>
<td>9000</td>
</tr>
<tr>
<td>پست</td>
<td>400</td>
<td>3000</td>
</tr>
<tr>
<td>پس</td>
<td>500</td>
<td>2000</td>
</tr>
</tbody>
</table>

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Section 2: Numbers beyond Thirty

Thirties

35 [pindzá ders] پنڅه دیرش 30 [ders] دیرش
36 [shpág ders] شبپه دیرش 31 [yáw ders] پوډ پیرش
37 [wó ders] اوه دیرش 32 [dú ders] دو دیرش
38 [ató ders] اته دیرش 33 [drí ders] دري دیرش
39 [náha ders] نه دیرش 34 [tsalór ders] خڅوره پیرش

Forties though Sixties (like Thirties)

60 [shpéta] شپهته 50 [pandzós] پنځوس 40 [tsalwéxt] خڅوېه

Seventies

75 [pindzá awýä] پنڅه اویا 70 [awýä] اویا
76 [shpág awýä] شبپه اویا 71 [yaw awýä] پوډ اویا
77 [wó awýä] اوه اویا 72 [dwa awýä] دو ه اویا
78 [ató awýä] اته اویا 73 [dre awýä] دري اویا
79 [náha awýä] نه اویا 74 [tsalór awýä] خڅوره اویا

Eighties and Nineties (like Seventies)

90 [nawí] نوي 80 [atyä] اتيا

Notes:
1. The units precede the tens.
2. The units in the forties through sixties are pronounced the same as the units in the thirties, e.g. 32 [du ders] دو پړه اویا 42 [du tsalwéxt] دو خڅوېه 52 [du pandzós] دو پنځوس
3. The units in the eighties and nineties are pronounced the same as the units in the seventies, e.g. 72 [dwa awýä] دو ه اویا 86 [dwa atyä] دو ه اتيا
Practice

1. Read the following numbers.

| 40 | 67 | 88 | 26 | 46 | 62 |
| 78 | 20 | 07 | 69 | 82 | 62 |
| 37 | 91 | 40 | 72 | 42 | 74 |
| 44 | 94 | 08 | 90 | 70 | 00 |
| 84 | 22 | 42 | 60 | 78 | 06 |

2. Square the following numbers.

| 4 | 7 | 8 | 9 | 0 | 1 |

3. Multiply the following numbers.

- $4 \times 9 = 36$
- $10 \times 6 = 60$
- $7 \times 8 = 56$
- $6 \times 10$
- $9 \times 8 = 72$
- $12 \times 8$
- $11 \times 7 = 77$
- $6 \times 12$
- $14 \times 4$
- $17 \times 0$
- $21 \times 4$
- $2 \times 22$

4. Count by fives to one hundred.

5. Count by threes from thirty to sixty.

6. Count by sevens from seventy to ninety-eight.
Larger Numbers

Examples

two hundred [dwa sawa] دوه سوه 
one hundred [sål] سل

two thousand [dwa zara] دوه زره 
one thousand [yaw zara] يو زر

four hundred [tsalor sawa] خلورسوه
seven hundred [wa sawa] اوه سوه

four thousand [tsalor zara] خلورزره
seven thousand [wa zara] اوه زره

Notes:

1. The units precede the hundreds or thousands.

2. Multiple hundreds or thousands must use the plural forms سوه and زره.

Examples of Large Numbers

دری زره پن‌س ایتیا 2165
شهریست زره سوه او اوه اتیا 2687
پن‌س ایتیا 1000
پن‌س دوه سوه او اوه اتیا 5285
شهریزره نه سوه او شل 2920

Notes:

1. The order of large numbers is the same as in English except that units precede tens.

2. With one hundred، او must be said between the hundred and the ones and tens. With other hundreds، the او is optional.

3. Numbers are usually written without commas or periods separating the thousands from the hundreds.
Practice

1. Read the following numbers in Pashto, then in English.

<table>
<thead>
<tr>
<th>Pashto</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>۱۰۹</td>
<td>۱۰۹</td>
</tr>
<tr>
<td>۷۲۲</td>
<td>۷۲۲</td>
</tr>
<tr>
<td>۸۶۷</td>
<td>۸۶۷</td>
</tr>
<tr>
<td>۴۱۹</td>
<td>۴۱۹</td>
</tr>
<tr>
<td>۲۶۰</td>
<td>۲۶۰</td>
</tr>
<tr>
<td>۱۰۲</td>
<td>۱۰۲</td>
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<td>۵۰۱</td>
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<td>۹۲۲</td>
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<td>۲۰۶</td>
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<tr>
<td>۳۰۹</td>
<td>۳۰۹</td>
</tr>
<tr>
<td>۱۰۷</td>
<td>۱۰۷</td>
</tr>
</tbody>
</table>

2. Answer the following questions.

1. یوه ورځ څه ساعته دی؟
2. یوه مياشت څه ورځي دی؟
3. یوه کال څه موسمه دی؟
4. یوه افغانی څه پیسی کیږي؟
5. یوه هفته څه ورځي دی؟
6. یوه هفته څه ساعته دی؟
7. یوه کال څه ورځي دی؟

3. Count by hundreds from 100 to 2000.

4. Count by thousands from 20,000 to 40,000.

5. Count by thousands from 150,000 to 210,000
Section 3: Summary of Strong Pronouns

<table>
<thead>
<tr>
<th>Person</th>
<th>Subj.</th>
<th>Obj.</th>
<th>Obj. of Prep.</th>
<th>Plural</th>
<th>All positions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st:</td>
<td>[za]</td>
<td>[mā]</td>
<td>[mā]</td>
<td>[mung]</td>
<td>مونونی</td>
</tr>
<tr>
<td>2nd:</td>
<td>[ta]</td>
<td>[tā]</td>
<td>[tā]</td>
<td>[tāse]</td>
<td>تاسي</td>
</tr>
<tr>
<td>3rd (in sight):</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>m.</td>
<td>[day]</td>
<td>[de]</td>
<td>[de]</td>
<td>[duy]</td>
<td>دوی</td>
</tr>
<tr>
<td>f.</td>
<td>[dā]</td>
<td>[da]</td>
<td>[de]</td>
<td>[duy]</td>
<td>دوی</td>
</tr>
<tr>
<td>3rd (out of sight):</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>m.</td>
<td>[aghá]</td>
<td>[aghé]</td>
<td>[aghé]</td>
<td>[aghúy]</td>
<td>هغوي</td>
</tr>
<tr>
<td>f.</td>
<td>[aghá]</td>
<td>[aghé]</td>
<td>[aghé]</td>
<td>[aghúy]</td>
<td>هغوي</td>
</tr>
</tbody>
</table>

Notes:

1. Strong pronouns are used when the speaker wants to emphasize the pronoun, e.g.
   'I'm not the Pashto teacher; he is.'

2. Under ordinary circumstances where no emphasis is intended, weak pronouns are used, e.g. 'He's the Pashto teacher.'

3. The stress on the 3rd person (out of sight) pronouns is on the second syllable, i.e.
Practice

1. Identify the strong pronouns in the following sentences, and give the appropriate English translation for each.

Example:

What seems good to you?

1. زه به آشک را وغوايم. ته غه راغواری؟
2. پیشنهاد او به زمان بپردازی کردم.
3. ته غنگ نوازی ناست پی؟
4. ته به د غلخه صاحب نوی شاگرد، پی.
5. ته غه کار کوي؟
6. ته غنگ پی؟
7. زما کورنی دومه دبیر لوا باغونه لري.
8. راویه په کابل کاروان رستوران کي زما میله شه.
9. چپ لاس ته دی خلوروم کور زمونه دی.
10. ته خو موتوه نه لري.

2. Translate the following pairs of sentences.

a. I'm visiting him. / I'm visiting him.
b. He will give it to you. / He will give it to you.
c. We're going to the market. / We're going to the market.
d. Don't take it to him. / Don't take it to him.
e. I'm not talking to you. / I'm not talking to you.
**Section 4: Demonstratives**

### Masculine Forms

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>close</td>
<td>[dā] 1 z or [dā] 1 z</td>
<td>[dā] 1 z or [dā] 1 z</td>
<td>[de] 1 or [de] 1 or</td>
<td>[de] 1 or [de] 1 or</td>
</tr>
<tr>
<td>('this', 'these')</td>
<td>[dāgha] دغه</td>
<td>[dāgha] دغه</td>
<td>[dāgha] دغه</td>
<td>[dāgho] دغه</td>
</tr>
<tr>
<td>('that', 'those')</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>('that', 'those')</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Feminine Forms

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>close</td>
<td>[dā] 1 z or [dā] 1 z</td>
<td>[dā] 1 z or [dā] 1 z</td>
<td>[de] 1 or [de] 1 or</td>
<td>[de] 1 or [de] 1 or</td>
</tr>
<tr>
<td>('this', 'these')</td>
<td>[dāgha] دغه</td>
<td>[dāgha] دغه</td>
<td>[dāgha] دغه</td>
<td>[dāgho] دغه</td>
</tr>
<tr>
<td>('that', 'those')</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>('that', 'those')</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Notes:**

1. Pashto demonstratives are like English demonstratives 'this/these, that/those', except that there is a three-way distinction among Pashto demonstratives - close, middle, and far away - whereas in English there is only a two-way distinction - close (this/these) and far (that/those).

2. Like English, Pashto demonstratives can be used as adjectives or as pronouns, e.g.
   - 'It's this.' (used as pronoun)
     
     دغه، ده
   - 'It's this city.' (used as adjective)
     
     دغه، بار ده

3. The two-syllabled demonstratives are pronounced with stress on the first syllable. Similarly spelled strong pronouns are stressed on the last syllable:
   - [āgha] هله = 'that' (demonstrative)
   - [aghá] هله = 'he (out of sight)' (strong pronoun)
Practice

1. In the following exchange from the dialogue, identify each underlined word as a demonstrative or a strong pronoun; explain its meaning by giving a literal translation of the phrase.

د اسد وورون: د هره سره سالر قیمت خو دی؟
د وورون: د هره بل.
د اسد وورون: د هره.
دوکاندار: د هره.
دوکاندار: د هره قیمت خلورزه انگانه دی.

2. Finish the following sentences.

1. دا بپنله بایسته ده. هره پنله ....
2. د هره موتر قیمت ده زيات دی. د هره موتر قیمت .......
3. هوغه د بارام خان کلا ده. دغه .......
4. هغه بايسکل د پنگه چینه. هغه بايسکل .......
5. دا کتاب پنگه ته مه رکوه. هغه کتاب وره ....

3. The following sentences are from previous units. Identify the demonstrative pronoun in each, and explain its meaning in the sentence.

1. ممنا پی دا ده چه خور وورون ته ورته یې.
2. دا میله په مزارشريف کي کپي.
3. وروسته له هغه نه بیا ناروغان گوره.
4. په پنطسو کی دا ضروره ته ده چه میله مهبلل شی.
5. بله خپره دا ده چه پنطسو میله ته په دودی برابروی.
Section 5: Reading

دوکاندار اکثر نابلده خرڅه، په تهه بيا خارجيانو ته یو شی د ځله لپاره نړنټه یو با دوی چنده زيات په کوی. ځک چې پی یکه د ځو پوښتينی شي نړئ زر افغانی. وی، خو چې دوکاندار په یوه خارجې ته په لس یا پېښه لس زره افغانی په کرې. که خارجی نابلده ری، په لس یا پېښه لس زره په اخلی. که بلد وی، چینی ورسه وې، او په کم نړنټه پو ورونه اخلی.

New Vocabulary

Nouns

store F1 [magházá] مغازه
thing, goods M1 [shay] شي
price M2 [narkh] نرخ
storekeeper M1 [magházadár] مغازه دار
buyer M3 [akhistúnkay] اخستونکی
custom, tradition M2 [dod] دود
sheepskin jacket F1 [postínchá] پوستینیه
foreigner M2 [khəɾɛʃ] خارجی

Verb phrases

بیه کو - [bayá kaw-] set a price
چئی وه - [cháne wah-] bargain

Adjectives

reasonable / [munásíb] مناسب
inexperienced 4 [nābalada] نابلده
real, original 4 [así] اصل
experienced 4 [balád] بلد
Adverbs, phrases, idioms
written [likāl sawī] لیکل ښوی
everything [árshi] هرشي
پخښه = په خپله
usually [māmūlan] معمولاً
especially [pa tera byā] په ته بيا
... times as much [ ... chánda zyāl] ... جنده زيات
even more [lá tso] لا شو
for example [másalan] مثلاً
maybe [xāyi] خویې
It might be that = [xāyi tse] خویې چې

Have You Understood?

1. Summarize the passage in English.

2. Answer the following questions:

   1. په مارکبټ کي خلك اکثره چني؟ وې؟
   2. دوکاندار هر شی په مناسب نرخ بيه کوي؟
   3. دوکاندار هر چا ته يو نرخ وايي؟
   4. دوکاندار خارجيانو ته هرشي قيمته بيه کوي؟
   5. افغانان شنګه چني؟ وې؟ امريکيان شنګه چني؟ وې؟

2. Describe, in English, the bargaining process.
Section 6: Diversions

A man was in the bazaar selling a turkey. Another man approached him and asked:

َاړڅ په غو ورکوي؟

The seller replied:

په افغانی.

The buyer said:

سل افغانی بخی زياتي دی.

The seller said:

دا خه وایی ؟ دا دیپر لوي فیل مرغ دی. هله په هغی بالی کوشی کی

یو سره یو ووی طوطی په یونیم زر انغنانی خرگوی.

The buyer said:

طوطي خو خبري کوی!

The seller retorted:

زما فیل مرغ فکر کوی!

turkey n, M2 [pilmůrgh] / [filmůrgh]
small adj, irreg. [wər]
parrot n, M1 [tolt]
sell der. tr. vb. [khabáre kaw⁻]
think phr. [fškír kaw⁻]

Unit 12: ملا بیا ژوبه ده

Section 1: Dialogue

رایبا: بیگا ماجام نه وی. خیریت؟
داود: هوا نه وم. شفاهنینه د اسد پوستینه تلی وم.
رایبا: ولی؟ په اسد غه شوی؟
داود: موتر یی تکر کره ز. ملا بیا ژوبه ده.
رایبا: دبره ژوبه ده؟
داود: بایست زیاپه ژوبه ده، خو امید دی چی خطرناکه به نه وی.
رایبا: داکتر گه وایی؟
داود: داکتر یی عکسونه اخستی دی، خو نتیجه یی نه ده معلومه.
رایبا: پتنگ لیدلی دی؟
داود: هوا هم پتنگ لیدلی او هم یی لیلا هر یو دوه ساعته بعد گوری.
رایبا: پتنگ یی د ملا په باره کی غه وایی؟
داود: هنه هم عکسونو تو انتظار بایی.
رایبا: ته بیا غه وقت ورخی؟
داود: نن ماجام، وای ته هم گواری چه ورخی؟
رایبا: هواه هم گواریم چه وردم.
داود: زه به پاو بانده اوه بچی درشم، را سره وا به دی خلم.
رایبا: تشکر.
New Vocabulary

Nouns
hospital 1 [šafā khānā] شفاخانه
accident 2 [ṭākār] تكر
back 3 [miḍ] ملا
hope 2 [omēd] أميد
picture, x-ray 2 [aks] عکس
result 1 [natijā] نتيجة

Verbs
you were [we] وي
it was [wā] ز
I was [wam] وم
I had gone [τālay wām] تلی وم
had been in [kāray wā] کری ز
has taken [akhīstī dī] اخستي دی
has seen [lidālay da] لیدلی دی

Adjectives
injured 1 [zōbāl] زوبل
serious 1 [khatarnāka] خطرناکه
known 1 [mālūm] معلوم

Adverbs, Phrases, Idioms
last night [bega] بهگا
what happened to ... [pa ... tsā sawi] په خه سوی
inquiry about ... [de ... puxtāna] د پوختنه
afterwards [bād] بعد
take with [war sara ḥakhī-] ور سره اخله

Practice
1. Fill in different names in the sentence: د -- پوختني ته خم.

2. Memorize the last five lines of the dialogue. Take David or Rābiyā's part and practice with a partner. Then substitute different time phrases for نن ماجم and make corresponding changes in the time you promise to pick Rābiyā up.
### Section 2: Where Does It Hurt?

#### Words describing pain and injury

- **ache** smp. nt. vb. [khogé-]
- **hurt** adj 1 [zobal]
- **injure** der. tr. vb [zoblaw-]
- **be hurt, injured** der. int. vb. [zoblé-]

#### Practice

1. Complain about something that hurts, e.g., می خوی‌پې‌د.  
   سر می خوی‌پې‌د.

2. In the following lines from the dialogue, substitute different words for the underlined word.

   رابیاه: به اسد ځه شوی؟
   داود: موټر یی تکر کری ژ. ملا یی ژوبه ده.
   رابیاه: دېره ژوبه ده؟
   داود: ناپایسته ژوبه ده.
Section 3: The Past Form of 'be'

**Singular**

'I was' [wam] / [wum] 

'you were' [we] 

'he was' [wa] 

'she was' [wa] 

**Plural**

'we were' [wu] 

'you (pl) were' [way] 

'they (m) were' [wa] 

'they (f) were' [we] 

Notes:

1. The past forms of 'be' are parallel in use to 'was' and 'were' in English.

2. There are differences in pronunciation and spelling between the masculine and feminine forms in third person singular and plural.

**Practice**

Change theمن in the following sentences to پرِون [parún] 'yesterday', and make the necessary changes in the verb.

1. من پی ورنه او خوبندي په کور کی دی.

2. من ستایی یم.

3. من پرتنگه چهیری دی؟

4. من هوا خنگه ده؟

5. من پرتنگه ته منظور په.

6. من هوا سخته تووه ده.

7. من تاسی دیبر زیات مصرف پاسنئ.

8. من ناجرته یم.

9. من په کور کی خیریت دی؟

10. من سبوي تازه دی؟

11. من خلک چپری دی؟

12. من د کابیریا دوده په ده؟

13. من هوا سری ده؟

14. من سرکونه دیبر لانده دی.

15. من پی ورنه او خوبندي په کور کی دی.
Section 4: The Past Tense* Forms of Verbs

Past Tenses: Simple Verbs

Regular:

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<thead>
<tr>
<th>Present imperfective</th>
<th>Present perfective</th>
<th>Past imperfective</th>
<th>Past perfective</th>
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<tbody>
<tr>
<td>خپک‎ -</td>
<td>ولک‎ -</td>
<td>لپک‎ -</td>
<td>ولک‎ -</td>
</tr>
<tr>
<td>رل‎ -</td>
<td>ولک‎ -</td>
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<td>ولک‎ -</td>
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<td>لپک‎ -</td>
<td>ولک‎ -</td>
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<tr>
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<td>ولک‎ -</td>
<td>لپک‎ -</td>
<td>ولک‎ -</td>
</tr>
<tr>
<td>واي‎ -</td>
<td>ولک‎ -</td>
<td>لپک‎ -</td>
<td>ولک‎ -</td>
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</tbody>
</table>

Irregular:*

<table>
<thead>
<tr>
<th>Present imperfective</th>
<th>Present perfective</th>
<th>Past imperfective</th>
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</thead>
<tbody>
<tr>
<td>واختلا‎ -</td>
<td>لوصتلا‎ -</td>
<td>كتلا‎ -</td>
<td>كتلا‎ -</td>
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<tr>
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<td>الوستلا‎ -</td>
<td>كتلا‎ -</td>
<td>كتلا‎ -</td>
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<tr>
<td>ليرجول‎ -</td>
<td>لوستلا‎ -</td>
<td>كتلا‎ -</td>
<td>كتلا‎ -</td>
</tr>
<tr>
<td>رصوس‎ -</td>
<td>لوستلا‎ -</td>
<td>كتلا‎ -</td>
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</tr>
<tr>
<td>وواي‎ -</td>
<td>لوستلا‎ -</td>
<td>كتلا‎ -</td>
<td>كتلا‎ -</td>
</tr>
</tbody>
</table>

Notes:
1. The past tense of simple verbs is formed by adding the past suffix [ـلـ] to the present tense stem of the verb. The imperfective and perfective past forms are parallel to the imperfective and perfective present forms: the prefix بتا‰ occurs with perfectives.

2. Many of the simple verbs are irregular: their past stems are different from their present stems.

* Asterisked grammar terms are defined and explained in the Glossary of Grammatical Terminology at the end of the Workbook.
### Past Tense Forms: Derivative Verbs

<table>
<thead>
<tr>
<th>Present imperfective</th>
<th>Present perfective</th>
<th>Past imperfective</th>
<th>Past perfective</th>
</tr>
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<tr>
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<td>روان زل-</td>
<td>روآن sw-</td>
<td>روآن شو-</td>
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<td>نؤدی کپد-</td>
<td>نؤدی شو-</td>
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<td>پهک-</td>
<td>پهکول-</td>
<td>پهک sw-</td>
<td>پهک کپ-</td>
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<tr>
<td>معاینہ کر-</td>
<td>معاینہ کولا-</td>
<td>معاینہ کر-</td>
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<td>ماینا کولا-</td>
<td>ماینا کر-</td>
<td>ماینا کر-</td>
</tr>
</tbody>
</table>

### Notes:

1. The past imperfective form of intransitive derivative verbs is formed by changing [k]eg- to [k]ed- of the present imperfective form to [k]ed- and adding the past tense suffix [al]-.

2. The past perfective form of intransitive derivative verbs is formed by changing the -د of the present perfective form to [sw]-.

3. The past imperfective form of transitive derivative verbs is formed by adding the past tense suffix [al]- to the [k]aw- of the present imperfective form.

4. The past perfective form of transitive derivative verbs is formed by changing the -د of the present perfective form to [k]ra-.

### Practice

Give the present perfective, past imperfective, and past perfective forms for each of the verbs listed below.

<table>
<thead>
<tr>
<th>اتئن کو-</th>
<th>باد لگه-</th>
<th>ناوب-</th>
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<tr>
<td>اگوند-</td>
<td>بند-</td>
<td>تمه-</td>
</tr>
<tr>
<td>اور-</td>
<td>پهک-</td>
<td>تهرو-</td>
</tr>
<tr>
<td>اوسپ-</td>
<td>پوهنتون کو-</td>
<td>تهرو-</td>
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### Stress shift alone:

<table>
<thead>
<tr>
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<td>دکشت (دکشت)</td>
<td>دکست (دکست)</td>
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<td>لابشت (لابشت)</td>
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<tr>
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<td>وکست (وکست)</td>
</tr>
<tr>
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<td>درکشت (درکشت)</td>
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<td>راغلاست (راگلاست)</td>
<td>راغلاشت (راگلاشت)</td>
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<td>ورکلاشت (ورکلاشت)</td>
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<td>بوزلاست (بوزلاست)</td>
</tr>
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</table>

### Root change alone:

<table>
<thead>
<tr>
<th>Present imperfective</th>
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<th>Past imperfective</th>
<th>Past perfective</th>
</tr>
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<td>دئشت (دئشت)</td>
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<tr>
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<td>کوست (کوست)</td>
<td>کوشت (کوشت)</td>
<td>کوست (کوست)</td>
</tr>
<tr>
<td>ولار / ولاره (ولار)</td>
<td>ولاره (ولاره)</td>
<td>ولاره (ولاره)</td>
<td>ولاره (ولاره)</td>
</tr>
</tbody>
</table>

### Stress shift and root change:

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</thead>
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<td>راکست (راکست)</td>
<td>راکشت (راکشت)</td>
<td>راکست (راکست)</td>
</tr>
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<td>ورکشت (ورکشت)</td>
<td>ورکست (ورکست)</td>
</tr>
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<td>درکشت (درکشت)</td>
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<td>بوزلا (بوزلا)</td>
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<td>بوزلاشت (بوزلاشت)</td>
<td>بوزلاست (بوزلاست)</td>
</tr>
</tbody>
</table>

### Notes:

1. The past tense forms of doubly irregular verbs are irregular, and must be memorized individually.

2. The past tenses of doubly irregular verbs almost always drop the -j suffix.
### Past Tense Forms: Verbs Ending in -که

<table>
<thead>
<tr>
<th>Present imperfective:</th>
<th>Present perfective:</th>
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<th>Past perfective:</th>
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<tbody>
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<td>وارچه -</td>
<td>[woredal-]</td>
<td>[woredal-]</td>
</tr>
<tr>
<td>غورچه -</td>
<td>وغورچه -</td>
<td>[ghagedal-]</td>
<td>[wághagedal-]</td>
</tr>
<tr>
<td>درچه -</td>
<td>ودرچه -</td>
<td>[daredal-]</td>
<td>[wádaredal-]</td>
</tr>
<tr>
<td>پاچه -</td>
<td>پاچه -</td>
<td>[pátsedal-]</td>
<td>[pátsedal-]</td>
</tr>
<tr>
<td>رومنچه -</td>
<td>رومنچه -</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>نژدي کچه -</td>
<td>نژدي کچه -</td>
<td>---</td>
<td>---</td>
</tr>
</tbody>
</table>

**Note:**
1. The past tense forms of all verbs ending in -که is formed by changing the final [g] گ to [d] ڇ, and adding the suffix [ا] ا.

### Practice

1. Without looking at the forms above, give the present perfective, past imperfective, and past perfective forms of the following groups of verbs:

   - راور - ورکو - گر - راکو - گرکو - درکو - گر

2. Give the present perfective, past imperfective, and past perfective forms of the following verbs:

   - 'saw' *smp. tr. vb.* [کار-] کر - کر
   - 'be quiet' *der. int. vb.* [کاررگ-] کر - کر
   - 'close' *smp. tr. vb.* [تار-] تر - تر
   - 'open' *der. tr. vb.* [کلیس-] چل - چل
_section 5: reading_

پښتانه تل د مریض پوهنتونا کو، دوی نه دا پښتنی او دینی وظیفه
ښکاری. کله چه خونک دب مریض شی خڅلون او دوستان یی هرمرو
پوهنتونه ته ورخت.

د مریض پوهنتونه ته هم نارینه خښ او هم بیسی. په کلکی کی د مریض
پوهنتونه، عموما، مشاران کوی او کشتن د مریض پوهنتونه ته نه خلی.
مگر په بارونو کی کشتن هم د خڅلون اځلر پوهنتونه ته خلی.
هونه خونک چې کولی شو، مریض ته تازه مبوه هم وری. خو په کلکی که
وئی او پسرلی کی تازه مبوه نه پیدا کیږي.

هښکه د مریض پوهنتونه ته خلی، هغه د مریض او د مریض
له کورنه سره هم خواخوئی بیبی او هم دا ورته اویي چه خه چکری
 او یا خه شی وخوئی. مثال که د چا ته وی نو ورته اویي چه د
خڼوس پوست واغونه. که د مریض ونکر غیر وي نو ورته اویي چه 
چه زبری دی پری که. که د مریض سر خواریږپی، نو ورته اویي
چه تاویز وکره. که په زنګون خوریږپی، نو ورته اویي چه تاوده
خونووئی پری کهده. که د چا نس خوریږپی، نو ورته اویي چه
سپهارکی وخوره.

_new vocabulary_

Nouns
sick (person), ill [marfiz] مریض

skin M2 [post] پوست

color M2 [rang] رڼګ

hepatitis M3 [zray] زبیری

amulet M2 [tawafiz] تاویز

cow manure M3 [khushayf] خوشاېی

stomach M2 [nas] یسم

aniseed F2 [sperkay] سپهارکی

calf M3 [khusay] خوښی

duty F1 [wazifal] وظیفه

relatives [khpalwan] خڅلونان

friend M1 [dost] دوست

elder M1 [mashar] مشر

younger person M1 [keshar] کشر

sympathies M3 [khwakhugil] خواخوئی

fever F1 [taba] ته
Verbs
look like, be considered smp. [xkär-] بسکار
be found der. int. [paydā kēg-] پهده کېګ
cut, get rid of der. tr. [prekawl] پرې کو
put dbl. irreg. [kegd-] کېګد

Adverbs, phrases, idioms
always [tall] ټل
whoever [tsók tse kawalay si] څوک چې کولی شي
what to do [tsá wakil] خې وکړي
what to eat [tsá shay wakhwri] خې شي وخوئي
on it [pe] پې

Adjectives
ethnic 4 [paxtaní] پختنی
religious 4 [díní] دینی
yellow 1 [zer] زېر

Conjunctions
whenever [kəla tse] څېله چې
however [mágar] مګر

Have You Understood?

1. Describe in English the Pashtun custom of visiting the sick and injured.

2. Finish the following sentences.

1. که څوک دېر مريض شي نو...
2. که د چا ته وي نو...
3. که د مريض زنگ ژېر وي نو...
4. که د مريض سر خورې پې نو...
5. که د مريض زنگون خورې پې نو...
Section 6: Diversions

Example:

روغ صورت پاچئی ده.

[rogh surát pāchāyī da.]

To have a healthy body is to live royally.

Lending:

پاس په بنگلې کي لړې خپلې
يا شوک مريض دی یامین له ملکه خينه

[pās pa banglá ke zārā khédzi
yā tsok marīz da yā mayān lā mólka džī-na.]

From upstairs in the bungalow there's the sound of crying -
Either someone is sick, or a lover is leaving the country.
Unit 13: په بازار کي دي غه کول؟

Section 1: Dialogue

اسد: پرون ماسه‌پرین چېری وي؟
امان: بازار یه تلی و.<br>
اسد: بازار کی دی یا غه کی؟<br>
امان: ورو ته می یو غه کالی واختلی.

اسد: رهنتیا دی هم غه واختلی او هدی هسی ورخ ورکه کچه؟<br>
امان: ینه، بايسته زيات شيان می واختلی. خوشحال ته می دریشی،<br>بوتنه او کمیسون واختلی. سپین ته می د خوب دریشی واختلی.<br>تورن ته می کوت او چاکت واختلی. پیکی ته می یو دوه غنی او<br>موزی واختلی. او د لیلا ملگری ته می د پاکستانی په دوکان<br>کی یوه جوره پهبوري جامی واختلی.

اسد: پهبوري جامی دی یا غو واختلی؟
امان: یکه یه هم غو اری تریسا ته یی واخل؟<br>
اسد: همداسي یکاری<br>
امان: په اویا یاریه می واختلی<br>
اسد: بايسته خو دی؟<br>
امان: بیخی بايسته دی<br>

اسد: لکه چی لیلا خوари ته دی هیغ غه وا په خشت؟<br>
امان: ینه پابا، لیلا ته شنگه غه یه اخلم! هغی ته می یو دنی به<br>ساعت او یو د سروزرو د غاری خنگیر واختلی. یونيغاز خان ته<br>می هم یو پهبوري واسکت او یو پتکی واختلی.<br>

اسد: پوهیم چه خان در باندی دیب گردن دی<br>
امان: یه نه! چه خان ته وی چیان دی نه وی.
New Vocabulary

Clothes
- clothes, things مالک [kāli]
- suit مکس [dareshil]
- shoe بیت [boţi]
- shirt کمیس [kamís]
- sleep ک وه [khob]
- winter coat کوت [koţi]
- sweater جاکط [jākát]
- skirt لمن [lamón]
- boot موژه [móza]
- vest واسکط [wāskát]
- turban پتکی [patkáy]

Adjective
- Peshawari پهپوری [pexawráy]

Other Nouns
- pair جوره [jorá]
- watch ساعت [sāt]
- gold سره زر [srézár]
- chain خندخیر [zandźir]
- self بدن [dzän]
- world جهان [jahán]

Adverbs, phrases, idioms
- really رهیا [rixtya...ham]
- just هسی [jész]
- kill time ورکو [wradz wrakaw]
- exactly بیخشی [bikhí]
- no هیغ [hets]
- dear to x باندی گران [x bände grän]

Practice

1. Answer the following questions.

1. کوت دی اغوستی دی؟
2. بوتونه دی اغوستی دی؟
3. کمیس دی سپین دی؟
4. د غاری خندخیر دی چه گهاره کری؟
5. جامي دی نوي دی؟

2. Describe what you have on.
Section 2: The Pashto Past Perfective Tense

Intransitive Verbs

Simple intransitive:
- 'I stopped' [wa daredálam] ودریبدلک
- 'You stopped' [wa daredále] ودریبدلی
- 'He stopped' [wa dared(ә)] ودریبده
- 'She stopped' [wa daredála] ودریبدلہ
- 'We stopped' [wa daredálu] ودریبدلر
- 'You all stopped' [wa daredálay] ودریبدلی
- 'They (m) stopped' [wa daredál(ә)] ودریبدله
- 'They (f) stopped' [wa daredále] ودریبدلی

Derivative intransitive:
- 'I (m) got off' [kúz swálam] کوز شولم
- 'I (f) got off' [kúza swálam] کوزه شولم
- 'You (m) got off' [kúz swále] کوزشولی
- 'You (f) got off' [kúza swále] کوزه شولی
- 'He got off' [kúz sél] کوز شول
- 'She got off' [kúza swála] کوزه شول
- 'We (m) got off' [kúz swálu] کوز شول
- 'We (f) got off' [kúze swálu] کوزی شول
- 'You (m) all got off' [kúz swálay] کوزشولی
- 'You all (f) got off' [kúze swálay] کوزی شول
- 'They (m) got off' [kúz swá(ә)l] کوزشول
- 'They (f) got off' [kúze swále] کوزی شول

Doubly irregular intransitive:

Stress-shifting verbs, e.g.
- 'I got up' [pátsedálam] پاشبدلک
- 'You got up' [pátsedále] پاشبدلی
- 'He got up' [pátsed(ә)l] پاشبدہ
- 'She got up' [pátsedála] پاشبدلہ
- 'We got up' [pátsedál] پاشبدلر
- 'You all got up' [pátsedál] پاشبدلی
- 'They (m) got up' [pátsedál(ә)] پاشبدله
- 'They (f) got up' [pátsedále] پاشبدلی
Root change verbs, e.g. 

'I went' [lārālam] وارام
'You went' [lārāle] ولاربی
'He went' [lārāla] ولاربی
'She went' [lārāla] ولاربی
'We went' [lārālam] وارام
'You all went' [lārālay] ولاربی
'They (m) went' [lārāla] ولاربی
'They (f) went' [lārāla] ولاربی

Stress and root change verbs, e.g. 

'I came here' [rāgh(la)a]ml راغلم
'You came here' [rāgh(la)le] راغلی
'He came here' [rāghlay] راغی
'She came here' [rāgh(la)a] راغلم
'We came here' [rāgh(la)lm] راغلم
'You all came here' [rāgh(la)lay] راغلی
'They (m) came here' [rāgh(la)lay] راغلم
'They (f) came here' [rāgh(la)lay] راغلم

Notes:
1. The Pashto past perfective tense is formed by adding the personal endings to the past perfective stem of the verb.
2. The personal endings are slightly different for the past tenses. The endings different from the present tense endings are the 3rd person endings as follows:
   

3. The suffix -J is always dropped with the third person masculine singular ending. In verbs which have different present and past roots, the suffix -J is usually dropped with the other endings as well.
4. In intransitive past tense sentences, the verb agrees with the subject in person and number.

Practice
1. Fill in the paradigm with forms for the intransitive verbs listed below:

   'I ...'  "  'We ...'  "
   'You ...'  "  'You all ...'  "
   'He ...'  "  'They (m) ...'  "
   'She ...'  "  'They (f) ...'  "

  تاریخ- تاریخ- اور- اور- خبر- خبر- که- که-
Transitive Verbs

Simple transitive:

'sent (me)' [wa legālam]  ولپېلو
'sent (you)' [wa legāle]  ولپېلو
'sent (him)' [wa leg(a)lā]  ولپېلو
'sent (her)' [wa legāla]  ولپېلو
'sent (us)' [wa legālu]  ولپېلو
'sent (you all)' [wa legālay]  ولپېلو
'sent (them (m))' [wa legāl(a)]  ولپېلو
'sent (them (f))' [wa legāle]  ولپېلو

Derivative transitive:

'warmed (me (m))' [tōd krālam]  تود كرلم
'warmed (me (f))' [tawdā krālam]  تود كرلم
'warmed (you (m))' [tōd krāle]  تود كرلي
'warmed (you (f))' [tawdā krāle]  تود كرلي
'warmed (him)' [tōd kal]  تود كر
'warmed (her)' [tawdā krāla]  تارده كرلم
'warmed (us (m))' [tāwdā krālu]  تودي كرلم
'warmed (us (f))' [tawdē krālu]  تودي كرلم
'warmed (you all (m))' [tāwdā krālay]  تارده كرلي
'warmed (you all (f))' [tawdē krālay]  تودي كرلي
'warmed (them (m))' [tāwdā krāla]  تارده كرلم
'warmed (them (f))' [tawdē krāle]  تودي كرلي

Doubly irregular transitive:

Stress shift verb, e.g. - راوز

'brought (me)' [rāwratālam]  راوزولم
'brought (you)' [rāwratāle]  راوزلي
'brought (him)' [rāwrə]  راوزه
'brought (her)' [rāwrəla]  راوزلي
'brought (us)' [rāwrəlu]  راوزولو
'brought (you all)' [rāwrəlay]  راوزلي
'brought (them (m))' [rāwrəla]  راوزلي
'brought (them (f))' [rāwrəle]  راوزلي
### Root change verb, e.g.

<table>
<thead>
<tr>
<th>English</th>
<th>Pashto</th>
</tr>
</thead>
<tbody>
<tr>
<td>'cut (me)'</td>
<td>په کرلک 'کرکل (prekr(al)am)</td>
</tr>
<tr>
<td>'cut (you)'</td>
<td>په کرلک 'کرکل (prekr(al)e)</td>
</tr>
<tr>
<td>'cut (him)'</td>
<td>په کرلک 'کرکل (prekr(a))</td>
</tr>
<tr>
<td>'cut (her)'</td>
<td>په کرلک 'کرکل (prekr(a)a)</td>
</tr>
</tbody>
</table>

### Stress shift and root change verb, e.g.

<table>
<thead>
<tr>
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<th>Pashto</th>
</tr>
</thead>
<tbody>
<tr>
<td>'took (me)'</td>
<td>په تلک 'تلکل (b6tal)am)</td>
</tr>
<tr>
<td>'took (you)'</td>
<td>په تلک 'تلکل (b6tal)e)</td>
</tr>
<tr>
<td>'took (him)'</td>
<td>په تلک 'تلکل (b6t(a))</td>
</tr>
<tr>
<td>'took (her)'</td>
<td>په تلک 'تلکل (b6t(a)a)</td>
</tr>
</tbody>
</table>

### Notes:

1. The past perfective tense of transitive verbs is formed with the same personal endings as the intransitives.

2. In transitive past tense sentences, the verb agrees with the object, not the subject, in person and number. Both the first component and the auxiliary of derivative verbs agree with the object.

3. The past tense suffix can be dropped in irregular verbs. It must be dropped with the third person masculine suffix.

### Practice

Fill in the paradigm with forms for the transitive verbs listed below:

<table>
<thead>
<tr>
<th>English</th>
<th>Pashto</th>
</tr>
</thead>
<tbody>
<tr>
<td>'... me'</td>
<td></td>
</tr>
<tr>
<td>'... you'</td>
<td></td>
</tr>
<tr>
<td>'... him'</td>
<td></td>
</tr>
<tr>
<td>'... her'</td>
<td></td>
</tr>
</tbody>
</table>
Section 3: Using the Past Perfective Tense

Examples

'I went yesterday.' [parún lārālam.]

'We lived in Logar.' [pə logár ke wəwsedālu.]

'Amān bought clothes.' [amān jāme wəkhistāle.]

'We visited Laylā.' [laylā mo wəkatāla.]

'He took me home.' [kōr ta ye būtλām.]

'I saw him.' [wā me liddā.]

'We took them.' [bō mo tīlāla.]

'They cooked it.' [pākha ye kərlā.]

Notes:

1. The past perfective tense is equivalent to the English past tense.

2. In sentences with past tense transitive verbs, the verb agrees with the object in person and number.

3. In sentences with past tense transitive verbs, the subject is in the oblique case.

4. Weak pronoun objects are dropped in past tense sentences. (The ending on the verb gives the necessary information.)

5. Weak pronoun subjects are always expressed in past tense transitive sentences. As weak pronouns in the oblique case, they follow the usual rules for placement in sentences, e.g. after the first stressed element in the sentence.
Practice

1. In the following sentences from the dialogue, identify the subject and object. Then explain the ending of the verb. Don’t forget that the 1 suffix can drop in verbs with different present and past stems.

1. په بازار کي دي بيا غه شي واختسته؟
2. ربتيا دي هم غه واختست؟
3. لیلا خواری ته دی غه شی وا نه خسته.
4. ورو ته می یو غه کالی واختست.
5. بايسته زيات شیان می واختست.
6. تور ته دی کوت اور جاکت واختست.
7. هغی ته می دهور به ساعت او یو د غاری خنیغ واخسته.
8. خان ته می یو پښتوری واسکی او پتيکی واختست.
9. خوشحال ته می دریشی، بوتونه او کمیسوه واختست.
10. سینه ته می د خواب دریشی واختسته.
11. پبتکی ته می یو دوه لمنی او موزی واختستی.
12. د پاکستانی په دوکان کی می یوه جوره پښتوری جامی واختستی.
13. پښتوری جامی دی په غو واختستی؟

2. In Pashto, tell someone:
   1. That you ate dinner in a restaurant last evening.
   2. That you took books to the library.
   3. That you wore your new boots to the party.
   4. That your car was sold for $500.
   5. That you bought some flowers for your mother.
   6. That it rained this morning.

3. Discuss yesterday’s weather.

4. Ask a classmate what he/she did yesterday.
5. The following sentences are from previous dialogues and readings. Change them to past tense.

1. کیما لولم.
2. په لیل کی اوسمه.
3. پوژنی پهلو؟
4. چېری اوسمه؟
5. لوگربیری زیاتی اوه او خویری مبوي لری.
6. زما کورنی دوه دیه لوی باغونه لری.
7. سندی وایی، اتبتنه کوي او پالونه خوري.
8. سخت باد لگیری.
9. واوه اوریدی؟
10. سروکه بیکی بندیری.
11. دی سهلو ته د تول افغانستان خلگک ورخت.
12. غره کانتریا ته خی، دودی خوری.
13. د شهاب په ورخ به تبول ملگری دودی ته را وغوارو.
14. له وطن خبریدی؟
15. دیه خو ده خبریدیم.
16. کله کله په نیم خطر راکی.
17. د وطن په باره کی خه اوری؟
18. اسد به می بوزی.
19. ما به کورته ورسوی؟
Section 4: Reading

New Vocabulary

Clothes

<table>
<thead>
<tr>
<th>Pashto</th>
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<tbody>
<tr>
<td>کمیس</td>
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</tr>
<tr>
<td>پرتوگ</td>
<td>jacket F2 [kurtáy]</td>
</tr>
<tr>
<td>خولی</td>
<td>chadri F irreg. [chádarí]</td>
</tr>
<tr>
<td>خادر</td>
<td>slipper F1 [papá]</td>
</tr>
<tr>
<td>تیکری</td>
<td>sandal F2 [tsapláy]</td>
</tr>
</tbody>
</table>

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په بازار کي دي هه کول؟

پښتنه عموماً ملی جامی اغوندي. یوازي په بارونو کي خلل خيني غربی جامی اغوندي. د تارينة رو ملی جامی کمیس، پرتوگ، واسکه، خولی، او پتکی او خادر دی. د بخو ملی جامی کمیس،پرتوگ او تیکری دی.

د افغانستان په شمال ولايتونو کي تارينة د خادر په خاي چين اغوندي.

په خينو سرو غونيو سيمو کي لکه نورستان او هزارات نارینه وریني کورتي اغوندي. په غيزني او کوهستان کي تارينة په زمي کي پوستينچه اغوندي. بخی په تول افغانستان کي پرته له بارونو نه، اوړي او زمي کمیس، پرتوگ او تیکری اغوندي. په بارونو کي خيني بخی له کوره پر چادري هم اغوندي.

پښتنه خپلی جامی عموماً په کورونو کي جوروي. په خينو سيمو کي دجامر توكر هم په کورونو کي جورپرې. خو اکثره پښتنه توكر له بازاره اخلي. د ملی جامو توكران اکثره له هندوستان او جابانه نه راښي.

پښتنه کي بخی دی کي تارینه اکثره پني او خپلی پنې کوي.

خو دې پښتنه او پښتنی پښپلی هم گرخی.

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</tr>
</tbody>
</table>

Clothes

tunic, dress M2 [kamís]
trousers M irreg. [partűg]
hat, skullcap F2 [khwaláy]
shawl M2 [tsadár]
scarf M2 [ṭikrāy]
Preposition
outside ... [la ... na bahár]

Adverbs, phrases, idioms
instead of x [de kpa dzayl]
d x pē khaī
c x di ka ğ
both x and y [ka x di ka ğ]
y
wear (on feet) [pxo kaw]-[pənbo-]
wear (barefoot) [pxo kaw]-[pənbo-]

Nouns
province M2 [walayát]
towel M1 [tukār]

Places
Nuristan [nuristān]
Kohistan [koyestān]
Japan [jāpān]

Adjectives
national 4 [milli]
some 4 [džine]
green 4 [gharbī]
western 4 [gharbī]

Have You Understood?
1. Answer the following questions.
   1. د پښتنو د ملی جامو توکاران عموما له کومو وطنونو نه راهی؟
   2. پښتنه او پښتنه هه شی په پښو کوی؟
   3. د کومو ولايتونو خلک پوسنتینې اغوندي؟
   4. پښتنه خولی او پېښې اغوندي؟
   5. چادره خوړ اغوندي؟

2. In the National Geographic articles on Afghanistan (September 1968; June 1985, and April 1985), identify the various pieces of Pashtun/Afghan clothing on the people in the pictures.
Section 5: Time Phrases

'last evening' [bega mažam]
'yesterday afternoon' [parún mäspañín]
'day before yesterday' [wärma wrädz]
'last week' [téra hafta]
'last month' [téra myäst]
'last year' [tär käl]

'before x' [la ... na pakhwä]
'x days ago' [x wradze pakhwä]
'a little while ago' [lag pakhwä]

Practice

1. Answer the following questions.

1. ببغا مانباي دې خه وکره؟
2. تبره هنته چېبى لاړلی؟
3. پرون ماسبینن له چا سره وی؟
4. له پېښې نه پخوا دې کومې زبي ولوستلی؟
5. پروپسې کال دېږه باران او اوپرېده؟
6. نن سپار خه وقت پاښهدلی؟

2. Finish the following sentences.

1. کوره می تبهر کال.....
2. پرون د پېښې په صنف کې .....
3. ببغا مشه می .....
4. لپېښوا هر شوک .....
5. تبهر کال په افغانستان کې .....
Section 6: Diversions

maal Nasraladin bazar te walar o yu wo assket yu ko on. Dokan dar wo assket pe kaghiz kic kic ta au kic, ko ma la pekimen sho au Dokan dar te yic wuille. Cchic ke la wu iskic ne Cchinic te ziyat stressort lori or guawiri Cchinic wuxmi. Dokan dar Cchinic pe kaghiz kic kic te wu ishke or wu iskic kic. Ma la Cchinic wuxmi ke yic ke la wu iskic ne Cchinic pepisi or kerki ruan shor. Dokan dar wu ishke wu iskic ne Cchinic pepisi ne Cchinic kic te wu ishke kerki ruan shor. Dokan dar wu iskic ne Cchinic pepisi ne Cchinic kic te wu ishke kerki ruan shor. Dokan dar wu iskic ne Cchinic pepisi ne Cchinic kic te wu ishke kerki ruan shor. Dokan dar wu iskic ne Cchinic pepisi ne Cchinic kic te wu ishke kerki ruan shor.

Nouns

köghēz [kāghēz] kaghiz
zarurāt [zarurāt] stressort

Verbs

khwāsaw- [khwāsaw-] choose der. ict.
pekimen kēg- [paxemān kēg-] change one’s mind der. ict.
tār- [tār-] tie smpl. ict.
préxod- [préxod-] leave (something somewhere) prep. at abl. irreg. ict. pst perf. of abl. irreg. ict. [pregd-]

Adverbs, phrases, idioms

be la de che payse wārkī [bi le di che pepisi or kerki]
some thing I didn’t buy [tsa shy tse nakhlam]
Section 1: Dialogue

لیلا: دا له موده نه وي؟ چه یې؟
رابیا: مېرېند ته تلی وم.
لیلا: په مېرېند کی دی هه چې کول؟
رابیا: په کار په گرځنده.
لیلا: چه یې اوښادلی؟

رابیا: د می له نه ویشته د جون تر دویم یې پوری په بالتیمور کی له خپلی یې په په پخوانی ملګري سره اوښادلی او د جون له دویم یې د جون تر پنخه پوری په اوښن ستی کی د جون له کورني سره اوښادل.

لیلا: څه دي وکره؟
رابیا: اکثره په کار په گرځنده، خو کله کله د سمندر غاری ته مبلي او لاابه تو هم تلیم.

لیلا: رېښلیا کار دی پیدا کړ؟
رابیا: نه، په یې ورخو کی د کار پیدا کول آسانه نه دی.
لیلا: په بالتیمور سن کی دی هم کار پیدا نشو کړی؟
رابیا: نه، هلته می هم پیدا نشو کړی.

لیلا: که وخت بپرته راغلی؟
رابیا: وله ورخ.

لیلا: په ښه په راغلی، د شنې په شې په اسد د ملګرې واده دی.

په یې غوشتنې یو.
New Vocabulary

American names
Maryland [merelánd] ماريلاند
Baltimore [baltimór] بالتيمور
Ocean City [oshan sti] أوشن سيتي
Baltimore Sun [baltimor san] بالتيمور سان

Nouns
American names
Maryland [merelánd] ماريلاند
Baltimore [baltimór] بالتيمور
Ocean City [oshan sti] أوشن سيتي
Baltimore Sun [baltimor san] بالتيمور سان

Verb
find der. [paydā kaw-] پیدا کو-

Adjectives
longtime adj 2 [pakhawnay] اسانت
easy adj 1 [asān]

Adverbs, phrases, idioms
for awhile [dāsé moda] دا هو موذه
look for work [pa kār pase gardzg-] په کار په ځېرګښ
these days, now [pa de wrádzg ke] په دي وړه کي

Practice

1. Say the following western dates in Pashto. Follow the pattern د مې نه وېشتم

   May 24th  |
   March 21st |
   January 31st |
   June 2nd   |
   July 17th  |
   August 12th|
   September 13th |
   February 18th |
   October 26th |
   December 24th |
   April 5th   |
   November 9th |

2. List American holidays and their dates, in sentences like د جولای په ځلونم رخصتی ده.
Section 2: The Past Imperfective Tense

Examples

'I was looking for work.' [pa kâr pase gardzedálam.]
'Where were you staying?' [chére wosedále?]
'The rice wasn't cooking.' [palaw né pakheda.]
'Laylâ was dancing the atan.' [laylâ atán kâwâj]
'Asad was cooking.' [asad doqây khwarâle.]
'Rabya was going to school.' [râbyâ maktab ta tâlá]
'Patang was riding a horse.' [patang pâ as sparedâla.]
'Asad was doing the translation.' [amad tarjuma kawâla.]
'Layla was bringing the rice.' [laylâ palaw ráwoř.]

Notes:

1. The past imperfect tense in Pashto is parallel in meaning to English progressive past tense, e.g. 'I was stopping,' 'He was sending me,' etc.

2. The past imperfect tense is formed by adding the past tense personal endings to the past imperfective stem of the verb.

3. Verb agreement (with the subjects of intransitive verbs, and the objects of transitive verbs), dropping of weak pronouns, and behavior of irregular verbs is the same as for the past perfective tense.

Practice

1. Fill in the paradigm with forms for the intransitive verbs listed below:

   'I was ...' ________  'We were ...' ________
   'You were ...' ________  'You all were ...' ________
   'He was ...' ________  'They (m) were ...' ________
   'She was ...' ________  'They (f) were ...' ________
2. Fill in the paradigm with forms for the transitive verbs listed below:

'was/were ...(me)’ ___________ 'was/were ...(us)’ ___________

'was/were ...(you)’ ___________ 'was/were ...(you all)’ ___________

'was/were ...(him)’ ___________ 'was/were ...(them (m))’ ___________

'was/were ...(her)’ ___________ 'was/were ...(them(f))’ ___________

3. In the following sentences from the dialogue, identify the tense and aspect of the underlined verbs, and give an idiomatic translation.

1. په مبرلند کي دی سه کیل؟

2. په کار پسی گرخبدلم.

3. جبږي لوسدله؟

4. چه دی وکله؟

5. اکثره په کار پسی گرخبدلم.

6. کله کله د سمندر غاري ته مبلي او لامبو ته هم تللم.

7. ربتيا کار دی پیداکی؟

8. په بالتمور سن کي دی هم کار پيدا نشونکي؟

9. چه وخت ببره ناغلي؟

10. په شو چه ناغلي.

4. Answer the following questions about the Pashtuns and Pashto students:

1. اسد غه کول چه ملا بی دېبې کرې؟

2. د اسد وروار په لوګر کي په پازار کي هغه کول؟

3. کله چې تریسا پیپوری جامی اغوستی وی هغه بیکارپندله؟

4. چه غوښتل چې تریسا د امان او لیلا د مبليستیا ته کوره بوز؟

5. لیلا او امان په مبليستیا کي غوښ د افغانستان په پاره کي غیدله؟

6. امان په پازار کي هغه اخستل؟

5. Answer the following questions.

1. نن سهار دی هغه کول؟

2. پرون دی هغه شی اغوستل؟

3. نن سهار چې صف ته راتلی هوا هغه وه؟

4. کله چې نن سهار مکتب ته تلو چا ولبدلی؟
Section 3: The Pashto Infinitive

Examples

'Thinking work is not easy.'  [kār payda kawāl āsāna na di.]

'Layla likes to cook.'  [ḍoḏs pakhwāl de laylā xe yisli.]

Theresa likes studying Pashto.  [paxto lwistál de terisā xe yisli.]

Learning Pashto takes a lot of time.  [paxto zdakawāl dér wakht ghwāːrī.]

We have studied [kedāl] and [kawāl].  [kedāl aw kawāl mo iwastūl di.]

What is the difference between [ṭalāl] and [bowāl]?  [ṭalāl aw bowāl tsā farq lari?]

Notes:

1. The imperfective past verb stem is the infinitive of the verb. The infinitive is parallel in use to the English gerund, e.g. 'finding work', or infinitive, e.g. 'to cook'.

2. All infinitives are masculine plural.

3. In traditional Pashto grammar, the infinitive is the citation form of the verb. Pashtuns refer to verbs in this form, e.g. the last two example sentences.

Practice

1. Give the traditional infinitive form for the following verbs:
   ḳūxūn-  ḳūxūn-  ḳūxūn-  ḳūxūn-  ḳūxūn-  ḳūxūn-  ḳūxūn-
   ḳūxūn-  ḳūxūn-  ḳūxūn-  ḳūxūn-  ḳūxūn-  ḳūxūn-  ḳūxūn-
   ḳūxūn-  ḳūxūn-  ḳūxūn-  ḳūxūn-  ḳūxūn-  ḳūxūn-  ḳūxūn-
   ḳūxūn-  ḳūxūn-  ḳūxūn-  ḳūxūn-  ḳūxūn-  ḳūxūn-  ḳūxūn-
   ḳūxūn-  ḳūxūn-  ḳūxūn-  ḳūxūn-  ḳūxūn-  ḳūxūn-  ḳūxūn-
   ḳūxūn-  ḳūxūn-  ḳūxūn-  ḳūxūn-  ḳūxūn-  ḳūxūn-  ḳūxūn-
   ḳūxūn-  ḳūxūn-  ḳūxūn-  ḳūxūn-  ḳūxūn-  ḳūxūn-  ḳūxūn-
Section 4: Reading

په افغانستان کي په جنتری کي اسلامي شمسي مياشتي، اسلامي قمري مياشتي او غربي مياشتي دري واره ليکل شوي وي. مگر خلك، معمولا، له شمسي حساب نه كار اخلی. شمسي کال خلور موسومونه او دولس مياشتي لري. د کال خلور موسومونه پسرلی، اوری، منی او زمي دی. هر موسم دري مياشتي دي. د پسرلی موسم د مارچ په یويشتم شروع کيږي.

د شمسي کال دولس مياشتي حمل، ثور، جوزا، سرطان، اسد، سنبله، ميزان، عقرب، قوس، جدني، دلو او حوت دي. د حمل د مياشتي اوله ورځ د کال شروع او د مارچ له یويشتمي سره برابره دي. د حمل په اوله ورځ شپه او ورځ یو برابره وي.

دا د شمسي مياشتو نومونه تول عربي دي. پهبرو مركي او پهبرو تولني د شمسي مياشتو نومونه پهبرو کول. دوی کوششي وکړ چې دغه نومونه عام کي. خو دا کوششي اساسا ناکامه شو. اما د پهبرو زبي خيني ليکوالان په لاه اصیمالوي.

په افغانی جنتری کي عموما د عربي نومونو تر غنګ پهبرو نومونه هم ليکل شوي وي.

New Vocabulary

**Nouns**

<table>
<thead>
<tr>
<th>English</th>
<th>Pashto</th>
</tr>
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<tbody>
<tr>
<td>calendar</td>
<td>جانتري</td>
</tr>
<tr>
<td>beginning</td>
<td>شروع</td>
</tr>
<tr>
<td>name</td>
<td>نوم</td>
</tr>
<tr>
<td>Arabic (language)</td>
<td>عربی</td>
</tr>
<tr>
<td>attempt</td>
<td>کوششي</td>
</tr>
<tr>
<td>failure</td>
<td>ناکامه</td>
</tr>
<tr>
<td>language</td>
<td>ازبا</td>
</tr>
<tr>
<td>writer</td>
<td>لیکوال</td>
</tr>
</tbody>
</table>
Verbs
begin der. [shuro kég-]
popularize der. [ämaw-]
use der. [istimâlaw-]

Adjectives
Islamic 4 [îslâmî]
solar 4 [shamsî]
lunar 4 [qamarî]
corresponding, equal 1 [barâbâr]

Months
[Hamâl] حمل
[sâwar] ثور
[jawzâ] جوز
[sarâtân] سرطان
[asâd] اسد
[sunbulâ] سنبله
[mizân] ميزان
[aqrâb] عقرب
[qâws] توس
[jâdî] جدی
[dâlwa] دلو
[ruût] حرث

Adverbs, phrases, idioms
all three [drêwâra] دری واره
are written [likal sâwe wil] لیکل شوی وی
however, but [mâgar] مگر
usually [mâmûlan] معمولاً
use [kâr akhl-] کار اخلاق
Pashto Society [paxtô marakâ] پښتو مرکز
Pashto Academy [paxto tolâna] پښتو تولن
basically adv. [asâsan] اساساً
however conj. [âmâ] اما
still adv. [lâhâm] لاهم
side by side with [de ... tar tsâng] د... ترګنګ

Have You Understood?

1. په کومو میاشتو کي هوا دیره سره وی؟
2. د پسره گلان په کومو میاشتو کي راوزی؟
3. غریب جنتري شمسي ده که قمری؟
4. پښتانه د میاشتو پښتو نومونه استعمالوی او که ارپي نومونه؟
5. د مارچ پوويشتم د حمل له کومي ورخت سره برابر ده؟
6. د کال کومي ورخته ته نوروز وايي؟
7. پسره چې وخت شروع کپی؟
8. اوږي غر میاشتو دی؟
9. په جدی، دلو او حوت کي هوا غنګه وی؟

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Section 5: The Afghan calendar

Practice

1. Get a western calendar (for a non-leap year), and write in the Afghan solar calendar dates. Then:
   a. Figure out the date of your birthday on the Afghan calendar.
   b. Figure out the Afghan dates for the summer and winter solstices, and the vernal and autumnal equinoxes.

2. Look at the calendar on the next page, then answer the questions below.

   1. ماشاءتي د هانتي په کومه ورخ شروع کیږي؟
   2. د حمل کومه ورخ د ابريل له اوه لسم سره برابره ده؟
   3. په غربي جنتري کي د مياشتي دري په دوشني کومه ورخ ده؟
   4. په شمسي جنتري کي د مياشتي دري په دوشني کومه ورخ ده؟
   5. په شمسي جنتري کي د هانتي اوله ورخ کومه ورخ ده؟
   6. نور په کومه ورخ شروع کیږي؟
### Section 6: Diversions

يوه چرچیرک تول اوری او منی په سندرو تبر کر. ومی د خمکي مخ و اوری پت کر او چرچیرک شه نه لرل چی و پی خوری. همدا ی چه مسرانه ته ورغنی چه کومک ور سره وکری. مسرانه چرچیرک نه پوښته وکره چه تول کال دی چه کول چه اوس په خان پوری خیران یی؟

چرچیرک ورته ورول چه تول کال می سندرو ویلی. مسرانه ورته ورول چه تول کال دی سندرو ویلی اوس ورخه اتن کوه.

<table>
<thead>
<tr>
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<th>Nouns</th>
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<td>cover der. [paţaw=] پت کو-</td>
<td>cricket M1. [charcharák] چرچیرک</td>
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<td></td>
<td>earth F1. [mdzáka] خمکه</td>
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<tr>
<td>Adverbs, phrases, idioms</td>
<td>ant M irreg. [megatún] مسرانه</td>
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<tr>
<td>It happened [amdá wa] همدا و</td>
<td>at a loss [pa dzán pore aryán] په خان پوری خیران</td>
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Beginning Pashto

Workbook

Revised Edition

Center for Applied Linguistics
Over the last six years, the Center for Applied Linguistics (CAL) has developed a set of materials to teach the Pashto language to English speakers: *Beginning Pashto* and *Intermediate Pashto* introduce students to the spoken and written language; the *Pashto Reader* provides extensive exposure to authentic Pashto written materials. *Pashto Conversation* is a set of taped lessons, correlating with the units of *Beginning* and *Intermediate Pashto*. The *Pashto-English Glossary for the CAL Pashto Materials* is a glossary of all the words that appear in the components listed above.

The language taught in the materials is Afghan Pashto, in particular the standard central dialect spoken in Kabul and used in the official media. The materials have been proof-read and field-tested by Kandahari Pashtuns; the words and phrases in them are familiar to speakers of the Kandahari dialect as well. In *Pashto Conversation*, there are several exercises contrasting the Kabuli and Kandahari (and Peshawari, as well) dialects, to give students more experience with the major dialects.

*Beginning Pashto* and *Intermediate Pashto* constitute a set of materials teaching oral and written Pashto. Each of the twenty-eight units (fourteen per book) provides about ten hours of class work, and therefore should be sufficient for four semesters of academic language training (three hours a week in class, with possibly two hours of lab or practice), or about ten weeks in an intensive course (six hours a day in class, five days a week). The materials are designed to bring an English-speaking student to a 2+ or 3 on the ILR proficiency scale, or an Advanced on the ACTFL proficiency scale; all the grammatical structures of Pashto are presented, along with about 2,500 words.

The Pashto writing system is taught in the first unit of *Beginning Pashto*, and is used in the presentation of material from then on. In the first three units, material is also in a romanized transcription. After that, the transcription of a word or phrase is given only when the word or phrase is introduced, or when pronunciation is the focus.

*Beginning and Intermediate Pashto* teach the language via dialogues and readings on various topics (e.g. food, shopping, weather, family, etc.), with accompanying presentations on grammar and vocabulary, and exercises for oral practice and conversation. Each unit contains a Diversion - a proverb, poem or story - intended to amuse the student, and to provide him or her with a glimpse of Pashto folk literature.

The dialogues revolve around the activities of a group of Pashtuns and Americans at an American university, so that the American student is provided with language and vocabulary of immediate usefulness. The readings for the most part describe Pashtun life and customs in Afghanistan, and are related to the topic in the corresponding dialogue. The dialogues and readings in *Intermediate Pashto* continue along the same general format, but the focus of attention shifts to Afghanistan, and to more detailed study of Pashtun culture and Afghan history.

The Workbooks, which are mostly in English, provide background information on points in the dialogues and readings, discussion of grammar points, and information on
Individual vocabulary items. Each unit in the Workbooks contains a number of exercises providing additional practice on the points covered in the Textbook. There are listening exercises in the Beginning Pashto workbook which require the student to listen to a prompt, then respond in some way.

The Teachers’ Manuals, in Pashto, are written for the educated native speaker of Pashto who might not have a background in language teaching or an extensive background in Pashto grammar. It explains the presentation of grammar points, and gives other information of use to the teacher. At the end of each unit, the prompts for the listening exercises in the Workbooks are given for the teacher’s convenience.

The Text Tapescript and Workbook Tapescript for Beginning Pashto have been developed for students who do not have regular access to a native speaker of the language. They provide the means for such students to identify a Pashto speaker, then make arrangements with him or her to tape the important parts of the Textbook and the listening exercises in the Workbook. The tapescripts are not necessary in situations where there is a Pashto-speaking teacher.

Pashto Conversation contains fourteen lessons - each lesson corresponding to two units of Beginning/Intermediate Pashto - which provide additional speaking and listening practice on the material contained in the units, as well as exposure to different dialects. The lessons have been recorded - there is a set of cassettes at the Center for the Advancement of Language Learning (tel: (703) 312-5040; Fax: (703) 520-4523) and another at the Center for Applied Linguistics (see numbers below).

The Pashto Reader presents selections of modern written Pashto, with extensive notes and guides to comprehension. Six different genres are exemplified: essays, articles, stories, poetry, "public" Pashto (street signs, ads, etc.), and "fractured" Pashto (published Pashto written by non-native speakers). Pashto Reader: Originals presents the passages of the Reader in computer scans of their originals, to provide the student with practice in dealing with Pashto as it actually appears: handwritten, without conventional spacing between words, etc. Pashto Reader: Passages in Transcription presents the passages in the roman transcription used to represent pronunciation throughout the series; it is intended for the linguist interested in the Pashto language but not necessarily the writing system.

The Glossary for the CAL Pashto Materials contains, in dictionary form, all the words taught in the materials - about 5,000 entries. Each entry includes a word or phrase’s Pashto spelling, a transcription of pronunciation, English equivalents or explanations, and grammatical information.

All these materials are in the public domain, and copies may be made of them as needed. Each component is listed in the ERIC system with a separate number, and has been designed on the assumption that a single hard copy will be bought from ERIC, then copied and bound. Each component accordingly has a cover page, which should be copied onto heavy paper (a different color for each component makes it easier to identify). The
Beginning Pashto Unit 12: ملا ینه دریله ده Teachers' Manual B2

Some of the components in the ERIC system are now obsolete. Here is a list of everything that has been deposited in the system, along with identifying number (where possible). The items marked with asterisks (*** are obsolete.

***Beginning Pashto: Textbook ED 323 763
***Beginning Pashto: Textbook Tapescript ED 323 764
***Beginning Pashto: Workbook ED 323 765
***Beginning Pashto: Workbook Tapescript ED 323 766
**Beginning Pashto: Teachers' Manual ED 323 767
***Beginning Pashto: Glossary ED 323 768

***Intermediate Pashto: Textbook ED 338 074
***Intermediate Pashto: Glossary ED 338 075
Intermediate Pashto: Teachers' Manual ED 338 076
***Intermediate Pashto: Workbook ED 338 077

Pashto Reader ED 353 815
Pashto Reader: Transcriptions ED 353 814
Pashto Reader: Originals ED 353 813

Beginning Pashto: Textbook, Rev. Ed. (number not assigned yet)
Beginning Pashto: Workbook, Rev. Ed. (number not assigned yet)
Intermediate Pashto: Textbook, Rev. Ed. (number not assigned yet)
Intermediate Pashto: Workbook, Rev. Ed. (number not assigned yet)

Pashto Conversation: Tapescript (number not assigned yet)
Pashto Conversation: Manual (number not assigned yet)

Glossary for the CAL Pashto Materials (number not assigned yet)

In the revised editions of the textbooks and workbooks for Beginning and Intermediate Pashto, we have corrected misprints, recast some of the grammar material, and (we hope) made some of the explanations easier to understand.

If you have any problems or questions about getting the materials, please contact ERIC /CLL, at the Center for Applied Linguistics in Washington, D.C. (tel: (202) 429-9292; fax: (202) 659-5641). If you have any questions about the content of the materials, please contact the authors: Barbara Robson at the Center for Applied Linguistics, or Habibullah Tegey in the Pashto Service, Voice of America, in Washington D.C.
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### Unit 12: ملا یو زوله ده

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Introduction

This Workbook is one of the six components of Beginning Pashto. The other components are:

- Textbook
- Teachers' Manual
- Textbook Tapescript
- Workbook Tapescript
- Pashto-English Glossary

All the components of Beginning Pashto are available in microfiche or hard copy through the ERIC Document Reproduction Service.

These materials have been developed by the Center for Applied Linguistics with funding from Grant No. P017A 90055 from the International Research and Studies Program of the U.S. Department of Education. The same office has funded CAL to develop an additional fourteen units. These will be deposited in the ERIC collection under the general title Intermediate Pashto, and will be available in early 1992.

This Workbook accompanies the Beginning 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. They are also given in the Workbook Tapescript, and, in the first few units, in the Answers sections at the end of the Workbook unit.
Introduction to the Revised Edition

Since the completion of Beginning Pashto in 1989, CAL has continued, with grants from the Department of Education, to complete Intermediate Pashto (1991) and the Pashto Reader (1992). An additional component to the materials, Pashto Conversation, has been completed (1993), along with revisions of the textbooks and workbooks of Beginning and Intermediate Pashto, and a final Pashto-English Glossary to accompany all the materials. All the Pashto materials have been deposited in the ERIC system, and are available.

We are indebted to Mr. Anwar Ayazi for his proofreading and comments on the revised materials.
Unit 1:

In this unit, you will learn to say hello and goodbye in Pashto. You will learn to pronounce the sounds in the language. In class, you will practice pronunciation by repeating single words, and by asking and answering simple questions about the location of cities. You will get additional practice in hearing the more difficult sounds via exercises at the end of this unit.

You will also be introduced to the Pashto writing system. In class, you will work through the different letter shapes, and learn how to write them in words. There are various exercises at the end of this unit to give you additional practice with the spelling system.

Finally, you will learn a simple two-line piece of Pashto folk poetry.

In the presentations of pronunciation and the writing system, there are a number of words given for the purpose of practicing pronunciation and writing. These are not intended to be learned as vocabulary items; it is not necessary for you to know what they mean to pronounce and write them.

In this unit, as in all units, discussion of the various sections is contained here in the workbook. You might find it useful to read through the workbook discussion, text in hand, before you cover the section in class.

Preliminary Note

Throughout this course, the pronunciation of Pashto will be represented by roman letters enclosed in brackets, e.g. [sálām]. This transcription is not a transliteration* (a system whereby the Pashto letters are converted to roman letters), but a broad phonetic transcription* (designed to be easy for English speakers to use) which represents the pronunciation. The details of the transcription system are explained in Section 2 of this unit.

You will probably find that no two Pashtuns seem to pronounce anything the same way. This seems to have been the state of affairs in Pashto for quite some time, judging from a comment in the Preface of Major D. L. R. Lorimer's Pashtu: Syntax of Colloquial Pashtu published in 1914:

The student, in case he sees reason to disagree with any points or examples, is begged not absolutely to condemn in haste. He will

* Definitions and explanations of asterisked items are given in the Glossary of Technical Terms at the end of the Workbook.
remember that in Pashtu there is considerable fluidity, not only of pronunciation but of usage and vocabulary, according to locality and dialect. Many an Afridi or Shinwari phrase or pronunciation will incur the contempt of the Peshawar Munshi as a solecism or a boorishness, while to the countryman the Munshi's speech will seem foreign, womanish, and mincing. The foreigner can only become a partisan until he acquires the breadth of view and tolerance which come at length with a wide experience and divided sympathies. (p. viii)

We have dealt with this problem by choosing the pronunciation of just one speaker as the model for the transcription, the Pashtun author of these materials. Tegey Sahib is a highly educated male Pashtun, originally from a village outside Kabul, who is well known as a Pashtun writer and whose command of Pashto is respected among literate Pashtuns. The rationale for our choice is that if you finish your Pashto studies with pronunciation approximating his, you will consistently sound like an educated, urban Pashtun, and native speakers will be able to understand you.

If you are working with a teacher, you will naturally choose his or her pronunciation as a guide for your own. You might be confused at first by discrepancies between your teacher's pronunciation and the transcription, but soon you will notice the correspondences between them.

It is quite possible that your Pashtun teacher will want you to focus entirely on written Pashto. Whether you do so should depend on what you intend to do with the language. If you are learning it in preparation for work in the field in Pakistan or Afghanistan, in particular, you will probably want to focus on the spoken language, as most of the people you will meet in the field will be illiterate.

Preview to Section 1: Greetings and Goodbye Phrases

Cultural Notes. Pashto, like all languages, has formulaic phrases that speakers use to open and close conversations. Pashto greetings vary in length depending on the formality of the situation and how long it has been since the people in question have seen one another. The greetings given in the textbook are just a few of many phrases that Pashtuns use.

An ordinary greeting - say, between people who work or study together every day - typically consists of an opening phrase and response:

[asalāmālāykum] اسلام عليكم
[wašāyukm] وعليكم,

or, informally, just

[salām] سلام, followed by

one or two of the formulaic questions, followed perhaps by
The formulaic questions are parallel to English 'How do you do?' in that no answer is expected. As you will see in subsequent units, the questions are ordinary Pashto and can be answered, but answering them in a greeting situation would mark the answerer as a foreigner.

The phrase [stāray ma se] is used when the greeter is passing or reaching someone who is working, for example when walking along a field where someone is at work. It is also used when the greet-ee is coming or has just come from somewhere. In other circumstances, the phrase and its response [khwār ma se] will probably not be used.

Word Study. The phrases [asalāmālāy Kum] and [wālāy Kum] are originally from Arabic.

The phrase [tashakūr] is also originally from an Arabic root* is used by urban Pashtuns; it alternates with the phrase [salamāt wose], which translates as 'May you be healthy' rather than 'thank you'. [salamāt wose] is more widely used in rural areas.

The phrase [khwāy pāmān] is a "Pashtunization" of the Farsi phrase [ba ḥam-e khudā], 'In the safety of God'. The word [khwāy] is the Pashto word for God.

Several of the words (all of them adjectives) vary in form depending on the sex of the addressee. These varying forms [stāray / stāri, jor / jorāl, khwār / khwāral] are reflections of Pashto's gender* system, which will be taught in subsequent units. For the moment, note that the varying forms in the formulas are all adjectives, and they agree in gender with the person being addressed.

Preview to Section 2: Pashto Pronunciation

Background. The Pashto writing system does not represent all the vowels, and in many cases words are spelled differently from the way they are pronounced. For this reason, Pashto pronunciation is usually taught to English-speaking learners of the language via a transcription system of one sort or another. The transcription system used in this book uses the sound-symbol correspondences of the English spelling system when possible, with modifications so that one letter or sequence of letters consistently represents one sound. The transcription of a word or phrase will be given when the word or phrase is introduced, and when pronunciation is important but isn't reflected in the
Pashto spelling. If you are ever in doubt as to the pronunciation of a word, its transcription can be found in the glossary.

Pashto is like English in that in multi-syllabled words one of the syllables is more heavily stressed* than the others. In the transcription system, the vowel of the stressed syllable is marked , e.g. the [a] in [kitɔb], the [e] in [tsɛŋɡɑ], and so on. The stressed syllables in phrases and sentences are marked the same way, e.g. [pa makha de x6].

The dialect of Pashto reflected in the transcription is the central dialect, in particular the pronunciation of Pashtuns in Kabul and the provinces around it. Standard Pashto as it is used on Kabul Radio is a modified version of the central dialect.

Western scholars have traditionally divided Afghan Pashto into two main dialects, calling them western, or Kandahar, and eastern, or Ningrahar. Traditionally, the Kandahar dialect was (and still is, according to those from Kandahar) the "preferred" dialect. In modern times, however, the central dialect has emerged as the standard because it is the dialect of Kabul Province.

In any event, the differences among the major dialects in Afghanistan are not particularly great: the differences between Kandahar and Kabul, for example, are not as great as the differences between Chicago and New Orleans. There are vocabulary differences among these dialects, and some across-the-board pronunciation differences, but they are mutually quite understandable.

Pronunciation notes. The thirty-nine sounds in Pashto are listed, with examples, on pages 2, 3 and 4 of the textbook. They are grouped as follows:

- the vowels;
- the consonants which are similar to English consonants;
- the consonants which are somewhat different from English consonants;
- the consonants which are very different from English consonants; and
- the retroflex* consonants.

The most efficient way to learn Pashto pronunciation is to mimic your teacher's pronunciation until he (and other Pashtuns!) can understand you readily. The remarks below will point out the sounds to be concerned about. If you don't have a teacher, or have a background in phonetics or linguistics, these remarks about the sounds might be especially useful.

Vowels. The nine Pashto vowels are given on page 2. They are remarkably similar to English vowels, although they occur in combinations (notably [ay]) that don't occur in English.

The only difficult vowels for English speakers are [a] and [ä]. For speakers of most dialects of American English, these two will be difficult to distinguish. If you have trouble hearing the difference between [a] and [ä], ask your teacher to pronounce the following pairs of words for you. They are also included in Exercise T1 in the exercises at the end of the unit.
Consonants somewhat different from English consonants. Pashto [t], [d], [n] and [l] do not exist in English, but are close enough to English counterparts that you can use your English equivalents and be understood, although you will sound foreign.

[t], [d], [n]. Pashto [d], [t], and [n] are dental, i.e. they are pronounced with the tongue against the teeth, like the [t]s, [d]s and [n]s in Turkish, Spanish, Farsi and a great many other languages. (English [d], [t] and [n] are pronounced with the tongue against the hard ridge just behind the teeth.)

[l]. Pashto [l] is a "light [l]", similar to the [l] in French, Spanish, Turkish and a number of other languages. It is produced by placing the entire front part of the tongue against the teeth and hard palate, rather than by placing just the tip of the tongue against the hard palate as in the English [l]. Your English [l] will be readily understood, but it will sound foreign.

Consonants very different from English consonants. The consonants listed on the bottom of page 3 of the Textbook do not exist at all in English, and therefore will be difficult to hear and pronounce unless you have encountered them in your study of other languages. Again, the most efficient way to learn these consonants is to imitate your teacher until your pronunciation is acceptable, then practice each consonant until you can pronounce it easily.

[gh]. For [gh], the tongue is held far back in the mouth, and air is allowed to blow past it. The vocal cords are vibrating while the air is blowing past the tongue. [gh] is a very 'soft' sound; sometimes it sounds like lengthening of the previous vowel. [gh] occurs in Arabic.

[fl]. This [fl] is a sound burrowed from Arabic. To pronounce it, the muscles of the pharynx are constricted, then blown through. Many Pashto speakers pronounce this as ordinary [h], and many others don’t pronounce it at all.

[kh]. [kh] is like [gh] except that the vocal cords aren’t vibrating. [kh] is the same kind of sound as [x], only pronounced farther back in the mouth. [kh] is similar to the ch in German ach.

[q]. [q] is just like the Arabic [q]. It is the same kind of sound as [k], but pronounced far back in the mouth.

[r]. Pashto [r] is a dental sound, close to Spanish [r]. If you pronounce an English [r] in Pashto, you will not be understood.

[x]. For [x], the tongue is in the same position as for [k], but air is allowed to blow past the tongue for [x], whereas it is stopped for [k]. This sound is the ch in German ich.

The retroflex* consonants. A retroflex sound is made by curling the tip of the tongue up and back, out of its usual flat position. There are retroflex sounds in Hindi, Urdu and various other languages spoken in the area (but not the various dialects of
Persian), and the presence of retroflexes in Pashto is probably due to the influence of these languages.

The Pashto retroflex consonants are not as "retroflex" as the Hindi consonants, however. In casual, non-self-conscious speech, in fact, Pashto retroflex [t], [q] and [ŋ] are almost identical to ordinary English [t], [d], and [n], which is why words borrowed directly from English to Pashto (like [tep] 'tape') are almost always pronounced in Pashto with the retroflex consonants rather than their non-retroflex counterparts.

The Kandahār dialect has two more retroflex sounds than the Ningrāhār or central dialects do, a retroflex [ʃ] that Ningrāhār/central dialect speakers pronounce as [x], and a retroflex [ʒ] that Ningrāhār/central dialect speakers pronounce as [g]. The variation between retroflex [ʃ] and [x] is reflected in the various spellings of the language and people: Pakhto, Pukhto, Pukhto, and Pukkhto are western attempts to render the [x] of the Ningrāhār/central pronunciation, whereas Pashto, Pushto, Pushtu and Pashtu are western attempts to render the retroflex [ʃ] of the Kandahār dialect. One nineteenth-century grammar tried to cover both dialects in the title "A grammar of the Pukkhto or Puskhto Language..." with the underlining a part of the transcription system the author devised.

Phonetic descriptions. The sounds in Pashto are described below in the technical terminology of phonetics and phonology, for students who have had training in these fields. If you have not, skip the section.

[a]: low central unrounded vowel
[ā]: low back unrounded vowel
[e]: mid front unrounded vowel
[i]: high front lax unrounded vowel
[i]: high front tense unrounded vowel
[o]: mid back rounded vowel
[u]: high back tense rounded vowel
[u]: high back lax rounded vowel
[a]: mid central lax unrounded vowel (the symbol is called 'schwa')

[b]: voiced bilabial stop
[ch]: voiceless aspirated palatal affricate (not [c] + [h]!)
[d]: voiced dental stop
[q]: voiced retroflex stop
[dz]: voiced dental affricate
[f]: voiceless labio-dental fricative
[g]: voiced velar stop
[gh]: voiced velar fricative (not [g] + [h]!)
[h]: voiced glottal fricative
[ṛ]: voiceless pharyngeal fricative
[j]: voiced voiced palatal affricate
[k]: voiceless aspirated velar stop
Beginning Pashto

Unit 1: اسلام عليكم
Workbook 7

[kh]: voiceless velar fricative (not [k] + [h])
[l]: voiced dental lateral
[m]: voiced bilabial nasal
[n]: voiced dental nasal
[n]: voiced retroflex nasal
[p]: voiceless aspirated bilabial stop
[q]: voiced aspirated uvular stop
[r]: voiced dental flap or trill
[r]: voiced retroflex flap or trill
[s]: voiceless alveolar fricative
[sh]: voiceless palatal fricative (not [s] + [h])
[t]: voiceless aspirated dental stop
[t]: voiceless aspirated retroflex stop
[t]: voiceless aspirated dental affricate
[w]: voiced bilabial semi-vowel
[x]: voiceless palatal fricative
[y]: voiced palatal semi-vowel
[z]: voiced alveolar fricative

Preview to Section 3: The Pashto Alphabet

The Pashto alphabet is based on the Persian alphabet, which in turn is based on the Arabic alphabet. Overall characteristics of the alphabet are:
- it is written from right to left;
- it does not have capital letters;
- many letters are linked to following letters as they are in cursive scripts in the Roman alphabets;
- a letter can have up to four forms, the choice of form depending on whether the letter occurs initially, medially or finally in a word, and whether it is one of those that connects to adjacent letters.

As in all cultures which use the Arabic alphabet, calligraphy and handwriting have traditionally been highly valued in Pashtun society. There are many different styles of alphabets, roughly parallel to different type faces for Roman alphabets. The style used in these materials is the Naskh style, modified for use as a computer font.

If you have not encountered an Arabic alphabet before, you will find that it is relatively simple to learn the various letters and their shapes. Using the alphabet to read and spell Pashto correctly, on the other hand, can be difficult. A number of linguistic, historical, and political factors – every one of them fascinating to study – have combined to make the spelling system of Pashto over-representative in some respects, under-representative in other respects, and in some instances apparently arbitrary. The overall result is that Pashto is difficult to read if you do not know
beforehand what you are reading, and difficult to spell if you have not memorized the
spelling beforehand.

**Letter shapes.** In the textbook, the letters are first presented in groups by
overall shape. The variations on the basic shape are given in chart form. Example words
in which the letters appear are listed, with their transcriptions; they are for the most
part words that you will learn in the next several units, and their translations are given
in case you are curious. Finally, the example words are shown on a base line to show how
the letters are hand-written.

**The Pashto alphabet.** After the presentation of the letters in groups, the
entire alphabet is listed in order, with the letter names in transcription, the three forms
(the initial form is on the right of the three, the medial in the middle, and the final on the
left), and the usual (central dialect) phonetic value of the letter.

For the three letters for which there are consistent alternative pronunciations in
other dialects, the phrase 'dialectal variation' appears to the right of the transcription. The
alternations are as follows:

<table>
<thead>
<tr>
<th>Letter:</th>
<th>Pronunciation:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Central</td>
</tr>
<tr>
<td>ز</td>
<td>[z]</td>
</tr>
<tr>
<td>ب</td>
<td>[g]</td>
</tr>
<tr>
<td>ش</td>
<td>[x]</td>
</tr>
</tbody>
</table>

Note that some of the letters in the chart are marked 'Arabic words'. These
letters occur only in words borrowed from Arabic, and represent sounds which occur in
Arabic but not in Pashto. As the words were borrowed into Pashto, the Arabic sounds
were pronounced as the closest Pashto equivalent. So while the pronunciation was
"Pashtun-ized", the spelling was not changed. The overall result is that there is more
than one way to spell several of the Pashto consonants. There are, for example, several
letters with which to spell the sound [z], and you must memorize which letter to
use in a particular word.

In the chart, the sound [x] is listed as the pronunciation of the letter غ. If a Pashto
speaker is pushed, he will pronounce the letter as it is in Arabic (a voiced pharyngeal
fricative), or as a glottal stop (the sound that separates the syllables in English "Uh-uh"
meaning "no"). Under ordinary circumstances, however, the letter is simply not
pronounced.

It is important to learn the order of the letters of the alphabet. All Pashto
dictionaries, including the Glossary for these materials, alphabetize words according to
this order.

It is also very important to learn the names of the letters. You will probably be
asking Pashtuns to spell words for you, and they will do so by letter name.
Transcription symbols and Pashto letter equivalents. The final component of Section 3 is a chart giving the vowel and consonant symbols in transcription, with the Pashto letter equivalents. The chart is effectively a reverse of the alphabet chart, and is included to help you in your spelling efforts. The consonants are listed in English alphabetical order.

Preview to Section 4. Diversions

The two-line poem given in this section is a landay (لاندی in Pashto), one of many thousand such poems in the Pashto oral tradition.

Landays are all two lines long. The first line contains nine syllables, the second thirteen. The lines do not rhyme, but in the more elegant examples there is internal rhyming. The second line always ends in the syllable [na] or [ma].

The literal translation of the landay given in the text is
Student, God if you will become a mullah.
You lie on the book thinking of little blue beauty marks.

A mullah (mulā) in Pashto) is a functionary in Islam, the man who leads the prayers in mosques, does the preaching, and provides instruction. A mullah is supposedly a learned and religious man, and the reference in this landay is to the mullah’s learning. In Pashto tradition, however, mullahs are more frequently characterized as gluttons than as scholars: there are countless jokes and stories about mullahs and food.

In traditional Islamic schools, the student’s major task was to memorize his lessons. A student would typically lie on the floor with his book as he memorized. Hence the phrase “lie on the book”, parallel to English “hunch over the book”.

A beauty mark is a mark, somewhat like a tattoo, that young girls make on themselves. It is a small round dot, a quarter of an inch or less in diameter. Beauty marks are often grouped in patterns: triangles, diamonds, parallelograms, etc. Beauty marks can be put on one’s face (usually the forehead between the eyebrows, or the chin), on the hand or on the foot.

The traditional (and permanent) way to make a beauty mark is first to prick the skin several times with a needle until you draw blood. Then, you apply a paste of soot and the water from crushed alfalfa to the broken skin, and allow a scab to form. When the scab falls off, the skin underneath is permanently colored a dark green. The landay talks about blue beauty marks because ‘blue’ is the usual translation of the Pashto word [shin] خین.

For several decades now, especially in urban areas, girls have been able to buy temporary beauty marks; gold and silver sequin-like beauty marks are available, with adhesive on one side. A variation on the round beauty marks are thin strips of silver, almost like tinfoil but meant to be applied to the face. These thin strips are popular with brides.
Unit 1 Exercises

(T before an exercise number indicates that prompts are given by the teacher - they are given in the Teachers’ Manual -, or on tape if you have recorded the tapescripts.)

Exercise T1. Circle the vowel sound ([a] or [ā]) you hear.
1. [a] [ā] 6. [a] [ā] 11. [a] [ā]
2. [a] [ā] 7. [a] [ā] 12. [a] [ā]
3. [a] [ā] 8. [a] [ā] 13. [a] [ā]
4. [a] [ā] 9. [a] [ā] 14. [a] [ā]
5. [a] [ā] 10. [a] [ā] 15. [a] [ā]

Exercise T2. Circle the consonant sound ([x] or [kh]) you hear.
1. [x] [kh] 6. [x] [kh]
2. [x] [kh] 7. [x] [kh]
3. [x] [kh] 8. [x] [kh]
4. [x] [kh] 9. [x] [kh]
5. [x] [kh] 10. [x] [kh]

Exercise T3. Circle the consonant sound ([g] or [gh]) you hear.
1. [g] [gh] 6. [g] [gh]
2. [g] [gh] 7. [g] [gh]
3. [g] [gh] 8. [g] [gh]
4. [g] [gh] 9. [g] [gh]
5. [g] [gh] 10. [g] [gh]

Exercise T4. Circle the consonant sound ([r] or [d]) you hear.
1. [r] [d] 6. [r] [d]
2. [r] [d] 7. [r] [d]
3. [r] [d] 8. [r] [d]
4. [r] [d] 9. [r] [d]
5. [r] [d] 10. [r] [d]

Exercise T5. Circle the consonant sound ([ç] or [ç]) you hear.
1. [ç] [ç] 6. [ç] [ç]
2. [ç] [ç] 7. [ç] [ç]
3. [ç] [ç] 8. [ç] [ç]
4. [ç] [ç] 9. [ç] [ç]
5. [ç] [ç] 10. [ç] [ç]
Exercise 6. Practice writing your name in Pashto.

<table>
<thead>
<tr>
<th>First Name</th>
<th>Last Name</th>
</tr>
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<tbody>
<tr>
<td></td>
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</tbody>
</table>

Exercise 7. Write the following words and syllables in Pashto. Use the chart on p. 25 of the text if you need to.

A. Practice ې، ې، ړ، and ې

<table>
<thead>
<tr>
<th>Syllable</th>
<th>Pashto</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. [wi]</td>
<td>______</td>
</tr>
<tr>
<td>2. [wa]</td>
<td>______</td>
</tr>
<tr>
<td>3. [yaw]</td>
<td>______</td>
</tr>
<tr>
<td>4. [yawal]</td>
<td>______</td>
</tr>
<tr>
<td>5. [yi]</td>
<td>______</td>
</tr>
<tr>
<td>6. [yaw]</td>
<td>______</td>
</tr>
<tr>
<td>7. [yaya]</td>
<td>______</td>
</tr>
<tr>
<td>8. [awyak]</td>
<td>______</td>
</tr>
</tbody>
</table>

B. Practice پ، پ، پ، and پ

<table>
<thead>
<tr>
<th>Syllable</th>
<th>Pashto</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. [pit]</td>
<td>______</td>
</tr>
<tr>
<td>2. [wib]</td>
<td>______</td>
</tr>
<tr>
<td>3. [pib]</td>
<td>______</td>
</tr>
<tr>
<td>4. [tep]</td>
<td>______</td>
</tr>
<tr>
<td>5. [bap]</td>
<td>______</td>
</tr>
<tr>
<td>6. [pat]</td>
<td>______</td>
</tr>
<tr>
<td>7. [yap]</td>
<td>______</td>
</tr>
<tr>
<td>8. [awyl]</td>
<td>______</td>
</tr>
<tr>
<td>9. [poib]</td>
<td>______</td>
</tr>
<tr>
<td>10. [tasbit]</td>
<td>______</td>
</tr>
</tbody>
</table>

200
C. Practice: [khuyl]  2. [bachil]  3. [pawdz]
13. [patsel]  14. [yakh]

D. Practice: [badl]  2. [bad]  3. [tazabzul]
4. [boz]  5. [da]  6. [day]

E. Practice: [joril]  2. [wrizel]  3. [tezil]
4. [zrawar]  5. [woril]  6. [bar]

F. Practice: [darsil]  2. [pexil]  3. [wishil]

Remember: [ts] = ښ, not ښ + ښ
[dz] = ژ, not ژ + ژ
[kh] = څ, not څ + څ
### G. Practice

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>[ghar]</td>
</tr>
<tr>
<td>2.</td>
<td>[bāgh]</td>
</tr>
<tr>
<td>3.</td>
<td>[dágha]</td>
</tr>
<tr>
<td>4.</td>
<td>[ghagéga]</td>
</tr>
<tr>
<td>5.</td>
<td>[ghat]</td>
</tr>
<tr>
<td>6.</td>
<td>[ghwā'ē]</td>
</tr>
</tbody>
</table>

### H. Practice

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>1.</td>
<td>[barq]</td>
</tr>
<tr>
<td>2.</td>
<td>[daqiqá]</td>
</tr>
<tr>
<td>3.</td>
<td>[qaws]</td>
</tr>
<tr>
<td>4.</td>
<td>[tafrīh]</td>
</tr>
<tr>
<td>5.</td>
<td>[farāh]</td>
</tr>
</tbody>
</table>

### I. Practice

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
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<tbody>
<tr>
<td>1.</td>
<td>[jag]</td>
</tr>
<tr>
<td>2.</td>
<td>[kawé]</td>
</tr>
<tr>
<td>3.</td>
<td>[wardág]</td>
</tr>
<tr>
<td>4.</td>
<td>[gul]</td>
</tr>
<tr>
<td>5.</td>
<td>[kor]</td>
</tr>
<tr>
<td>6.</td>
<td>[sāk]</td>
</tr>
</tbody>
</table>

### J. Practice

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>[hirāt]</td>
</tr>
<tr>
<td>2.</td>
<td>[hamdē]</td>
</tr>
<tr>
<td>3.</td>
<td>[amrikā]</td>
</tr>
<tr>
<td>4.</td>
<td>[lasám]</td>
</tr>
<tr>
<td>5.</td>
<td>[kābāl]</td>
</tr>
<tr>
<td>6.</td>
<td>[malāk]</td>
</tr>
<tr>
<td>7.</td>
<td>[layliyā]</td>
</tr>
<tr>
<td>8.</td>
<td>[haftā]</td>
</tr>
</tbody>
</table>

202
K. Practice 

1. [luné] 
2. [faránse] 
3. [karwandá] 
4. [ghazní] 
5. [tankhást] 
6. [nα] 

L. Practice 

1. [qażfi] 
2. [qarz] 
3. [maráz] 
4. [khás] 
5. [qisá] 
6. [sábar] 

M. Practice 

1. [laraf] 
2. [tariq] 
3. [iztrát] (the second [t] is regular Pashto [t]) 
4. [zālám] 
5. [azhár] 

N. Practice 

Nouns: 
1. [landáy] 
2. [dodáy] 
3. [beqáy] 
4. [kuqáláy] 

Verbs: 
1. [satáy] 
2. [gaqáy] 
3. [khwráy] 
4. [laráy]
Exercise 8. The following Pashto words are borrowed from English. Write the English words.

1. تبلغون
2. راديو
3. پنسل
4. تلفن
5. موتور
6. د اکثر
7. پلستر
8. موبیل
9. پارک
10. فوتوستیپ

Exercise 9. Answer the following questions.

a. واشنگتن چهری دی؟
   __________________________________________

b. پیکنگ چهری دی؟
   __________________________________________

c. کابل چهری دی؟
   __________________________________________

d. مسکو چهری دی؟
   __________________________________________

e. تهران چهری دی؟
   __________________________________________
### Answer Key

**Exercise T1.**

1. [bar]
2. [bār]
3. [ghar]
4. [ghār]
5. [mai]
6. [māl]
7. [da]
8. [lār]
9. [khān]
10. [dars]
11. [shpag]
12. [na]
13. [lās]
14. [ka]
15. [lar]

**Exercise T2.**

1. [xo]
2. [sakht]
3. [pox]
4. [tankhā]
5. [māxām]
6. [khāyr]
7. [khwdāy]
8. [khpāle]
9. [paxtő]
10. [xkāta]

**Exercise T3.**

1. [ghwarz]
2. [roghtun]
3. [tégay]
4. [gwar]
5. [ghat]
6. [rāghlé]
7. [gardéz]
8. [awghanistān]
9. [ghwar]
10. [gaqā]

**Exercise T4.**

1. [narmā]
2. [khwārē]
3. [dālta]
4. [koranāy]
5. [de]
6. [dólās]
7. [wrustā]
8. [kor]
9. [māzdigār]
10. [modā]

**Exercise T5.**

1. [kər], [kərkāy]
2. [dērā]
3. [khobawārāy]
4. [ghwārul]
5. [gaqā]
6. [ghunḏāy]
7. [jōra]
8. [ghwārul]
9. [lār]
10. [kərkāy]

**Exercise 6.** Variable answers.
Exercise 7.

A. 1. وی 2. وا 3. پی 4. پیاره 5. پی 6. پیاره
   7. پیر

B. 1. پیپ 2. ویپ 3. پیپ 4. پیپ 5. پیپ 6. پیپ
   7. پیپ 8. ویپ 9. پیپ 10. پیپ

C. 1. بچه 2. خوی 3. پرخ 4. تحیب 5. تخیب 6. تخیب

D. 1. بید 2. بید 3. تذبذب 4. بوز 5. ده 6. ده

E. 1. جور 2. وریژی 3. نیژ 4. زور 5. ور 6. بار
   7. ترور 8. خور 9. تور 10. تور

F. 1. درس 2. پیش 3. ویش 4. بس 5. به 6. بید

G. 1. غر 2. باغ 3. دغه 4. غر 6. غربه

H. 1. برک 2. دقیته 3. توس 4. تفریح 5. فراه

I. 1. جگ 2. کری 3. وردگ 4. کل 5. سک 6. سک

J. 1. هرات 2. همید 3. امریکا 4. لسم 5. کابل 6. ملک
   7. هنره 8. هنر

K. 1. لوئی 2. فرانسی 3. کرونده 4. غزنوی 5. تنخا
   6. نه 7. کرن

L. 1. تاضی 2. ترصن 3. حمص 4. خاص 5. قسه
   6. صبر

N. Nouns: 1. لنندی 2. دودی 3. بدی 4. کودلی

Verbs: 1. خوئی 2. کتیب 3. خوری 4. لری

Exercise 8.
Beginning Pashto

Exercise 9.

a. واشنگتن په امريكا کي دي.
b. پيکنگ په چين کي دي.
c. کابل په افغانستان کي دي.
d. مسکو په شوروی اتحاد کي دي.
e. تهران په ايران کي دي.
Unit 2: نور چیری دی؟

Unit Overview

In this unit, you will be introduced to the people who often sit together for coffee at a table in the cafeteria of a university. You will be reading more about these characters, their backgrounds and their activities in subsequent units.

You will learn to make positive and negative statements, and ask and answer questions, about simple identity and location. You will be introduced to the order of words in a basic Pashto sentence, the forms of the Pashto equivalent of 'be', the structure of prepositional phrases*, and the gender system of nouns.

You will learn the fine points of the Pashto writing system - the ligatures and conventions - and practice reading words that will turn up frequently in your study of the language.

For fun, you will learn a Pashto proverb.

Preview to Section 1: Dialogue

Cultural Notes: The names Amān, Asad, Patang, Laylá and Rābyā are Pashtun given names. داود[dawūd] is the Islamic equivalent of western 'David', and as such is a common Pashtun name. The Arabic spelling of Laylá is ليلة .

Pashtun children are given a single name (or an Islamic double name like Mahmad Rasul, Abdul Zaher, etc.) at birth, and grow up being called by that name. A child does not have a family name - traditionally, there are no family/last names in Afghan society.

All Pashtuns belong to one or another of the Pashtun tribes, although the name of the tribe does not form part of an individual's name. Both girls and boys inherit their tribal identity from their father at birth, and keep it for life. Many of the tribal names end in [zay] زی .

It has become the custom in Afghanistan for educated men (but not women!) to choose a second name for themselves. Many Pashtuns choose their tribe's name as their second name - Niazi, Achagzai, and Ghalzai are examples - but others choose simple words, geographical areas, or whatever appeals to them. An Afghan man dealing with western societies in which he has to to have a "last name" will usually use this chosen second name as a last name. An Afghan woman in similar circumstances will usually take her fathers' name, or if she is married, will use her husband's second name.

* Definitions and explanations of asterisked items are given in the Glossary of Technical Terms at the end of the Workbook.
Respect is shown to a Pashtun by addressing him by his chosen second name, and with the title 'sahib'. Note that in the dialogue, Aman and Dave refer to the Pashto teacher as Ghalzai Sahib. You can infer from this that they have some reason to treat him with respect, and that he belongs to the Ghalzai tribe.

**Word Study.** The word [chéra] has several variants in spelling and pronunciation. Other frequently-occurring possibilities are [chéra] and [chéral].

[sn] means 'class', and 'classroom' and even 'grade' or 'form'; in this context [pa sn ke da] can mean either 'He's in class' or 'He's in the classroom.'

The sentence [la nawi šāgard sara nāst da] translates idiomatically as 'He's sitting with the new student' or 'He's with the new student.'

Note that the phrases from the dialogue listed below are definite, i.e. they translate into English with the definite article 'the'. Pashto does not have a word corresponding to 'the'.

<table>
<thead>
<tr>
<th>English</th>
<th>Transcription</th>
<th>Pashto</th>
</tr>
</thead>
<tbody>
<tr>
<td>'at home'</td>
<td>[pa kör ke]</td>
<td>په کور کی</td>
</tr>
<tr>
<td>'at the hospital'</td>
<td>[pa roghtún ke]</td>
<td>په روغتون کی</td>
</tr>
<tr>
<td>'in the dormitory'</td>
<td>[pa layliyá ke]</td>
<td>په لیالي کی</td>
</tr>
<tr>
<td>'with the new student'</td>
<td>[la nawi šāgard sara]</td>
<td>له نوي شاگرد سره</td>
</tr>
</tbody>
</table>

**Preview to Section 2: Sentence Structure**

**Basic Order of Words in a Sentence**

Pashto is one of the languages in which the verb always comes last. It is like Turkish and Persian in this respect, and unlike Arabic (in which the verb usually comes first).

The subject of a Pashto sentence is not expressed if it is clear from context who or what is being talked about. (In English, when the context tells who or what is being talked about, we use one of the personal pronouns, e.g. 'I', 'you', etc.: note that in the dialogue, every time a subject is not expressed in Pashto, it translates into English as a personal pronoun.) Even if the dropped subject is not clear from context, the hearer or reader can tell what it is from the ending on the verb.
Pashto has pronouns corresponding to English 'I', 'you', etc., but they are used mostly when there is some kind of emphasis on them. The only emphatic (or 'strong') pronoun you have seen so far is in the last question in the unit's dialogue:

[tə tsanɡa yawāze nāst ye?]

The [ta] is the strong pronoun 'you': Dave has asked about all their friends, and is finally getting around to asking about Amān, effectively "And what are you doing sitting here all by yourself?"

The Verb 'be' in Pashto

These forms parallel English 'am', 'is', and 'are' in several respects. Both the English and Pashto 'be' verbs are irregular. Both sets of words are used by themselves to express existence or identity. And the words are used in compound tenses in both languages.

In the central dialect, the word corresponding to 'is' - [da] - is the same whether the subject of the sentence is masculine or feminine. In some of the other dialects, the word is [dal] with feminine subjects, and [day] with masculine subjects. The writing system reflects these other dialects.

Prepositional Phrases in Pashto

When you learn a Pashto preposition, you have to learn where in relation to its noun phrase it occurs. Pashto is odd in that prepositions can come before, after, or on both sides of their noun objects; in most languages, prepositions are consistently one place or another in the phrase.

The position of Pashto prepositional phrases - before the nouns they modify - is common among languages with the subject-object-verb word order that Pashto has.

[de] د plus a noun phrase is the common way to express possession in Pashto, for example [de amān xadza], literally 'the wife of Amān', idiomatically 'Amān's wife'. There are several of these possessive phrases in the reading. They are listed below with their translations, to show the different ways the phrases translate into English.

<table>
<thead>
<tr>
<th>English</th>
<th>Transcription</th>
<th>Pashto</th>
</tr>
</thead>
<tbody>
<tr>
<td>'Pashto students'</td>
<td>[de paxtō shāgardān]</td>
<td>د پښتو شاگردان</td>
</tr>
<tr>
<td>'David's and Joan's'</td>
<td>[de davūd aw jón]</td>
<td>د دارو او جرن</td>
</tr>
<tr>
<td>Pashto teacher'</td>
<td>[de paxtō xowúnkay]</td>
<td>د پښتو سروئنکي</td>
</tr>
<tr>
<td>English</td>
<td>Transcription</td>
<td>Pashto</td>
</tr>
<tr>
<td>------------------</td>
<td>---------------</td>
<td>-----------------</td>
</tr>
<tr>
<td>'Amān's wife'</td>
<td>[de amān xādzā]</td>
<td>د امان خانه</td>
</tr>
<tr>
<td>'G. Sahib's, Amān's and Rābyā's families'</td>
<td>[de ghalzī sāyīb, amān aw rābyā koranāy]</td>
<td>د غلغي صاحب، امان او رابيا كورني</td>
</tr>
<tr>
<td>'the others' families'</td>
<td>[de nóro koranāy]</td>
<td>د نورو كورني</td>
</tr>
</tbody>
</table>

Note that [de] د does not always translate as 'of'. The following phrases with [de] د also come from the reading:

<table>
<thead>
<tr>
<th>English</th>
<th>Transcription</th>
<th>Pashto</th>
</tr>
</thead>
<tbody>
<tr>
<td>'are ... from Afghanistan'</td>
<td>[de awghānstān ...di]</td>
<td>د افغانستان دي</td>
</tr>
<tr>
<td>'are ... from America'</td>
<td>[de amrikā di]</td>
<td>د امريكا دي</td>
</tr>
<tr>
<td>&quot;meeting&quot; friends'</td>
<td>[de majlas malgari]</td>
<td>د مجلس ملگري</td>
</tr>
</tbody>
</table>

**Preview to Section 3: Reading**

This reading tells you more about the people talking, and talked about, in the dialogue.

In written Pashto outside of language textbooks, the only relatively standard rules for punctuation are that sentences end with periods, and questions end with question marks. All other punctuation is at the discretion of the writer, and will differ widely depending on the writer's level of education, his or her exposure to languages in which such matters are standardized, and often personal whim. This reading - and the ones in the next few units - have been punctuated with paragraphing, commas, and word spacing adapted from English standard punctuation, to make them easier for the beginning Pashto student to understand.

**Word Study.** The words [shāgard] شاگرد and [shāgarde] شاگردن are the Persian words for 'student'. Pashtun writers disagree on which form to use if you are talking about students (or any other word that has masculine and feminine forms) in the plural, and include both male and female students. Some use the masculine plural form ([shāgardān] شاگردنان); others would use both, and be repetitive ([shāgarde] شاگردن او شاگردی). In the latter case, the verb presumably agrees with the last noun mentioned.

The word [nor] is always plural. Its direct form (see the next section) is used in the title of the unit; its oblique form (see the next section again) is used in the reading.

The word [duy] in the phrase [duy t6l] is the 3rd person plural strong pronoun, parallel to [ta] which you saw in the dialogue. Remember that strong pronouns usually carry emphasis.

The words used in Pashto to describe modern occupations are frequently borrowed or newly constructed. [daktár] and [kimyá] are borrowed from Western languages. The word for historian - [taríkh poh] - is a relatively new creation in Pashto, and consists of the Arabic word for history, plus the Pashto root [poh], which means 'know' or 'knowledge' and shows up again in the word for university, [pohantún] (parastSral 'nurse' is from Persian.

Only the word for poet - [shair] - has been in Pashto for any length of time. The traditional word (which is originally Arabic) referred to poets in a tradition similar to the medieval European minstrels: people who not only composed songs and poetry of their own for the entertainment of others, but some of whom also had learned by heart songs, stories and poems composed by others. The term now refers to an educated person (traditional poets were not necessarily literate, much less possessed of formal education) who writes formal poetry. The term still carries, however, the "ambience" of the traditional calling: when it is said that Amán is a good poet, he can be expected to write good poetry, and perhaps to have read (and memorized) a great deal of poetry.

The phrase [de majl6s malg6ril] refers to people who meet and talk on a regular basis, but are not extremely close. [majlás] is a word from Arabic meaning 'meeting', 'gathering', or 'discussion'.

In some dialects, including the Central, the word for 'he/she reads' is pronounced [lwan], although it is spelled [lwani]. Other dialects pronounce it the way it is written.

---

**Preview to Section 4: Word Structure**

**Pashto Noun Classes, Part 1**

**Noun classes.** Nouns in Pashto can be grouped into classes according to their grammatical characteristics. All the nouns that form their plural and oblique forms the same way belong to the same class. Conversely (and circularly!), a particular noun class is defined by the way the plural and oblique forms are formed.

Many of the Indo-European languages have noun classes: in Latin, for example, the nouns are grouped into 'declensions' which correspond to the Pashto classes, except that
in Latin there are masculine, feminine and neuter nouns, whereas in Pashto there are only masculine and feminine nouns.

**Masculine and feminine classes.** This division by gender is the major division of Pashto nouns. The masculine nouns include all nouns that refer to male people and animals, e.g. the words for man, colt, doctor, rooster, etc. They also include nouns referring to inanimate objects whose direct singular forms end in a consonant (or [ay], as you will see in the next unit).

The feminine nouns include all nouns referring to female people and animals, e.g. the words for woman, mare, woman doctor, hen, etc., and also nouns whose direct singular forms end in [a] (or [e] or [i] or [y], as you will see in the next unit). There is no neuter class of nouns in Pashto.

The masculine and feminine nouns are subdivided into classes according to the shape of their plural and oblique forms. In the grammatical analysis we are basing these materials on, there are four classes of masculine nouns, and three classes of feminine nouns. In this unit, you are being introduced to the first two masculine classes (labelled M1 and M2) and the first feminine class (labelled F1). The vast majority of nouns in Pashto belong to one of these three classes.

If a particular noun does not form its obliques and plurals along the lines of one of the classes, it is irregular. There are irregular masculine nouns and irregular feminine nouns. In the reading, there are two irregular nouns: پښتو (paxt6) and پښتونه (paxtûn). The plural and oblique forms for these are given in the textbook.

**Cases.** There are only two cases in Pashto: direct and oblique. (Other languages have more: Latin, for example, has five - nominative, genitive, dative, accusative, and ablative.) Of the sentence structures you have learned so far, nouns in subject and complement positions are in the direct case, and noun objects of prepositions are in the oblique case.

**Preview to Section 5: The Pashto Alphabet**

In this section, you are shown one of the 'ligatures' - combinations of letters - with [lām] ل. You are also shown two of the symbols imported from other Arabic-base alphabets which are occasionally used in Pashto.

You will probably have noticed that several of the names of cities in Afghanistan are spelled oddly, in that the regular Pashto spelling rules don't apply and in that there are symbols used that don't otherwise occur in Pashto. These spellings are from other languages, usually Persian. While many of the languages in the area (Persian, Pashto, Urdu, etc.) use the Arabic alphabet, there are minor differences in the number of letters and use of conventions, parallel to the minor differences among the roman alphabets. For historical reasons, the standard spellings of many of the Afghan place names are the Persian spellings rather than the Pashto spellings, and many of them are from Arabic.
[che khān ye pə yārān ye] is a Pashto proverb on the importance of one's friends, and the value of support and working together. Its point is the same as the story of the man who had his sons bring him a bundle of sticks, then showed them how easily one stick was broken, but when the sticks are grouped together how difficult it is to break them.

The proverb's word-for-word translation is

[che khān ye pə yārān ye]

that khān you are by friends you are

or, 'That you are a khān is by means of your friends.'

[Khān] is a title in Pashto, as in Ghengis Khan or Aly Kahn. It is also used to mean a man of power and influence. [yār] is an Pashto word meaning 'friend'. In the proverb, the form ought to be [yārāno] , oblique plural, because the word is the object of the preposition [pə], but in poetry and folk literature you can get away with a lot if it rhymes. [pə] , incidentally, is not related to [pə ... ke] it's another preposition entirely, meaning 'with' or 'by means of' or 'thanks to'.

Saying the proverb is a gracious way to respond to praise or congratulations from your friends. In saying it, you in effect say that you by yourself aren't worthy of the praise: you owe all your success to the support you get from your friends.
Exercise T1. Circle the sound you hear.

1. [a] [ə] 6. [r] [ɾ] 11. [d] [ɖ] 16. [x] [kh]
2. [a] [ə] 7. [r] [ɾ] 12. [d] [ɖ] 17. [x] [kh]
3. [a] [ə] 8. [r] [ɾ] 13. [d] [ɖ] 18. [x] [kh]
4. [a] [ə] 9. [r] [ɾ] 14. [d] [ɖ] 19. [x] [kh]
5. [a] [ə] 10. [r] [ɾ] 15. [d] [ɖ] 20. [x] [kh]

Exercise T2. Indicate whether what you hear is a statement or a question.

1. statement question 6. statement question
2. statement question 7. statement question
3. statement question 8. statement question
4. statement question 9. statement question
5. statement question 10. statement question

Exercise T3. Mark the following statements true or false. Base your answers on information given in the dialogue and reading.

1. T  F  6. T  F  11. T  F
2. T  F  7. T  F  12. T  F
3. T  F  8. T  F  13. T  F
5. T  F  10. T  F  15. T  F
Exercise T4. Write the dictated words in Pashto script.

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

Exercise 5. For each of the following sentences, write the subject, the complement, and the verb in the appropriate space below the sentence.

1. د اسد کورنی په افغانستان کي ده.
   
   Verb | Complement | Subject
   ------|------------|----------
   ______|------------|----------

2. پغلان او کندز په افغانستان کي دی.
   
   Verb | Complement | Subject
   ------|------------|----------
   ______|------------|----------

3. چوں شاگردی ده.
   
   Verb | Complement | Subject
   ------|------------|----------
   ______|------------|----------

4. په پوهنتون کی د پبتو شاگردن یاسته.
   
   Verb | Complement | Subject
   ------|------------|----------
   ______|------------|----------
5. 

Verb | Complement | Subject
--- | --- | ---

6. 

جرن او رابیا تؤدي ملکري دي.

Verb | Complement | Subject
--- | --- | ---

7. 

د امان په پرستاره ده.

Verb | Complement | Subject
--- | --- | ---

8. 

اسلام آباد په افغانستان کي نه دي.

Verb | Complement | Subject
--- | --- | ---

9. 

د غلغي صاحب په پ امريكا کي ده.

Verb | Complement | Subject
--- | --- | ---

10. 

داود او امان په صنف کي ناست دي.

Verb | Complement | Subject
--- | --- | ---
Exercise 6. In the numbered spaces below the map, write the names of the cities and towns in Afghanistan.

1. جلال آباد
2. 
3. 
4. 
5. 
6. 
7. 
8. 
9. 
10. 

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Exercise 7. Rewrite the following scrambled phrases so they are in correct sentence or question order.

1. د امریکا دی تول داود او جون او نوی شاگرد
   
2. ئ د مکلس دی په امریکا کي تول ملگري
   
3. د پښتو بوونکی غلی صاحب دی په پوهنتون کي
   
4. ئ د پښتو شاگردان په پوهنتون کي
   
5. دی به شاعر امان
Answer Key

Exercise T1.

Exercise T2.
1. statement
2. question
3. question
4. question
5. statement
6. statement
7. question
8. statement
9. question
10. statement

د آمان به پرستاره ده.
داود او جون د امریکا دی؟

غلفی ساحب، آمان، لیلا، رابیا، پتنگ او اسد تول پبتانه دی؟

پتنگ شاعر له دی.

د پوهنتون شاگردان له یو.
پتنگ داکتیر دی؟

امان د داود او جون د پبتی پهونکی نه دی.
جون او داود د افغانستان دی؟

اسد په پوهنتون کی شاگرد دی.

Exercise T3.
1. T
2. T
3. F
4. F
5. F
6. T
7. T
8. T
9. T

داود او جون د امریکا دی.

غلفی ساحب، آمان، لیلا، رابیا، پتنگ او اسد تول پبتانه دی.

پتنگ شاعر له دی.

پتنگ داکتیر نه دی.

جون او داود د افغانستان دی.

د اسد کورنی په افغانستان کی ده.

د غلفی ساحب به په امریکا کی ده.

رابیا او جون په پوهنتون کی شاگردی دی.

جون او رابیا تؤیی ملگری دی.
10. F اسد په صنف کي پوازی ناست دی.
11. T امان په شاعر دی.
12. F لیلا په پوهنتون کي شاگرد ده.
13. F غلی ساحب د پیشتر شاگرد دی.
14. T امان او پیشتر شاگردان نه دی.
15. T داود پیشتر نه دی.

Exercise T4.
1. کابل
2. سلام
3. کی
4. کی
5. کی
6. کور
7. یک
8. خنگ
9. امریکا
10. چیری
11. پی
12. دی
13. یاست
14. یم
15. تشکر

Exercise 5.
1. **Verb** د اسد کورنی.
   **Complement** په افغانستان کی ده
   **Subject**
2. **Verb** دی
   **Complement** په افغانستان کی
   **Subject** بلغن او کندز
3. **Verb** شاگرده
   **Complement**
   **Subject** جون
4. **Verb** په پوهنتون کی د پیشتر شاگردان یاست
   **Complement**-----
   **Subject**
5. **Verb** ده
   **Complement** له نوي شاگرد سره ناست
   **Subject** اسد
6. **Verb** دی
   **Complement** نزدی ملکری
   **Subject** جون او رابیا
7. **Verb** ده
   **Complement** پرستاره
   **Subject** د امان بخه
8. **Verb** که افغانستان کی نه دی هماز
**Complement**
**Subject** اسلام‌آباد

9. **Verb** ده
**Complement** په امریکا کی
**Subject** دغ لغی صاحب بیه

10. **Verb** دی
**Complement** په صنف کی ناست
**Subject** دارود او امان

### Exercise 6.
1. جلال‌آباد
2. غزنی
3. کندهار
4. فراه
5. هرات
6. میمه

### Exercise 7.
1. دارود او جون نوی شاگرد تول د امریکا دی.
2. د مجلس ملگری تول په امریکا کی دی؟
3. غلی صاحب په پوهنتون کی دپیتر پروئنکی دی.
4. د پیتر شاگردان په پوهنتون کی دی؟
5. امان په شاعر دی.
Unit 3: JIS .t.t
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Unit Overview

In this unit, you will learn how to ask for and give personal information. You will also find out more about the Afghans introduced in the last unit, in particular where they are from in Afghanistan. In the process, you will learn the names and whereabouts of some of the Pashtun-dominant provinces in Afghanistan.

You will learn how to use simple verbs to make positive and negative statements, and to ask questions. You will also learn the rest of the noun classes: M3 and M4, and F2 and F3.

Preview to Section 1: Dialogue

Ghalzay Sahib has told his new student about David and Joan and their Pashtun friends. In this dialogue, she introduces herself to Asad.

Cultural Notes. Theresa's question to Asad, [ta tsa kər kawewe] is the usual way to ask what someone does. Her response when she doesn't understand him - [po nə swam] translates literally as 'I didn't understand', and is used when communication doesn't happen for any reason. In contexts involving a non-native speaker of Pashto, it will be understood that the listener is having trouble with the language.

Some of the exchanges between Asad and Theresa probably seem repetitive: when Asad asks, for example, if Theresa is a student of Ghalzay Sahib's, she answers with the full sentence. In English, Theresa would probably say "Yes, I am." rather than "Yes, I am Ghalzay's student", which sounds stilted (or possibly language textbook-esque). In Pashto, the full sentence answer is appropriate.

Asad's statement, [ha ba də gilki] translates most naturally as "You must be Ghalzay Sahib's new student." The particle [ba] is the future particle, and will be taught in more detail in a subsequent unit.

Word Study. The syllable [po] in [po nə swam] is the same [po] as in [pohantún], [zábpoháne] and [tarikh poh]. [po] is a Pashto root/word meaning roughly "one who knows"; the other words are neologisms - words deliberately created to denote new elements in a culture - based on the original root.

The word [zdá kawúnkay] is the Pashto word for 'male student', and is interchangeable with [shágard], the Persian word. Note that the feminine form is...
Beginning Pashto  Unit 3

You have now learned the following strong pronouns:

Subject pronouns:  Possessive pronouns:
1st sg: 'I' [za]  1st sg: 'my' [di mā]
2nd sg: 'you' [ta]

You will learn the others as they come up in dialogues and readings, and there is a summary of them in Unit 11.

Note that the command [kénal] from the root [ken], refers to the action of sitting down. Once you’re down you are [nāst].

Preview to Section 2: The Present Imperfective Tense

In this section, you are being introduced to the present imperfective tense of simple verbs. To form this tense, you add the endings given in the chart in the textbook to the verb stem. The tense carries the progressive meaning - something that is happening at the moment - and also the sense of habitual action. A particular sentence in the Pashto present imperfective tense, then, can translate either as English present continuous tense or simple present tense, as is indicated in the example sentences under the chart.

Imperfective: Pashto verbs have tense - i.e. they are present or past; they also have aspect* - i.e. they can be imperfective or perfective. Verbs with imperfective aspect generally refer to actions which haven’t finished; verbs with perfective aspect, in contrast, refer to actions which have finished.

In meaning, the imperfective aspect in Pashto corresponds very roughly to English progressive, e.g. 'I am living'. This correspondence shows up better in the past tense: 'I lived' (English past tense, which translates as Pashto perfective past tense) as

* Definitions and explanations of asterisked items are given in the Glossary of Technical Terms at the end of the Workbook.
In meaning, the imperfective aspect in Pashto corresponds very roughly to English progressive, e.g. 'I am living'. This correspondence shows up better in the past tense: 'I lived' (English past tense, which translates as Pashto perfective past tense) as opposed to 'I was living' (English progressive past tense, which translates as Pashto imperfective past tense).

As you proceed through the units, you will see how aspect and tense interact in the Pashto verb system. For the moment, remember that all the things you can say with verbs, including the forms of the verb 'be' from the last unit, are imperfective in aspect.

Remember the last letter of the Pashto alphabet, the which was used with verbs? Now you can see that it is used to spell the second personal plural verbal ending.

The verbs and in the dialogue, and and in the reading are transitive verbs - they have direct objects. The verbs and are intransitive. Transitivity is an important issue in Pashto grammar, as you will discover when you study the past tenses. For the most part, verbs which are transitive in English are transitive in Pashto also. 'see' or 'meet', is, like its English translations, sometimes transitive and sometimes intransitive.

Pashto direct objects are in the direct case, and ordinarily come between the subject (if there is one) and the verb. In the following sentences, the direct objects are underlined:

[ta lsa kār kawe?]
[ka$a lwanam.]
[yawāże paxto lwane?]

Preview to Section 3: Reading

The subject of the reading is the Afghan connections of the Pashtuns introduced in the last lesson. The presentation of information and paragraphing of the passage are natural Pashto written style, which is quite different from English. On the map, the province names are in bigger type. The city names (which you learned in Unit 1) are in smaller type. The provinces mentioned and labelled on the map are some of the Pashtun-dominant provinces in Afghanistan. In general, the Pashtuns occupy the south and east quadrants of the country, as well as the northwest part of Pakistan, and part of Baluchistan.
agrees with the last-mentioned of the subjects, but comments also that sentences like these are awkward unless both the subjects are the same gender and number. Note that one of the sentences is about Patang and Asad - both male - and the other is about Rabya and Laylā - both female.

The first sentence of the fourth paragraph is also a compound sentence:

The third sentence of the third paragraph, the word order is not the normal subject + object + verb. The object has been placed at the front of the sentence because the writer wanted to focus on it, rather then the subject. The following would be the normal word order of the sentence:

You can conclude, from the last sentence in the third paragraph, that Laylā and Asad have the same mother, i.e. they are siblings. If they weren't, the word [mor] would be plural rather than singular.

The second sentence in the first paragraph – [khör ye pā shalgaɾ ke wādā da.] translates literally as "His sister is married in Shalgar". Its idiomatic meaning is that she married a man from Shalgar, and they are living there.

Word study. The word [mujahidín] has been borrowed into English to refer to the guerrilla fighters in Afghanistan's recent history. The original Arabic word means 'defender of the faith', and has a very long history. The plural forms include the original Arabic plural ending [-in].

The six terms for relatives are part of an extensive kinship system involving maternal and paternal relatives as well as relatives by marriage. In general, uncles and nephews - both maternal and paternal - form important bonds; the reading is quite
natural in giving information about Ghalzay Sahib's nephew and maternal uncle, and Amān's paternal uncle.

The terms [woro] and [khor] refer to full brothers and sisters, and usually to half-siblings (common in Pashtun society, which is polygamous). There are special terms for half-siblings, used when the speaker wants to distinguish between his full and half-siblings.

All the irregular forms for the kinship terms used in the reading are given in the next section on noun classes.

The pronoun [aghá] is a strong pronoun, parallel to [za] and [ta]. It refers to someone who is not in sight. You have now learned the following strong pronouns:

Subject pronouns:
1st sg: 'I' [za]
2nd sg: 'you' [ta]
3rd sg (out of sight): 'he' [aghá]

Oblique/direct object pronouns:
1st sg: 'my' [di mā]

The [ye] in the sentence
[...ghaldẓay sāyib ye nó aghundí] is a weak pronoun, in particular the third person direct object pronoun, which translates in the sentence as 'them', and refers to the clothes. The same word is also the third person weak possessive pronoun, and occurs in the sentence
[kḥor ye pā shālgār ke wādā dē]. In this sentence, it translates as 'his'. Note that it comes after the word it modifies - [kḥor ye] translates as 'his sister'. You will be hearing much, much more about weak pronouns in the following Units.

If you look at the spelling of the words [osedúnkay] and [wóség-], you'll see a faint resemblance. [wós-] is the root, meaning 'live' or 'living'. ([w] is frequently dropped in pronunciation.) [-únkay] means 'one who does ...'.

The word [ártsok] is a combination of [ar] 'every' and [tsok] 'one', means either 'one' (in the indefinite sense) or more commonly 'who?'.
Preview to Section 4: Word Structure

In this section, you are given the other classes of nouns: M3, M4, F2 and F3. The number of noun classes is by no means agreed on by Pashto grammarians. We have, for example, grouped together all the feminine nouns ending in [a] and [e], whereas other analyses separate them into two classes. Different grammarians have different rationales for their classification - ours is to simplify the memory load for the student as much as possible - and Pashto grammar has not been studied long or deeply enough for any one classification to have become accepted as the standard.

You will notice that almost all of the kinship terms is irregular. It is usually the case in Indo-European languages that the irregular nouns and verbs are words that denote elements very central to the culture. Pashto is no different from the other Indo-European languages in this respect: the irregularity of the kinship terms reflect the very deep Pashtun values with regard to family and tribe in their irregularity and their numbers.

Note that the next-to-last letter of the Pashto alphabet, ی, is the letter used to spell the [-ay] ending of the F2 nouns. It is also used to spell the feminine forms of some of the adjectives, as you will see in subsequent units.

Preview to Section 5: Diversions

There is a great deal of folklore about the various Pashtun regions and the Pashtuns who inhabit them. This story of the Laghmani and the devil is one of them; it forms the basis for the saying that Laghmanis are very clever.

The punch line is funnier if you know (as any Pashtun does) that the corn cob grows in the middle of the stalk.
Exercises

Exercise T1. Listen to the following people. Fill in the chart.

| Speaker 1: |  |  |
| Speaker 2: |  |  |
| Speaker 3: |  |  |
| Speaker 4: |  |  |
| Speaker 5: |  |  |

Exercise T2. Mark whether what you hear is a sentence or a question.

1. sentence 6. sentence 11. sentence
2. sentence 7. sentence
3. sentence 8. sentence
4. sentence 9. sentence
5. sentence 10. sentence

Exercise T3. Answer the questions with هو or نه.

1. 4. 7. 10. 
2. 5. 8. 11. 
3. 6. 9. 12. 

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Exercise T4. Dictation. Write the following short words in Pashto as the speaker dictates them.

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Exercise T5. Spelling practice. Write the Pashto for the words as they are dictated.

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</table>
Exercise 6. Alphabetize the following groups of words.

1. مزارشريف، ماما، منشر
2. كور، كورنی، كوری
3. شاگر، شاگرده، شاعر
4. پهلوی، پوهنتون، پهلوان
Exercise 7. Reading practice. Read the following very common words out loud until you can recognize them by sight.

1. خوا
2. چهري
3. 'are'
4. او
5. به
6. هر
7. په
8. پو
9. ده
10. 'you'
11. د
12. 'to'
13. پاسند
14. نه
15. پم

Exercise 8. What do you know about the following people?

1. د امان تره:
2. د غلخي صاحب ماما:
3. د شلگر دیر اوسیدونکی:
4. د لیلا او اسد خور:
5. د غلخي صاحب خور:
6. د غلخي صاحب یو خوری:
7. درابيا یو ورور:

Exercise 9. Underline the direct objects in the following sentences and questions.

1. که کار کړ؟
2. وپوهنه لولی.
3. رابیا دورنتالزم لولی.
4. غلغي صاحب د شلگر د خلکر جامی خوښوي؟
5. رابیا او لیلا کله کله افغانی جامی اغوندی.
Exercise T1.

Speaker 1:
امريکا

Speaker 2:
غزنی

Speaker 3:
امريکا

Speaker 4:
ڼڼڼر

Speaker 5:
ڼڼڼر

Answer Key

Exercise T2.
1. question
د علکی ماما د شلگر ملک دی؟

2. sentence
دلیلا او اسد مور اندره ده.

3. question
غلکی صاحب د شلگر د خلکو جامی اغوندی؟

4. sentence
کیمیا لولي.

5. sentence
په ننگرها کي اوسهپه.

6. question
په پوهنتون کي تاریخ پوهه لولي؟

7. sentence
په لوگر کي کار کور.

8. sentence
دلیلا او اسد کورني په غزنی کي اوسهپه.

9. sentence
دلیلا او رابیا كله حل امریکا د خلکو جامی اغوندی.

10. question
د غلکی صاحب تول زده کورنکی پیپتو لولي؟

Exercise T3.

1. هو
غلکی صاحب د غزنی دی?

2. هو
لوگر په افغانستان کي یو ولايت دی؟

3. نه
پښګه په کابل کي اوسهپه؟

4. نه
د امان بې په افغانستان کي اوسهپه؟

5. هو

6. نه
امان کیمیا لولي؟

7. هو
د انان یو ملکري د ماجدینو قولندان دی؟

8. هو
لیلا د اسد خور ده؟

9. نه
د غلکی ماما په امریکا کي اوسهپه؟
10. داود ملکری تول د افغانستان د یوی سیمی دی؟ نه.
11. داود او جان او تریس تول پهتو لولی؟ هو.

Exercise T4.
1. خو او
   2. په
   3. دی
   4. نور
   5. خان
   6. په
   7. په
   8. دی
   9. دی
   10. په
   11. په
   12. نه
   13. په
   14. دی
   15. دی
   16. نه
   17. نه
   18. نه
   19. نه
   20. نه

Exercise T5.
1. اسکارد
   2. صف
   3. اوسبور
   4. پوه شوی
   5. زما
   6. مرهوک
   7. همه
   8. ایران
   9. جلال آباد
   10. خان آباد
   11. صاحب
   12. اوسبورنکی
   13. عربستان
   14. مزارشرف
   15. مربانی
   16. اسلام علیکم
   17. نه
   18. نه

Exercise 6.
1. ماما
   2. کار
   3. ستري
   4. پینگ
   5. مجاهد
   6. کله کله
   7. شاعر
   8. پینگ
   9. مجلس
   10. کور
   11. شاعر
   12. مزارشرف
   13. کورنی
   14. شاعر
   15. مزارشرف
   16. کوم
   17. پینگ

Exercise 7.
1. [kho]
2. [chéré]
3. [dil]
4. [aw]
5. [ba]
6. [wo]
7. [pa]
8. [gy]
9. [da]
10. [ta]
11. [de]
12. [ta]
13. [yāstāy]
14. [na]
15. [yam]
Exercise 8. Possible answers:

1. د امان تره: د امان تره د نيازيو مشر دی.
2. د غلخی صاحب ماما: د غلخی صاحب ماما د شلگر ملک دی.
3. د شلگر دیر اوسدونکی: د شلگر دیر اوسدونکی اندر دی.
4. د ليلا او اسد مور: د ليلا او اسد مور اندره ده.
5. د غلخی صاحب خور: د غلخی صاحب خور په شلگر کی اوسمپی.
6. د غلخی صاحب یو خوری: د غلخی صاحب یو خوریي د مjahadino
toONDAN DDI.
7. د رابیا یو وورور: د رابیا یو وورور په پهپور کی اوسمپی.

Exercise 9.

1. خه کی کو؟
2. ژبیونه لوی.
3. رابیا شمېنالیم لوی.
4. غلخی صاحب د شلگر د خلکي چامی خوښی?
5. رابیا او ليلا کله کله اغفنې جامه اغوندي.
Unit 4: जी 43

Unit Overview

The general topic of this unit is the family, and family life. You will learn some of the Pashto words for relatives, and the usual way to express possession - 'my', 'your', 'his', etc. You will also learn the Pashto numbers from 1 to 10 - both the words and the numerals. You will learn another Pashto landay and a proverb.

From this unit on, the transcription will be used only when a new word is introduced, or when pronunciation in particular is being discussed. Items in exercises will also be labelled with Pashto rather than English numbers whenever possible.

Preview to Section 1: Dialogue

In this dialogue, Theresa is asking Aman about Asad’s family. Remember that Aman is married to Asad’s sister Layla, and can be expected to know the family well.

Cultural Notes. Asad’s father’s family is a typically large one. If Asad’s father is a well-known khan, as Aman says, it can be assumed that he owns a great deal of land (which is tantamount to being wealthy).

The proverb that Aman quotes to Theresa - जी 43 जी खुर पी निस्ते - becomes more meaningful when you put it in the context of traditional Pashtun society in which a man is not supposed to see the faces of any women except those in his own family. The proverb comments both on the notion that siblings tend to resemble one another, and also on the mystery surrounding women that you know about but have never seen.

Aman’s comment at the end of the dialogue to the effect that the people of Logar are all handsome is a popular stereotype, on a par with the notion that the people from Laghman are clever enough to outwit the devil.

Word study. The word जी 43 जी has the distinction of having appeared in a James Bond movie. In "The Living Daylights", Timothy Dalton as James Bond says that the female protagonist is “xāysta” when she appears in Afghan clothes, then points out that it is an “Afghani” word and translates it for her. जी 43 जी can be used to describe both men and women: it translates as ‘handsome’ in the one context and ‘pretty’ in the other.

The preposition जी वा गोनडी surrounds its objects; its objects are in the oblique case. Often the जी part is left out.
Theresa's question is the standard way to ask what something means, i.e. ما معنا هذي؟ which translates literally as 'its meaning is this that ...'. If you ask for the meaning of something with ما معنا هذي؟ you'll get an explanation or a dictionary definition. In the next unit, you will be shown how to ask for equivalents.

The word دی in Amán’s remark about sisters resembling their brothers is parallel to دی، and is used when the speaker is expressing a generally accepted notion. It’s used only with third person subjects, and the one form is used with both singulars and plurals.

Preview to Section 2: Numbers

All the numbers except دی 'one' have only one form, in the Central dialect. دی is a normal adjective, but of course has only singular forms, which are [yawl] for masculine, and [yáwa] for feminine.

As you can see from the symbol for 'ten', the numbers in a more-than-one-digit number go from left to right, the same way that our numbers do. So the Pashto version of one thousand looks like our version, but with different symbols, i.e. ۱۰۰۰۰. Pashtuns do, however, write the numbers from right to left: they would write the zero's first!

Preview to Section 3: Weak Possessive Pronouns

The weak pronouns in Pashto are unusual, not to mention difficult to understand and use. In this section, you are learning the weak pronoun possessives; in future units you will see how the same pronouns function as the Pashto equivalents for 'you', 'me', 'us', 'them' and so on. In grammar circles these weak pronouns are called clitics - words which do not have heavy stress and the pronunciation of which is linked to previous or following words. In Pashto pronunciation, the weak pronouns are joined with the previous word (listen to your teacher or tape to see exactly how), which is why they are often written that way.

We will consistently call these pronouns "weak" pronouns to differentiate them from the "strong" pronouns. As we have mentioned in previous lessons, the weak pronouns are used in ordinary circumstances (which is most of the time), and the strong pronouns are used only when the speaker wants to emphasize or focus especially on the pronoun. We are emphasizing all this because the weak pronouns are obviously much more difficult to use than the strong pronouns, and the English-speaking learner of Pashto is tempted to use the strong pronouns all the time. Resist the temptation; it makes your Pashto sound really weird.
The most difficult aspect of learning to understand and use the weak Pashto
pronouns is their position in a sentence. In most languages, words like 'my' and 'your'
occur in consistent positions relative to the noun they modify—either in front of it or
behind it, but always one place or the other. In Pashto, however, the placement of the
weak possessive pronouns is determined by the structure of the sentence as a whole. As
a result, the pronoun sometimes occurs after the noun it modifies; sometimes before it;
and frequently with other words between them.

The general rule is that the weak possessive pronoun occurs after the first
stressed phrase in the sentence. That phrase can be:

a: the subject of the sentence, e.g.

Layla is his sister.

His father’s orchards are
in Logar.

b: the direct object, in sentences without expressed subjects, e.g.

I am wearing her clothes.

He is buying my father’s orchard.

c: the first prepositional phrase, in sentences without expressed
subjects, e.g.

I’m sitting with her brother.

d: an adverb, e.g.

Sometimes her brother goes
to Pakistan.

One aspect of these weak pronouns which is directly opposite English is
illustrated in the following sentence:

Patang is visiting with his brother.

In English, the ‘his’ in the sentence refers to Patang’s brother, unless the context makes
clear that it is someone else’s brother. In Pashto, however, the پښندکه یې لې وورور سره ګوری.
always refers to someone else’s brother.

Another aspect of these pronouns which is different from English is the position
of the pronoun with respect to a prepositional phrase. In English, the pronoun goes
between the preposition and the noun, e.g. ‘with his brother’. In Pashto, the pronoun goes
either before or after the whole prepositional phrase, e.g. پښندکه یې لې وورور سره ګوری.
or

یې لې وورور سره ېپ.
There are several other aspects of these weak pronouns to be learned, for example, what happens when there is more than one of them in a sentence, what happens when the modified noun is just too far away from the pronoun, and so on. These other aspects will be studied in due course.

Preview to Section 4: Reading

In this reading, Asad describes Logar, and talks about his family.

Cultural notes. Logar is an area south of Kabul - a valley supplied by water from the Logar River. The availability of water, the altitude and climate combine to make Logar one of the most fruitful and prosperous areas in Afghanistan.

Asad’s father’s orchards are likely to be about an acre each, fenced in with high mud walls to keep marauders out and, incidentally, to provide privacy which the family’s women take advantage of. The fruit trees in a Pashtun orchard are frequently surrounded by non-fruit trees like willows or poplars. If there is a stream or an irrigation canal in the orchard, its banks are likely to be planted with mulberry trees.

Pashtun picnics are essentially like American cookouts, but more elaborate. Food preparation can be extensive, involving several different dishes of meat, rice and vegetables. Families take rugs, blankets, musical instruments and/or radios and tape recorders on picnics, and settle down at a site for several hours. The children run around; the adults cook over a kerosene burner or a log fire; and everyone plays cards or chess, swims, sings, dances, and listens to music.

Asad’s family evidently feels itself fortunate to have an orchard close to the house, as it provides a convenient picnic site for the women. (As agriculture is men’s work, women have no reason to go to an orchard other than to picnic.)

The اتان is the Pashtuns’ national dance. It is a line dance, performed to particular rhythms. (The women in Asad’s family probably dance and sing to tambourine-like drums which they take with them on their picnics.) There are men’s and women’s versions of the “atan”, as it is spelled in western descriptions, and one version - the برگ اتان performed by both men and women. The men’s atan is a favorite subject for western photographers.
Word study. The preposition پی is the instrumental - you saw it in the proverb
چه خان پی پ یاران پی 'from' or 'because of'. In the reading, in the sentence په اتن او تالونو هیغ ته ستري کیوب، it translates as 'from': the whole sentence translates literally as 'No one gets tired from dancing and swinging', and idiomatically as "Dancing and swinging don't tire anyone out.'

The word مینه is always used in the plural, and refers not only to water in the abstract but also to streams and rivers for agriculture. When Asad says that there is water in Logar, he is talking about the existence of usable, sweet water, in particular the Logar River which is diverted in numerous irrigation canals to the fields and orchards in the area.

The word هیغ refers to a grown girl who is not yet married - it translates literally as 'maiden'. In actual usage in rural areas, a woman ceases to be called a هیغ when she reaches her thirties, whether she is married or not.

هیغ means 'no' or 'none', and occurs with negative verbs. Pashto, in other words, has double negatives.

A تال is very much like an old-fashioned American swing, with a wooden seat and ropes. Children sit on the swings and are pushed; bigger boys will stand on the swing and "pump" it until it swings high. The romantic possibilities of swings do not go unnoticed: there is a lot of folk poetry about swinging. A prim translation for one such
landay is "Come onto the swing with me; the swing is our excuse for being in each other's arms."

ez means 'fertile' when talking about soil, and 'prosperous' when talking about people.

هً translates fairly straightforwardly as 'also', but it is used in Pashto in slightly different ways. It is frequently paired with بل 'other' or بل 'another' in sentences, e.g. the sentence بلار مي غواري چي وو بل باغ هم واخلي in the reading. In another sentence in the reading, the هً reflects the fact that ordinarily only men go to the orchards.

مني translates as 'lively' or 'vivacious'. It is often used in poetry to mean 'high' or 'tipsy' or even 'giddy'.

The sentence بلار مي غواري چي وو بل باغ هم واخلي translates as "My father wants/Intends to buy another orchard." The structure is simple: subject + wants/Intends + و + a sentence detailing what it is that the subject wants to do. Here are some parallel sentences, with their translations:

'I want you to buy my orchard.' غوارم چي باغ مي واخلي

'He wants me to buy his orchard.' غواري چي باغ يي واخلم

The verb واخت is in the present perfective tense, which you will study in Unit 7.

Preview to Section 5: Diversions

This landay captures the charm of a modest young girl who is caught with her face uncovered. The literal translation is "The girl came from the direction of the orchard. Her scarf isn't there, she hid her face with the leaves."

The word نجلی translates as 'girl', and refers to females from the time they are born until they reach their twenties. A پغلی is a نجلی, but a پغلی is not necessarily a بغلینه

The word تيکری refers to a long scarf worn by women in some Islamic societies. The تيکری has a variety of functions, one of which is to cover one's hair. It is shifted to hide the face when the woman is in the presence of strange men. The implication of the landay is that the girl didn't expect to be seen by a stranger, and so did not take her scarf into the orchard. Then, when she was caught, she ducked into the leaves of the trees so that the stranger would not be able to see her face. The leaves, of course, only partially hid her.
Exercises

Exercise T1. Fill out the chart with the information on the four families talked about.

<table>
<thead>
<tr>
<th>Who's talking?</th>
<th>How many brothers?</th>
<th>How many sisters?</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Exercise T2. Write the numbers you hear with English symbols.

Group A: _______ _______ _______ _______ _______ _______ _______
Group B: _______ _______ _______ _______ _______ _______ _______
Group C: _______ _______ _______ _______ _______ _______ _______
Group D: _______ _______ _______ _______ _______ _______ _______
Group E: _______ _______ _______ _______ _______ _______ _______

Exercise T3. Now write the numbers with Pashto symbols.

Group A: _______ _______ _______ _______ _______ _______ _______
Group B: _______ _______ _______ _______ _______ _______ _______
Group C: _______ _______ _______ _______ _______ _______ _______
Group D: _______ _______ _______ _______ _______ _______ _______
Group E: _______ _______ _______ _______ _______ _______ _______
Exercise 4. The following sentences and questions have been taken from Unit 3. Substitute the appropriate weak possessive pronoun for the underlined possessive phrase with د،، and rewrite the sentences and questions.

1. دغهی صاحب ملکري یی؟

2. نما نوم تریسا ده.

3. ته به دغهی صاحب نوی شاگرده یی.

4. دغهی صاحب زده کورنکی یم.

5. ددلود ملکري تول انگانان دی.

6. د امان تره دینیزیی مشر دی.

7. دغهی ماما د شلگر ملک دی.

8. دلیل او اسد میبد اندره ده.

9. دغهی صاحب پو خوریی د مjahedین تومندان دی.

10. دیالا پو ورور هم پ پښتورکی دی.
Exercise 5. Write the Pashto number symbols for the following words.

a. نه ———  г. اوه ———  م. دوه ———  ز. خلور ———
b. پخه ———  ʰ. اته ———  ن. شپ ———  ی. پخه ———
c. نه ———  ی. اوه ———  ا. دری ———  ی. خلور ———
d. لس ———  ی. خلور ———  پ. پخه ———  ی. دری ———
e. اته ———  ک. نه ———  ١. دری ———  ی. اته ———
f. اوه ———  ١. شپ ———  ١. لس ———  ی. شپ ———

Exercise 6. Do the following math problems. Remember to work from right to left in the subtraction problems!

\[ \begin{align*}
1 + 1 &= 2 \\
2 + 2 &= 4 \\
1 + 1 &= 2 \\
0 + 2 &= 2 \\
6 + 2 &= 8
\end{align*} \]

Exercise 7. Write out the answers to the following questions worked on in class.

1. کورنی دی چهري اوسپې؟
2. ورونه او هويندي لړه؟
3. پلار دی ځه کار کوي؟
4. مور دی کار کوي؟
5. د پپونکي نوم دی ځه دی؟
6. کور دی چهري دی؟

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7. د ملکرو نومونه دي ځه دي؟
8. کور دی په جورج تاون کی دی؟
9. پلار دی چهرت دی؟
10. ملکری دی ځه شی لولی؟

Exercise B. Alphabetize the following groups of words.

1. مشوره 2. ببخه
    مثل
    مست
    منه
    مخکه
3. خوره
    ښه مینه؟
    ښه واپی؟
    خلور
    خوابه
4. ستري
    په
    سندره
    بايسته
    سندری وای

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Answer Key

Exercise T1.

1. امان یم. بخه می د لوگر او د اسد خور ده. زما خوریې په کابل کي اوسبېرې. دوه ورونه او دري خويندي لرم. تره می د کابل د نیازو مشر دی.

2. رابیا یم. پلار، مور او کورنی می په امریکا کي دی. دوه خوئندي او په ورونه لرم. ورونه په پاکستان کي د پهپهور په پوهنتون کي استاد دی.

3. پشنگ یم. کورنی می په افغانستان کي ده. پلار می د کابل په پوهنتون کي استاد دی. په ورونه می په پوهنتون کي ښاکرده دی. دوه نور ورونه می پهونکي دی. خور می په مکتب کي ده.

4. اسد یم. زما نوم اسد دی. په خور می دلته په امریکا کي ده. نوره کورنی می په افغانستان کي په لوگرکي ده. دوه نوره خوئندي او خلور ورونه لرم.

Exercise T2.

Group A: 10  7  5  3  1  8
Group B: 2  1  9  4  3  6
Group C: 6  8  5  7  10  2
Group D: 9  1  4  6  8  3
Group E: 5  7  2  4  9  10
Exercise T3.

Group A: 18 3 2 1 0 7
Group B: 2 3 4 9 6 1
Group C: 8 7 6 1 0 2
Group D: 9 8 4 6 2 1
Group E: 0 7 2 6 9 1

Exercise 4.

1. مګري پی بی؟
2. نوم می ترسا ده.
3. په بی پاڼې شاګرده پی.
4. زده کوونکی پی یم.
5. مګري پی تول انغانان دی.
6. د امان تره پی مشر دی.
7. ماما پی د شلګر ملک دی.
8. مین پی اندره ده.
9. پو خوړی پی د مjahدینو تومندان دی.
10. پو وورو پی هم په پنجورکی دی.

Exercise 5.

a. 9  g. 7  m. 2  s. 4
b. 0  h. 8  n. 6  t. 0
c. 9  i. 7  o. 2  u. 4
d. 10  j. 4  p. 0  v. 2
e. 8  k. 9  q. 3  w. 8
f. 7  l. 6  r. 10  x. 6

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Exercise 6.

\[
\begin{align*}
1 + 1 &= 2 \\
2 + 0 &= 2 \\
3 + 4 &= 7 \\
7 + 2 &= 9 \\
9 + 2 &= 11
\end{align*}
\]

Exercise 7. Variable answers.

Exercise 8.

1. مڼل
2. باغ
3. خوارج
4. ستی

1. مست
2. بلو
3. خنور
4. سندره

1. مشور
2. بخښ
3. خلور
4. سندري وای

1. منه
2. پهغم
3. په?
4. په
Unit 5: هوا سخته توده ده

Unit Overview

In this unit, you will learn how to talk about the weather. You will also learn something about the seasons in Afghanistan.

You will also learn how to use adjectives, and how to ask for vocabulary items in Pashto.

Preview to Section 1: Dialogue

In this dialogue, Patang, who is new to the area, is complaining to David about the weather, and asking about weather at other times during the year.

Cultural Notes. Patang’s comment at the end of the dialogue about the saying that rain is God’s mercy is to be expected, given Afghanistan’s geographical characteristics. The average rainfall in the country is about 13 inches per year, and in the desert areas to the southwest it rains as little as 2 inches a year. In the mountains, the rainfall is considerably more: the highest average is the Salang Pass, with 36 inches a year (compared to 42 inches per year in Washington, D.C.). The river and underground water systems formed from the rain and melted snow in the mountains are the only dependable source of water for agricultural areas. Direct rain is considered a bonus – the mercy of God.

Word Study. The word یاره in Patang’s first line is the vocative form (the form you use when addressing someone) of the word یار. You have seen یار before, in the proverb چه خانه یاره یاران بی. In this context, the word has nothing to do with friends; the most natural translation of the sentence would be something like “God, it’s hot!”

The word لنده is the feminine form of the irregular adjective لوند یاره which translates as ‘wet’. Besides describing the air – David is commenting on the high humidity - it is also used to describe anything with water in it. For example: یاره سروکنه - لنده are wet streets; لنده جامی are wet clothes, etc.

The word وی، as you saw it used in the previous unit, is used to express generally accepted facts. It is also used in talking about things that usually happen, e.g. the usual
weather in the summer, people's habitual actions, etc., as opposed to something happening at the moment, for example:

'Patang is usually at the hospital.'

'Patang is at the hospital (now).'

This distinction between usual and right now is made only with verbs meaning 'be', and only in the third person.

You have probably noticed the number of verb stems ending in [-ég-] - کپی -. This is no coincidence: [-ég] - کپی - (or [ké-g-] کپی after a vowel) is the intransitive suffix.

[-aw-] - کپی - is the transitive suffix. You can see the difference by comparing the sentence [wāwra worgi] - "It snows" with the sentence from the landay in this unit [pa sar ye wāwre worgaw] which translates literally as "At its summit He (God) causes snows to fall." The verb - کپی - translates pretty well as 'happen' or 'become'; - کپی - translates pretty well as 'do', as in "What work do you do?" Note that - کپی - is always the stressed syllable. Pashtuns regularly pronounce the syllable with [i] rather than [e] with the third person ending ([ké-gi] rather than [ké-gi] for کپی , for example), and frequently the spelling reflects this pronunciation.

The phrase [guzrā nā kegi] - کپی which translates as 'getting along', followed by [tē gozrā] which translates as 'doesn't happen'.

If you want to say the equivalent of 'I can't get along without...' you can use the weak possessive pronoun to modify as in 'I can't get along without Asad' - کپی .

The in the preposition becomes just [a] ے and attaches to the previous word when that word ends in a consonant, e.g.

[be la asāda] - کپی

[be la laylā na] - کپی

In the next unit, you will see other prepositions (all of them variations on ے ... ے ) in which the alternates with ے.

The phrase ... ے is exactly parallel to English "They say ..."; it introduces a common saying.

Intensifiers. You have probably noticed that some adjectives do double duty as adverb intensifiers, i.e. they modify other adjectives, and translate as various shades of 'very'. So far, the words ... ے and ے have been used to modify other...
adjectives. Here is how they compare in strength (the adverb is also included in the scale):

- 'rather'
- 'very'
- 'completely, totally'
- 'excessively'

So when Patang complains that the weather is سخت توده، it's very, very hot indeed. And when David says that winters are بايسته مور، they are not terribly cold. On the other hand, if the streets are ببخى بندپېری، they are getting completely blocked.

Preview to Section 2: Adjectives

As the notes mention, adjectives in Pashto must agree with the nouns they modify in gender, number and case, which means that each adjective can in principle have up to eight separate forms. Moreover, there are five classes of adjectives, as well as many, many irregular adjectives.

In this unit, adjective classes 1, 2, 3, 4 and 5 are given; all the adjectives that have been used in units 1 - 5 belong to one or the other of these classes. Other adjectives can be grouped into additional classes on the basis of the similarities among their plural and oblique forms, but there are so few in each class that it makes as much sense to call them irregular. As is the case with noun classes, our grouping of the adjectives is designed to make them as easy as possible for the English-speaking student to remember; other analyses of Pashto adjectives might be quite different.

The notion of eight forms per adjective is a terrifying prospect in the abstract, but in real life there are never that many, and the forms that do exist mimic the noun forms to such an extent that if you have learned the noun classes, the adjective classes are fairly simple. The feminine forms in Classes 1 - 3 are identical to F1 noun endings, for example; the oblique plural forms for both masculine and feminine in all the classes always end in [-o] ی-، just like the nouns; masculine adjectives ending in [-ay] ی have the same endings as masculine nouns ending in ی-۔ And so on.

Remember that in sentences like ستري م هی / ستري م هی، in which the adjective is in the complement position in the sentence, the adjective has to agree with the subject. (When the subject is deleted, you can always figure out what it is from the verb ending.)
Preview to Section 3: Reading

Cultural notes. Nearly everyone in rural Afghanistan is involved in farming, and so the weather and the seasons dominate life to a much greater extent than in non-agricultural societies.

Spring is a cherished season, not only for its own sake but for the relief it brings from winter. Winters are bitter in some parts of Afghanistan, with temperatures averaging well below freezing in many of the Pashtun areas. The men have no work to do in the fields, and pass much of the idle time in endless conversation at the village mosque or guest house, or outdoors in a sunny spot sheltered from the wind. Families while away the time by entertaining other families - there is much cooking, conversation and story-telling. In hard times, there is not much to do but keep warm, ration the supply of food, and wait it out.

When spring comes (Nawroz is the vernal equinox, corresponding in the western calendar to March 21st), days lengthen and temperatures rise quickly. There is work to do in the fields, and it is again possible to work and play outside.

Word study. There are many feminine nouns in Pashto which are F1, but which frequently drop the final [a] in the direct singular form. Two of the nouns in the reading - ورخ - are like this, and are correspondingly listed in the glossary as "F1-[a]."

The word میله in connection with Gwale Surkh is closer to English 'festival' than to 'picnic'. This festival focuses on spring ('Gwale Surkh' translates literally as 'red flower', i.e. tulip) and also on a religious practice, in which faithful Moslems can gain merit at the tomb of Hazrat 'Ali in Mazar-i-Sharif. Festivities include a number of buzkashi matches (the famous Afghan game parallel to polo), one of them a formal affair arranged by the government.

Preview to Section 4: Asking for Vocabulary

The phrases shown in this section will allow you to ask for the Pashto equivalents of English words, or to ask for the Pashto word for something you can point to. The phrase ته خوايي ... is not used for objects far away.

Preview to Section 5: Diversions

If you have ever been in high mountains during the spring and summer, you have seen the effect of snowy peaks towering over vast fields of blooming wildflowers. This landay comments that it is God's love for and attention to the mountains that is responsible for the snow and flowers. Alternatively, it can be interpreted as a comment on God's power, that such extremes as snow and flowers can co-exist.

A literal translation of the first line is "The eye of God is on the high mountains".
## Exercises

### Exercise T1
Indicate whether the following sentences and questions are said by/addressed to Patang or Layla.

<table>
<thead>
<tr>
<th></th>
<th>to Patang</th>
<th>to Layla</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
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<td>6.</td>
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### Exercise T2
Listen to the descriptions of weather, then indicate which season the speaker is probably speaking in.

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<thead>
<tr>
<th></th>
<th>پسرلي</th>
<th>اوري</th>
<th>مني</th>
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### Exercise T3
Are the statements true or false?

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</tbody>
</table>
Exercise T4. Write the dictated words.

1. __________  2. __________  3. __________
4. __________  5. __________  6. __________
7. __________  8. __________  9. __________
10. __________ 12. __________ 12. __________
13. __________ 14. __________ 15. __________
16. __________ 17. __________ 18. __________
19. __________ 20. __________

Exercise 5. The following sentences with possessive \( \ddot{d} \) phrases are taken from Unit 2. Substitute a weak pronoun possessive for each \( \ddot{d} \) phrase and rewrite the sentence.

1. غلغي صاحب داود لو جون دپنتر پوونکی دی.

2. دامن بخه، لیلا، پرستاره ده.

3. غلغي صاحب، امان لو ایسپا کورنی په امریکا کی دی.

4. دنیوی کورنی په افغانستان کی دی.
Exercise 6. Write out the answers to the questions discussed in class.

1. نن هوا ښکه ده؟

2. هوا په اوري کي عموما ښکه وي؟

3. په وئی کي هوا عموما ښکه وي؟

4. په وئی کي واره اورپي؟

5. په اوري کي باران اورپي؟

6. په پسرلی کي هوا په وي؟

Exercise 7.

1. Ask Rābyā if she is tired.

2. Ask Patang if he is healthy.

3. Tell Ghalzai Sahib that Aman and Layla are waiting for Asad.

4. Tell Asad that Theresa and Rābyā are sitting with Joan.

5. Tell Theresa that Aman is a very good poet.
6. Ask Aman if he is familiar with Laghman.

7. Ask Asad if Logar is prosperous.

8. Ask Layla if her (Layla's) sisters are strong and lively.

9. Tell Theresa that Layla is married.

10. Ask Theresa if she is the new Pashto student.

Exercise 8. Answer the following questions.

1. په پښتو کي 'class' ته یې وای؟
2. په پښتو کي 'proverb' ته یې وای؟
3. په پښتو کي 'sister' ته یې وای؟
4. په پښتو کي 'where' ته یې وای؟
5. په پښتو کي 'four' ته یې وای؟

Exercise 9. Translate the following verb phrases.

1. I have ...
2. it's happening ...
3. you are doing ...
4. they sing ...
5. it's ripening ...
6. I go there ...
7. she wants ...
8. you're coming ...
9. we're talking ...
10. she's saying ...

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Answer Key

Exercise T1.

<table>
<thead>
<tr>
<th></th>
<th>to Patang</th>
<th>to Layla</th>
</tr>
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<tbody>
<tr>
<td>1.</td>
<td><em>x</em></td>
<td><em>x</em></td>
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<tr>
<td>2.</td>
<td><em>x</em></td>
<td><em>x</em></td>
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<tr>
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<td><em>x</em></td>
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<td>7.</td>
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<td>10.</td>
<td><em>x</em></td>
<td><em>x</em></td>
</tr>
</tbody>
</table>

1. په خوره یې؟
2. ږومان کوم چې د بر پایسته نه یې.
3. ږومه یې؟
4. خواره یې؟
5. اسد ته منتظر یې؟
6. په لوګر کي بلده یې.
7. له نورو داکترانو سره ناست یې.
8. جوره یې.
9. دېرې سترې یې.
10. بېخې خوار یې.

Exercise T2.

<table>
<thead>
<tr>
<th></th>
<th>پرېښ</th>
<th>اورې</th>
<th>منی</th>
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<tbody>
<tr>
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<td>2.</td>
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<td>3.</td>
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</tbody>
</table>

1. خلک دېرې زيات کار کوي. هوا به توده ده، خر باران نه اورې. خلک کله باد لهگهپې. بعضی مهې او فصلنې پاڼه شوی، خلک زيات کار کوي.
2. خلک عموما په کور کي وي. هوا سخته سره وي. او،رې اورېې او باد لهگهپې.
2. هوا دورمه نرمه ده چه سری غواړي درسته ورځ په باغونو کې
وګرځي. هر چېبری پایپسته گل غوربدل او خلک مبلي کوی.

4. هوا نرمه وي. دبري مهربې پخپرې. خلک د بر زيات کار کوي.

د د کابل بې موسم دې. هوا بېخې وې. پېغمري نوي او پاپسته
جامې اغوندي. خلک غرو ته خې او مبلي کوی.

۶. لارې په واورې بندې وې. کله کله دې بر سخت پې پېره. شپې
دېبرې سرې او اورېدې وې.

**Exercise T3.**

| 1. | 2. | 3. | 4. | 5. | 6. | 7. | 8. | 9. | 10. | 11. | 12. | 13. | 14. | 15. |
|----|----|----|----|----|----|----|----|----|----|----|----|----|----|
| T  | F  | F  | F  | F  | T  | T  | T  | T  | F  | T  | T  | F  | F  |

په اورې کي بعضي مهربي پخپرې.
په ژمې کي هر غوق مبلي کوی.
په کابل کي پسرلي بې موسم وې.
په اورې کي هوا سره وې.
د افغانستان په غرو کي دېره زيات وآوره اورېپې.
پښتنه ترده هوا خښېږي.
په منې کي تول فصولونه او مهربي پخپرې.
په اورې کي هر غوق زيات کار کوي.
د گل سرخ ميلى په مزارشريف کي کېږي.
د نوروز ورځ غامه رخصتي وې.
د دېرو ملکونو خلک گل سرخ ته خې.
په پسرلي کي مهربي پخپرې.
په ژمې کي د اسد کورني باغونه وې خې.
په افغانستان کي هر غوق باران خښېږي.
د منې اوالي ورځي وې نوروز وايې.
Exercise T4.
1. استاد
2. اوسدونکی
3. اوسوپا
4. ته
5. زما
6. به
7. صاحب
8. عربستان
9. لولم
10. میربانی
11. هرهکر
12. به
13. هوا
14. چه
15. اکثره
16. راکه کببته

Exercise 5.
1. غلبه صاحب پی دیپنتو چروونکی دی.
2. بنه پی، لیلا، پرستاره ده.
3. کورنی پی پ امریکا کی دی.
4. کورنی پی پ افغانستان کی دی.


Exercise 7.
1. ستري پي؟
2. جور پي؟
3. امان او لیلا وېدته منتظر دی.
4. تریسا او رابیا له جون سره ناستی دی.
5. امان دهر به شاعر دی.
6. په لفغان کي بله پي؟
7. لوگر اباد دی؟
8. خویندی پی پلودی او مستی دی؟
9. لیلا واده ده.
10. ده چپنتو نوي شاگرده پي؟
Exercise 8.

1. په پښتو کی 'class' ته صف وايي.
2. په پښتو کی 'proverb' ته مثل وايي.
3. په پښتو کی 'sister' ته خور وايي.
4. په پښتو کی 'where' ته چېری وايي.
5. په پښتو کی 'four' ته خلور وايي.

Exercise 9.

1. لرم
2. کېرې
3. کوي
4. وايي
5. پښرې
6. ورځم
7. غوارې
8. راڅي
9. غږ پرې
10. وايي
Unit Overview

In this unit, you will learn the days of the week, the traditional times of day, and time-telling by the clock. You will also learn to use the grammatical structures you already know to talk about what is happening when.

You will be introduced to Mullah Nasruddin, a well-known folk figure in Islamic society.

Preview to Section 1: Dialogue

In this dialogue, Asad is not very subtly trying to find a day and time when Theresa is free so he can take her out to dinner.

Cultural Notes. Pashtuns in Afghanistan use the Dari/Persian words for the days of the week, whereas Pashtuns in Pakistan use the Urdu equivalents. In Afghanistan, چمیں is the only full "weekend" day: before the Russian occupation, at least, the Afghan weekend consisted of Thursday afternoon and Friday. In farming areas, of course, one's leisure time is determined by the time of year.

On Afghan calendars, Saturday is the beginning of the week, just as Sunday usually starts out our weeks on the calendar.

Word Study. The word for Friday is ultimately from Arabic. The ښنبے words are Persian; [yak], [dul], [se], [char] and [panj] are the Persian numbers from one to five, respectively. The word [شامبې] ښنبه for Saturday is used among educated Pashtuns; uneducated Pashtuns use the word [haftې], which also means 'week'.

ښې by itself is the ordinary word for 'day' as well as 'time'. Its opposite is ښې. The word ښې can be used with any of the time words, as in ښې 'early evening', and so on.

کتابخانه is a combination of the Pashto (ultimately Arabic) word for book, کتاب, followed by the Persian word for 'room' or 'house', خانه.

پروگرام, borrowed from English, translates better as 'plans'; an idiomatic translation of Asad's question is "Do you have any plans for Wednesday evening?"
The word for male guest is [melmá], as opposed to [melmá] for female guest. In the phrase د ما مله ه 'be my guest', the masculine form is customarily used regardless of the gender of the guest.

Preview to Section 2: Time Words and Phrases

The twenty-four hour clock, with hours and minutes, is a relatively recent phenomenon in Pashtun culture. The time words you are learning here have been used far longer and in rural areas (and in informal situations in urban areas) are still more widely used, than the more precise hour-and-minute system.

The terms are based on the position of the sun in the sky, and during the winter cover shorter periods during the day. The terms starting with [mā-] are derived from Persian words for prayer times (the Persian word for prayer was originally [namáz]), which are themselves based on the position of the sun. Here is a more detailed description of the intervals:

- morning, just after dawn
- late morning
- noon
- afternoon, sun still high in the sky
- late afternoon, almost sunset
- dusk
- late evening, sky is dark
- midnight

Preview to Section 3: Reading

The subject of the reading is Patang's busy work schedule at the university hospital. That formal medicine is not a part of traditional Pashtun society is reflected in the number of borrowings and neologisms in the vocabulary having to do with doctors and hospitals; the terminology of Pashtun health practices doesn't fit.

Word study. The word for 'patient', ناروغ, consists of the prefix [nā] meaning 'not, and the root روغ which is also in روغن. The [nā] prefix shows up often: the word for 'late', for example, is [nawakhta], which consists of the [nā] prefix attached to وخته.
is used with nouns that aren't counted, like دم, so the plural forms don't occur. In the Kabul dialect, the masculine/feminine distinction disappears, which is why the phrase is له دم instead of لیا دم. In other dialects, the distinction is preserved.

خیل is used the same way 'own' (as in 'his own', 'her own', etc.) is in English: when you want to emphasize who something belongs to, and also to disambiguate sentences in the third person. As we mentioned in the discussion on weak pronouns, third person pronouns in sentences like اسد لیه ورور سره خی. refer to people other than the subject: Asad is going with someone else's brother, not his own. If you want to say that Asad is going with his own brother, you use خیل, i.e.

'Asad is going with his own brother.'

خیل can be used with first and second person sentences also, instead of a weak pronoun, e.g.

'I'm going with my brother.'

'I'm going with my own brother.'

'You're going with your brother.'

'You're going with your own brother.'

In the reading, the use of خیل in the sentence مازنیز کور خیل استانان ه درس ورکوي makes it clear that there are people working under Patang's direction rather than someone else's.

The preposition خیل behaves like and attaches to the previous word when that word ends in a consonant, e.g.

[wrústa] لا سینفا

[wrústa] لا میاکرم

Sometimes, as in the Have You Understood question #7, the خیل isn't used. #7 translates as follows:

'From when until when does Patang work?'
Preview to Section 4: Telling Time

The system described and practiced in this section is used only among educated Pashtuns, and only when there is a particular reason to be precise, e.g. in western contexts, or in discussing radio or bus schedules and the like. Under ordinary circumstances, the time-of-day words are used to make appointments, invite people to one's house, and carry out other business and social activities.

Preview to Section 5: Diversions

Mullah Nasruddin is a famous folk hero throughout the Islamic world. Countless stories revolve around him, some of them celebrating his wit, others displaying his putative stupidity. The story in this section displays the latter.

Each of the languages in the Islamic world has sayings which started out life as the punchlines to Nasruddin stories. In Pashtun society, Nasruddin, as a mullah, is celebrated for his greediness with regard to food: mullahs are traditionally always hungry.
Exercises

Exercise T1. Listen to the descriptions of Laylā's, Ghialzay Sahib's, and Rābyā's activities. Indicate on the chart below where each one goes on which days.

<table>
<thead>
<tr>
<th>لیلا:</th>
<th>غلخی صاحب:</th>
<th>رابیا:</th>
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</table>

Exercise T2. Listen to the following plans, then write the day and time mentioned.

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</tbody>
</table>
Exercise T3. Write the number you hear.


c.5.

Exercise T4. Who goes to restaurants, and when? Listen to the speaker and fill in as much of the chart as you can.

<table>
<thead>
<tr>
<th>په کومو ورځو؟</th>
<th>غېښتکي صاحب:</th>
</tr>
</thead>
<tbody>
<tr>
<td>امان او لیلا:</td>
<td>پښتو:</td>
</tr>
<tr>
<td>پهښې:</td>
<td>غېښتکي صاحب:</td>
</tr>
<tr>
<td>رابیا:</td>
<td>جون:</td>
</tr>
<tr>
<td>داوود:</td>
<td>تریسا:</td>
</tr>
<tr>
<td>اسد:</td>
<td></td>
</tr>
</tbody>
</table>
Exercise 5. Review of irregular nouns. Write the plural and oblique forms in the spaces provided.

<table>
<thead>
<tr>
<th>Direct Singular</th>
<th>Direct Plural</th>
<th>Oblique Singular</th>
<th>Oblique Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>افغان</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>تره</td>
<td></td>
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<tr>
<td>خور</td>
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<td>رخصتی</td>
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<td>پهپژون</td>
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<td>خورپی</td>
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<td>پلار</td>
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<td>ماما</td>
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<td>اوهه</td>
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<td>مجاهد</td>
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<tr>
<td>ورور</td>
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<td></td>
<td></td>
</tr>
</tbody>
</table>

Exercise 6. Alphabetize the following lists of words.

1. ورخ    2. دی    3. افغان
   دی    دی    افغان
   دی    دی    افغان
   دی    دی    افغان
   دی    دی    افغان
   دی    دی    افغان
   دی    دی    افغان
   دی    دی    افغان
   دی    دی    افغان
Exercise 7. Read the following passage and answer the questions.

رابیا د دوشنبی، سه غنی او پنجشنبه په ورخ سهار وخته پوهنتون تخی. دو غرمی پوری درس وای. غرمی له خپلو ملوگرو سره کافتريا ده خی، دودی خوری. مامتام کتابخانه ده خی. ماستښن پیا کافتريا ده خی، کافی خهکی. په عموما له اسد سره پنگ پانګ کوی او بیا کور ته خی.

study phr. [därs way-1] coffee n, F irreg [kāf] کافی [kāf]
drink vb. [tsk²] خک pang pong n, M2 [píng pong] پنګ پانګ پنګ پانګ
whom obl. form of چا [chā] غوګ غوګ

1. په کومو ورخو رابیا په کافتريا کی دودی خوری؟

2. له چا سره پنګ پانګ کوی؟

3. د دوشنبی، سه غنی او پنجشنبه په ورخ رابیا مامتام له کوی؟

4. ماستښن کافی چهري خهکی؟

5. له وخت کتابخانه ده خی؟
Answer Key

Exercise T1.

غلخی صاحب: کار کوي په کور کي وي
شنبی: په کور کي وي
یکشنبی: په کور کي وي
دو شنبی: صنف ته خی
سه شنبی: صنف ته خی
چهار شنبی: کار کوي
پنجشنبی: صنف ته خی
جمعه: کار کوي

لیلا په روندن کي کار کوي. لیلا پرستاره ده. لیلا د یکشنبی،
دو شنبی، سه شنبی او چهار شنبی په ورخ په خیل دفتر کي کارکوي.

غلخی صاحب په پوهنتون کي استاد دی. د جمعی، دو شنبی او
چهار شنبی په ورخ درس ورکوي. د سه شنبی او پنجشنبی په ورخ
په دفتر کي کار کوي. د شنبی او یکشنبی په ورخ په کور کي وي.

رابیا په پوهنتون کي شاگرده ده. کار هم کوي. د جمعی،
سه شنبی او پنجشنبی په ورخ صنف ته خی. د چهار شنبی، جمعی او
شنبی په ورخ دفتر ته خی. د یکشنبی په ورخ کار نه کوي.
Exercise T2.

<table>
<thead>
<tr>
<th>1.</th>
<th>ماسبین</th>
<th>یکشپی</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>مابام</td>
<td>سی شنی</td>
</tr>
<tr>
<td>3.</td>
<td>غرمه</td>
<td>پنجشنبی</td>
</tr>
<tr>
<td>4.</td>
<td>غابت</td>
<td>دو شنی</td>
</tr>
<tr>
<td>5.</td>
<td>مابام</td>
<td>جمعه</td>
</tr>
<tr>
<td>6.</td>
<td>غابت</td>
<td>یکشپی</td>
</tr>
<tr>
<td>7.</td>
<td>مازدیگر</td>
<td>چارشنبی</td>
</tr>
<tr>
<td>8.</td>
<td>مابام</td>
<td>پنجشنبی</td>
</tr>
<tr>
<td>9.</td>
<td>سار</td>
<td>پنجشنبی</td>
</tr>
<tr>
<td>10.</td>
<td>ماسختن</td>
<td>دو شنی</td>
</tr>
</tbody>
</table>

امان او لیلا د شنی په ورځ ماسبین نوی کارته خی.

بتینګ ګه شنی په مابام سینما ته خی.

اسد او ملګری یی د پنجشنبی په غرمه په کافترا کی مجلس کوي.

لیلا د دوشنبی په ورځ سار وخته کار ته خی.

لیلا د جمعه په مابام د اسد سیلمه ډه.

ته د یکشپی په ورځ خابت مال فوټبال کوي?

دوي د چارشنبی په مازدیگر کتابخانه ته خی.

زه د شنی په مابام لیلا سینما ته بیاېم.

امان د پنجشنبی په ورځ خابت مال داکتره خی.

اسد د دوشنبی په ورځ ماسختن تریسا سره کتابخانه ته خی.

Exercise T3.

| 1. | د پښتنه پلار غلیرهیست اسونه لري |
| 2. | اسد دیره کتابونه لري |
| 3. | غلیکی صاحب اوه لس شاگردن لري |
| 4. | د پښتنه پلار غلیر کورونه لري |
| 5. | اسد ښپهیلمه په نیویارک کي وي |
| 6. | اماني اوه امریکایی ملګری لري |
| 7. | لیلادواله شنی په ورجنیا کي وي |
| 8. | اسد پنغلس کتابې واخستي |
| 9. | خدای پر دی |
| 10. | هر کال دوولس مياشتي لري |

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Exercise T4.

<table>
<thead>
<tr>
<th>بعد</th>
<th>په کومو ولیکه؟</th>
<th>شه وخت؟</th>
</tr>
</thead>
<tbody>
<tr>
<td>امان او لیلا:</td>
<td>-</td>
<td>پتهنگ:</td>
</tr>
<tr>
<td>غره</td>
<td>غله صاحب:</td>
<td></td>
</tr>
<tr>
<td>هره ورخ</td>
<td>شته</td>
<td>راپه:</td>
</tr>
<tr>
<td>هره یکشنبي</td>
<td>غره</td>
<td>چون:</td>
</tr>
<tr>
<td>چارشبیه، جمعه، شنبي</td>
<td>غره</td>
<td>داود:</td>
</tr>
<tr>
<td>هره ورخ</td>
<td>شته</td>
<td>تریسا:</td>
</tr>
<tr>
<td>هره ورخ</td>
<td>غره</td>
<td>اسد:</td>
</tr>
<tr>
<td>جمعه</td>
<td>مابانم</td>
<td></td>
</tr>
<tr>
<td>جمعه او شنبي</td>
<td>مابانم</td>
<td></td>
</tr>
</tbody>
</table>

د مجلس ملگری اکثره رستوران ته خی. پتهنگ او چون هره غره
په کافترا کی دودی خوره. اسد د جمعی او شنبي په مابانم
په رستوران کی دودی خوره. غلخی صاحب له خپلی کورنی سره
هره یکشنبي رستوران ته خی. داود هره شته له خپل ملگری سره
په رستوران کی دودی خوره. راپه هره چارشبیه، جمعه او شنبي
وروسته له کاره رستوران ته خی. تریسا اکثره د جمعی په مابانم
له خپل ملگری سره رستوران ته خی. امان او لیلا هیغکه

رستوران ته خی.

Exercise 5.

<table>
<thead>
<tr>
<th>Direct Singular</th>
<th>Direct Plural</th>
<th>Oblique Singular</th>
<th>Oblique Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>انگان</td>
<td>انگتان</td>
<td>انگان</td>
<td>انگتانو</td>
</tr>
<tr>
<td>تره</td>
<td>ترونه</td>
<td>تره</td>
<td>ترونو</td>
</tr>
<tr>
<td>خور</td>
<td>خورندي</td>
<td>خور</td>
<td>خورندو</td>
</tr>
<tr>
<td>رخصتي</td>
<td>پبتان</td>
<td>رخصتي</td>
<td>پبتتی</td>
</tr>
<tr>
<td>پبتان</td>
<td>خوریان</td>
<td>پبتان</td>
<td>خوریان/خوری</td>
</tr>
<tr>
<td>پلار</td>
<td>پلرون</td>
<td>پلار</td>
<td>پلرون</td>
</tr>
<tr>
<td>ماما</td>
<td>ماماکان</td>
<td>ماما</td>
<td>ماماکان</td>
</tr>
</tbody>
</table>
Exercise 5. (cont.)

<table>
<thead>
<tr>
<th>Direct Singular</th>
<th>Direct Plural</th>
<th>Oblique Singular</th>
<th>Oblique Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>اوه (اوه)</td>
<td>اوه</td>
<td>اوه (اوه)</td>
<td>اوه</td>
</tr>
<tr>
<td>مjahid</td>
<td>مjahid</td>
<td>مjahid</td>
<td>مjahid</td>
</tr>
<tr>
<td>ميندي</td>
<td>ميندي</td>
<td>ميندي</td>
<td>ميندي</td>
</tr>
<tr>
<td>وروه</td>
<td>وروه</td>
<td>وروه</td>
<td>وروه</td>
</tr>
</tbody>
</table>

Exercise 6.

1. کار 2. واره 3. دفتر 4. اباد 5. توده 6. جامی

Exercise 7.

1. د دوغنی، سه شنپی او پنجشبی په ورخ په کانتفیا کی
2. له اسد سره پنج پانگ کې
3. ماندام کتابخانې ته خی.
4. په کانتفیا کی کافی شکی.
5. ماندام کتابخانې ته خی.
Unit Overview

In this unit, you will learn something about Afghan food, in particular the names and contents of some of the best-known Afghan dishes. You will also be introduced to the perfective form of some of the verbs you know, as the first step in learning the very complex Pashto verb system. You will then learn how to use these perfective verb forms in commands and in statements about the future.

Preview to Section 1: Dialogue

This dialogue takes place at the Kabul Caravan, an Afghan restaurant located in Arlington, Virginia. Asad and Theresa are looking at the menu and discussing what to have.

Cultural Notes. It is impossible now to separate out the Turkic, Persian, Pashtun, Indian, Pakistani and Arabic elements in Afghan cuisine. Dishes made with flour (they are essentially pasta-like dishes) like mantu, are traditionally thought to have originated among the Turkic peoples. Otherwise, the chalaws and palaws and kabābs are found throughout the Islamic world in one form or another, with the dishes and the spellings varying. Theresa and Asad wind up ordering the two most famous and unequivocally Afghan dishes, qabili palaw and aushak.

Sometimes the Pashto and Dari names for a particular dish are identical; sometimes they are not. In Exercise 7 at the end of the unit, you will find descriptions of several dishes the names of which are the same in the two languages.

Some Afghan dishes are supposed to be hot (spicy), and some are not. A Pashtana cook preparing one of the hot dishes will approach the spices the same way that American cooks approach the spices in chili. If she knows that the people she's cooking for like the dish very hot, she will add lots of pepper to it; if she doesn't know the tastes of the people, she adds a little pepper, then serves some on the side in case someone likes the dish hotter. The Kabul Caravan deals with the problem by adding a dish of green pepper sauce to the salt and pepper and other standard condiments on the table.

The ingredients available to Afghan cooks in the west differ in many ways from Afghan ingredients: animals and their diets aren't exactly the same from one continent to the other, and the varieties of rice, wheat, herbs and spices vary considerably from Asia to the west. Despite these difficulties, resourceful Afghan cooks come up with recognizable and certainly enjoyable Afghan food.
Word study. A پلو is a dish made with rice in which the rice has been cooked with the other ingredients and is therefore colored by those ingredients. (The rice is usually cooked with meat juices in a پلو, but sometimes it's cooked with vegetables.) A فلو, on the other hand, is a dish made with rice which has been cooked separately, and is white or - in the case of the Kabul Caravan - green from the spinach water it is cooked in.

کباب is simply roasted or grilled meat; the meat has not necessarily been cut up into pieces. کباب can be made from lamb, mutton or beef; lamb is preferred.

The words for Afghan dishes are all mass nouns - nouns referring to things that can't be counted. Examples of English mass nouns are rice, water, wine, etc. In English, mass nouns do not occur in the plural (except under special circumstances, e.g. "The palawgs of Afghanistan are famous throughout the world"). Some Pashto mass nouns occur only in the singular, for example all the words in this unit for Afghan dishes, and some occur only in the plural, for example پیر اوب and اوبک.

The phrase یا چه که خو یا is literally "Say what thing you eat". It is one of the phrases used to invite someone to choose something to eat.

The word چه regularly translates as English 'that'. As in English, it occurs after verbs and introduces clauses. Sometimes these sentences with چه translate almost word-for-word into English, for example:

"They say that rain is a gift of God."  وایی چه باران د خدای رحمت دی.

"They say that the Kabul Caravan restaurant cooks very good Afghan food."  وایی چه کابل کاروان رستوران به افغانی دودی پخوی.

"Its meaning is this, that sisters look like brothers."  معنا یی دا ده چه خور ورور ته ورته وی.

In other sentences, however, the meaning of the sentence as a whole is transparent but the translation into English has to be fixed up. For example:

Literal: My father wants that he (will) buy another orchard.
Idiomatic: My father wants to buy another orchard.

کله کله دومره زیاته واره اورپی چه سپکونه بهخی بندپی.

Literal: Sometimes that much heavy snow falls that the streets are completely blocked.
Idiomatic: Sometimes such heavy snow falls that the streets are completely blocked.
Theresa's caution to Asad in the dialogue falls in this latter set of sentences:

Literal: You wait that what do they have?
Idiomatic: 'Wait, let's see what they have.'

The word دی چه چی دی؟ 'everything' comes from هر 'every' and چه 'what'. It's parallel to هر و چه 'every' + 'who' = 'everyone'.

The phrase په ایسی به ایسی is used to express liking. An English translation fairly close to the literal Pashto expression is 'seem good to ...' The sentences in the dialogue are as follows:

'What do you like?'/'What seems good to you?'
'What do you like?'/'What seems good to you?'
'I like kebab and aushak...'/Aushak and kebab seem good to me.'

The [xa] به ایسی in مدنه کافی به ایسی agrees with the subject of the sentence, i.e. whatever it is that is liked or seems good. The following sentence, with a feminine subject, shows the agreement:

'Patang likes coffee.'

To say someone doesn't like something, insert the negative نه before the verb, e.g.

'Aman doesn't like coffee.'

The word د را is an adverb meaning 'here' in reference to the speaker. It is the را in the verb را 'come'. Theresa's statement ته ودرپرو چه چی دی؟ translates literally as 'I will ask [them to bring] aushak here,' and idiomatically as 'I will order aushak.'

The word در پرم has several meanings, among them 'stand', 'stand up', 'stop', and 'wait'. غواړ also has several meanings: 'want' - غواړ, which you learned in Unit 4, as well as 'ask for', 'order' (as in a restaurant), and 'invite', as you will see in the reading for this unit.
Preview to Section 2: The Perfective Form of Simple Verbs

You will recall from Unit 3 that the Pashto verb system involves tense (present and past) and aspect (imperfective and perfective*). All expressions using verbs will use one or the other of the combinations of tense and aspect:

- **Present Imperfective**
- **Past Imperfective**
- **Present Perfective**
- **Past Perfective**

The verb expressions you have been using up to now have been in the present imperfective tense. In this section and the next, you will start learning how to say commands and statements about the future, both of which utilize the present perfective forms of verbs.

As is mentioned in Note 2 under the examples, verbs in the perfective aspect usually refer to actions that have a starting and ending point. (The term 'perfective' is an old traditional grammar term, and refers to verbs reflecting completed action: cf. the English present perfect, past perfect and future perfect tenses.) While this semantic definition of the perfective aspect is useful to the native Pashto speaker, it is probably easier for the Pashto language learner to think of aspect in terms of form only - i.e. to remember that most commands and future statements are formed with the present perfective, that the present tense is formed with the present imperfective, and so on.

There is another feature of the verb system that must be dealt with. Pashto verbs can be grouped into three categories depending on the way the imperfective aspect is formed:

- **Simple verbs**
- **Derivative verbs**
- **Doubly irregular verbs**

In this unit, you are learning how to use the present perfective forms of simple verbs. In Unit 5, you will learn how to use the present perfective forms of derivative verbs, and in Unit 9 you will learn how to use the present perfective forms of doubly irregular verbs. Then, in Units 12 - 14, you will learn how to use the past imperfective and past perfective forms of all these types of verbs.

We have been using the present imperfective forms of verbs (with a dash instead of one of the personal endings) as their citation forms, e.g. -دی, -دیزه, etc., because it was this form of the verb that was taught first. In this respect we differ from the usual practice in Pashto grammar: Pashtuns usually use the past imperfective form as the citation form.

Simple verbs you know are listed in Note 4 under the examples on page 82 of the Textbook.

* Definitions and explanations of asterisked items are given in the Glossary of Technical Terms at the end of the Workbook.
As we mentioned earlier, the various forms of the verb are used in the formation of different verb constructions. The present/perfective base of the verb is used in the formation of ordinary commands and statements about the future.

Note the careful use of the term 'ordinary' in describing these commands. There are commands formed with the present imperfective base of the verb, the one used for the simple present tense. These commands are not ordinary: they either carry the meaning "Continue to do x", or they are more intense than the parallel command with the perfective. So [daréga] درم، the command with the present imperfective base, means either "Continue to stop", which doesn't fit very many situations in the real world, or something like "Stop, dammit!" The "continue to ..." meaning reflects the semantic base of the perfective/imperfective distinction, but the intensifying effect doesn't fit into the distinction at all.

Ordinarily, the singular/plural distinction among commands is a number distinction only. Unlike many other Indo-European languages, Pashto does not ordinarily use the plural command in singular situations to be polite. In educated circles, however - especially among those who know other languages - you will frequently hear the plural command form used in singular contexts to be polite or to show deference.

There is no way to tell from the present imperfective form of the verb whether it is simple, derivative or complex. If you are out in the field learning new Pashto vocabulary, the most reliable way to discover the kind of verb you are working with is to ask how you use the verb in a command to someone. If the command turns up with a ن in front, you know your new verb is a simple one.

You have seen the present perfective form of before, in the sentence:

پلار می غواری چه یو بل باغ هم واخی.

Another use of the present perfective form of verbs is in clauses introduced with چه.

You are probably thinking that these commands are more complex than they need to be, and so will be happy to be told that in other Pashto dialects, the system of commands has simplified itself somewhat.

This section presents another use of the present perfective form of the verb: in future expressions with the particle چ. Again, note the careful use of the term 'ordinary': چ used with the present imperfective form of a verb results in a phrase parallel to English future continuous, for example:

'Asad will be standing.' اسد به دریې.
The particle چ  behaves like the weak possessive pronouns, in that it must come after the first stressed element in the sentence. Note that when there's چ as well as a weak pronoun in a sentence, چ comes first. Pay careful attention to the examples with -خل in which the negative particle comes between the [wš] وا، which looks to be part perfective marker and part the first syllable of the verb, and the [khē، which is the rest of the verb.

Preview to Section 4: Reading

In this reading, Aman is talking about preparations for a party that he and Layla are going to give. Aman and Layla live in the northern Virginia area adjacent to Washington, D.C. Not very far away is Virginia farmland, from which whole lambs and fresh produce can be bought directly from farmers.

There are two more examples of [tse] چ in the reading, both of them parallel to the sentence about wanting to buy an orchard. Note that in all three sentences, the verb after the [tse] چ is in the present/perfective form.

سیا با باین بیس ودیپ و خا، د ورجینیا په کوم فارم کی پو له په واخلی.

'Day after tomorrow we'll send Asad to buy a good-sized lamb at a farm in Virginia.'

دادود ته ته تبثیفون وکرو په بیر په واخلی کی واخلی او سیا مانیام پی راولبری.

'We'll call David to buy beer in Washington and bring it here tomorrow evening.'

The phrase تبثیفون کو- 'make a phone call' is transitive, but the object of the verb is not the object of the phone call! The object of the verb is the object of the call is in a prepositional phrase with چ، for example

Literal: 'I'm making a telephone [call] to Asad.'

Idiomatic: 'I'm calling Asad.'

In Pashto، سالات refers to a salad made of raw vegetables only, like the dinner salad one eats along with the entree. Dishes like American tuna or chicken salads would be called something besides a 'salata'.

�ی
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سیا نه یل سیا, which translates literally as 'not tomorrow, the other tomorrow', simply means the day after tomorrow, as does just بیل سیا.

[khpāla, خپه, ..self', can occur with any of the pronouns or any noun, for example ‘Do you yourself give Pashto lessons?’

‘Patang himself does operations.’

Don't confuse this intensive خپه with the reflexive خپه which is the feminine form of the adjective, as in the sentence in the reading، لیلا خپه خپه محله زارینه هم را او خپه، in which Laylā is inviting her friend Zarina to the party. As in English, the intensive خپه goes right after the noun or pronoun; the reflexive خپه goes before the noun it modifies.

سودا translates most exactly as 'goods', i.e. anything you can buy at a market.

'Goods' is a much more formal term in English than سودا is in Pashto, however. If Aman were speaking English in this reading, he would probably say 'stuff'. By the same token, 'abundant' is more formal than the Pashto پریمانه کباب پریمانه translates best as 'a lot of kebab'.

پشت, بادام, سودا and پشت, بیر are mass nouns. پشت and بیر are always singular; بادام and بیر are always plural.

Preview to Section 5: Diversions

The measurements for this recipe for Qabili Palaw are taken from Tess Williams’ The Complete Middle East Cookbook, published by McGraw-Hill in 1979, along with a preliminary cooking of the rice that works with the long grain rice available in the U.S. The cooking process was dictated by a Pashtana cook, who cautions that there are as many variations in Qabili Palaw as there are villages in Afghanistan. She points out that her recipe includes more almonds than usual because she likes almonds.

The rice in a well-prepared Afghan dish is light and fluffy. The dishtowel placed across the top of the pot during the last bit of cooking is there to seal in the steam. When the rice is being cooked in huge pots, a dough is made to seal the space between lid and pot.

Char Masala translates as 'four spices', and can refer to any combination of spices. Here is the recipe from The Complete Middle East Cookbook, which for unspecified reasons includes five spices. Our Pashtana cook would eliminate the nutmeg.

Traditional Afghan cooks do not, of course, have blenders; if you want to grind the spices the traditional way you can use a mortar and pestle.
Char Masa la

- 5 cardamom pods
- 1/2 teaspoon whole cloves
- 2 pieces cinnamon bark, each about 3 in. long

2 tablespoons cumin seeds
1 teaspoon black cumin seeds
1/2 nutmeg, grated

1. Combine all spices except nutmeg in a small pan and roast over medium heat, stirring occasionally, until spices smell fragrant. Remove to a plate and cool.
2. Remove pods from cardamoms and discard. Place roasted spices with cardamom seeds in jar of blender and blend to a fine powder.
3. Grate nutmeg and add to ground spices. Store in a sealed jar.
Exercise T1. Listen to the following utterances, and mark whether they are sentences or questions.

1. Sentence  Question  6. Sentence  Question
2. Sentence  Question  7. Sentence  Question
3. Sentence  Question  8. Sentence  Question
4. Sentence  Question  9. Sentence  Question
5. Sentence  Question  10. Sentence  Question

Exercise T2. Listen to the following descriptions, then write what each person is going to eat or drink.

<table>
<thead>
<tr>
<th>شپه شی؟</th>
<th>شپک؟</th>
</tr>
</thead>
<tbody>
<tr>
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<table>
<thead>
<tr>
<th>شپه شی؟</th>
<th>شپک؟</th>
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</table>

<table>
<thead>
<tr>
<th>شپه شی؟</th>
<th>شپک؟</th>
</tr>
</thead>
<tbody>
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</tbody>
</table>
Exercise T3. Listen to the following sentences, then write what day and what time the speaker mentions.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>1</td>
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<td>2</td>
<td>2</td>
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<td>3</td>
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<td>9</td>
<td>9</td>
</tr>
<tr>
<td>10</td>
<td>10</td>
</tr>
</tbody>
</table>

Exercise T4. Listen to each of the following commands, then mark whether the command is addressed to one person or more than one.

1. to one person  to more than one  6. to one person  to more than one
2. to one person  to more than one  7. to one person  to more than one
3. to one person  to more than one  8. to one person  to more than one
4. to one person  to more than one  9. to one person  to more than one
5. to one person  to more than one  10. to one person  to more than one
Exercise 5. Write out the commands in Practice Exercise 4, on page 84 of the Textbook.

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

Exercise 6. The verb [gardzeg-] is a simple verb. Fill out the paradigms below.

Present imperfective:

1 sg: __________________  1 pl: __________________
2 sg: __________________  2 pl: __________________
3 sg: __________________  3 pl: __________________

Present perfective:

1 sg: __________________  1 pl: __________________
2 sg: __________________  2 pl: __________________
3 sg: __________________  3 pl: __________________
Exercise 7. The Pashto names of some of the dishes served at the Kabul Caravan are listed below. Below them the menu descriptions of the dishes are given, with the name of the dish in the transcription used by the restaurant. Find the Pashto equivalent of the transcribed name for each dish, and write it on the line next to the Persian name.

سلاته
کباب
باتنچان چلو
گوش فنل
آشک
بغلاوه
سپزی پلو
آش

Aush
Noodle and vegetable soup with yogurt, mint, spices, and ground beef

Mashauwa
Combination soup of vegetables with spices and ground beef

Quabile Palow
Delicately seasoned pieces of lamb under a mound of saffron rice, topped with carrot strips, pistachios, almonds and raisins

Zamarud Chalow
Spinach with lamb and spices, served with rice which is cooked with spinach water

Shamy Kabab
Ground beef, chickpeas, and spices broiled with vegetables on a skewer and served with rice

Kabab
Chunks of lamb or beef, marinated in spices, broiled with vegetables on a skewer, and served with rice

Kadu Chalow
Sauteed pumpkin cooked with lamb and tomato and onions, served with green rice which is cooked in spinach water

Banjan Chalow
Eggplant cooked with lamb, tomatoes, onions, and spices, served with green rice which is cooked in spinach water
Aushak
Portion of scallion-filled dumplings with meat sauce and yogurt, sprinkled with mint

Manto
Ground beef with onions, filled dumplings with yogurt and sprinkled with coriander

Sabzi
Spinach with sauce, spices and garlic

Salata
Salad of cucumber, lettuce and tomato in house dressing

Sabzi Palow
Spinach with sauce, spices and garlic served with rice, salad and bread

Kadu Palow
Sautéed pumpkin with yogurt and brown rice, served with bread and salad

Baughlauwa
Paper thin layers of syrup-soaked pastry with walnuts

Firnee
Afghan pudding with almonds and pistachios

Gosh-E-Feel
Thin pastry, the shape of an elephant's ear
Exercise 8. Read the following passage for information and enjoyment.

د کابل په پار کي د کباب دوکانونه ده زيات دي. کباب د افغانانو ده به ايسه. ده خلك د غرمي دودي د کباب په دوکانونو کي خوري. کباب له دودي سره یوخاري خرڅېري. کباب ده دوکانونه لري، خو خلك اکثره تله کباب او قيمه کباب خوري.

**Nouns**
- city: میت [xär] بار
- shop: دوکان [dukän]
- bread: دودي [dodá]
- kind: دول [dów]

**Adverb**
- together: [jáwdzäy]

**Verb**
- is sold: [khartségi]

**Afghan dishes**
- Small pieces of meat grilled on skewers, i.e. shish kebab. 
  - تکه کباب [tiká kabáb] 
- Shish kebab with ground meat. 
  - قيمه کباب [qemá kabáb]
Answers

Exercise T1.

1. هر هڅوک به مپلیستیا ته ور غوښئی. (Sentence)
   2. داود به پیر و خليلی؟ (Question)
   3. لیله او زرینه به بې پازار کې سودا و خليلی؟ (Question)
   4. اسد به په چهارتې و خليلی؟ (Question)
   5. پیر به و خلکی. (Sentence)
   6. هر هڅوک به په مپلیستیا کي انګنې جامې و اغوندې. (Sentence)
   7. رابیا به په مپلیستیا کي اتن و کري. (Sentence)
   8. لیله او زرینه به قابلي پلو پوخت کري. (Sentence)
   9. داود، ته به تېلېفون و کرو؟ (Question)
   10. لنډی، و وايم. (Sentence)

Exercise T2.

1. غه شئ؟
   ——— داود——— قابلي پلو——
   ——— جون——— سلات———
   ——— زه——— كباب———

2. غه شئ؟
   ——— پیر——— داود———
   ——— تریسیا——— کاني———
   ——— جون——— کاني———

3. غه شئ؟
   ——— تریسیا——— زمرد پلو——
   ——— اسد——— آشك———
   ——— پښنوک——— قابلي پلو——
1. په افغانی رستوران کی ناست یوه. دودی به راواگوارو. داون به قابلی پلو را وغواری. د جون د په غونه به نه ایسی. قابلی پلو به وی خوری. سلاته را وغواری. زه به کباب را وغواری.

2. په کافنریا کی ناست دی. داون به بیر وکی. تریسا او جون بیر نه خکی. مانی خکی.

3. تریسا اسد او پتنگ په کابل کاروان کی دی. تریسا به زمرد چلو راواگواری. اسد به آشک راواگواری. پتنگ به قابلی پلو راواگواری.

**Exercise T3.**

1. شبه مانپام پنچشب مازدیگر
2. بسا ماسبیین خمه؟
3. چارښنه سار
4. ین ماسبیین
5. شبه مانپام
6. دوشب به شبه مانپام
7. شبه مانپام
8. خه خهابت مال

1. اسد به د سی شهبه په مانپام پسه وخلی.
2. سبا ماسبیین به واره و اوریپی.
3. د چارښنه به سهار به می کورنی موتی وخلی.
4. ین ماسبیین به خهل ملکی وگوم.
5. پتنگ به د شبه به مانپام د امان او لیلا په کور کی دودی وخروی.
6. د پنچشب په مازدیگر به داون له خهابت ملکی سره بیر وکی.
7. د جمعی په ورخ به لیلا او زرینه پخی وکی.
8. هر خه که د شبه په مانپام د لیلا او امان په مهملستیا کی.
9. پریمانه دودی وخروی.
10. د دوشب به په مانپام په می ملکی وگوم.
11. د پنچشب په ورخ خهابت مال به خهل خوریی راولیپی.
Exercise T4.
1. to one person
2. to more than one
3. to more than one
4. to one person
5. to one person
6. to one person
7. to more than one
8. to more than one
9. to more than one
10. to more than one

Exercise 5.
1. سندره وواه
2. آشک را دروازه
3. درس ولوله
4. پرستاره وگوره
5. ملکری دی وغوازه
6. په لیله کی مه اوسمه
7. انگانی جامی مه اغونده
8. د امتحان په پاره کی مه غپپر
9. اوبه مه شته
10. مرجه مه خوره

Exercise 6.
**Present imperfective:**

<table>
<thead>
<tr>
<th>1 sg:</th>
<th>2 sg:</th>
<th>3 sg:</th>
<th>1 pl:</th>
<th>2 pl:</th>
<th>3 pl:</th>
</tr>
</thead>
<tbody>
<tr>
<td>گرخپری</td>
<td>گرخپری</td>
<td>گرخپری</td>
<td>گرخپری</td>
<td>گرخپری</td>
<td>گرخپری</td>
</tr>
</tbody>
</table>

**Present perfective:**

<table>
<thead>
<tr>
<th>1 sg:</th>
<th>1 pl:</th>
</tr>
</thead>
<tbody>
<tr>
<td>گرخپری</td>
<td>گرخپری</td>
</tr>
</tbody>
</table>

289
<table>
<thead>
<tr>
<th>Exercise 7.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Aush</td>
<td>Manto</td>
</tr>
<tr>
<td>مشاهوانه</td>
<td>صفیا</td>
</tr>
<tr>
<td>ضابی پالو</td>
<td>سالات</td>
</tr>
<tr>
<td>زمرد پالو</td>
<td>صفی پالو</td>
</tr>
<tr>
<td>شامی کباب</td>
<td>کدو پالو</td>
</tr>
<tr>
<td>کباب</td>
<td>بغلاوه</td>
</tr>
<tr>
<td>کدو پالو</td>
<td>بوئی</td>
</tr>
<tr>
<td>پانچان کلو</td>
<td>گوش فیل</td>
</tr>
<tr>
<td>آشک</td>
<td></td>
</tr>
</tbody>
</table>
Unit Preview

The topic for this unit is giving and understanding directions. You will learn the vocabulary for direction-giving, and the ordinal numbers. You will learn about derivative verbs, and how to use them in commands and future expressions. As a diversion, you will learn a proverb about asking directions.

Preview to Section 1: Dialogue

In this dialogue, Aman is inviting Patang to the party he and Layla were planning in last unit's reading. Patang asks for directions to Aman and Layla's house in Virginia.

Cultural Notes. Aman's interjected یا درست؟ is one of the ways a Pashto speaker "punctuates" a long list of instructions. He could also have asked [xa?] په with the same effect. Parallels in English are "Okay?" or "Right?" Patang's interjected په is how a Pashto speaker indicates that he is following the content. Parallels in English are "Yeah.." or "Uh-huh.." or nods at appropriate places.

Word Study. کره is the same as کی or is used when the possessor(s) of the house are clearly mentioned, as in the phrase in Aman's question، د واب مانام دودی ته زمونی کره زاتیاشي؟?

The Pashto word for 'mile' has a form with a final [a] the three times it occurs in the conversation between Aman and Patang. The [a] is the ending required on masculine nouns ending in consonants when they are modified by numbers. (خر is considered a number.) Note the phrases in the dialogue:

نؤدي دوه ميه نور... لاري شي.
...توله لار به ميش وى؟
پنخلس ميه به وى.

The term مارکت, as it is used in Pashto, is not parallel to our 'market': it refers to a group of shops in an enclosed area, i.e. American shopping centers or malls.
A suitable road in the context of Pat'ing's question means 'way'; it also means 'road'. In rural Pashtun country, a لار refers to any road or path. لار is one of those F1 nouns like تر- which drop the final ḥ in the direct singular.

The [a] ḥ that gets added on to the noun in the preposition تر... doesn't get added on when the noun ends in a vowel.

Note that the verb ل... تر- is used with the preposition تر... Instead of passing by something you pass from it in Pashto.

You have seen the word پاره before, when Patang was complaining about the weather. In this context, Amān is using it to mark time while he figures out how far it is from the bridge to his house. By lengthening the final [a] (lyٍرٍرٍرٍرٍرٍرٍرٍرٍرٍرٍرٍ), speakers can mark as much time as they need, the same way that English speakers can lengthen the l in well or the vowel in oh to achieve the same effect.

Two new possessive strong pronouns are used in the dialogue: ستاسی and زمونی. They are pronounced either [di mung] / [zmung] or [di stase] / [stase] depending on the dialect. So far, you have learned the following strong pronouns:

<table>
<thead>
<tr>
<th>Subject forms</th>
<th>Possessive forms</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 sg زه</td>
<td>1 pl زمونی</td>
</tr>
<tr>
<td>2 sg ته</td>
<td>2 pl ستاسی</td>
</tr>
</tbody>
</table>

**Preview to Section 2: Ordinals**

**Ordinals.** Of all the numbers, only certain ones between 1 and 10 end in vowels; all the rest end in consonants, and so are parallel to [tsalorām]. If you look closely, you'll see that if you think of the ordinal suffix as being basically [əm], the ordinals behave like Class 1 adjectives except for the masculine direct singular.

There is no way to combine the numerals and the ordinal suffix in writing in Pashto. You have to spell out the whole word. In other words, there is no way to write the ordinals parallel to 1st, 2nd, 3rd, 13th, etc., in English.

In writing, you will sometimes see the word [lumu] instead of اول لومري for 'first'. لومري is a Class 2 adjective, like ستيري.

In use, the ordinals are exactly parallel to English ordinals.
Preview to Section 3: Derivative Verbs*

This section introduces the derivative verbs, the second category of verbs determined by the shape of their perfective forms. You learned the first category — the simple verbs — in the last unit.

All languages have grammatical mechanisms for making nouns into verbs, verbs into adjectives, and so on. Pashto derivative verbs are nouns, adjectives or adverbs which have been converted into verbs via a mechanism which involves auxiliaries* similar to the full verbs -voke 'do, make', and -vok 'become'. This mechanism is also used on borrowed words from other languages, for example [sortawl 'sort (cotton)' from English. Because this mechanism is an active one in the language — almost any noun, adjective or adverb can be made into a verb — the vast, vast majority of verbs in Pashto are derivative verbs, all of which are formed like one or the other of the four model verbs.

Form. The formation of derivative verbs is laid out on page 97 of the Textbook. Remember that the derivative verbs with adjectives as their first components must agree with the object or subject in gender and number. In the Glossary, the masculine and feminine forms are listed for all such verbs. If there are no forms listed, the component in question is a noun, an adverb, or a class 4 adjective.

Two cautions: first, don't assume that any present-tense verb that ends in -v or -ve is a derivative verb. There are many simple verbs ending in -v, or -ve, among them some you have already learned (-z)oe, -24, and -.s) In the chart below, you can see the similarities in the imperfective forms, and the dissimilarities in the perfective forms.

<table>
<thead>
<tr>
<th>Simple verb</th>
<th>Derivative verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperfective:</td>
<td></td>
</tr>
<tr>
<td>[ghagég-]</td>
<td>[tawég-]</td>
</tr>
<tr>
<td>Perfective:</td>
<td></td>
</tr>
<tr>
<td>[wág ghagég-]</td>
<td>[taw s-]</td>
</tr>
</tbody>
</table>

The second caution: don't confuse derivative verbs with -v and -vok with the full verbs -vok 'do' and -vok 'become'. Just as in English the verb 'do' does double duty as a full verb ("I'm doing the dishes") and as an auxiliary ("Do you often wash dishes?").

* Definitions and explanations of asterisked items are given in the Glossary of Technical Terms at the end of the Workbook.
Pashto and also do double duty. You have seen the full verb كارکر- in the phrase معاينة کر- Below, it is contrasted with the derivative verb:

<table>
<thead>
<tr>
<th>Full verb</th>
<th>Derivative verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperfective:</td>
<td>[māyenā kaw-]</td>
</tr>
<tr>
<td>کارکر-</td>
<td>معاينة کر-</td>
</tr>
<tr>
<td>Imperfective:</td>
<td>[māyenā keg-]</td>
</tr>
<tr>
<td>باران کر-</td>
<td>نؤدی کر-</td>
</tr>
<tr>
<td>Perfective:</td>
<td>[māyenā kaw-]</td>
</tr>
<tr>
<td>کارکر-</td>
<td>معاينة کر-</td>
</tr>
<tr>
<td>Perfective:</td>
<td>[māyenā keg-]</td>
</tr>
<tr>
<td>باران کر-</td>
<td>نؤدی کر-</td>
</tr>
</tbody>
</table>

A last word on the form of perfective derivative verbs: don't be terribly surprised to run across something like [tam kaw-] or [tam keg-] instead of [tamaw-] or [tamég-]. Sometimes that [k] doesn't drop.

Preview to Section 4: Using Derivative Verbs

In this section, you are shown how to form commands and future expressions with derivative verbs. These constructions use the present perfective form in the same places as do the simple verbs: in the positive commands and in all the future expressions with مـه.

The forms [sa] and [say] are the command forms of the Pashto equivalent of 'be,' for example:

‘Be my guest’ [melmá me sa] مبلمه می شئه
‘Be my guests’ [melmane me say] مبلمانه می شئه

The negative commands of 'be' are also parallel, as in the following sentences (which are stupid in Pashto as they are in English):

‘Don't be my guest’ [mā me melma kega] مه مي مبلمه كهپه
‘Don’t be my guests’ [mā me melmāna kegay] مه مي مبلمانه كهپه.
Preview to Section 5: Reading

In this reading, you are told about a journey Asad’s father is planning to make to a number of villages and kalās in Logar.

Cultural notes. The villages named on the map (along with the Logar River and Alim Bridge) actually exist in Logar, but the placement and scale are not accurate. The wavy parallel lines represent fields; the solid black lines roads of greater and lesser size.

Asad’s father would make a trip like this for any of several reasons: to conduct business, to see friends, to attend a wedding, or to intercede in a conflict between members of his (extended) family or possibly between his friends. A man of his stature would not travel alone; he would be accompanied perhaps by sons, cousins or nephews, or servant/bodyguards. It can be assumed, since Asad’s father is sticking to the road, that he is travelling by car, truck or bus. If he were walking, he would take shortcuts across the fields.

The squares on the map represent kalās, or compounds. A kala is a walled space - it can cover as much as an acre or two, or as little as a half a block - owned by a single man, with houses for his family and retainers to live in and an area for animals as well. Some kalās are in villages, and some are in themselves villages. Kala-like compounds exist throughout the Middle East, some of them modernized to include air conditioning, swimming pools, tennis courts and of course garages!

Word Study. تربور (F1) refers to a distant male cousin on one’s father’s side. [tarbrá] تربوره (F1) is the feminine counterpart. The word can also - curiously enough - mean ‘rival’.

تلاع is to make a stop while you are on a journey, like a bus makes a stop at intermediate points between its start and its destination.

The title خان goes with a Pashtun’s first name, not the name he chooses. Older Pashtun khans, as Jabar Khan and Baram Khan seem to be, probably have only first names anyway.

Many village names are ordinary Pashto words, and as such carry whatever grammatical trappings the words do. A case in point is the village name [bus] پاپوس. پاپوس is the Pashto word for hay, and it is inherently plural. پاپوس presumably doesn't have anything to do with hay, but its oblique form is always plural! By the same token, any village ending in خیل will be plural in its oblique form: خیل is the word for a branch of a tribe, and villages with خیل in their names are named after the tribal branch of its inhabitants or its founders.
Preview to Section 6: Diversions

The import of this proverb is that if you keep on asking directions, you can find your way to impossibly faraway places. Mecca is not within the reach of the ordinary Pashtun, but is considered a highly desirable place to go, as the destination of the Islamic pilgrimage.

The word پوښتنه کو forms the basis for the derivative verb پوښتنه، which means 'ask'. Other useful vocabulary in the proverb:

man n, M3 [saray] سری
inquiry n, F1 [puxtana] پوښتنه
Mecca n, F1 [maka] مکه
Exercises

Exercise T1. Write the number you hear in each sentence.

a. _____  b. _____  c. _____  d. _____  e. _____

f. _____  g. _____  h. _____  i. _____  j. _____

Exercise T2. Using the map, follow each set of directions. Then answer the question at the end of each set.
Exercise 3. Below are listed the perfective forms of some derivative verbs, formed from adjectives you have learned. Write their imperfective forms and probable English meanings in the spaces provided.

<table>
<thead>
<tr>
<th>English translation</th>
<th>Imperfective form</th>
<th>Perfective form</th>
</tr>
</thead>
<tbody>
<tr>
<td>بندرکر</td>
<td></td>
<td>بلدکر</td>
</tr>
<tr>
<td>بلدش</td>
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<td>بلدکر</td>
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<tr>
<td>جورکر</td>
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<td>جورکر</td>
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<td>جورش</td>
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<td>جورکر</td>
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<td>ستری ش</td>
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<td>ستری ش</td>
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<tr>
<td>مست ش</td>
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<td>مست ش</td>
</tr>
<tr>
<td>ناوخته کر</td>
<td></td>
<td>ناوخته کر</td>
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<tr>
<td>لوند ش</td>
<td></td>
<td>لوند ش</td>
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<tr>
<td>سور ش</td>
<td></td>
<td>سور ش</td>
</tr>
<tr>
<td>معروف کر</td>
<td></td>
<td>معروف کر</td>
</tr>
</tbody>
</table>
Exercise 4. Answer the following questions about Asad’s father’s trip.

1. Да ша́нд болар ду косу арж и ши?

2. Да ша́нд болар ду айгасо ки ано косу и ши?

3. Да ша́нд болар ду амал айгасо бо косу и ши?

4. Да ша́нд болар ду амал айгасо бо косу и ши?

5. Да ша́нд болар ду амал айгасо бо косу и ши?

6. Да ша́нд болар ду амал айгасо бо косу и ши?
Exercise 5. The sentences below are taken from the dialogue and reading. Fill out the requested grammatical information.

Example:

1st component | M/F? | Sg./P1? | Agrees with | Which is:

Derivative verb | 1st component | M/F? Sg./P1? | Agrees with | Which is:

1. غرمه به په ده نو کي تبره کري.

2. شپه به د چبارخان په كلا کي تبره کري.

3. سپار وخته به د پرام خان كلا به روان شي.
4. **Derivative verb** 1st component M/F? Sg./Pl? Agrees with: Which is:

5. **Derivative verb** 1st component M/F? Sg./Pl? Agrees with: Which is:

**Answers**

**Exercise T1.**

a. ۲ اسد دو دو به اسونه لری.
b. ۴ لیلا په خلوره، بولئی کی ده.
c. ۶ همه شوپم کور زما دی.
d. ۲ ملئگ دری خره واختلت.
e. ۰ په پنئمغ مه کټبئه.
f. ۹ نه ورخی په کابل کی تبرید.
g. ۱۲ په سرویس کی دوولس بیغی سهی دی.
h. ۲۰ امان شل دالره راکئ.
i. ۱۶ لیلا شهارس کتابیچی راوئی.
j. ۹ دا د پری نم زوئ دی.

**Exercise T2.**

1. په موسی خبلو کی یم.

ایوس د جبارخان په کلا کی یی. سرک ته لار شه. بئی لاس ته تاو شه.

مخامش لار شه، شو کلئ ته ورسبی. او س چهیری بی؟
Exercise 3.

<table>
<thead>
<tr>
<th>English translation</th>
<th>Imperfective form</th>
<th>Perfective form</th>
</tr>
</thead>
<tbody>
<tr>
<td>'make (s.o.) familiar'</td>
<td>بلدو - بلدن</td>
<td>بلدر - بلدن</td>
</tr>
<tr>
<td>'become familiar'</td>
<td>بلدر - بلدن</td>
<td>بلدر - بلدن</td>
</tr>
<tr>
<td>'make (s.o.) healthy, cure'</td>
<td>جورو - جوريو</td>
<td>جورو - جوريو</td>
</tr>
<tr>
<td>'become healthy, get well'</td>
<td>جورو - جوريو</td>
<td>جورو - جوريو</td>
</tr>
<tr>
<td>'get tired, tire'</td>
<td>ستري - ستري</td>
<td>ستري - ستري</td>
</tr>
<tr>
<td>'get lively, liven up'</td>
<td>مستير - مستير</td>
<td>مستير - مستير</td>
</tr>
<tr>
<td>'make (s.o.) late'</td>
<td>ناومشه - ناومش</td>
<td>ناومشه - ناومش</td>
</tr>
<tr>
<td>'get wet'</td>
<td>لودر - لودر</td>
<td>لودر - لودر</td>
</tr>
<tr>
<td>'get cold'</td>
<td>سور - سور</td>
<td>سور - سور</td>
</tr>
<tr>
<td>'make (s.o.) famous'</td>
<td>معروف - معروف</td>
<td>معروف - معروف</td>
</tr>
</tbody>
</table>
Exercise 4.

1. هوا! د لوگر له سیند نه به تهر شي.
2. د اسد پلار به په بابوسو کي خهل تربور وگوري.
3. نه. مثل خهلو نه به لاز نه شي.
4. په سرخاو کي اوسيروي.
5. د غرمی دودی به وخوري.
6. له خلورو کلی نه به تهر شي. دا كلي ده نو، موسی خهل،
7. د حليم په پله به تهر شي.
8. پنجه ورخي به سفر وکري.

Exercise 5.

<table>
<thead>
<tr>
<th>Derivative verb</th>
<th>Verb root</th>
<th>M/F? Sg./Pl?</th>
<th>Agrees with</th>
<th>Which is</th>
</tr>
</thead>
<tbody>
<tr>
<td>تبره کری</td>
<td>تبر</td>
<td>fem. sg.</td>
<td>غرمه</td>
<td>obj.</td>
</tr>
<tr>
<td>تبره کری</td>
<td>تبر</td>
<td>fem. sg.</td>
<td>شپه</td>
<td>obj.</td>
</tr>
<tr>
<td>روان شی</td>
<td>روان</td>
<td>masc. sg.</td>
<td>(پیرام خان)</td>
<td>subj.</td>
</tr>
<tr>
<td>تبری کری</td>
<td>تبر</td>
<td>fem. pl.</td>
<td>شپه</td>
<td>obj.</td>
</tr>
<tr>
<td>تبری کری</td>
<td>تبر</td>
<td>fem. sg.</td>
<td>شپه</td>
<td>obj.</td>
</tr>
</tbody>
</table>
Unit Overview

The topic of this unit is hospitality. You will learn, via the dialogue, the kind of small talk a host engages in with a guest who has come to his house. In the reading, you will learn about differences between Pashtun and American hospitality, and about the difference between treatment given an honored guest and a traveler in Pashtun society. You will learn about the third category of Pashto verbs - the doubly irregular verbs.

Preview to Section 1: Dialogue

In this dialogue, Patang has just arrived at Aman’s house for the party, and he and Aman are engaging in small talk. Patang and Aman don’t know each other very well - this is the first time Patang has been at Aman’s house - and so the small talk is somewhat more formal than it would be, for example, between Aman and his brother-in-law Asad.

Cultural notes. پ خیر اوسي and پ خیر راغلي are formulaic phrases used when someone arrives at someone else’s house. [ارکل راسي] and [ارکل وسی] are other formulas also used in this situation. The توسی’s in these phrases are a form of اوسی.

Note that Aman asks after Patang’s friends (in the phrase پ دی. ملگري ب دی) and also after his family in Afghanistan (in the phrase پو کور کي خيري ت دی؟). Asking about one’s family is part of the greeting ritual, and will be more detailed if the people know each other well. In traditional - and conservative modern - circles, it is absolutely not appropriate for a male guest to ask directly about his host’s wife; questions about the family are overtly about the house or the children.

Word study. The difference between دلته دلته and دلته is roughly the same as between ‘here’ and ‘there’ that you can point to. The difference between دلته و دلته is that دلته is usually used for something in sight, and دلته can used for something either in or out of sight.
There are several Pashto words derived from the Arabic (kh-b-r) root meaning 'word' or 'news':

- 'word' n, F1  
  خبره (khabāra)

- 'news, information' n, M2  
  خبر (khabār)

- 'aware' adj 1  
  خبر (khabār)

- 'become informed, get news' der. int. vb.  
  خبره [khabrēg-]

- 'inform, give news' der. tr. vb.  
  خبره [khabraw-]

The derivative verbs are derived from the adjective خبر; their perfective forms are خبر and خبره. Interestingly, the Pashto word for 'newspaper' is اخبار (akhbār), which is the Arabic plural of (kh-b-r-).

Some (but not all!) English phrases with 'there is' or 'there are' are rendered in Pashto via the verb ستا (sta) and its negative ناستا (nasta), which mean literally 'exist' and 'not exist'. Patang's answer to Aman's question:

'There's really no important news.'

translates literally as 'Any important news, then, doesn't exist.' ستا and نمطا are also used in telephone conversations, e.g.

Answerer: بلی! (bale!)

Caller: بلی، امان شت؟ (bale, aman sheto!)

Answerer: نه، نمطا (neta, nasta)

is a straightforward combination of the preposition تار (tar) with لوس (wos). It can also translate as 'so far':

**Preview to Section 2: Doubly Irregular Verbs**

Doubly irregular verbs are the third (and last) category of verbs, with simple verbs being the first and derivative verbs the second. Just as in the previous two units you learned how to form the perfective of simple and derivative verbs, in this unit you will learn to form the perfective of doubly irregular verbs, and to use them in commands and statements about the future.

This category is called "doubly irregular" rather than just "irregular" because there are simple verbs whose roots change between the present and past forms - as you will see in Unit 12. These verbs are called "irregular". The stems of most of the verbs in the "doubly irregular" category are irregular in two ways: in the way their perfectives are formed, and in the way their past tenses are formed.
You will immediately notice from the list of doubly irregular verbs on page 106 of the Textbook that the particles در، را، ور are prominent among them, and that they appear to have a consistent meaning. These are close, if not identical, to the oblique forms of the weak pronouns (which will be presented in Unit 10, and their meanings are parallel to those of the corresponding weak pronouns as well. د. را effectively means 'to the speaker' i.e., 'to me'; د. در effectively means 'to the hearer', i.e. 'to you'; and د. ور effectively means 'to the object of the conversation', i.e. 'to him/her'.

You can see from the list how these particles combine with the verbs د. ور, 'carry' - د. do' and د. 'go'. The ور verbs are conjugated below.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Present</th>
<th>Command</th>
<th>Future</th>
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</thead>
<tbody>
<tr>
<td>د. ورم</td>
<td>د. ورکم</td>
<td>د. ورکم</td>
<td>د. ورکم</td>
</tr>
<tr>
<td>'take (there)'</td>
<td>د. ورکم</td>
<td>د. ورکم</td>
<td>د. ورکم</td>
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<td>د. ورکم</td>
<td>د. ورکم</td>
<td>د. ورکم</td>
<td>د. ورکم</td>
</tr>
</tbody>
</table>
Preview to Section 3: Future Expressions

The most startling feature of the doubly irregular verbs is the position of the negative particle [nal] in future expressions: between the prefix and root of those verbs whose perfective forms involve stress shift. The position seems reasonable with two-syllabled verbs like [wardz] and [rakaw], in which you can clearly see both syllables. It seems odd, however, with one-syllable verbs like [ken] in which whatever prefix/root combination there ever was has caved in on itself and left a one-syllable verb.

In the Glossary, the verbs that involve stress-shifting are marked with a + between the prefix and the root, to indicate both that the perfective is formed by shifting stress, and to show how the verb is separated when there’s a negative particle.

Preview to Section 4: Reading

In this reading, hospitality in Pashtun society is first contrasted with hospitality in American society. Then, the hospitality shown a گېږډلو، a guest, is contrasted with the hospitality shown a ماساهر، a casual traveler. The writer of the passage comments that it is terribly difficult to generalize about a very complex aspect of Pashtun culture to begin with, and even more difficult when one tries to accommodate the changes in the culture brought about by the development of urban life, much less the changes brought about by the Soviet invasion and its aftermath. Nonetheless, the points made in the reading are valid, and the host/guest cultural values appear to be strong enough to survive transplantation to western countries.

As the reading comments, the major difference between American and Pashtun society with regard to guests is that in Pashtun society drop-in guests must be entertained. A guest who drops in around a meal-time must be offered that meal, and the guest in turn cannot refuse or he might insult the household.

In principle, the obligation to entertain drop-in guests would lead one to suppose that a household is perpetually prepared to feed dozens of people. In actuality - this information from Pashtanas responsible for cooking! - a household generally has a pretty good notion when someone is likely to stop by. The کښه knows, for example, that a neighboring کښه is coming sometime to discuss business, and so his household prepares accordingly. Conversely, a guest who drops in totally out of the blue is honor-bound, it would appear, not to notice if dinner is a little skimpy or late, or if there has been a hasty trip to the kabob shop.

A گېږډلو can be known to the host, or he can be a stranger. A traveler, for example, might appear at the gate of a کلیه and will identify himself to someone there. Word of the stranger’s arrival and identity will be carried to the کښه, who decides whether the traveler is of sufficient status to be treated as a گېږډلو. If so, the کښه himself entertains
the visitor and his companions, offers them food and drink, shelter for as long as they need, and stabling for their animals. As the reading points out, even known enemies of a host will be accorded status (one assumes through gritted teeth) if their connections are solid enough.

Not all entertaining is of the drop-in variety, of course. The party that Amān and Layla are giving for their friends is typical of urban Pashtuns, and does not differ much from parallel American parties except that in some circumstances - usually in traditional, rural society - an invitation to someone automatically includes everyone in that person's household.

As the reading points out, the entertaining of a guest is different from the sheltering of a traveler. The customs surrounding the entertainment of a guest would appear to be based on status and etiquette, whereas the custom of sheltering a traveler would appear to be based on fundamental moral obligations, made stronger in a harsh land where distances are great and there are no hotels.

Responsibility for a traveler's appears to be a communal one. One of the more prosperous inhabitants of a village might keep a guest room, and a traveler who comes to the village will be directed there. He might alternatively be directed to the village mosque for shelter, and be brought food there. If there is a kalā in the neighborhood, he might be sent there, where the servants will be directed to feed him and find him a place to sleep.

There is a Mullah Nasruddin story on the subject of a traveler: A traveler appears at the Mullah's door, and announces that he is a guest sent from God. Mullah Nasruddin points to the village mosque, and says, 'You've come to the wrong house. God's house is over there.'

Word study. Both and are formed from class 1 adjectives. Their perfective forms are, accordingly:

<table>
<thead>
<tr>
<th>Pashto</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>پیشی</td>
<td>before</td>
</tr>
<tr>
<td>پرای</td>
<td>by</td>
</tr>
</tbody>
</table>

The two phrases for 'be invited' are different verb constructions, neither of which you have studied yet.

Sentence study. This reading is close to "real" Pashto - i.e. Pashto that has not been edited for pedagogical purposes. It therefore contains sentences of more complexity than you have seen before, but you will probably notice that they translate fairly straightforwardly. Unlike the structure of words in the language, sentence structure in Pashto is not radically different from sentence structure in English.
The either/or construction, for example, is exactly the same in both languages. The conjunctions يا either or يا (the .31 part of ل.31 is frequently dropped) can be used to connect nouns, e.g.

'Bring either a beer or a Coke.'

or verbs:

'He is either studying or drinking coffee.'

or sentences, as in the reading:

'Either the guest is invited or the host is aware of his coming.'

Another يا ... يا construction in the reading is the following sentence:

'But among Pashtuns it is not necessary that a guest be invited or (that) the host know of his coming.'

In both languages, there is a "place marker" (دا in Pashto, 'it' in English) for the subject of the main sentence; and a conjunction (چه in Pashto, 'that' in English) that introduces the clause.

There is the same use of a 'place holder' in the next sentence in the reading:

'Another thing is this, that Pashtuns prepare for guests as good food as they themselves rarely eat.'

You have seen another sentence along these lines, in Unit 4:

'It's meaning is this, that sisters resemble their brothers.'

Grammatically, what is happening in these sentences is that a noun clause (a sentence which functions as a subject or an object in another sentence) is moved to the position after the verb of the main sentence and introduced with the conjunction چه. The place where it would go in the sentence if it were a simple noun is marked with the word دا. In the sentence about guests not necessarily being expected, the noun clause would be the subject of the main sentence; in the sentence about 'the other thing about Pashtuns' and the one about sisters and brothers, the noun clauses would be the objects.
These constructions will be studied in more detail later. For now, however, keep in mind that *da* might be a placeholder for a clause.

The two sentences with *doomreh* will be easier to understand if you remember that *doomreh* conveys the meaning of 'up to that much', or 'as much ...'. The first *doomreh* sentence is given above; the second is:

'But they do not show as much honor to him as that they show to guests.'

Preview to Section 4: Diversions

The first proverb given in this section suggests that uninvited guests have the same effect on a Pashtun household as they do on an American household. The second proverb suggests that they are about as welcome, as well. The third proverb uses the custom of sheltering a *mair* to comment on someone's arrogance. It translates more literally as 'Someone did not allow one (man) in the village. He said: Tie my horse in the khan's house.'
### Exercises

**Exercise T1.** Mark whether the following sentences are commands, statements about the future, or statements about the present.

<table>
<thead>
<tr>
<th></th>
<th>Command</th>
<th>Future</th>
<th>Present</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Command</td>
<td>Future</td>
<td>Present</td>
</tr>
<tr>
<td>2</td>
<td>Command</td>
<td>Future</td>
<td>Present</td>
</tr>
<tr>
<td>3</td>
<td>Command</td>
<td>Future</td>
<td>Present</td>
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<td>4</td>
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<td>Future</td>
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<td>5</td>
<td>Command</td>
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<td>Command</td>
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<td>Command</td>
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<td>Command</td>
<td>Future</td>
<td>Present</td>
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<td>9</td>
<td>Command</td>
<td>Future</td>
<td>Present</td>
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<tr>
<td>10</td>
<td>Command</td>
<td>Future</td>
<td>Present</td>
</tr>
<tr>
<td>11</td>
<td>Command</td>
<td>Future</td>
<td>Present</td>
</tr>
<tr>
<td>12</td>
<td>Command</td>
<td>Future</td>
<td>Present</td>
</tr>
</tbody>
</table>

**Exercise T2.** What time is mentioned in each of the following statements or questions?

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
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<td></td>
<td>16</td>
<td></td>
<td>18</td>
</tr>
</tbody>
</table>
Exercise T3. Mark whether the speaker is making a choice (يا... او يا) or talking about two things (اره... هم).

1. هم... او/هم یا... او یا
2. هم... او/هم یا... او یا
3. هم... او/هم یا... او یا
4. هم... او/هم یا... او یا
5. هم... او/هم یا... او یا
6. هم... او/هم یا... او یا
7. هم... او/هم یا... او یا
8. هم... او/هم یا... او یا

Exercise T4. Write the dictated words.

___________________________ 11 ____________________________ 1
___________________________ 12 ____________________________ 2
___________________________ 13 ____________________________ 2
___________________________ 14 ____________________________ 4
___________________________ 15 ____________________________ 5
___________________________ 16 ____________________________ 6
___________________________ 17 ____________________________ 7
___________________________ 18 ____________________________ 8
___________________________ 19 ____________________________ 9
___________________________ 20 ____________________________ 10
Exercise 5. Mark the stress on the verbs in the following sentences or questions.

1. اسد کښنی. [keni]
2. امان بل سبا وخته پاشه‌پوری. [pätseg]
3. کتاب راورد. [rāwra]
4. اسد به کالي راوري. [rāwri]
5. امان اسد ده موتی ورکوی. [warkawil]
6. امان به رابيا ده کتاب ورکوی. [warki]
7. لیلا ده راخی. [rādzi]
8. اسد به ښه وخت درشي؟ [darši]
9. امان دلته راخی. [rādzi]
10. لیلا به غلخی صاحب سره کښنی. [keni]

Exercise 6. Make the following commands negative.

1. پتنگ پاشه‌پوره.
2. ته دلته کښنیه.
3. پتنگ ته کود ورکره.
4. راخه!
5. له کافي راکره.
6. بادام رابيا ته ورکره.
7. تول پاشه‌پوری.
8. له پلو راکره.
9. تاسي دلته کښنیه.
10. پسته اسد ته ورکره.
Exercise T1.

Answers


2. Present. پشتگ سبا تا خبر پری.

3. Future. په اسد به دیر میلئه پهین شی.

4. Present. رابیا دودی برای او.

5. Present. د اسد پلار هر وقت مسافر وته شه ورکوی.

6. Command. اسد دیر خبر کره.

7. Future. امان او رابیا به اسد ته موتر ورکره.


10. Future. دودی به دیر برایش شی.

11. Command. کتاب معلم صاحب ته ورکره.

12. Command. اسد به خبری.

Exercise T2.

1. 2 o'clock. اسد دوه بچی راکی.

2. 3 o'clock. پشتگ به دیر بچی راکی.

3. evening. رابیا به مانام ته راکی.

4. noon. اسد به غره راورسپی.

5. 5 o'clock. لیلا پنه بچی دودی پخی.

6. late afternoon. مبله مازدیگر راورسپی.

7. morning. اسد سار وخته روتاهی.

8. tomorrow. سبا ته ناوخته مه راکه.

9. 4 o'clock. لیلا خلو بچی كتابهانی ته خی.

10. 1 o'clock. دودی به یوه بچه برایش شی.

11. afternoon. اسد مانامت مکتب ته خی.

12. 5 o'clock. مونیر پنه بچی رستوران ته خو.
Exercise T3.

1. د اسد پل او چلو په اپسی. او/هم... هم
2. پنګک یاپه روغتون کي وي او یا په کور کي. یا... او یا
3. امان یا کار کوي او یا درس واپی. یا... او یا
4. لیلا هم کار کوي او هم دودی برابروي. او/هم... هم
5. اسد به یا بادام راوري او یا په. یا... او یا
6. اسد یا دوه بچی راکی او یا دری بچی. یا... او یا
7. امان هم کافی شکی او هم کوک. او/هم... هم
8. رابیا یا اوبه شکی او یا پیر. یا... او یا
9. امان یا سار دودی خوری او یا مابام. یا... او یا
10. پنګک هم کور لري هم اپارتن. او/هم... هم
11. اسد به هم کتاب راوري او هم قلم. او/هم... هم
12. جوان یا په موتر کي خی او یا په بس کی. یا... او یا
13. اسد یا دلته وي او یا هله. یا... او یا
14. رابیا هم دلته کپینی هم هله. او/هم... هم
15. امان هم مویتر اخلی هم کور. او/هم... هم

Exercise T4.

1. لی تر لره ۶. قدیکوم ۱۱. تر اوسته ۱۶. مم
2. په بیپه ۷. دا ۱۲. په خیر ۱۷. نشته
3. ضرور ۸. فروق سره ۱۳. خیریت ۱۸. وطن
4. خپله په ۹. بله خبره ۱۴. مسافر ۱۹. خبر
5. لک ۱۰. دبسم ۲۰. کوره

Exercise 5.

Exercise 6.

1. پښته، مه پاښږه.
2. ته دله مه کښې.
3. پښته ته کوک مه ورکوي.
4. مه راخه!
5. لر کافی مه راکوي.
6. پلیام رابیا ته مه ورکوي.
7. تول مه پاښږئ.
8. لر پلی مه راکوي.
9. تاسی دله مه کښې.
10. پښه اسد ته مه ورکوي.
Unit Overview

The topic of this unit is transportation. The dialogue deals with getting Theresa home from a party, and the reading describes how one gets around in Afghanistan. You will also learn the direct object and object-of-preposition forms of the weak pronouns, and how they are used in sentences and questions.

Preview to Section 1: Dialogue

In this dialogue - actually a set of three short conversations - people at Amān and Laylā's house are worrying about Theresa's getting home from the party. (As you could tell from the directions Amān gave Patang in Unit 8, Amān and Laylā live out in the country.) Theresa has her own ideas on the subject, however. You will find it useful to look over Section 2 on the weak pronouns before you work on the dialogue.

Cultural notes. Asad's answer to Theresa, ولی نه translates literally as 'Why not?', and is a gracious response to a request. It translates best as 'Of course', or more formally 'Certainly!' or 'By all means.' In other words, it is more enthusiastic and positive than the English 'Why not?'.

Word study. The word هُن in Patang's offer to take Theresa home means 'that'. It's a demonstrative pronoun exactly parallel to English 'that'. In Theresa's answer to Patang, however, the same word (in spelling, at least) is a strong pronoun meaning 'he'.

The preposition پ in some of the sentences in the dialogue is an instrumental, parallel to 'with' in the sentence 'I cut it with a knife.' or 'by means of' in the sentence 'I arrived at the party by means of a new route'. For example:

By means of a blind person you_te pazron denyo te lār bāyā. show the way to a blind person,' (literal)

and

You always take me by means of a very good route.'

This پ is the preposition in the saying چو خان پا پاران پا.
The phrase ـتـکـمـکـ ـکـمـک (not the auxiliary; this isn’t a compound verb), and utilizes the preposition ـسـرـه. The following sentences show how it works:

‘Amān will help Laylā.’

‘Help your brother.’

In Asad’s statement to Theresa,

“You will also help me.’

the ـل ـdrops before the weak pronoun ـرا، ـکـرـی، as will be explained in the next section.

Preview to Section 2: Weak Pronouns

In this section, you are learning the use of the weak pronouns as direct objects and objects of prepositions. Keep in mind that in real life - and in all languages - sentences with pronouns in them occur in a context in which the person or thing the pronoun is referring to is known to the speaker/writer and the hearer/listener. A sentence like [بـذـیـزـ] (‘Take him’) doesn’t occur in a vacuum, for example; it has been preceded by a question or a comment that clarifies things all around. In language teaching contexts - and especially in Pashto teaching contexts, where the weak pronouns are so complex - you have to deal with sentences out of context, and as a result they seem much more arbitrary in meaning - and more difficult! - than they are in actual language use.

You have already learned the weak possessive pronouns ـمـو، ـدـی، ـسـی (in some dialects), and that they are parallel to our ordinary ‘my’, ‘your’, ‘his’, and so on. You have also learned how they ‘float’: they occur after the first stressed element in the sentence. Now you are learning the other forms of the weak pronouns and how to use them in direct object and object-of-preposition positions. In other words, you are learning how to say things like ‘He’s taking me home’, and ‘We’re seeing him tomorrow’ and ‘I’m going with you.’

In the first part of the presentation in Section 3, Forms, the weak pronoun forms are given, along with notes about details. Note that the direct object weak pronouns are the same as the possessive pronouns you have already learned, and that the object-of-preposition weak pronouns are parallel to the particles you were introduced to as parts of doubly irregular verbs in the last unit, i.e. ـکـمـک، ـکـمـک، ـکـمـک.

In the second part of the presentation, Position, some example sentences are given which show how the weak direct object pronouns float to a position after the first stressed element in a sentence. As you can see from the examples, in short sentences the weak pronouns can wind up as the last words.
Preview to Section 3: The Order of 'Floating' Particles in Sentences

In this section you are being introduced to one of the more difficult and interesting aspects of Pashto. You already know that the weak pronouns and the future particle پ 'float'. What happens when there is more than one floating particle in a sentence?

There is a particula, inviolable order of multiple floaters in Pashto. That order is shown in several illustrative sentences, and given the diagram in Note 2. As you can see by the translations, these are very ordinary statements, the sort that come up all the time in normal conversation.

The first in the line is the that you've seen several times in previous dialogues, usually translated as 'then' or 'well'. It can also translate as 'perhaps' or 'indeed' depending on the context. The second floater in line is the future particle پ. Third in line come the first person weak pronoun مي and the first/second person مي. Fourth is the second person weak pronoun دی, and fifth is the third person پلاز مي. This ordering is rigid: the sentence پلاز مي پيایي (the first example sentence only with the order of weak pronouns switched) is incorrect.

In sentences where there are two weak pronouns, the rigidity of ordering makes the sentence ambiguous: it can have as many meanings as there are pronouns. This state of affairs arises only when the subject of the sentence involves a weak possessive pronoun, for example پيونکي مي or پلاز مي, and there's a weak pronoun direct object.

The example sentences are all of this sort, and the different meanings are given in the English translations.

In actual use, only the sentences involving مي and are truly ambiguous, with either meaning as likely as the other. With other combinations of pronouns, the usual interpretation out of context is that the first weak pronoun modifies the subject. In other words, the sentence

ورور پي دي سبا ته ولپي.

means 'His brother will send you tomorrow' only in a conversation in which it has become clear that it's his brother and not yours that you're talking about. Otherwise, the sentence means 'Your brother will send him tomorrow.'

Also in actual use, speakers resort to strong pronouns to disambiguate matters: the first example sentence, for example, can be made clear as

'My father is taking you.' زما پلاز مي پيایي.

or

'Your father is taking me.' ستا پلاز مي پيایي.
The subsection on the interaction of floating particles and stress-shifting verbs shows what happens with the perfective forms of these verbs. As you remember from the last unit, stress-shifting verbs sometimes split up in their perfective form, with the stressed first syllable of the verb becoming separated from the rest of the verb by the negative ې، and now the floating particles. The example sentences show how sentences and their corresponding negatives are formed with various combinations of subjects and floating particles.

Preview to Section 4: Reading

The reading describes transportation in Kabul, and in the rural areas. In the one-picture/thousand-words category, there is a wonderful photograph of an Afghan سرپا on page 323 of National Geographic, Vol. 134, No 3, in an article about Afghanistan.

Cultural notes. The writer of the passage comments that if a taxi driver doesn’t have anything else to do, he will drive to a crowded bus stop and offer to drive a carful of passengers to a particular point, at a price more than a bus ride but less than an solo taxi trip.

Word study. The word تاريي is used when the differences between the sexes is emphasized, and so it translates better as ‘male’. سري differs from سري in that سري refers to a man as an individual, rather than a man as opposed to a woman. ساعت is exactly parallel to English ‘hour’, whereas بچه, which you learned in Unit 6, is exactly parallel to ‘o’clock’.

مع meaning ‘front’ is the word occurring in مخامخ، and in where it means something like ‘the way before you’. Its literal meaning is ‘face’. The derivative verb سرپا is formed with the class 1 adjective سرپا ‘riding, astride’.

‘standing’ and ‘assigned’ are past tense forms of verbs, which you will study in the next few units.

The first word of the phrase meaning ‘wait’, is related to منتظر, which you learned in Unit 2. They both come from the same Arabic root [n-t-z].

Preview to Section 5: Diversions

The phrase in this section is a saying in Pashto, used to point out that someone is overlooking something obvious. The saying has come into the language from the accompanying Mullah Nasruddin story, much the same as the phrase ‘sour grapes’ in English comes from the fable about the fox.
Exercises

Exercise T1. My what? Listen to each sentence, then write what it is that belongs to me. Some sentences are ambiguous, and will have more than one answer.

Exercises T2. Your what? Listen to each sentence, then write what it is that belongs to you.

Exercises T3. His/her/their what? Listen to each sentence, then write what it is that belongs to him, her or them.
Exercise T4. Who's being taken? Listen to each sentence, and underline the person that's being taken.

1. me  you  us/you all  him/her/then
2. me  you  us/you all  him/her/then
3. me  you  us/you all  him/her/then
4. me  you  us/you all  him/her/then
5. me  you  us/you all  him/her/then
6. me  you  us/you all  him/her/then
7. me  you  us/you all  him/her/then
8. me  you  us/you all  him/her/then
9. me  you  us/you all  him/her/then
10. me  you  us/you all  him/her/then

Exercise 5. Change the underlined nouns or strong pronouns into weak pronouns, and rewrite the sentence.

1. د امان په پرستاره ده؟
2. له پهتهک سره مبلسم سیا ته خو.
3. تریسا به د داود د پښتو کتاب واخی.
4. د لیلا کورنی دهربه لوبه ده.
5. اسد به د امان کور ته پهلوی پښه وروه.
6. غلیمی صاحب له ملکی سره ناست دی.
7. نمط په کورنی، مبلمه کله کله پهپیاری.
8. د اسد پلر به پهلم خان وگوري.
Exercise 6. Change the underlined nouns or strong pronouns into weak pronouns and rewrite the sentence.

1. غلی صاحب یادقور کی جو پابو پوئنگئی دی.

2. د لیل او سد مور اندرھ ده.

3. راکھ په کابل کاروان رستوران کی نیما میلانه شه.

4. چپبانه کیباب به ویرو.

5. پاسه، بادام لود تاده میوه به د اسد ملگری له لیز برکه نه راولبی.

6. کیباب به زه خبر پوک نکرم.

7. دیسر خیر کی په دیکی دی کیباب په دوکانونو کی خوری.

8. سی که شی په ایسی؟

9. هره، ویرن له خورنې لري.
Exercise 7. Give the possible readings of each sentence below.

1. ورور به می دي سبابه وگوري.

2. داکتر به می دي معاينة کری.

3. ماما به می دی مبلستیا ته ولپیری.

4. استستان می دی بیایی.

5. تره به می دی خبیر کری.

Exercise 8. Give the most likely meaning of each sentence below.

1. خوبندی به می پی دوروی.

2. پرونکی به می دی ونه گوری.

3. ورنه به می پی بوزی.

4. ملگری دی پی لپری.

5. شاگرده به می دی بو نه زی.
Exercise 9. Change the underlined noun to a weak pronoun, and rewrite the sentence.

1. پلار به می میرند ورکره.
2. راویا لیلی ته برزه.
3. خر خور آوره.
4. لیختنه می ملگری ته ورکره.
5. اسد به جلیخ خلی مور ته ورنه وری.
6. کتاب درکره.
7. پیه مه ورکره.
8. دارود باشند که است راوره.
9. خیر به دی سپسچیا ته برنه زی.
10. پتنگنه ته نوی کتاب مه ورکره.

Exercise 10. Asad's brother has gone to Kabul. Read the following dialogue, then answer the questions.

د اسد وورور وی بخپنی. د کرهی وزارت چهره دی؟
سری: په چلمل مینه کی دی.
د اسد وورور: جمل مینه لري ده که نؤدی؟
سری: بايسته لري ده.
د اسد وورور: سروپس ورخي؟
سری: د هنی کربه خوله کی ودپه. هله سروپس راخی. په کی
سپور شه. په درهمه ابستادگاه کی کوز شه. هله بی لاس ته
یو سراد دی. په هنه مخامش لار شه. بیا چپ لاس ته په دویم

نةی
سړک تار م. 

په دوکاننو کی پوښتنې وکړه. 

د اسد ورور: دبه تشكر خداي په امان. 

سری: په مخه دي په.

***

د اسد ورور: وبخښئ. د کرئی وزارت چېرته دی؟

doکاندار: هویه دغوندی. په بیغ کي لویه وداني د کرئی وزارد دی.

د اسد ورور: کومه لار ورته نؤدي ده؟

doکاندار: همه سړک.

د اسد ورور: تشكر خداي په امان.

doکاندار: په مخه دي په.

<table>
<thead>
<tr>
<th>Nouns</th>
<th>Adjective</th>
<th>Verb</th>
<th>Phrase</th>
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</thead>
<tbody>
<tr>
<td>جمله مبخه (jamal mena)</td>
<td>لري (laré)</td>
<td>کوزې- (kuzég-)</td>
<td>د کرئی وزارت</td>
</tr>
<tr>
<td>فاړه (kwat)</td>
<td></td>
<td></td>
<td>مينزه (de karáne)</td>
</tr>
<tr>
<td>ابستادگه (istádgá)</td>
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<td>مينزه (de karáne)</td>
</tr>
<tr>
<td>دوکاندار (dukándær)</td>
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<tr>
<td>غوندی (ghundáy)</td>
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<td>په (bekh)</td>
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<td>وداني (wadáni)</td>
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<td>بیغ (bekh)</td>
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<td>سپرې (súpérê)</td>
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<tr>
<td>بیغ (bekh)</td>
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</tr>
</tbody>
</table>

1. د اسد ورور په کابل کي خدای کارکري؟

2. خوک کومک ورسره کښي؟

3. د اسد ورور په سروپس کي سپرې؟

4. په دوکان کي خوک کومک ورسره کښي؟

5. دوکان د کرئی وزارت نه لري دي کي نؤدي؟
Exercise T1.

1. ملکر می پښتا دی.
2. خویندی می دی ځوري
3. اسد می دېدې پېژې.
(ambiguous)
4. سبک می مړې ره لرې.
5. تېبوپې شی په کابل کې کار کوې.
6. له نېټې سره می اوښپېم.
7. دېرې زيات خلک می ښېدې ره لرې.
8. شیبوکې می پې ځوري.
9. برام خان به می سېا له پېلې یېږورې.
10. لیلا او خڅه ملکر می په کېږې کې ناسته دې.

Exercise T2.

1. ورور به دی پې ښا به ځوري؟
(ambiguous)
2. سپه دی پېښتایه دې؟
3. له پېلې سره دی می اوښپېم.
4. راهې نه دې پېښت کې دی پېژې.
5. سپه دی پې سنېک کې ناسته دې.
6. دې پېښت دې پېښتې خوې؟
7. له کېږې به دی مازېدېر روډان شو.
8. اسد دی پېژې نه پېژې.
9. راهې نه کېږې به سره دی دودی ويډې وڅورې.
10. د غلېه صاحب به دی مېلستې په بېاې؟

Exercise T3.

1. کېږې به دیرې لوبه دې.
2. کېږې به شلګر کې دې.
3. خویندی لهښېدونه په هم اسد او لیلا ځوندی دې؟
4. کېږې به برام خان به کلا کې دې.
Exercise T4.
1. me
2. you or me
3. him/her/them
4. us/you all or you
5. him/her/them
6. us/you all, you
7. him/her/them
8. me or you
9. him/her/them
10. him/her/them

Exercise 5.
1. بې په پرستاره ده؟
2. مېلستیا ته ور سره خو.
3. ترسا بې يا وخلی.
4. کورنی په دېرې لوې ده؟
5. اسې به پې د امان کور ته ور وی.
6. غلګه صاحب ور سره ناست دی.
7. پې کورنی مې مېلمه كله پېپسېړي.
8. داسې پلار به پې وگوري.
9. مېلکي پې ابادی دی.
10. غلګه صاحب پې نه اغوندی.

Exercise 6.
1. غلګه صاحب پې د پېپسې پېپورنکي دی.
2. مور پې اندره ده.
3. راېه پې کابل کاروان رستوران کې مې مېلمه شه.
4. و پې خوره.
5. داسې ملګرې به پې له لېز برگ نه راولپى.
6. زه به پې خېله پوه نه کرم.
7. دېږ خلک پې د کباب پې دوکانونکي کې خوږي.
Exercise 7.
1. Your brother will see me tomorrow./My brother will see you tomorrow.
2. Your doctor will examine me./My doctor will examine you.
3. My uncle will send you to the party./Your uncle will send me to the party.
4. My assistant will take you./Your assistant will take me.
5. My uncle will inform you./Your uncle will inform me.

Exercise 8.
1. My sisters will give it to you.
2. Our teacher won’t meet with you.
3. Our brothers will take him.

Exercise 9.
1. پلار به مي بي درنگري.
2. ليلي بي بوژه.
3. را خو بی وره.
4. مليگري به مي بي ورکرم.
5. اسد به مي خهلي مور به ورنه وري.
6. درکوري بي.
7. مه مي وركوه.
8. داود مي راوري.
9. مسلستيا به مي بو نه زي.
10. پتنگ مي به مه وركوه.

Exercise 10.
1. د کرگي وزارت به خي؟
2. یو سری او یو دوکاندار کومک ورسره کوي.
3. هو، په سروپس کی سپرپري.
4. دوکاندار کومک ورسره کوي.
5. نؤدي دی.
Unit Overview

The topic for this unit is shopping. You will learn to count in Pashto up to a million, and to use the numbers in talking about prices and bargaining. In the dialogue, you will see a typical bargaining session between a customer and a shopkeeper, and the reading is a discussion of the custom of bargaining. You will be given tables of all the strong pronouns, and all the demonstratives, with a summary of their use and exercises to give you practice with them. You will also review irregular verbs.

Preview to Section 1: Dialogue

In the dialogue, Asad's brother is buying a scarf in a bazaar in Logar. He and the shopkeeper bargain over the price of the scarf Asad's brother wants, and they arrive at a mutually agreeable price.

Cultural notes. A سالر is a very large scarf. Women cover themselves with a سالر when they go out as a pretty alternative to a simple تقریب . The prices for the scarf are arbitrary; Afghan currency is at this writing so volatile that no textbook could possibly hope to include prices that would remain realistic. The لیست is called an 'af' by foreigners; there are 100 پیسه 's in an af. پیسه 's are no longer used, but the term is still in common usage.

Bargaining operates more or less around a reasonable price - the cost of the item to the merchant, plus a reasonable amount for profit. The merchant theoretically tries to sell the item for more than that; the buyer theoretically tries to buy the item for less than that.

In cases where the buyer has a pretty good idea what the reasonable price should be, the sale usually concludes somewhere close to that price. In cases where the buyer has no idea what the reasonable price is, the merchant is expected to take advantage of the buyer's ignorance; at other times, he might let items go at less than the reasonable price. In the transaction reflected in the dialogue, it appears that both the shopkeeper and Asad's brother know what a reasonable price for the scarf is, and they arrive at it quickly.

The transaction reflected in the dialogue is a normal, everyday one - Asad's brother's use of the term پاکا is pleasant and respectful, and the shopkeeper's تهاته به په دره زره هم درکرته. "I'll give it to you for three thousand afs" is a standard 'reason' for lowering the original price. The writer of the dialogue comments that he...
frequently asked sellers why they were lowering the price "just for him", considering
that they had never seen him before. One seller replied, ...q j1.5.4 c57.. 44.

The counting of hundreds and thousands by halves - done in conversation, much the same as is done in English, e.g. "I'll give you three and a
half (dollars) for it." rather than "I'll give you three dollars and fifty cents for it."

Word Study. Asad's brother's phrase Servlet شهشي یئی translates literally as 'A
hundred is what thing' which doesn't make sense. Idiomatically, saying that something
is Servlet شهشي یئی is a polite way to disagree.

The literal translation of the shopkeeper's response Servlet نوری هم کمی کره... 'reduce
here also a hundred more' also doesn't make much sense. Idiomatically, it means "I'll
knock another hundred off."

The phrase Servlet دکولو هم is a construction involving the imperfect past form of the
verb, which you haven't learned yet. This construction is the normal way to express
ability; this particular construction translates as 'I can give you'.

Preview to Section 2: Numbers beyond Thirty

One of the ways in which Pashtuns can tell whether a putative Pashto speaker
really speaks the language is to listen to him use Pashto numbers. If the speaker picks
up on the irregularities, he is a real Pashto speaker! Pashto numbers are remarkably
irregular - it is unusual for a language to have irregularities in the numbers past, say,
twenty or thirty - and in addition there is great variation among speakers.

In the pronunciation of our model speaker of the numbers beyond twenty, the
words for the units (in particular two, three, four, and six) differ depending on the 'tens'
unit: there's one set of pronunciations and spellings for the units in the twenties,
another for the units in the thirties, forties, fifties and sixties, and yet another set for
the seventies, eighties and nineties.

Remember that the plural of masculine nouns is [-a] - when a number is involved,
e.g.

'ten newspapers' [las akhbará] لس اخباره

Preview to Section 3: Summary of Strong Pronouns

The table in the textbook gives all the strong pronouns. You have already learned
how to use some of them; the others behave in the same way.
The in-sight/out-of-sight distinction between the 3rd person strong pronouns is simple: if you can see the person or thing referred to, you use the in-sight pronouns; if you can't, you use the other set. In written Pashto, some writers use the in-sight pronouns when talking about someone already mentioned; other writers use the out-of-sight pronouns. In other words, the Pashto equivalent of he in the passage "The old king of Afghanistan has been living in exile. He ..." would be ده in the writing of some authors, and ده in the writing of others.

The possessives with strong pronouns are spelled and pronounced as follows:

1Sg [zmā], [di mā]
2Sg [stā], [di tā]
3SgM (in sight) [di do]
3SgF (in sight) [di dé]
3SgM (out of sight) [de aghè]
3SgF (out of sight) [de aghâ]
1P1 [zmungan], [di múngā]
2P1 [stāse], [di tāse]
3P1 M&F (in sight) [de dúỵ]
3P1 M&F (out of sight) [de aghúỵ]

Preview to Section 4: Demonstratives

You have learned some of these demonstratives before. The table gives them all. They are exactly parallel to English 'this' and 'that', except that Pashto has demonstratives for a middle position. To get an idea of the ranges involved, point to things at various distances from you and ask your teacher or another Pashto speaker to tell you the appropriate demonstratives for them.

Notice that the demonstratives in the middle range are spelled exactly like the out-of-sight strong pronouns. They are not pronounced the same, however: The demonstratives are pronounced with stress on the first syllable; the pronouns are pronounced with stress on the last syllable.

Preview to Section 5: Reading

In this reading, the custom of bargaining is described, and the merchant's treatment of foreigners is discussed.
Word study. A متازه، is a western-type store, with aisles of goods and a check-out counter. A دوكان, in contrast, is considerably less formal, and can be as simple as a room in which a merchant has piled items for sale. A بازار, refers to the business district in a town, i.e. the part of town in which all the shops are located. A مارکت is a compound full of shops – open American shopping malls, with shops surrounding a central public area, fit the description of a مارکت.

The term خارجى refers to non-Afghans.

A پوستينچه is a jacket made of sheepskin, the leather on the outside, the fleece on the inside. A پوستين is the same thing only long. Originally made in Ghazni, these sheepskin coats have become export items.

Preview to Section 6: Diversions

This story is an example of Pashtun humor. There are also a number of Mullah Nasruddin stories involving shopping, bargaining, buying and selling. Ask your teacher or Afghan friends to tell some of them.

Turkeys were relatively recently introduced into Afghanistan through the Afghan king’s family. The king’s uncle kept turkeys in his garden as a curiosity, and they came to be called [filmurgh] – ([f]i ‘elephant’ and [murgh] ‘bird’) on the basis of the turkey’s wattle. When the term was borrowed into Pashto from Persian. The pronunciation of فتل مرغ as [pilmurgh] or [filmurgh] reflects the lack of an [f] in Pashto.
Exercises

Exercise T1. Write the number left out of the sequence.

\[ \begin{align*}
&\text{ج) } 1 \quad \text{ب) } 2 \quad \text{ت) } 3 \\
&\text{ج) } 4 \quad \text{ب) } 5 \quad \text{ت) } 6
\end{align*} \]

Exercise T2. Write (in Pashto numerals) the amount of money mentioned in each of the following sentences.

\[ \begin{align*}
&\text{ترابه) } 6 \quad \text{ترابه) } 1 \\
&\text{ترابه) } 7 \quad \text{ترابه) } 2 \\
&\text{ترابه) } 8 \quad \text{ترابه) } 3 \\
&\text{ترابه) } 9 \quad \text{ترابه) } 4 \\
&\text{ترابه) } 10 \quad \text{ترابه) } 5
\end{align*} \]

Exercise T3. Write the Pashto numerals for the numbers you hear.

\[ \begin{align*}
&\text{ج) } 1 \quad \text{ب) } 2 \quad \text{ت) } 3 \\
&\text{ج) } 4 \quad \text{ب) } 5 \quad \text{ت) } 6
\end{align*} \]
Exercise T4. Listen to each of the following statements, and mark whether a shopkeeper or a customer or either is likely to say it.

Exercise 5. Write directions to get from Amān and Layla’s house to Jefferson Bridge.
Exercise 6. Change the following commands to negative commands.

1. دودی دی په کره.

2. ورخ دی له مور سره تبهر کره.

3. پلاز می خبر کره.

4. سبا وخته روان شی.

5. قیمت پی کم کره.

6. موتر مو خرغ کری.

7. پی لاس ته تار شی.

8. په کتابخانه کی ورخ تبهر کره.

9. په اس سپور شه.

10. په دوهمه ایستگاه کی کوز شی.
Exercise 7. Read the following dialogue, then tell whether the statements below are true or false.

د اسد وورر: پې ورېژئ لرې؟
د وکاندار: هوا دبیری اعلی دبیره دونی ورېژئ لرم.
د اسد وورر: من په غو او ورکوی؟
د وکاندار: په زر افغانی.
د اسد وورر: په یې کمی کره.
د وکاندار: بې. نه نیم سوه راکره.
د اسد وورر: په سوه درکوم.
د وکاندار: راکه تا ته پې په په سوه هم درکرم.

uncooked rice n, F1. [wrídžel] ورېژئ
outstanding adj 4 اعلی [wālī]
Basmati rice phr. [deradunay wrídžel] دبیره دونی ورېژئ
unit of weight, about sixteen pounds n, M2. [man] من

1. د اسد وورر په مغزه کې دې. هو— نه—
2. د وکاندار ورېژئ لرې. هو— نه—
3. ورېژئ من په دوه زره دې. هو— نه—
4. د اسد وورر ورېژئ من په په سوه افغانی اخلي. هو— نه—
5. د وکاندار دبیری پې دبیره دونی ورېژئ لرې. هو— نه—
Exercise B. Alphabetize the following groups of words.

1. دمه دوکان دبمن اوه اوپدو اندره انگانه اندري امان

2. زمي زمونه زمردچلو تکليف تود توکل زيات زما زده کوونکيه توده تم تشکر
Exercise T1.

۱) ۶۰۰۰ ۷۰۰۰ ۸۰۰۰ ۹۰۰۰ ۱۰۰۰۰

۲) ۶۰۰۰ ۷۰۰۰ ۸۰۰۰ ۹۰۰۰ ۱۰۰۰۰

۳) ۶۰۰۰ ۷۰۰۰ ۸۰۰۰ ۹۰۰۰ ۱۰۰۰۰

۴) ۶۰۰۰ ۷۰۰۰ ۸۰۰۰ ۹۰۰۰ ۱۰۰۰۰

Exercise T2.

Exercise T3.

Exercise T4.

۱. اخستونکی - دا تالیه په هو ورکړی؟

۲. اخستونکی - په دوه نیم زره پی ورکړی؟

۳. اخستونکی - پنځه زره بیخی دبری دی.

۴. دوکاندار - قیمته ده.

۵. اخستونکی - په دوه زره پی که راکوی، آ په هلم.

۶. اخستونکی - د همه کتاب قیمت هو دی؟

۷. دوکاندار - یو خه نورې به هم کمی کمید.

۸. دوکاندار - لنې زره خه شې دی، بیخی کمی دی.

۹. دوکاندار - په اتله نیم زره پی هم نشم دوکولی.

۱۰. اخستونکی - له دوه زره او اوه سوه له هره پیسه هم زیاته نه درکوم.
Exercise 5. Something like:

په مګنولیا رود مخامخ لار شه هو مارکت ته ورسپېي. له مارکت سره چې لاس ته تاوه شه. ېر يونېم مېل وراندي لار شه. د تراثيک لخrais سره بې لاس ته تاوه. د تراثيک له دوو نورو خراغونو نه هم تهير شه. په اوال سرک بې لاس ته تاوه شه. مخامخ لار شه خر
د جفرسن پله ته ورسپېي.

Exercise 6.

1. دوډی دي مه پخوې.
2. ورخ دي له مور سره مه تهورې.
3. پلار مې مه خبروې.
4. سبا وخته مې روانپېې.
5. قيمت پې مه کمې.
6. مترپې مو مه خرڅوې.
7. بې لاس ته مه تاوبېې.
8. پې کتابخانه کي ورخ مه تهورې.
9. پې اس مې سپېېې.
10. پې دوهه ایستگاه کي مې کوزېږيوې.

Exercise 7.

1. نه ۲. هو ۳. نه ۴. نه ۵. هو

Exercise 8.

1. دبند ۲. انځانه ۳. زده کووکي ۴. تشکر
5. تکليف
تم
توده
توکل

دفتر
امان
اندر
دوشنبې
زېپات
زموپې
دوکان
اوپېودو
دوکاندې
دېمو
Unit Overview

This unit deals with health matters. You will learn about the Pashtun custom of visiting the sick and injured, and be introduced to some Pashtun folk medicine. You will learn vocabulary for parts of the body, and for talking about aches and injuries.

The past tense forms of Pashto verbs are introduced. You will also learn the past imperfective form of 'be', which is the form parallel to English 'was'/ 'were'.

Section 1: Dialogue

Asad has been in a car accident, and is in the hospital. In the dialogue, David tells Rabya about it, and they make arrangements for them both to visit Asad.

Cultural notes. The phrase پرپیته is literally 'inquiry of x', but it is uniformly understood to refer to asking after someone who is sick or injured. Even if David hadn't mentioned that he'd been to the hospital, Rabya would know from his use of the phrase that something had happened to Asad.

Word study. Rabya's statement بیکا ماجلہ یه وی translates idiomatically as 'You weren't there last night', implying that she tried to get hold of him one way or another. David's response یه، یھو وم agrees with her observation. The English idiomatic translation would of course be 'No, I wasn't' rather than 'Yes, I wasn't.'

شخبانه is the Persian word for hospital, whereas روغتنو is a Pashto neologism. Both words are in use.

The phrase about Layla's seeing Asad, یھر یو دوه ساعتہ بعد, translates best as 'every hour or two'.

The phrase یکس سره اخلت, which translates more or less as 'x takes y with him' is the standard way to express the notion of picking someone up, e.g. "I pick Aman up every morning.

David will pick Rabya up.'

The phrases لیدی دی, and اخسی دی, کری ز، خلی وم are constructions involving participles (verbs used as adjectives). Participles will be taught in a future unit; in brief, however, they consist of the past perfective stem, plus the suffix 341
[-ay] (5-; they are regular class 2 adjectives; and they are used with the present or past form of 'be' in constructions almost exactly parallel to English present ('have gone', etc.) or past perfect (had gone', etc.) tenses, as you can tell from the translations of the phrases in the Textbook.

**Section 2: Where Does It Hurt?**

The words given in this section are polite terms acceptable in ordinary conversation. The English phrases like 'I have a headache' or 'I have a toothache' are expressed in Pashto as

**Section 3: Past Form of 'be'**

These past forms of 'be' function just like their present tense counterparts and are used where in English we use 'was' and 'were'. Note that the masculine/feminine distinction is carried into the third person plural forms, e.g.

'РАБЯ او لیلا په کور کي وی.'

'Aman or Asad were at home.'

As usual, if the plural subject is both masculine and feminine, the masculine plural is used, e.g.

'Aman or Layla were at home.'

**Section 4: The Past Perfective Form of Verbs**

This unit is the first of three to deal with the very complex past tense constructions in Pashto. Only so much of the complexity can be presented at once: in this unit, you are learning how to form of the past tense stems of verbs. In units 13 and 14, you will learn how to use the past tense stems in the parallels to English past tense (e.g. "I went") and English past continuous tense (e.g. "I was going").

The four possible forms - combinations of the two aspects and the two tenses - are given for the simple, derivative and doubly irregular verbs, on pages 140 - 143 of the Textbook. These four forms are the "principal parts" of the Pashto verb, parallel to the "principal parts" of an English verb, e.g. "go, went, gone"

As can be seen from the layout on page140, many of the simple verbs are irregular. As Note 2 explains, we are defining the irregular verbs as those whose present and past roots are different. Note that these irregular verbs fit the definition of simple verbs, in that the perfective is formed by adding the prefix "-ay."

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The doubly irregular verbs, in contrast, are verbs whose perfective forms don't follow a particular pattern, and whose past forms don't either. In summary, an irregular verb is one that is irregular in tense; a doubly irregular verb is one that is irregular in both aspect and tense.

Whatever the terminology, the past forms of the doubly irregular verbs must be memorized one by one. The past tense forms for a particular irregular verb are given in the Glossary.

The dropping of the past tense suffix [-al] ḫ is predictable: in general, if the stem of the verb changes between the present and past (thereby signalling the past tense), the ḫ is optional.

Section 5: Reading

In this reading, the writer discusses the Pashtun custom of visiting the sick and injured, and gives an idea of the kinds of folk medicine Pashtuns practice.

Cultural notes. The inquiring after the health of a sick or injured person is part of Islamic culture. Pashtuns feel a very strong obligation to visit the sick and injured, and feel bad if they neglect this duty. A visit to the sick is not a drop-in-and-out-to-see-how-you're-doing sort of thing: visitors expect to stay for some time, and the household of the sick person offers tea and food.

By now, western medicine is well established in Afghanistan, and even in remote areas there is knowledge of doctors and/or paramedics. Western drugs are also available in bazaars. Even so (and in this respect Pashtuns are not different from anyone else), everyone has his own pet remedy for ailments. Many of the remedies have been handed down from generation to generation, with origins in the medical practices of the ancient Greeks.

The writer of the passage says that rural Pashtuns really do advise people with hepatitis to "cut the jaundice", although they haven't many suggestions as to how to do this. The writer also remembers giving his mother grief over the application of a calfskin. He says that as a child he didn't mind taking traditional medicines of various sorts, but he balked at the notion of the (uncured) calfskin, which he remembers was wrapped around him and secured with a belt or rope. He was then put to bed under blankets, and he says that by morning the smell and feel of the calfskin was far less bearable than the way he felt in the first place.

Word study. The verb بکار ، which we have translated literally as 'look like', works better as 'is considered'. The sentence دوی ته دا پهنتی او دینی وظیفه بکاری ، in which it is used, translates more naturally as 'They consider it their ethnic and religious duty.'
The which is supposed to cure headache is gotten from the mullah. It is a long strip of paper, folded so that the result is a square about the size of a watch; the mullah writes symbols or words on each quadrant. Sometimes the person with the headache gives the mullah a small gift - eggs, for example - in thanks.

Both the phrases چ و چ and چ و چ involve the clause-introducer چ, and the verbs in the introduced clauses are perfective.

Sentence study. In the last paragraph of the reading, there are several sentences of the same general construction, revolving around telling someone what to do. Here they all are, with transcription and idiomatic translation to show you how they are put together. As you have seen in other sentences, there is no parallel to English indirect speech in Pashto: reports of what people say or think are parallel to our direct quotation, which we punctuate with quotation marks and Pashto doesn't.

...ورته وايي چ د خوسي پوست واغونده.
...they tell him, "Put on a calfskin." or 'they tell him to wear a calfskin.'

...ورته وايي چ زبري دي پري كره.
...they tell him, "Cut your jaundice." or 'they tell him to cut his jaundice.'

...ورته وايي چ تاويز وكره.
...they tell him, "Do an amulet." or 'they tell him to do an amulet.'

...ورته وايي چ تارده خوشايي پري کده.
...they tell him, "Put warm manure on it." or 'they tell him to put warm manure on it.'

...ورته وايي چ سپهري كيه وخروه.
...they tell him, "Eat aniseed." or 'they tell him to eat aniseed.'

Preview to Section 6: Diversions

The landay makes reference to someone 'leaving the country' له ملكه خينه. To leave the country doesn't mean to leave Afghanistan; it rather refers to leaving one's home area. In the days before roads, automobiles, planes and telephones (and still in the rural areas), making a journey involved great hardships, not the least of which was being out of communication with those at home. All this notwithstanding, young men often traveled outside their home areas for jobs, or school, or other activities which would keep them away from home for a long time.

Hence the parallel in the second line between the sick person and the lover about to leave: both involved pain and crying.
A [banglál] بنگلہ - the word is from Hindi, and is the source of the English word 'bungalow' - is a house, a little fancier than a کور. This بنگلہ has a second floor.

The last word in the landay، خیت، is the familiar خی with the landay-ending syllable [na] ن attached.
**Exercises**

**Exercise T1.** Listen to the following sentences and questions, and write the part that got hurt.

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>7</td>
<td>8</td>
<td>9</td>
<td>10</td>
</tr>
</tbody>
</table>

**Exercise T2.** Listen to the passage, then on the lines below, list what has been bought and how much it cost.

<table>
<thead>
<tr>
<th>قيمت یه خریدی؟</th>
<th>همه یه اخستلی دی؟</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
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<td>9</td>
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<td></td>
<td>10</td>
</tr>
</tbody>
</table>
Exercise T3. Write the words as they are dictated.

1.  
2.  
3.  
4.  
5.  
6.  

Exercise 4. For each verb listed below, give the present perfective, past imperfective and past perfective stems.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. دَرَی -</td>
<td>_______</td>
<td>_______</td>
<td>_______</td>
</tr>
<tr>
<td>2. کَا -</td>
<td>_______</td>
<td>_______</td>
<td>_______</td>
</tr>
<tr>
<td>3. کُرِی -</td>
<td>_______</td>
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<td>4. بَنَدَر -</td>
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<td>5. تَبَرَ -</td>
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<td>7. اَکَل -</td>
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<td>8. گُنَر -</td>
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<td>9. بَنَی -</td>
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<tr>
<td>10. رَانَد -</td>
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</tbody>
</table>
Exercise 5. Label the head and body parts in the spaces below the picture.
Exercise 6. Read the following letter and answer the questions.

سلام می ومئی. زه او ایام او واره بيخی به یو. هیله ده چه تاسی به هم به وئی. د اسد موتور چه موده مخکی تکر کری و او ملا بی دوبله شری وئی. غر شبی په شفاختنی کی یو. خو اوس راوتلی او بیخی جور دی. دا یوه هفته کیپری چه صنف ته هم چی. دوا هم زياتی نه خوری. مگر تمرین تر اوسه هم کوی او داکتر ورته ویلی دی چه تمرین نه دوام ورکی. ستاسی د خوشحالی او روغتیا په هیله... لیلا

Nouns
daddy M1 [abā] ابا
children Mirreg. [warā] واره
hope F1 [hīlā] هیله
medicine F1 [dāwā] دوا
exercise M2 [tamrīn] تمرین
happiness M2 [khushalī] خوشحالی
health F3 [roghtyā] روغتیا

Verbs
accept smp. [woman-] ومنه-
has been [sāwe wa] شویوه
has told [wayālay da] ویلی دی

do[ ]

Adjectives
dear 1 [grān] گران
out (of the hospital) 2 [watālay] وتلی
healthy 1 [rogh] روغ

Adverbs, phrases, idioms
a while ago [tsē moda mākhke] غه موده مخکی
d'a been a week since...[dā yawa hafta kegī] دا یوه هفته کیپری
any more [zyāti] زياتی
continue phr. [dawām warkaw-1] دوام ورکی-

1. اسد نن جور دی؟
2. اسد تر اوسه په روغتیون کی دی؟
3. ایام او لیلا واره لری؟
4. اسد د خلیلی ملا دپاره شه کوی؟
5. اسد نن بیا صفنه تخی؟

349
Exercise T1.

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

Exercise T2.

1. لاس
2. ملا
3. پښتو
4. پهلو
5. کيلو پهسته
6. پښتوئیه
7. خر
8. دودی
9. سالو
10. گلان

Exercise T3.

1. 1
2. 2
3. 3
4. 4
5. 5
6. 6
7. 7
8. 8
9. 9
10. 10
11. 11
12. 12
13. 13
14. 14
15. 15
16. 16
17. 17
18. 18

بعضي
بنجيشبي
جمه
خط
دروس
رخصتي
اوري
اوريد
اوس
اوسيدينكي
اوسيبري
اوه ویست
اورپي
Exercise 4.

<table>
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<th>Past imperfective</th>
<th>Past perfective</th>
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<td>کبل -</td>
<td>شو -</td>
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<td>2. کور -</td>
<td>کور -</td>
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<td>کر -</td>
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<td>3. شب -</td>
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<td>4. بندپر -</td>
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<td>5. تهرکر -</td>
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<td>تهرکر -</td>
<td>تهرکر -</td>
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<td>6. لر -</td>
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<td>لر -</td>
<td>لر -</td>
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<td>7. اخلا -</td>
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<td>اخستا -</td>
<td>اخستا -</td>
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<td>8. گور -</td>
<td>گور -</td>
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<td>کتا -</td>
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<td>9. بیا -</td>
<td>بیا -</td>
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<td>بولا -</td>
</tr>
<tr>
<td>10. راخ -</td>
<td>راخ -</td>
<td>راغلا -</td>
<td>راغلا -</td>
</tr>
</tbody>
</table>

Exercise 5.

1. 1. مخ - 6. زنگون - 11. اویه - 16. غور -
2. 2. گاره - 7. پوندی - 12. وببان - 17. تندی -
3. 3. کوگل - 8. شا - 13. سترگه - 18. پارخو -
4. 4. خبته - 9. نلاس - 14. پژه - 19. زیه -
5. 5. په - 10. شنگل - 15. خوله - 20. زنه -

Exercise 6.

1. هوا! نن جور دی.
2. نه، په کور کی دی.
3. هوا! واپه لری.
4. تمرين کوي.
5. هوا! سنیف ته خی.
Unit Overview

The topic of this unit is clothes. You will learn words for western clothes, and also find out about ordinary clothes worn by Pashtuns and Pashtanas in Afghanistan. You will also learn the Pashto equivalent of the English past tense, and how to use it in talking about past events. The unit finishes with a Mullah Nasruddin story told entirely in Pashto.

Preview to Section 1: Dialogue

In this dialogue, Amān and Asad are talking about Amān’s purchases at the mall. Amān has bought western clothes for his children, and made a stop at the Pakistani store as well.

Cultural notes. Despite the label “Peshawari”, the phrase پښواری جاړي means “Pashtun clothes”. What Amān has bought for Layla’s friend is a set of clothes that urban women and rural girls wear - a three-piece outfit consisting of:

کمیس - a tunic with a high neck and long sleeves, fitted loosely at the waist and extending below the knees. The skirt is straight, with slits up both sides to allow for movement.

پرتوګ - a pair of trousers (there are various styles) worn under the tunic.

تیکری - a long, narrow scarf, worn covering the head when circumstances require, but at other times draped becomingly around one’s shoulders.

As is true of women’s clothes in general, different necklines and fabrics and colors and patterns and ways of draping the تیکری go in and out of fashion. The tunic and trousers are traditionally made of cotton or silk; now synthetic fabrics are often used.

The items Amān bought for himself - a واسکت and a پتک - are parts of a set of Afghan men’s clothes. The واسکت (the word is borrowed from the English word ‘waistcoat’) is like the vest of a man’s three-piece suit, except that it is cut much looser, and in one style has a Nehru collar rather than a v-neck. The پتک is part of the combination that Afghan men wear on their heads, and is described in the preview to the reading.
The word کیس does double-duty, referring not only to the Afghan men's and women's tunic, but also to western shirts and blouses. The word پتوگرک refers to the Afghan trousers/bloomers, and but is not used for western pants and slacks (western pants are پتلون). The word چاکیک refers to a sleeveless sweater-vest worn by Afghans in some areas instead of a دش ، and in western contexts has generalized to refer to sweaters of all kinds as well as informal jackets.

The proverb Amān quotes to Asad، means something like "If I don't exist, then the world should not exist."

Word Study. In general, the verb - زن means 'put on'. To express the concept 'wear', put - زن into the past tense, e.g.

'Is he wearing his clothes?' خوبي چايي پي اغوستلي دي؟

The Pashto word for 'children' is really the masculine plural form of the adjective 'small', د خوب, a class 5 adjective.

خوب, as in the phrase د خوب دريشي, is the noun for 'sleep'. Amān bought a pair of pajamas for Spin.

The phrase ليل خواري تا involves the derivative verb - وركو which means 'lose'. Another meaning for the phrase might be 'window shop', in a shopping context.

The phrase ليل خواري تا, with the adjective after the noun it modifies, translates exactly as 'poor Laylā'.

Preview to Section 2: The Pashto Past Perfective Tense

The focus of this section is the formation of the past perfective tense verbs, with the personal endings slightly different from those used with the present tenses. As you work through the paradigms in the Students' Text, note carefully the translations of the transitive verb forms.

The doubly irregular verbs درگه, راغه, ورگه and درگه, راغه, ورگه are unique in the language in that the third person masculine ending is [ay] ى rather than [ə]. are further unique in that there is an extra vowel in some of the forms. Their paradigms are given below. The optional - ی is usually dropped.
Preview to Section 3: Using the Past Tense

The most noteworthy linguistic feature of Pashto is presented in this section. In linguistic terminology, Pashto is an ergative language. An ergative language is one in which objects of transitive sentences behave like subjects of intransitive sentences: Basque, Eskimo and some of the languages spoken in the Caucasus are ergative. Pashto doesn't quite follow this general definition, and in any event is 'ergative' only in its past tenses. Nonetheless, Pashto is counted among the ergative languages.

Whatever the terminology, the swapping of direct and oblique cases in the past tenses of Pashto was a source of confusion for traditional western grammarians dealing with Pashto. The best of these, Major D. L. R. Larimer (*Pashtu*, published by Oxford in 1915) analyzed transitive past tense sentences as passives, and would have translated our example sentence (laylā mo wākatala) as 'Laylā was visited by us', rather than 'We visited Laylā.'

The dropping of the weak object pronouns follows a general rule, whatever the tense: if the verb ending shows the identity of a weak pronoun, the pronoun drops. In the present tenses, the verb endings show the person and number of the subject, so weak pronoun subjects drop; in the past tenses, the verb endings show the person and number of the object, so weak pronoun objects drop.

Preview to Section 4: Reading

The reading describes the clothes worn by men and women in Afghanistan. Pashtuns and Tajiks do not dress very differently. The different styles of dress within these groups are more often differences in rural and urban clothing, changing fashion, or
differences brought about by climate: some of Afghanistan is in the high mountains where it gets very cold in the winters, whereas the rest of the country is much warmer.

Cultural notes. A خوئلی is any hat that covers the head closely - a ski cap or a balaclava, for example, is a خوئلی. There are two general types of خوئلی worn with a پتکی - one is a skullcap; the other is a fez minus the tassel, with a flat top. The خوئلی is wrapped around the head, and the end product leaves some of the hair showing. Men wear the خوئلی and the پتکی all the time, indoors and out, removing it only at bedtime.

There are of course many ways to wrap the خوئلی, but there is a tail at the end which is allowed to hang down one's left shoulder. That tail has a variety of uses: to cover the face in dust storms, to use as a handkerchief, and so on.

You might see pictures of turban-less, long-haired Pashtuns; these are dancers of the اتان, who do not wear turbans as they dance.

A man's خادر is a multi-purpose garment: it can function as an overcoat, a saddle blanket, a cushion, a windbreak, a blanket, or a number of other things.

A man's پرتوگ (the word is singular!) is a pair of voluminous trousers, with a drawstring at the waist. A man's پیچکس is a loose tunic, coming down to the knees, with differently styled neck closings. One style is parallel to a western men's shirt, with the buttons coming about down to the waist; another style is a side closing with a single button-loop fastener. The پیچکس was described in the Preview to Section 1.

Urban women's clothes - پپوری ډوم - were also described in that Preview. A rural woman's پرتوگ and پیچکس are cut very differently: the پیچکس is effectively a long dress with a very full skirt, and the پرتوگ is a garment resembling very full bloomers. A rural woman's پیچکس is more functional than an urban woman's; it is sometimes made of heavy material like wool, and serves as a shawl as well as a head covering.

Pashto are leather slippers a la The Arabian Nights, with toes that curl up over the top of the foot. These slippers can be very elegant, with embroidery, or very functional. They correspond almost exactly to western sandals: soles can be made of leather, rubber tires, palm fronds or whatever, and the straps can vary accordingly. Pashtuns do not wear socks.

The wearing of the خادر has been an issue in Afghan society for many years. (The novel Caravans by James Michener includes an incident involving the wearing of the خادر in 1940s Kabul.)

Word study. A ولايت is a political division in Afghanistan, parallel to an American state. The provinces are modern divisions, and do not necessarily correspond to traditional areas. Nuristan is northeast of Kabul; the natives there did not convert to Islam with the rest of the people, and the area was correspondingly called "Kaffiristan", 
from 'kaffir', a derogatory word for non-believers. The area was renamed 'Nuristan', from the Arabic word for 'light', toward the end of the nineteenth century when the natives finally converted to Islam. The Hazarajat is west of Kabul, named for the people who inhabit it. Koyestan is an area north of Kabul; the word comes from the Persian word for 'mountain'.

The verb [gardzég]- کرچې مى usualy drops the - مى in the present tense.

The terms غرب and شمالي are derived from Arabic words for west - [gharb] غرب and north -[shamal] شمالي respectively. The other directions are:

<table>
<thead>
<tr>
<th>Direction</th>
<th>Noun</th>
<th>Adjective</th>
</tr>
</thead>
<tbody>
<tr>
<td>'east'</td>
<td>M2 [sharq] شرق</td>
<td>'eastern' adj 4 [sharqi] شرقي</td>
</tr>
<tr>
<td>'south'</td>
<td>n, M2 [janub] جنوب</td>
<td>'southern' adj 4 [janubi] جنوبی</td>
</tr>
</tbody>
</table>

The words for 'sew' are the same as the جور meaning healthy. The root جور fundamentally means 'whole' or 'complete': in personal contexts it means 'healthy'; in clothing contexts it means 'sewn' or 'made'; and in construction contexts it means 'built' or 'made' or 'completed'. The derivative verbs can correspondingly be translated as

[gorég]- جورې 'get well', 'be sewn/woven', or 'be built'
[goraw]- جور او 'cure', 'sew/weave', 'build'

**Preview to Section 5: Time Phrases**

In this section, you are given some common past time phrases, along with exercises to give you some more practice in using the past tenses.

**Preview to Section 6: Diversions**

For the first time - now that you can use the past tenses - here is a Mullah Nasruddin story told entirely in Pashto. Stories and jokes and anecdotes are traditionally told in the past tenses - they just 'don't sound right' in the present tenses.

The story is punctuated as it would be for Pashtun readers, with colons instead of quotation marks.
### Exercises

**Exercise T1.** Listen to the sentences, and identify the subject and object of each.

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**Exercise T2.** Listen to the following sentences. Identify the subject and object.

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</tbody>
</table>
Exercise T3. Listen to the following more complicated sentences. Identify the subject and object if there is one.

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<td>1.0</td>
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</tbody>
</table>

Exercise T4. Listen to the following sentences and questions, and tell whether the speaker is wearing western or Afghan clothes by marking the appropriate phrase.

Exercise 5. For each verb listed below, give the present perfective, past imperfective and past perfective stems.

<table>
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<tr>
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<tbody>
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<td>_______</td>
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<tr>
<td>3. غوار</td>
<td>_______</td>
<td>_______</td>
<td>_______</td>
</tr>
<tr>
<td>4. لهي</td>
<td>_______</td>
<td>_______</td>
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<tr>
<td>5. باخ،ي</td>
<td>_______</td>
<td>_______</td>
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</tbody>
</table>
Exercise 6. Rewrite the following dialogue in the past tense.

Asad: Da shenbi pe warch xe koic?
Trisaa: Worjina te xem.
Asad: Xe xet berht te rahx?
Trisaa: Doshenbi pe warch sar xet te berht te rahx.
Asad: Dajarshenbi pe manbar xe purogram lay?
Trisaa: Katabxani te xem, pangelshenbi emtan xem.
Asad: Dajmi pe manbar xe koic?
Trisaa: Xe xach purogram te xem.

Asad:

Trisaa:

Asad:

Trisaa:

Asad:

Trisaa:

Asad:

Trisaa:
د اسد پلار به سبانه بل سبا له سرخاو نه روان شی. غورمه به په ده نو کی تبره کرو. ماسختن به د جبار خان کلا نه ورسپی. شه به د جبار خان په کلا کی تبره کرو. سار وخته به د پرام خان کلا نه روان شی. غورمه به د سلیم په کلی کی تبره کرو. ماسبیبن به د پرام خان کلا نه ورسپی. هله به دوه شهی تبری کرو. بیا به د جنرل کلا ته لار شی. د جنرل کلا نه به بابوسو ته لار شی. شه به له خالی تربه سره په بابوسو کی تبره کرو. له بابوسو نه به بورگت ته لار شی. بیا به یو له ته شی. بیا به ببره سرخاو ته لار شی.
Exercise 7. Label the clothes.
Exercise 8. Read the following letter, then answer the questions.

سلام دي در ورسپې. زه تر دي ساعته جور ېم. هیله ده چه ته به هم روغ او خوښ وي. هته سالو دي چه تریسا ته وابلی ز را ورسپه. تریسا دیب خوښ کر او زیاته وره خوشحاله شوه. پرون یی خهلي پهپورې جامی چه ما دله وره اخستلی وی اغوستلی وی، دهیر یی پری بکاربېدلی. دبره منه.

ста ورور

1. چه خه ولهره؟

2. چه یی بی خه ولهره؟

3. تریسا سالو اخسته؟

4. تریسا شه وخت سالو او پهپورې جامی راغوستلی؟

5. تریسا ذنکه بکاربدلیه؟
### Answer Key

#### Exercise T1.

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<td>بی</td>
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#### Exercise T2.

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<td>۲. موتور</td>
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<td>۳. چای</td>
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<td>۴. دودی</td>
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<td>خو</td>
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#### Exercise T3.

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<th>Subject</th>
<th>Object</th>
</tr>
</thead>
<tbody>
<tr>
<td>بی</td>
<td>۱. (پی)</td>
</tr>
<tr>
<td>اسد</td>
<td>۲. (پی)</td>
</tr>
<tr>
<td>بی</td>
<td>۳. (پی)</td>
</tr>
<tr>
<td>بی</td>
<td>۴. (پی)</td>
</tr>
<tr>
<td>بی</td>
<td>۵. (پی)</td>
</tr>
</tbody>
</table>

#### Exercise T4.

<table>
<thead>
<tr>
<th>غربی جامی</th>
<th>ملی جامی</th>
</tr>
</thead>
<tbody>
<tr>
<td>۱. ملی جامی</td>
<td>غربی جامی</td>
</tr>
<tr>
<td>۲. ملی جامی</td>
<td>غربی جامی</td>
</tr>
<tr>
<td>۳. ملی جامی</td>
<td>غربی جامی</td>
</tr>
<tr>
<td>۴. ملی جامی</td>
<td>غربی جامی</td>
</tr>
<tr>
<td>۵. ملی جامی</td>
<td>غربی جامی</td>
</tr>
</tbody>
</table>
Exercise 5.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>درکو-</td>
<td>درکو-</td>
<td>درکو-</td>
<td>درکو-</td>
</tr>
<tr>
<td>لو-</td>
<td>لوست-</td>
<td>لوست-</td>
<td>لوست-</td>
</tr>
<tr>
<td>غوار-</td>
<td>غوبنتا-</td>
<td>غوبنتا-</td>
<td>غوبنتا-</td>
</tr>
<tr>
<td>لپه-</td>
<td>لپه-</td>
<td>لپه-</td>
<td>لپه-</td>
</tr>
<tr>
<td>پاڅه‌ر-</td>
<td>پاڅه‌دا-</td>
<td>پاڅه‌دا-</td>
<td>پاڅه‌دا-</td>
</tr>
</tbody>
</table>

Exercise 6.

اسد: د شنپی په ورځ غه کوي؟
تریسا: ورجنیا ته خم.
اسد: غه وخت بیرته راخی؟
تریسا: د دودوشنپی په ورځ سهار وخته بیرته راخم.

اسد: دی دارشنپی په مننام غه پروگرام لری؟
تریسا: کتابخانه ته خم. پنجه‌شنه‌ی امتحان لرم.

اسد: دجمی په مننام غه کوي؟
تریسا: خه خاص پروگرام نه لرم.

Exercise 7.

د اسد پلار د دارشنپی په ورځ د سرخاو نه روان شو. غرمه پی په ده
نو کي تبهر کره. ماسختن د چیار خان کلا ته ورسیده. په پی د چیار
خان په کلا کي تبهر کره. سهار وخته د یبرام خان کلا ته روان شو.
غرمه پی د سلیم په کلا کي تبهر کره. ماسختین د یبرام خان کلا
ته ورسیده. هله پی دوه شهپي تبهر کری. پیا د جیرنیل کلا ته لار.
د جیرنیل کلا نه بابوسو ته لار. په پی له خهل تربر سره په بابوسو
کي تبهر کره. له بابوسو نه بورگه ته لار. پیا پو غه تم شو.
پیا پیره سرخاو ته لار.
Exercise 8.

بهه: ۱. تیکری ۲. کمیس ۳. پرتوگ
نارینه: ۱. پیکر ۲. واسک ۳. شادر ۴. خپلی ۵. پرتوگ ۶. کمیس

Exercise 9.

۱. اسد خط ولی‌ه.
۲. خپل ورور ته پی خط ولی‌ه.
۳. نه تریسا پرون سالو واخسته.
۴. تریسا پرون سالو او بچوری جامي اغوستلی وی.
۵. تریسا دهره په بکاریبدیه.
Unit Overview

The topic of this unit is the calendar. You will learn how to express dates in Pashto, and how to read and use Afghan calendars. You will also learn the imperfective past tense, which will enable you to talk about events that were going on in the past. As a diversion, you will read a familiar fable in its Pashto version.

Preview to Section 1: Dialogue

In this dialogue, Rābyā has been gone for awhile, and she is telling Laylā what she did while she was gone.

**Word Study.** The idiom **په کار یوی گیس ويښته** is literally 'walk in the footsteps of work'.

The verb **کې گرته** is one of those like **تو گرته** that usually drops the **-و** in the present tense.

The adjective **هاسپه** like many ending in **-ان**, often adds a final **-ه** to the masculine direct and oblique singular forms, e.g. **هاسپه**.

Calendar dates are expressed in Pashto with ordinals and possessive phrases, exactly as they are in English, e.g.

'Def Mi Lo Ye Weshhte' د مش涂层 تر دویم پری

'Until the second of June'  د جون تر دویم پوری

Preview to Section 2: The Imperfective Past Tense

In this section and the next, you learn two of the uses of the imperfective past stem, the fourth of the four possible combinations of aspect and tense. The chart now looks like the following:

**Present Imperfective**
- Present imperfective tense
  - 'I go/ I'm going'
- Negative commands
  - 'Don’t go.'

**Present Perfective**
- Ordinary positive commands
  - 'Go.'
- Future expressions
  - 'I will go.'
In grammatical studies, the term 'infinitive' has two uses. One of them is the name of the form of the verb that is used in noun positions. The other is supposed to be the most basic form of the verb - the form from which all tenses and so on are derived. This double use of the term probably comes from traditional Latin grammar (in Latin you arrive at the most basic form of the verb by dropping the ending off the infinitive), and has become part of worldwide grammatical tradition.

The English infinitive - 'to go', 'to run', for example - fits both definitions of the term infinitive relatively well. In many other languages, however, the form of the verb used as a noun is not the most basic form of the verb. In Arabic, for example, the third person masculine past tense form of the verb is clearly the most basic form, whereas the form used as a noun is clearly not.

In Pashto, the imperfect past stem of the verb, which is the form used as a noun, is an infinitive in that it functions as a noun. It is not, however, the most basic form of the verb, any more than 'went' is the most basic form of the verb 'go' in English. Nonetheless, Pashto grammatical studies consider the infinitive to be the form from which all the tenses and so on are derived, and Pashtuns who have studied grammar refer to verbs by this form.

In this section, you are shown some examples of the infinitive in use - it straightforwardly translates as the English infinitive ('to go') or gerund ('going'). More important to you as a language learner, however, is the use of the infinitive as the citation form of the verb, i.e. the 'name' of the verb that Pashtuns use when talking about the verb itself. You have probably discovered that this is the form you get when you ask for vocabulary, e.g.

You: What's the word for 'see' in Pashto?
Pashtun: [lida] لیدال

and that you have to ask further questions like 'How do I say "I'm seeing" in Pashto?' to find out the present stem of the word in question.
Preview to Section 4: Reading

This reading describes the Pashtun/Afghan calendar, with its intermixing of the solar, lunar and western calendars.

Cultural notes. As the reading states, the Pashto Academicians arrived at the Pashto names for the months by translating the Arabic names. A further translation of the Pashto names into English shows up the relationship between the Islamic solar calendar and the zodiacal year of astrologers:

<table>
<thead>
<tr>
<th>English</th>
<th>Pashto</th>
<th>Arabic</th>
<th>English</th>
<th>Pashto</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>'scale'</td>
<td>تله</td>
<td>ميزان</td>
<td>'lamb'</td>
<td>ووري</td>
<td>حمل</td>
</tr>
<tr>
<td>'scorpion'</td>
<td>ليم</td>
<td>عقرب</td>
<td>'bull'</td>
<td>غويبي</td>
<td>ثور</td>
</tr>
<tr>
<td>'bow'</td>
<td>لينده</td>
<td>قوس</td>
<td>'walnut'</td>
<td>غبرگولی</td>
<td>جوزا</td>
</tr>
<tr>
<td>'baby goat'</td>
<td>مرغومی</td>
<td>جدی</td>
<td>'crab'</td>
<td>چنگابن</td>
<td>سرطان</td>
</tr>
<tr>
<td>'bucket'</td>
<td>دلو</td>
<td>سلواغه</td>
<td>'lion'</td>
<td>زمری</td>
<td>اسد</td>
</tr>
<tr>
<td>'fish'</td>
<td>کب</td>
<td>حوت</td>
<td>'tassel (wheat)'</td>
<td>ویي</td>
<td>سنبلا</td>
</tr>
</tbody>
</table>

Actually, the zodiacal year has its roots in Mesopotamia (the naming of constellations for animals developed there ca. 3000 BC), and the concept spread throughout the ancient western/middle eastern world via the Greeks.

The solar calendar is more exactly tied to the seasons than the calendar we use, as you will see when you do the exercises in Section 5. To a Pashtun, spring is exactly three months long, and constitutes the period between the vernal equinox and the summer solstice. In contrast, westerners can talk of spring being short this year or long last year; the length of the season depends more on the weather than on astronomical calculations.

The lunar calendar mentioned in the first paragraph is included on many Afghan calendars because the dates for Islamic holidays are based on the twenty-nine or thirty-day months of the Islamic lunar year. The Islamic lunar year is 354 days, and the eleven-day difference between the Islamic lunar year and the solar or western year causes Islamic holidays to "rotate" around the solar year.

Word study. The Pashto Society, which later became the Pashto Academy, was an institute established by the Afghan government to preserve the purity of the language, to coin new words for modern concepts, to develop dictionaries, and to promulgate the study of Pashto. As is true of any such organization's attempts to modernize vocabulary, some of it has caught on and is now in use, but some of it has not caught on. The Pashto names for the months are examples of words that haven't caught on; بلوونکی روهغتون are examples of words that have caught on.
The phrase consists of the number plus the suffix can be used with any number, e.g. 'all four'.

**Sentence study.** In the sentence, the verb is parallel to the verb, and translates better with an English infinitive, i.e. 'They tried to popularize these names.' Compare the sentence with the one about Asad's father from the Unit 3 reading:

Preview to Section 5: The Afghan Calendar

You will notice that the spellings of the day names on the calendar are different from those you learned in Unit 6. On calendars, Pashtuns use the Persian spellings for the day names, whereas in ordinary conversation and writing they spell the days as they are pronounced in Pashto.

Pashto calendars differ greatly from one another in the amount of information they present, and the style in which it is presented. Ask the Pashtuns you know to show you any calendars they might have. The month of Hamal calendar in the textbook was modelled after a calendar published by the BBC Pashto Service, P. O. Box 76, Bush House, London, UK.

Preview to Section 6: Diversions

You will immediately recognize the fable, although the punch line differs slightly in this Pashto version. The conversation between the characters is in reported speech, i.e. exactly what they say follows a چې.
Exercises

Exercise T1. Mark the season being talked about.

1. پسراي اوری منی زمی
2. پسراي اوری منی زمی
3. پسراي اوری منی زمی
4. پسراي اوری منی زمی
5. پسراي اوری منی زمی
6. پسراي اوری منی زمی
7. پسراي اوری منی زمی
8. پسراي اوری منی زمی
9. پسراي اوری منی زمی
10. پسراي اوری منی زمی

Exercise T2. Write the date mentioned in each of the following sentences.

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

Exercise T3. Asad's father made another trip. Where was he on the following dates?

1. د سبلي شيرم:
2. د سبلي درويشم:
3. د سبلي یورشم:
4. د سبلي نه ويشتم:
5. د ميزان اول:
Exercise 4. For each of the underlined verbs in the following sentences from the dialogue, give the tense of the verb and a literal translation.

<table>
<thead>
<tr>
<th>English translation</th>
<th>Tense of the verb</th>
<th>Verb (in context)</th>
</tr>
</thead>
<tbody>
<tr>
<td>'were'</td>
<td>past imperfective</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
</tbody>
</table>

Exercise 5. Read the following dialogue, then answer the questions.

达易 拉拉：你 带他 带他 吧！

达易 拉拉：你 带他 带他 吧！

拉拉：你 带他 带他 吧！

拉拉：你 带他 带他 吧！

达易 拉拉：你 带他 带他 吧！

达易 拉拉：你 带他 带他 吧！

拉拉：你 带他 带他 吧！

拉拉：你 带他 带他 吧！

1. 你 带他 带他 吧！

2. 你 带他 带他 吧！
Exercise 6. List, for each of the following verbs, the various roots.

<table>
<thead>
<tr>
<th>Present Imperfective</th>
<th>Present Perfective</th>
<th>Past Imperfective</th>
<th>Past Perfective</th>
<th>Infinitive Form</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1. اخستل</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>2. لوستل</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>3. کتل</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>4. غوشتل</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>5. بودل</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>6. خورش</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>7. اور بشل</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>8. کبسهاستل</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>9. پر بشد</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>10. تلل</td>
</tr>
</tbody>
</table>

2. په جلال آباد کي د اسد وروي چپري اوسيبي؟

4. د اسد وروي چپر کي وخت بيا لوگر ته خي؟

5. د اسد وروي په جلال آباد کي همو شپې تهروي؟
Exercise 7. Make twelve copies of the blank calendar page below. Construct an Afghan solar calendar for this year with parallel western dates, along the model of the calendar for چال given in the Textbook.

<table>
<thead>
<tr>
<th>شنبه</th>
<th>پنجمشنبه</th>
<th>چهارشنبه</th>
<th>سه شنبه</th>
<th>دو شنبه</th>
<th>یکشنبه</th>
<th>جمعه</th>
</tr>
</thead>
</table>
Answer Key

Exercise T1.
1. اوئی ۲. پسرلی ۳. منی ۴. پسرلی ۵. مسی
2. اوئی ۷. پسرلی ۸. اوئی ۹. پسرلی ۱۰. منی

Exercise T2.
1. د حمل ۲۷. د حمل ۲۲. د حلت ۲. د جوزا ۱۷
2. د میزان ۲۲. د حمل ۱۲. د عقرب ۲۱. د قوس ۱۹
3. د جدید ۱۰. د سرطان ۱۱

Exercise T3.
1. د سببی شبیم: په ده نو کی
2. د سببی درویشتم: په زرغون بار کی
3. د سببی یوولسم: په بورګ کی
4. د سببی نه ویشتمن: په سرخاو کی
5. د میزان اول: په زرغون بار کی

Exercise 4.

<table>
<thead>
<tr>
<th>Translation</th>
<th>Tense</th>
<th>Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>'were'</td>
<td>imperfective past</td>
<td>'were'</td>
</tr>
<tr>
<td>'were doing'</td>
<td>imperfective past</td>
<td>'were'</td>
</tr>
<tr>
<td>'were living'</td>
<td>imperfective past</td>
<td>'were'</td>
</tr>
<tr>
<td>'did ... do'</td>
<td>perfective past</td>
<td>'was'</td>
</tr>
<tr>
<td>'was going'</td>
<td>imperfective past</td>
<td>'was'</td>
</tr>
<tr>
<td>'did ... find'</td>
<td>perfective past</td>
<td>'did ... find'</td>
</tr>
<tr>
<td>'is'</td>
<td>imperfective present</td>
<td>'is'</td>
</tr>
<tr>
<td>'did ... find'</td>
<td>perfective past</td>
<td>'did ... find'</td>
</tr>
<tr>
<td>'did ... come'</td>
<td>perfective past</td>
<td>'did ... come'</td>
</tr>
<tr>
<td>'was'</td>
<td>perfective past</td>
<td>'was'</td>
</tr>
</tbody>
</table>

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### Exercise 5.

1. داس ورور په میزان کي جلال آباد ته خې.
2. نوره رخصتی نه لری.
3. د پرام خان کره اوسبی.
4. په توروز کي بیا لوګر ته خې.
5. په جلال آباد کي پیولس غوښتی ته وروی.

### Exercise 6.

<table>
<thead>
<tr>
<th>Present</th>
<th>Present</th>
<th>Past</th>
<th>Past</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperfective</td>
<td>Perfective</td>
<td>Imperfective</td>
<td>Perfective</td>
<td>Form</td>
</tr>
<tr>
<td>اخل</td>
<td>واخل</td>
<td>اخشتل</td>
<td>واخشتل</td>
<td>1. اخشتل</td>
</tr>
<tr>
<td>لوستل</td>
<td>ولوستل</td>
<td>لوستل</td>
<td>ولستل</td>
<td>2. ولستل</td>
</tr>
<tr>
<td>کتل</td>
<td>وكتل</td>
<td>کتل</td>
<td>وكتل</td>
<td>3. وكتل</td>
</tr>
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<td>وغوبتل</td>
<td>غوبتل</td>
<td>وغوبتل</td>
<td>4. وغوبتل</td>
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<td>رودل</td>
<td>ورودل</td>
<td>رودل</td>
<td>ورودل</td>
<td>5. ورودل</td>
</tr>
<tr>
<td>خور</td>
<td>خور</td>
<td>خور</td>
<td>خور</td>
<td>6. خور</td>
</tr>
<tr>
<td>اور</td>
<td>اور</td>
<td>اور</td>
<td>اور</td>
<td>7. اور</td>
</tr>
<tr>
<td>کبښ</td>
<td>کبښ</td>
<td>کبشناستل</td>
<td>کبشناستل</td>
<td>8. کبشناستل</td>
</tr>
<tr>
<td>پرپهول</td>
<td>پرپهول</td>
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Glossary of Technical Terms

agreement - a grammatical term referring to elements of a sentence which must 'match' other elements (usually by having the appropriate suffixes or endings). In Pashto, adjectives must agree with the nouns they modify in number, gender, and case, i.e. if a noun is masculine oblique plural, the adjectives that modify it must have their masculine oblique plural endings as well. Verbs must agree with subjects in person and number, i.e. if the subject is third person plural, the verb must have its third person plural endings as well.

aspect - a grammatical term used for languages in which the verbs reflect whether the action is finished or unfinished - "perfect" or "imperfect" in traditional terminology. English doesn't have aspect (although some grammarians think that our continuous tenses, e.g. is going, was doing, etc., are really examples of aspect. Pashto does have aspect - each tense has an imperfective aspect and a perfective aspect. Units 7 through 9 deal with Pashto aspect.

auxiliary - a word in a verb phrase that doesn't carry the dictionary meaning of the verb, but that shows tense or aspect, etc. Auxiliary verbs in English are underlined in the following examples:

- have eaten
- has been talking
- does not see
- did he leave?
- is going

Pashto auxiliaries are usually forms of [kaw-] and [keg-].

complement - for the purposes of these materials, a complement is anything that comes between the subject and verb in a Pashto sentence.

derivative verb - a category of Pashto verbs which are formed by adding an auxiliary to a noun, adjective, or adverb. Most of the verbs in Pashto are derivative verbs.

doubly irregular verb - a category of Pashto verbs which form their perfectives and past forms in unpredictable ways. Compare with irregular verbs.

gender - a grammatical term referring to the 'sex' of an object. In Pashto, all nouns are either 'masculine' or 'feminine' in gender.

imperfective - one of the aspects in Pashto. If a verb is in imperfective aspect, the action it refers to is not finished yet, in a sense roughly parallel to the difference in English between the phrases he went (perfective - action is finished) and he was going (imperfective - action was still going on).
intonation - a phonetics term referring to how the voice rises and falls as the speaker says a sentence or question. In Pashto, the difference between a statement and its corresponding question is made entirely by changing the rising and falling pattern of the voice.

intransitive - a characteristic of verbs. Intransitive verbs, in both English and Pashto, are verbs that do not have direct objects, e.g. 'live' [woseg-] or میر. The 'transitivity' of every Pashto verb is given in its glossary entry; and in general any verb whose root ends in [-eg-] is intransitive.

irregular verb - a category of the simple verbs in Pashto in which the root of the verb changes between present and past tenses. These irregular verbs are parallel to English irregular verbs, e.g. go, the past tense of which is went, and so on.

modify - a grammar term referring to the modification or qualification of some words - usually nouns or verbs - by other words or phrases. Adjectives modify nouns; adverbs modify verbs; prepositional phrases modify nouns or verb; and so on. In the following English sentence:
The quick brown fox jumped over the lazy sleeping dog.
the subject fox is modified by the adjectives quick and brown; the verb jumped is modified by the words lazy and sleeping.

object - a grammatical term referring to the person or thing being acted upon in a sentence. In English, the object comes after the verb, e.g. John is buying the book. In Pashto, the object comes between the subject and the verb, e.g. Aman is buying the book. امکتاب یا خی.
Weak pronoun objects are deleted in past tense sentences.

past perfective participle - a form of the Pashto verb in which the suffix [-ay] is added to the past perfective root. The result is a regular Adjective 3, which when combined with forms of Pashto 'be' result in phrases that are almost exactly parallel to English present perfect (has gone) and past perfect (had gone) tenses. The participles are dealt with in the early units of Intermediate Pashto.

perfective - one of the aspects of Pashto. If a verb is in the perfective aspect, the action it refers to is finished, in some sense. Compare the definition of imperfective.

person - in grammar terminology, "first person" refers to the person speaking. In English, the pronouns / and we are in the first person. "Second person" refers to the person spoken to, e.g. you in English. "Third person" refers to a person or thing.
spoken about, e.g. he, she, or it in English. All nouns are third person. In Pashto, verbs have first, second or third person endings, and there are first, second and third person pronouns.

plural - a grammar term referring to more than one, e.g. books, desks, doctors, which are all plural in English.

prepositional phrase - a phrase consisting of a preposition - a work like in, over, to, from, etc., and a noun phrase. In English, the following are prepositional phrases: of a preposition, by a phrase, to the house, over the lazy sleeping dog, etc. In English, the preposition always comes before the noun phrase; in Pashto, however, the preposition can come before, after, or on both sides of the noun phrase.

retroflex - a term in phonetics referring to sounds which are made by curling the tip of the tongue back, out of its usual position in the mouth. English r is a retroflex sound. Pashto has four retroflex sounds, represented in the writing system with a little circle under the letter, and in the transcription with a dot under the letter.

root - a grammatical term for the smallest meaningful part of a word. The root of a noun is the form used as the subject. The root of a verb is (for the purposes of these materials) the present imperfective form minus any personal endings.

simple verb - a category of Pashto verbs which form their past tenses by adding the suffix [all] to the present roots.

singular - a grammar term referring to a single object, e.g. book, desk, doctor. Compare plural.

stressed/stress - a stressed syllable is the syllable in a word or phrase that receives the emphasis, or (roughly) is said louder than the other syllables. In the English word elephant, for example, the first syllable is the stressed syllable; the first syllable bears the stress. Stress is important in Pashto, even though (like English), the writing system has no way of showing stress. Stressed syllables are marked in the transcription with a ' over the vowel.

subject - a grammatical term referring to the person or thing carrying out the action in a sentence. In both English and Pashto, the subject is the first element in the sentence, e.g. Farah is in Afghanistan. فراه په افغانستان کی ده. Frequently in Pashto, however, there is no overt subject: when the subject corresponds to English I, we, you, etc., it is dropped in Pashto sentences, e.g.
She's at home. په کور کی ده.

transcription – a representation of pronunciation. A transcription of the Pashto greeting ستري مه شي is [st̪ray ma se] in the system we use in these materials.

transliteration – a letter-by-letter representation of one alphabet in the symbols of another. A transliteration of the Pashto greeting ستري مه شي, for example, is something like [st̪ry mh she].

transitive – a characteristic of verbs. Transitive verbs, in both English and Pashto, are verbs that have direct objects, e.g. 'have' لر. Some verbs that are transitive in English are intransitive in Pashto, and vice versa. The 'transitivity' of every Pashto verb is given in its glossary entry; and any Pashto verb whose root ends in [-aŵ-] is transitive.

tense – a grammatical term referring to the form of a verb relating to time, e.g. present tense (reflecting action that is going on at the moment, or all the time), past tense (reflecting action that has happened already), and so on.

weak pronoun – Pashto has two sets of pronouns: the strong pronouns, which reflect that the speaker wants to emphasize whoever is being talked about, and weak pronouns, which are the 'normal' way of referring to someone. It's the weak pronouns that drop when they are subjects of present tense sentences, or objects of past tense sentences.

yes-no question – a question that can be answered by 'yes' or 'no'. In Pashto, yes-no questions differ from corresponding statements in intonation only.