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## ABSTRACT

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)

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# ابتدائی پښتو Beginning Pashto

# درسي کتاب Textbook

Revised Edition

Center for Applied Linguistics

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ا بدئائي پښتو

# Beginning Pashto

درسي كتاب

# Textbook

## Revised Edition

*Habibullah Tegey  
Barbara Robson*

Center for Applied Linguistics  
Washington, D.C.  
1993

## CAL Pashto Materials Overview

### CAL Pashto Materials Overview 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 labelled in English, in headers like the following:

Beginning Pashto      Unit 12: ملې ذوبله ده      Teachers' Manual 82

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 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: اسلام علیکم

## Section 1: Greeting and Goodbye Phrases

### Greetings - statements and answers:

A: Peace be with you.	[asalāmālāykum]	اسلام علیکم.
B: And with you.	[wālāykum]	وعلیکم.
A: May you not be tired. (to a man)	[stāray mə se]	ستری مه شی.
May you not be tired. (to a woman)	[stāre mə se]	ستری مه شی.
B: May you not be miserable. (to a man)	[khwār mə se]	خوار مه شی.
May you not be miserable. (to a woman)	[khwāra mə se]	خواره مه شی.

### Greetings - unanswered questions:

How are you?	[tsánga ye?]	خنگ یې؟
Are you healthy? (to a man)	[jóṛ ye?]	جور یې؟
Are you healthy? (to a woman)	[jóṛa ye?]	جوره یې؟
Are you in health?	[pə kháyr ye?]	په خیز یې؟
Are you really healthy? (to a man)	[xə jóṛ ye?]	بنه جور یې؟
Are you really healthy? (to a woman)	[xə jóṛa ye?]	بنه جوره یې؟

### Greeting enders:

Kindness.	[merabāñi.]	مهر بانی.
Thank you.	[tashakúr.]	تشکر.

### Goodbye phrases:

A: May God save you.	[khwdāy pāmāñ.]	خدای په امان.
B: Goodbye.	[pə məkha de xá.]	په مخه دې بنه.

## Section 2: Pashto Pronunciation

## Vowels

- [a] as in English *ask, glass*: [da] ده, [taʃafúz] تلفظ
- [ā] as in English *awful, caught*: [lās] لاس, [tāse] تاسي
- [e] as in English *bed, yellow*: [de] دي, [mel] مي
- [ɪ] as in English *sit, rift*: [tikrār] تکرار, [spírl] سپل
- [i] as in English *beet, seat*: [dzi] خي, [di] دي
- [o] as in English *boat, so*: [paxtó] پښتو, [pórel] پوري
- [u] as in English *boot, fool*: [kutsá] کوڅه, [lāsúna] لاسونه
- [ʊ] as in English *put, book*: [lútfan] لطفا, [chup] چپ
- [ə] as in English *but, just*: [nə] نه, [jəg] جك

## Consonants similar to English consonants

- [b] as in English *boy, cub*: [ba] بابا
- [ch] as in English *church, teacher*: [chéra] چېره, [chap] چې
- [dz] as in English *dogs, adze*: [dzān] خان, [dzāy] خاي
- [f] as in English *fire, if*: [tafrí] تفريخ, [taʃafúz] تلفظ
- [g] as in English *go, jug*: [jəg] جك, [gwəl] گل
- [h] as in English *hat, behave*: [nəhəl] نه, [həm] هم
- [j] as in English *judge, edge*: [joṛ] جور, [jəg] جك
- [k] as in English *car, cake*: [kawé] کوري, [kor] کور
- [m] as in English *mom, bump*: [mel] مي, [salām] سلام
- [p] as in English *die, apple*: [pardá] پرده, [chap] چپ
- [s] as in English *so, city*: [lās] لاس, [wánisa] ونيسه
- [sh] as in English *show, push*: [shpag] شپږ, [shúrol] شروع
- [ts] as in English *cuts, gutsy*: [tsol] خو, [tsánga] خنګ
- [w] as in English *wait, kiwi*: [wéwāya] واژه, [wāza] وواي
- [y] as in English *yes, boy*: [ye] یې, [kenay] کينۍ
- [z] as in English *as, zero*: [zoy] زوي, [zmarék] زمرک

## Consonants somewhat different from English consonants

[t]:	تشکر [tashakúr] خیریت [khayriyat]	لطفاً [lútfa] تفریح [tafrí]	ات [até] خوست [khost]
[d]:	د [da] دیارلس [dyárlas]	دری [dre] دلتہ [dálta]	همدا [amdá] گردېز [gardéz]
[l]:	لاس [lás] دلتہ [dálta]	ولیکه [wélika] هلتہ [altá]	دولس [dólas] هلمند [helmánd]
[n]:	کرونده [karwandá] غنم [ghanám]	تنخا [tanhá] کونر [kunár]	غزنی [ghazní] نه [nə]

## Consonants very different from English consonants

[gh]:	غزنی [ghazní] افغانستان [afghanistán]	بغلان [baghlán] هفه [aghá]	غېړه [ghagéga] لغمان [laghmán]
[h]:	حمل [hámá] حرارت [hárarát]	حوت [hút] حبیب [habíb]	حمله [hamlá] حیران [hayrá]
[kh]:	خوست [khost] خان آباد [khánábád]	وخت [wakht] بیخی [bikhí]	خدای [khwdáy] خوار [khwár]
[q]:	قلات [qaíát] برق [barq]	صدق [sandúql] نقشہ [naqshá]	دقیقه [daqiqá] ترقی [taraqí]
[r]:	لوگر [logár] چېړی [chéré]	فراء [fará] وردګ [wardág]	کند هار [kandahár] تشکر [tashakúr]
[x]:	به [xá] وښنه [wébaxá]	پښتو [paxtó] بنا یسته [xáystá]	پېښور [pexawár] هوښيار [wuxyár]

## The retroflex consonants

[ʈ]:	لت [laʈ] تاټوبې [t̪aʈobáy]	موټر [moʈár] تېبر [t̪abár]	توبپ [ʈop] تول [t̪ol]
[ɖ]:	دېر [dér] انډیوال [anɖíwáy]	ڏزې [dáze] گوډ [gwəɖ]	بده [báda] ڏودې [ɖodáy]
[ɳ]:	چونډل [chuɳedáy] تنۍ [taɳéy]	کنه [kaɳá] زاني [zāɳe]	لونې [lúɳe] منه [māɳá]
[ɾ]:	جور [jor] ستړۍ [stáɻay]	کري [kri] لار [lār]	واره [wāɻáy] مړه [mráy]

## Practice

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

[bekh] بېخ	[khayr] خير	[khushála] خوشحاله	کت [kaʈ]
[dáxta] دېخته	[khor] خور	[khlás] خلاص	مره [mráy]
[zrawár] زړور	[aghóy] هغه	[khwrayáy]	غت [ghaʈ]
[māxám] مابنام	[laxtáy]	څلوان [khpəlwáy]	ګدا [gaɖáy]
[saráy]	وټه	خوبوري [khobawáy]	سور [soráy]
[kunár]	کونړ	سپورت [sport]	ښي [xe]
[ghwáṛu]	غواړو	مخه [mékha]	زېړ [zeráy]
[atáñ]	اتن	افغان [aʃghán]	اوږي [wóṛay]
[bāgh]	باغ	پخلي [pakhláy]	پسرلۍ [pəsarláy]
[paxtāná]	پښستانه	پېغله [péghlá]	خبره [khabéra]

## More Practice

## افغانستان [afghanistān]

Show me Farah. (on a map) [farā rā wéxaya.] فراه را وښې.

It's here. [dágha da.] دغه ده.

Where is Farah? [farā chére da?] فراه چېږي ده؟

Farah is in Afghanistan. [farā pə afghanistān ki də. ke da.] فراه په افغانستان کې ده.

## Other cities in Afghanistan:

کند هار [kandahār]	کندز [kundúz]	هرات [hirāt]
میمنه [maymanā]	غزنی [ghazní]	بغلان [baghlān]
چارکار [chārakār]	کابل [kāból]	گردېز [gardéz]
خوست [khost]	مزار شریف [mazāresharíf]	
جلال آباد [jalālābād]	خان آباد [khānābād]	

## Some countries:

پاکستان [pakistān]	پہنچور [pexawár]
امریکا [amrikā]	کوټه [kwéta]
Iran [irān]	تهران [tehrān]
France [faransá]	پیکنگ [pikíng]
China [chin]	اسلام آباد [islāmābād]
Arabia [arabistān]	واشنگتن [washintén]
Russia [rusyá]	مسکو [maskáw]

## Some cities:

Quetta [kwéta]	کوټه
Teheran [tehrān]	تهران
Beijing [pikíng]	پیکنگ
Islamabad [islāmābād]	اسلام آباد
Washington [washintén]	واشنگتن
Moscow [maskáw]	مسکو

### Section 3: The Pashto Alphabet Letter Shapes

1. Vowel symbols | [aléf], و [wāw], ی [ye], ۍ [majhúla ye], ڻ [a]

<u>Letter</u>	<u>Value</u>	<u>Shape</u>			
		Final attached to right	Final unattached to right	Medial attached to right	Initial, medial unattached to right
	[a], [ā]	ل	ا	ل	ا
و	[u], [o], [w]	و	و	و	و
ي	[i], [y]	ي	ي	ي	ي
ې	[e]	ې	ې	ې	--
ڻ	[a], [ə]	ڻ	ڻ	--	--

Notes:

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

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

| and و do not connect with letters to the left.

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

Examples:

'were' [we] وي	'and' [aw] او	'one' [yaw] یو	'say' [wāya] وايہ
'his' [ye] يې	'or' [yā] يا	'one' [yawā] یوه	'are' [wi] وی

Handwriting:

سے ب سوہ دی وې او وو واب

Practice:

On a separate sheet of paper, practice writing the example words.

2. ب - like letters: ب [be], پ [pe], ت [te], ت [te], ث [te], ث [se]

<u>Letter</u>	<u>Value</u>	<u>Shape</u>		
		Final, attached to right	Final, unattached to right	Medial, attached to right
				Initial, medial unattached to right
ب	[b]	ب	پ	ت

ب پ ت ت ث ث

#### Notes:

The letters پ [pe], ت [te], ت [te] and ث [se] are all shaped like ب . پ is pronounced [p]; ت is pronounced [t]; ت is pronounced [t]; ث is pronounced [s]. ث occurs only in words borrowed from Arabic.  
All these letters attach to the left.

#### Examples:

بیا	'then' [byā]	ثبت	'register' [sabt]	تاو	'turn' [tāw]
او به	'water' [wobé]	اته	'eight' [até]	بابا	'grandfather' [bābā]

#### Handwriting:

او به اتھ لام سا ثبت تاو

#### Practice:

- On a separate sheet of paper, practice writing the example words.
  - On a separate sheet of paper, practice writing the following words in Pashto script.
- |                  |                |                  |                 |
|------------------|----------------|------------------|-----------------|
| [wāyi] 'he says' | [wéwāya] 'say' | [wáye] 'you say' | [wáyu] 'we say' |
| [boṭ] 'shoe'     | [pəṭ] 'hide'   | [ṭep] 'tape'     | [yu] 'we are'   |

3. ج - like letters: ج [je], ج [chel], ح [ħe], خ [khe], ش [tse], خ [dze]

<u>Letter</u>	<u>Value</u>	<u>Shape</u>			
		Final attached to right	Final unattached to right	Medial attached to right	Initial, medial unattached to right
ج	[j]	ج	ج	ڇ	ڇ

Notes:

The shapes of letters ج [chel], ح [ħe], خ [khe], ش [tse], and خ [dze] are all the same as ج. ج is pronounced [ch]; ح is pronounced [ħ]; خ is pronounced [kh]; ش is pronounced [ts]; and خ is pronounced [dz].

ح [ħe] occurs only in words borrowed from Arabic.

All these letters attach to following letters.

Examples:

'we go' [dzu] حو

'alert' [buts] بوخ

name [ħabíb] حبب

'o'clock' [bajé] بجي

'who' [chā] چا

'get up' [pātsa] پاڅه

Handwriting:

حو بجي چا چا پاڅه حبب

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:

[khol] 'but'	[chap] 'left'	[khay] 'then'	[yāwdzāy] 'together'
[tsai] 'what'	[dzāy] 'place'	[tse] 'that'	[pakhawí] 'he cooks'
[ákhli] 'buys'	[wakht] 'time'	[tso] 'until'	[bikhí] 'completely'

4. د - l-like letters: د [dāl], ذ [zāl], ذ [zal]

<u>Letter</u>	<u>Value</u>	<u>Shape</u>			
		Final attached to right	Final unattached to right	Medial attached to right	Initial, medial unattached to right
د	[d]	د	د	د	د

#### Notes:

The shapes of letters ذ [dāl] and ذ [zal] are the same as د. ذ is pronounced [d]; ذ is pronounced [z].

These letters do not attach to following letters.

ذ [zal] occurs only in words borrowed from Arabic.

#### Examples:

'substance' [zāt]	ذات	'assurance' [dād]	داد	'sink' [dub]	دوب
'bribe' [báde]	بدای	'demon' [dew]	دبو	'warm' [tod]	تود

#### Handwriting:

بلدي دبو تود ذات داد دوب

#### 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.

[de] 'of'	[dā] 'this'	[dwa] 'two'	[duy] 'those'
[di] 'are'	[de] 'your'	[abād] 'fertile'	[khwdāy] 'God'
[tawdā] 'warm'	[bād] 'wind'	[wadā] 'married'	

5. ر - like letters: ر [re], پ [re], ز [ze], ڙ [zhe], ڱ [ge]

<u>Letter</u>	<u>Value</u>	<u>Shape</u>		
		Final attached to right	Final unattached to right	Medial attached to right
				Initial, medial unattached to right

۰ [r] ۱ ۲ ۳ ۴ ۵ ۶ ۷ ۸ ۹

Notes:

The shapes of letters ر [re], ز [zel], ڙ [zhe], and ڳ [qe] are all the same as ر. ر is pronounced [r]; ز is pronounced [z]; ڙ is pronounced [zhe]; and ڳ is pronounced [qe].

The major difference between this letter group and the **s** group is that these letters go below the line, and the **s** group letters do not.

These letters do not attach to following letters.

### Examples:

[bérta] 'back' بېر تە	'zeh' [zə] زە	'newspaper' [akhbâr] اخبار
name [râbyâ] رابیا	'here' [râ] را	'sweet' [khog] خود

### Handwriting:

خبر زه خور دا سب ته دایا

### Practice:

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

[áwri] 'hears'      [bāzār] 'market'      [bir] 'beer'

[pəkhéqil] 'ripen's'      [tāríkh] 'history'      [tawéqil] 'turns'

[tə'kɪnɪg.] 'Tiptoe'	[tə'kɪnɪg] 'tictac'	[tə'wɛgɪ] 'carries'
[tə'baʊ̯l̩] 'cousin'	[tə'l̩] 'uncle'	[tə'raʊ̯f̩] 'pass'

[tə'reərɪ] educate [tə're] uncle [tə'fəʊtɪ] pass  
[ɪn'ɔ:l] healthy [chə'rel] where [khabə'rɪ] power

[tʃəʊ̯] hearing [θeɪnə] where [kɪləbər] news  
[rəʊ̯wɪl] brings [wərəgɪl] fall [kʰərtəfəst] cold

[t̪wɔːgl̩] brings      [twɔːegl̩] tall      [kʰartsegl̩] is

[kʰerl̩] sister      [kʰwʌŋwʌŋwʌl̩] sandwich      [dʒəl̩] it has

[kɪnət̪] sister [kɪn̪wɪg̪əg̪] nephew [dɹe] three

6. س - like letters: س [sin], ش [shin], بن [xin]

<u>Letter</u>	<u>Value</u>	<u>Shape</u>			
		Final attached to right	Final unattached to right	Medial attached to right	Initial, medial unattached to right
س	[s]	س	س	س	س

#### Notes:

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

These letters attach to following letters.

#### Examples:

'six' [shpag]	شپړ	ستري	پښتو
'now' [wos]	اووس	ښه	سرى

#### Handwriting:

اووس بنه سري شپړ پښتو ستري

#### Practice:

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

[pəsá] 'lamb'	[pexégi] 'happen'	[xe] 'good'
[pexawár] 'Peshawar'	[se] 'be'	[khost] 'Khost'
[dars] 'lesson'	[drust] 'right'	[rixtyā] 'true'
[sabā] 'tomorrow'	[xār] 'city'	[xádza] 'woman'

7. غ - like letters: غ [ghain], ئ [?ain]

<u>Letter</u>	<u>Value</u>	<u>Shape</u>			
		Final attached to right	Final unattached to right	Medial attached to right	Initial, medial unattached to right
غ	[gh]	غ	غ	خ	خ

Notes:

The shapes of ئ [?ain] are the same as those of غ.

ئ 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' [bâgh] باغ      'fault' [ayb] عیب      'ear' [ghwag] غور

'mountain' [ghar] غر      'Arab' [arâb] عرب      'this' [dâgha] دغه

Handwriting:

غ ب غ د غ ب غ غ و ب

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.

[ghagéga] 'talk'	[ghârl] 'bank'	[ghwâr] 'want'
[ghât] 'big'	[ghâray] 'member'	[taghârl] 'carpet'
[ghwâra] 'invite'	[ghagégi] 'talks'	[shâ?ír] 'poet'

## 8. ف like letters: ف [f] and ق [qaf]

<u>Letter</u>	<u>Value</u>	<u>Shape</u>			
		Final attached to right	Final unattached to right	Medial attached to right	Initial, medial unattached to right
ف	[f]	ف	ف	ف	ف
ق	[q]	ق	ق	ق	ق

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' [qaríb]	قریب	'electricity' [barq]	برق	'fire' [haríq]	حریق
'individual' [fard]	فرد	'fear' [khawf]	خوف	[radíf] 'order'	ردیف

Handwriting:

فرد خوف ردیف قریب برق حریق

Practice:

- On a separate sheet of paper, practice writing the example words in Pashto script.
- On a separate sheet of paper, write the following words in Pashto script.  
[qádár] 'appreciation'      [safár] 'journey'

9. ک - like letters: ک [kāf] and ګ [gāf]

<u>Letter</u>	<u>Value</u>	<u>Shape</u>			
		Final attached to right	Final unattached to right	Medial attached to right	Initial, medial unattached to right
ک	[k]	ک	ک	ک	ک

Notes:

The shapes of ګ [gaf] are the same as those of ک. ګ is pronounced [g].

Both letters attach to letters on the left.

Examples:

'house' [kor] کور

'who' [tsok] خوک

'Paktia' [paktyā] پکتیا

'tall' [jəg] جګ

'dance' [gađégi] ګډېږي

'full' [dak] دک

Handwriting:

جګ ګډېږي دک کور خوک پکتیا

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.

[kégi] 'becomes'

[tashakúr] 'thank you'

[kabāb] 'kabob'

[chārakár] 'Charakar'

[tske] 'drink'

[tarāffík] 'traffic'

[darkawí] 'give (you)'

[dākṭár] 'doctor'

[kār] 'work'

[kāfitiryā] 'cafeteria'

[kāffí] 'coffee'

[kélay] 'village'

[kwáṭa] 'Quetta'

[korbá] 'host'

[gađ] 'together'

[gwá̄l] 'flower'

[góri] 'see'



## 11. م [mim]

<u>Letter</u>	<u>Value</u>	<u>Shape</u>				
		Final attached to right	Final unattached to right	Medial attached to right	Initial, medial unattached to right	
م	[m]	م	م	م	م	

Note:

م connects to the left.

Examples:

'America' [amrikā]	امريكا	'stop' [tam]	تم	'me' [me]	مي
'almond' [bādām]	بادام	'clothes' [jāmē]	جامي	'Friday' [jumá]	جمعة

Handwriting:

بادام جامي جمعه تم امريكا مي

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.

[mə] 'don't'	[mānā] 'meaning'	[dámal] 'rest'
[dúmra] 'so'	[rāghlām] 'I came'	[raħmát] 'mercy'
[síma] 'area'	[ghárma] 'noon'	[fārm] 'farm'
[kam] 'rare'	[kum] 'which'	[kawúm] 'I do'
[māmā] 'uncle'	[mrāch] 'pepper'	[maskáw] 'Moscow'

12. ن - like letters: ن [nun], ن [nuŋ]

<u>Letter</u>	<u>Value</u>	<u>Shape</u>			
		Final attached to right	Final unattached to right	Medial attached to right	Initial, medial unattached to right
ن	[n]	ن	ن	ن	ن

Notes:

The shapes of ن [nun] are the same as for ن.

Both letters attach to the left.

### Examples:

'apple' [mãːna] منه	'I sit' [keném] كېنىڭمۇ	'sitting' [nast] ناست
'wheat' [ghaŋém] غەنم	dance [atáŋ] اتن	'Afghan' [afghán] افغان

### Handwriting:

ناست گشتنم اتفان منه اتن غنم

### 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.

[bārān] 'rain'	[pakistān] 'Pakistan'	[paxtún] 'Pashtun'
[plúna] 'bridges'	[pikíng] 'Beijing'	[tséngal] 'how'
[chin] 'China'	[khān] 'khan'	[telefún] 'telephone'
[mānā] 'meaning'	[sín] 'river'	[duxmán] 'enemy'
[sandára] 'song'	[faransá] 'France'	[kundúz] 'Kunduz'

## 13. ه [he]

<u>Letter</u>	<u>Value</u>	<u>Shape</u>	Final attached to right	Final unattached to right	Medial attached to right	Initial, medial unattached to right
ه	[h], [-]	ه	ه	ه	ه	ه

Notes:

Initial ه is not pronounced in many dialects. Medial ه is pronounced as [h].

Final ه is pronounced as [a] or [ə], as described in \*1 above.

ه connects with letters to the left.

Medial ه is frequently written ه.

Examples:

'university' [pohantún]	پو هنتون	'that' [ághal]	هفه	'every' [ar]	هر
'famous' [mashhúr]	مشهور	'morning' [sahár]	سہار	'also' [hám]	هم

Handwriting:

مشهور سہار ہم پو هنتون هفہ هر

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'	[ho] 'yes'	[hawá] 'weather'
[haftá] 'week'	[wákhta] 'early'	[hirát] 'Herat'
[hamdá] 'just'	[hálta] 'there'	[hártsə] 'everything'

## 14. ص - like letters: ص [skhwāt], حن [ghwdāt]

<u>Letter</u>	<u>Value</u>	<u>Shape</u>	Final attached to right	Final unattached to right	Medial attached to right	Initial, medial unattached to right
ص	[s]	ص	ص	ـ	ـ	ـ

Notes:

The shapes of حن [ghwdāt] are the same as for حن . حن is pronounced [z].

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

Examples:

'health' [sīhāt]	صحت	'necessary' [zarúr]	ضرور	'some' [báze]	بعضی
'holiday' [rukhsatí]	رخصتی	'classroom' [sīnf]	صنف	'crop' [fásəl]	فصل

Handwriting:

بعضی فصل صنف رخصتی ضرور صحت بعضی

Practice:

A. Practice writing the example words in Pashto script.

B. Write the following words in Pashto script.

[khās] 'special'	[sáyib] 'sahib'	[zāmín] 'guarantor'
[zarbá] 'strike'	[ziyā] name	[zarár] 'harm'
[zəd] 'antagonist'	[ásəl] 'origin'	[basír] name

15. **ـ** - like letters:**ـ** [tkhwe], **ـ** [zghwe]LetterValueShapeFinal  
attached  
to rightFinal  
unattached  
to rightMedial  
attached  
to rightInitial, medial  
unattached  
to right**ـ**

[t]

**ـ****ـ****ـ****ـ**Notes:The shapes of **ـ** [zghwe] are the same as for **ـ**. **ـ** is pronounced [z]

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

Examples:

name [zāhír] ظاہر

'taraf' [side] طرف

'letter' [khat] خط

'relation' [rabt] ربط

'slow' [batí] بطي

'instrument' [barbát] بربط

Handwriting:

A horizontal line with several handwritten Pashto words. From left to right, it shows: 'ـ', 'ـ', 'ـ', 'ـ', 'ـ', 'ـ', 'ـ'. Each character is written with its dot pointing towards the left, indicating its attachment to the preceding character.

Practice:

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

[tafrít] 'dissipation'

[intizár] 'waiting'

[manzará] 'view'

[rabt] 'relation'

[tāhír] 'name'

[zaríf] 'fine'

[mazlúm] 'oppressed'

[zálém] 'cruelty'

[zalím] 'oppressor'

[fítrát] 'nature'

[tutí] 'parrot'

16. ی - like letters: ی [de tānīs saqila yel], ی [de tazkīr saqila yel]

Notes:

These letters are formed like the vowel symbols ی and ی 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 [əy].

Examples (verbs):

'you are' [yāstāy]	یاستئی	carry' [wṛay]	ورئی	'beat' [wahéy]	وھئی
'catch' [wānisāy]	ونہسئی	'tie' [taréy]	ترئی	'do' [kawéy]	کوئی

Examples (nouns):

'hat' [khwaléy]	خولی	'chair' [tsawkéy]	خوکی	'window' [kārkéy]	کرکی
'blanket' [sharéy]	شرپی	'bread' [dodáy]	چوپی	'moon' [spogmáy]	پورب می

Handwriting:

یاستئی کوئی و نہسئی  
خوکی چوپی پورب می شرپی

Practice:

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

## The Pashto Alphabet (in order)

<u>Pashto Letter</u>	<u>Name</u>	<u>Forms</u>	<u>Sound</u>
ا	[aːf]	ا	[ə], [a] initially
ب	[be]	ب ب	[b]
پ	[pe]	پ پ	[p]
ت	[te]	ت ت	[t]
ټ	[t̪e]	ټ ټ	[t̪]
ث	[se]	ث ث	[s] (Arabic words)
ج	[jim]	ج ج	[j]
چ	[che]	چ چ	[ch]
ح	[ħe]	ح ح	[ħ] (Arabic words)
خ	[khe]	خ خ	[kh]
څ	[tse]	څ څ	[ts]
ځ	[dze]	ځ ځ	[dz]
ډ	[dāl]	ډ ډ	[d]
ډ	[d̪āl]	ډ ډ	[d̪]
ڙ	[zaːl]	ڙ ڙ	[z] (Arabic words)

## The Pashto Alphabet, continued

<u>Pashto Letter</u>	<u>Name</u>	<u>Forms</u>	<u>Sound</u>
ر	[re]	ر ر	[r]
ڙ	[r̥e]	ڙ ڙ	[r̥]
ز	[ze]	ز ز	[z]
ڙ	[zhe]	ڙ ڙ	[z] (dialectal variation)
ب	[ge]	ٻ ٻ	[g] (dialectal variation)
س	[sin]	س س س	[s]
ش	[shin]	ش ش ش	[sh]
ښ	[xin]	ښ ښ ښ	[x] (dialectal variation)
ص	[skhwāt]	ص ص ص	[s] (Arabic words)
ض	[ghwdāt]	ض ض ض	[z] (Arabic words)
ط	[tkhwe]	ط ط ط	[t] (Arabic words)
ظ	[zghwe]	ظ ظ ظ	[z] (Arabic words)
ع	[ain]	ع ع ع	[∅] if pronounced at all
غ	[ghain]	غ غ غ	[gh]
ف	[fe]	ف ف ف	[f]

## The Pashto Alphabet, continued

Pashto Letter	Name	Forms	Sound
ق	[qaf]	قق	[q]
ك	[kāf]	ڪڪ	[k]
گ	[gāf]	ڳڳ	[g]
ل	[lām]	لل	[l]
م	[mim]	مم	[m]
ن	[nun]	نن	[n]
ڻ	[ṇun]	ڻڻن	[ṇ]
و	[wāw]	وو	[w], [u], [o]
ه	[he]	هه	[h], [a] finally
ي	[mārúfa ye]	يي	[i], [y]
ې	[majhúla ye]	ېې	[e] medially, finally
ۍ	[de tānís saqila ye]	ۍ--	[əy] finally (nouns, adjs)
ۑ	[de tazkír saqila ye]	ۑ--	[əy] finally (verbs)

## Transcription Symbols and Pashto Letter Equivalents

Vowel <u>transcription</u>	Pashto <u>letter</u>	Vowel <u>transcription</u>	Pashto <u>letter</u>
[ā]; [a] initially	ا	[e]	ې
[a], [ə] finally	ه	[əy] finally (nouns, adjs)	ۍ
[o],[u]	و	[əy] finally (verbs)	ۍ
[i]	ې	[ɪ], [ə], [ʊ], [a] medially	not written

Consonant <u>transcription</u>	Pashto <u>letter</u>	Consonant <u>transcription</u>	Pashto <u>letter</u>
[b]	ب	[n]	ن
[ch]	ځ	[ɳ]	ڼ
[d]	د	[p]	پ
[ɖ]	ډ	[q]	ق
[dz]	ح	[ɾ]	ر
[f]	ف	[ɾ̩]	ڻ
[g]	ڳ, گ	[s]	س، ص
[gh]	غ	[ʃ]	ش
[h]	ه	[t]	ت، ط
[ɦ]	ح	[t̩]	ٿ
[j]	ج	[ts]	څ
[k]	ک	[w]	و
[kh]	خ	[x]	ښ
[l]	ل	[y]	ي
[m]	م	[z]	ڙ، ڻ، ڏ، ڙ

## Section 4: Diversions

طالبه خدای که به ملا سې  
په کتاب پروت یې یادوې شینکۍ خالونه

[tālābá, khwdāy ka ba mulā se  
pə kitāb prót ye yādawé shinkí khalúna]

Student, damned if you ever become a mullah -  
You hunch over your book, but you think of little  
blue beauty marks...



# نور چهري دی؟

## Section 1. Dialogue

- Dave: [salām.] داود: سلام.
- Amān: [salām, stáray mə se.] امان: سلام. ستري مه شي.
- Dave: [khwār mə se.] داود: خوار مه شي.
- Amān [tsénga ye?] امان خنگ يې؟
- and [jóṛ ye?] او جور يې؟
- Dave: [pə khayr ye?] داود: په خير يې؟
- [xə jor ye?] به جور يې؟
- Dave: [merabānī.] داود: مهرباني.
- Amān: [tashakúr.] امان: تشکر.
- Dave: [lāylá chere da?] داود: ليلا چهري ده؟
- Amān: [pə kóṛ ke da.] امان: په کور کي ده.
- Dave: [rabyá aw jon chére dí?] داود: رابيا او جون چهري دی؟
- Amān: [gumān kawum pə lāyliyá ke dí.] امان: گومان کوم په ليليه کي دی.
- Dave: [patáng chére da?] داود: پتنگ چهري دی؟
- Amān: [pə roghtún ke da.] امان: په روغتون کي دی.
- Dave: [ghaldzáy sāyxb pə sínf ke da?] داود: غلخي صاحب په صنف کي دی؟
- Amān: [wo. lə nəwi shāgərd sara  
nāst da.] امان: هو! له نوي شاگرد سره ناست دی.
- Dave: [tá tsénga yawāze nāst ye?] داود: ته خنگ يوازي ناست يې؟
- Amān: [asád ta muntazír yām.] امان: اسد ته منتظر يم.

**New Vocabulary****Personal names****Men's first names:**

امان [amān]

اسد [asád]

پتنگ [patáng]

**Women's first names:**

ليلاء [līyālā]

رابيا [rābiyā]

**Man's second name:**

غلخي [ghālxi]

**American names:**

David [dawúd] داود

Joan [jōn] جون

**Other nouns**

house [kor] کور

class [sinf] صنف

hospital [roghtún] روختون

title [sayib] صاحب

student [shāgārd] شاگرد

dormitory [iayliyá] نیلی

**Prepositions**

پ ... کي [pə ... ke] in, inside, at

له ... سره [lə ... sarai] with

ت ... to, for [tə] ...

**Adjectives**

sitting [nāst] ناست

waiting [muntazírl] منتظر

new [nēway] نوي

**Verbs**

(I) am [yəm] يم

(you) are [ye] يې

(he) is [da] / دی (she) is [da] ده

(they) are [di] دې

**Question words**

how, why [tséngal] خنګه

where [chérə] چهري

**Adverbs, phrases, and idioms**

I guess... [gumán kawum...] گومان کوم

yes [wo] هو

alone [yawāze] يوازي

**Pronoun**

you [tə] ټ

**Conjunction**

and [aw] او

## Section 2. Sentence Structure

### Basic Order of Words in a Sentence

<u>Subject*</u>	<u>Complement *</u>	<u>Verb</u>	
[ghəldzay sāyib]	pə sīnf ke	da.]	غلخی صاحب په صنف کي دی.
[patang]	chere	da?]	پتنگ چيري دی؟
[tə]	tsənga yawāze nāst ye?]		تے خنگ یوازی ناست یې؟
[rābyā aw jon]	pə layliya ke	di.]	رابیا او جون په لیلیه کي دی.
[ () ]	tsənga	ye?]	خنگ یې؟

#### 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 sīnf ke da.] په صنف کي دی.

'(He) is a student.' [shāgərd da.] شاگرد دی.

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 sīnf ke da.] په صنف کي دی.

'Is (he) in class?' [pə sīnf ke da?] په صنف کي دی؟

5. Negative sentences are formed by adding [nə] ۷ just before the final verb, e.g.

'(He) is not in class.' [pə sīnf ke nə da.] په صنف کي ۷ دی.

'(He) is not a student.' [shāgərd nə da.] شاگرد ۷ دی.

---

\* 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

	<u>Singular*</u>	<u>Plural*</u>
<u>1st person</u> *	'(I) am' [yəm] يم	'(we) are' [yu] يو
<u>2nd person</u>	'(you) are' [ye] يې	'(you all) are' [yāstəy] ياستي
<u>3rd person</u>	'(he) is' [da] دی '(she) is' [da] ده	'(they) are' [di] دې

## Examples:

'I'm at home.'	[pə kór ke yəm.]	پ کور کې يم.
'You're at home.'	[pə kór ke ye.]	پ کور کې يې.
'He's at home.'	[pə kór ke da.]	پ کور کې دې.
'She's at home.'	[pə kór ke da.]	پ کور کې ده.
'We're at home.'	[pə kór ke yu.]	پ کور کې يو.
'You all are at home.'	[pə kór ke yāstəy.]	پ کور کې ياستي.
'They're at home.'	[pə kór ke di.]	پ کور کې دې.
'I'm not at home.'	[pə kór ke nə yəm.]	پ کور کې ن يم.
'You're not at home'	[pə kór ke nə ye.]	پ کور کې ن يې.
'He's not at home.'	[pə kór ke nə da.]	پ کور کې ن دې.
'She's not at home.'	[pə kór ke nə da.]	پ کور کې ن ده.
'We're not at home.'	[pə kór ke nə yu.]	پ کور کې ن يو.
'You-all are not at home.'	[pə kór ke nə yāstəy.]	پ کور کې ن ياستي.
'They're not at home.'	[pə kór ke nə di.]	پ کور کې ن دې.

**Practice**

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

غلخى صاحب په صنف کي دی.  
پتنګ چېری دی؟  
تە خنګه يوازي ناست یې؟  
خنګ یې؟  
په کور کي ده.  
رابیا او جون چېری دی؟  
په روغتون کي دی.

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

په کور کي ده.  
يوازي ناست نه دی.  
په ليلې کي ده؟  
گومان کوم په صنف کي دی.  
په امريکا کي نه ده.  
چېری دی؟  
په روغتون کي ده.  
په ليلې کي ده؟  
په افغانستان کي نه دی.  
په 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*) ... چېری ده؟  
A: گومان کوم په کور کي ده.

## Prepositional Phrases in Pashto

### Prepositions

'in, at'	[pə ... ke]	پ ... کي
'of'	[de ...]	... د
'with'	[lə ... sara]	ل ... سره
'to, for'	[ ... ta]	ت ...

### Prepositional phrase

پ کورکي	[pə kór ke]
د امان	[de amān]
ل امان سره	[lə amān sara]
لیلا ت	[laylā ta]

### Full sentence

پ کور کي ده.	[pə kór ke da.]
د امان کور چيري دی؟	[de amān kor chere da?]
ل امان سره ناست یم.	[lə amān sara nāst yəm.]
لیلا ت منتظر یو.	[laylā ta muntazir 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. [pə ... ke], پ ... کي [lə ... sara] ل ... سره

2. The first element of a two-word preposition is frequently dropped:

کي = پ ... کي

سره = ل ... سره

3. Prepositional phrases come before the nouns they modify\*, e.g.

د شاگرد کور 'the house of the student/the student's house' [de shāgərd kor]

د لیلیبی شاگردان 'the students in (of) the dorm' [de layliyé shāgərdān]

4. The object of the preposition پ ... کي is always in the direct form. Objects of ... سره د, ... ل, and ... ت are usually in the oblique case. (See Section 4)

**Section 3: Reading**

داود او جون په پوهنتون کې د پښتو شاګردان دی. غلخی صاحب د  
داود او جون د پښتو بشونکي دی.

امان تاریخ پوه دی. پتنگ داکتیر دی. د امان بېخه لیلا پرستاره ده.  
ربستیا امان به شاعر هم دی.

اسد او رابیا شاګردان دی. اسد کیمیا لولی. رابیا ژورنالزم لولی.  
جون او رابیا د یوې نزدي ملګري دی.

غلخی صاحب، امان، لیلا، رابیا، پتنگ او اسد تول د افغانستان او  
پښتانه دی. د غلخی صاحب، امان او رابیا کورني په امریکا کې دی.  
د نورو کورني په افغانستان کې دی. داود او جون د امریکا دی.  
دوی تول د مجلس ملګري دی.

## New Vocabulary

People

male teacher [xowúnkay]	ښوونکي
historian [tāríkh poh]	تاریخ پوه
male doctor [dáktrár]	د اکتیر
wife [xádza]	ښخه
female nurse [parastára]	پرستاره
male poet [sháíf]	شاعر
female friends [mælgáre]	ملګري
male friends [mælgári]	ملګري

Adjectives

very F pl. form [déré]	د يري
close [nizdé]	نزدي
others M pl. form [néro]	نورو

Preposition

of [de]	د
---------	---

Other nouns

university [pohantún]	پوهنتون
Pashto (language) [paxtó]	پښتو
chemistry [kimyá]	کيميا
journalism [zhornálízm]	ژورنالزم
Pashtun (people) [paxtún]	پښتون
family [koranáy]	کورني

Adverbs, phrases, idioms

by the way [rixtyá]	ريښتيا
good [xə]	ښه
also [hám]	هم
(he/she) is studying [lwani]	لولي
all of them [duy tó]	دوی تول
'meeting friends'	'meeting friends'
د مجلس ملګري [de majlés mælgári]	

## Have You Understood?

1. داود کيميا لولي؟
2. غلخي صاحب شاگرد دي؟
3. رابيا ژورنالزم لولي؟
4. د داود کورني چيري ده؟
5. ليلا د پتنګ بخه ده؟
6. د رابيا کورني په امريكا کې ده؟
7. ليلا او رابيا ملګري دي؟
8. امان د داود ښوونکي دي؟
9. داود او جون ملګري دي؟
10. امان، پتنګ او اسد پښستانه دي؟

## Section 4: Word Structure

### Pashto Noun Classes, Part 1

#### Examples:

- DSg* : [paxtún laylā ta muntazír da.] پښتون لیلا ته منتظر دی.  
*OSg* : [de paxtānē xádza shágérda da.] د پښتانه بخه شاگرده ده.  
*DPI* : [paxtānē laylā ta muntazír di.] پښتانه لیلا ته منتظر دی.  
*OP1* : [dawud de paxtāno malgəray da.] داود د پښتنو ملګری دی.

#### Notes:

1. A Pashto noun can have up to four different endings depending on its number (singular *Sg* or plural *Pl*), gender (masculine *M* or feminine *F*) and case (direct *D* or oblique *O*). The noun [paxtún] پښتون 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] -ان *OSg* [-] *OP1* [-āno] -انو

Example: *DSg* : [shágərd] شاگرد *DPI* : [shágərdān] شاگردان  
*OSg* : [shágərd] شاگرد *OP1* : [shágərdāno] شاگردانو

M1 class nouns in this unit:

[shágərd]	شاگرد	[sáyxb]	صاحب	[dákṭár]	د اکټر
[shāfr]	شاعر	[tārīkh poh]	تاریخ پوه		

Example:	<i>D<sub>Sg</sub></i> : [kor] كور	<i>D<sub>Pl</sub></i> : [korúna] كورو <sup>نہ</sup>
	<i>D<sub>Sg</sub></i> : [kor] كور	<i>D<sub>Pl</sub></i> : [koró] / [korúno] كورو / كورو <sup>نو</sup>

## M2 class nouns in this unit:

[kor] كور	[pohantún] پوهنتون	[zhornalízm] ژورنالیزم
[roghtún] روغتون	[sinf] صنف	

Irregular Noun Characteristics: have no predictable shape, endings vary

[paxtún] پښتون '(male) Pashtun'

<i>Dsg</i> : [paxtún] پښتون	<i>DPI</i> : [paxtānə] پښتانه
<i>Dsg</i> : [paxtānə] پښتانه	<i>DPI</i> : [paxtanó] پښتنو

F1 nouns Characteristics: *DSg* ends in [ə] & or [ə] & or [e] ی

Endings: *DSg* [ə/ə/e] ← / - پ - *DPI* [-e] پ - *OSg* [-e] پ *OPI* [-o] پ -

Example:	<i>Dsg</i> : [xádza] بَشَّهُ	<i>DPI</i> : [xádze] بَشَّهِي
	<i>Dsg</i> : [xádze] بَشَّهِي	<i>DPI</i> : [xádzo] بَشَّهُو

### F1 class nouns in this unit:

[xádza] بنخه	[parastára] پرستاره	[məlgáre] ملگري
[laiyliyá] ليليه	[shágárda] شاگرده	

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

[paxt̥o] پښتو 'Pashto language'

<i>Dsg</i> : [paxt6] پښتو	<i>DPI</i> : [paxt6] پښتو
<i>Dsg</i> : [paxt6] پښتو	<i>DPI</i> : [paxt6] پښتو

**Practice**

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

1. داود او جون په پوهنتون کې د پښتو شاګردان دی.
2. غلخۍ صاحب د داود او جون د پښتو ښوونکي دی.
3. پتنګ داکتر دی.
4. د امان شخه لیلا پرستاره ده.
5. اسد او رابیا شاګردان دی.
6. رابیا څوړنالزېم لوی.
7. جون او رابیا دیری نزدي ملګري دی.
8. امان، لیلا، رابیا، پتنګ او اسد تول د افغانستان او پشته دی.
9. د امان او رابیا کورني په امریکا کې دی.
10. د غنوو کورني په افغانستان کې دی.
11. دوی تول ملګري دی.

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

چهري دی / ده؟ \_\_\_\_\_

شاګرد	داکتر	پرستاره
شاعر	پښتون	ملګري
تاریخ پوهه	ښخه	شاګرده

اسد په \_\_\_\_\_ کې دی.  
رابیا په \_\_\_\_\_ کې ده.

لیلیه	کور	پوهنتون
	روغتون	صنف

## Section 5. The Pashto Alphabet

## Ligatures and Borrowed Letters

| + ل = لا

Examples: [salām] سلام اسلام آباد [islāmabād]  
 [baghlān] بغلان جلال آباد [jalālabād]

ا = [an] in words originally from Arabic

Examples: 'for example' [masalan] مثلاً 'usually' [amuman] عموماً

آ = [ā] in words originally from Persian. آ is always in initial position in a word.

Examples: [islāmābād] اسلام آباد جلال آباد [jalālābād]  
 [khānābād] خان آباد

ئ = [?] ('glottal stop') in words originally from Arabic. The letter name is [hamzā].

## Practice

1. Write the following words in Pashto.

[laylā]	[salām]	[kalā]	'compound'	[plār]	'father'	[lār]	'road'
[khānābād]	[baghlān]	[jalālabād]		[salāta]	'salad'	[lās]	'hand'

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

Group 1.	م	خنگ	ن	ه	د	سره	ه	ل	پ	ت	ه	ل	ه	د	ه	ن	ه	خنگ	ن	ه	ل	ه	ل	ه	د	ه	ن	ه	م	
Group 2.	نور	کور	یم	یو	او	هو	او	ہو	یو	یم	کور	نور	یو	ہو	او	ہو	او	کور	یم	یو	ہو	او	ہو	او	ہو	یو	یم	کور	نور	
Group 3.	یاستئی	پھری	دی	دی	پی	کی	کی	پی	دی	دی	پھری	یاستئی	کی	پی	دی	دی	پی	کھری	پھری	دی	دی	پی	کی	کی	پی	دی	دی	پی	کی	
Group 4.	پ	خیر	یی	؟	خنگے	یی	؟	سلام	تشکر	مربانی	مهربانی	پ	خیر	یی	؟	خنگے	یی	؟	سلام	تشکر	مربانی	مهربانی	پ	خیر	یی	؟	خنگے	یی	؟	
Group 5.	روسیا	پاکستان	امریکا	افغانستان	افغانستان	امریکا	amerika	افغانستان	پاکستان	روسیا	روسیا	پاکستان	افغانستان	amerika	افغانستان	پاکستان	روسیا	روسیا	پاکستان	افغانستان	افغانستان	پاکستان	پاکستان	روسیا	روسیا	افغانستان	افغانستان	پاکستان	پاکستان	روسیا

## Section 6: Diversions

چې خان یې په یاران یې

[che khān ye pə yārān ye]

You are a khān thanks to your friends.....



# ت خه کار کوي؟ Unit 3:

## Section 1: Dialogue

Theresa: [salām.]

تریسا: سلام.

Asad: [salām.]

اسد: سلام.

Theresa: [de ghəldzí sāyib məlgāray ye?] تریسا: د غلخی صاحب ملگری یې؟

Asad: [wó, zə asád yəm.]

اسد: هو! زه اسد یم.

Theresa: [di mā nūm tarísa da.]

تریسا: ز ما نوم تریسا ده.

Asad: [tə ba de ghəldzí sāyib  
nəwé shāgárda ye.]

اسد: ته به د غلخی صاحب نوی شاگرده یې.

Theresa: [po nə swəm.]

تریسا: پوه نه شوم.

Asad: [de ghəldzí sāyib  
zdá kawúnke ye?]

اسد: د غلخی صاحب زده کوونکي یې؟

Theresa: [wo, de ghəldzí sāyib

zdá kawúnke yəm.]

Asad: [rādza kénə.]

اسد: راخه کښنه.

Theresa: [tashakúr, tə tsé kār kawe?]

تریسا: تشکر. ته خه کار کوي؟

Asad: [zda kawúnkay yəm.]

اسد: زده کوونکي یم.

Theresa: [tsé shay lwané?]

تریسا: خه شي لولی؟

Asad: [kimyā lwanəm, té tsəngá?  
yawāze paxtō lwané?]

اسد: کيميا لولم. ته خنگ؟

Theresa: [na, zə de zábphoháne

يوازې پښتو لولی؟

zdá kawúnke yəm.]

تریسا: نه. زه د ڦپوهني

زده کوونکي یم.

Asad: [de kúm dzay ye?]

اسد: د کوم خای یې؟

Theresa: [de míshigan yəm.]

تریسا: د مشیگن یم.

Asad: [dəlta chére wosége?]

اسد: دلته چهري اوسيږدي؟

Theresa: [pə jórjtawn ke woségəm.]

تریسا: په جورج ټون کې اوسيږدم.

## New Vocabulary

Nouns

name M2 [num]	نوم
linguistics F1 [zébpohána]	ژپوهنه
thing M3 [shay]	شي
place M3 [dzāy]	خاى
student F1 [zdá kawúnkel]	زده کونکي
work M2 [kār]	کار

American names

Theresa [tarisá]	تريسا
Michigan [míshigan]	مشيگن
Georgetown [júrjtawn]	جورج تون

Question words

what ...? [tsə]	څه
which ...? [kum]	کوم

Pronouns

my <i>emphatic</i> [di mā] / [zmā]	ما
I <i>emphatic</i> [zə]	زو

Adverbs, phrases, idioms

yes [wo]	هو
particle [ba]	پ
Come sit down. [rādza kénā.]	راخه کېښه.
How about you? [tá tsénga?]?	ت څنګ؟
no [na]	نه
I didn't understand. [po ná swəm.]	پوهه ن شوم.

## Practice

1. Construct personal answers to the following questions.

- a. څه کار کوي؟
- b. دلته څه شي لولي؟
- c. د کوم خاى ېي؟
- d. چېري اوسيږدي؟

2. Pair up, and ask and answer (truthfully) the questions above.

**Section 2: The Present Imperfective Tense\*****Examples**

'What work do <u>you</u> do?'	[tə tsá kár kawé?]	تې خې کار کوي؟
'What are you studying?'	[tsá shay 1wane?]	څه شي لولې؟
'Are you studying only Pashto?'	[yawāze paxtō 1wane?]	یوازې پښتو لولې؟
'Where are you living?'	[chére wosége?]	چېړي اوسيږدې؟
'I'm living here.'	[dəlta woségəm.]	دلته اوسيږدم.

**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)'	[kár kawám.]	کار کوم.
'You're working/work (regularly)'	[kár kawé.]	کار کوي.
'He/she is working/works (regularly)'	[kár kawí.]	کار کوي.
'We're working/work (regularly)'	[kár kawú.]	کار کوو.
'You-all are working/work (regularly)'	[kár kawáy.]	کار کوئ.
'They are working/work (regularly)'	[kár kawí.]	کار کوئ.

\* 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)'	[kār ná kawəm.]	کار نه کوم.
'You're not working/don't work (regularly)'	[kār ná kawe.]	کار نه کوي.
'He etc. isn't working/doesn't work (regularly)'	[kār ná kawi.]	کار نه کوي.
'We're not working/don't work (regularly)'	[kār ná kawu.]	کار نه کوو.
'You-all aren't working/don't work (regularly)'	[kār ná kaway.]	کار نه کوئ.
'They aren't working/don't work (regularly)'	[kār ná kawi.]	کار نه کوي.

*Questions:*

'Am I working/Do I work (regularly)?'	[kār kawám?]	کار کوم؟
'Are you working/'Do you work (regularly)?'	[kār kawé?]	کار کوي؟
'Is he etc. working/Does he work (regularly)?'	[kār kawí?]	کار کوي؟
'Are we working/Do we work (regularly)?'	[kār kawú?]	کار کوو؟
'Are you-all working/Do you-all work (regularly)?'	[kār kawáy?]	کار کوئ؟
'Are they working/Do they work (regularly)?'	[kār kawí?]	کار کوي؟

*Notes:*

1. The present tense is formed with the imperfective present root\* of the verb, plus the following personal endings:

1st person singular: [-əm] م-

1st person plural: [-u] و-

2nd person singular: [-e] ې-

2nd person plural: [-əy] ئ-

3rd person singular and plural: [-i] ۍ-

The stress falls on the personal ending.

2. Negatives are formed by adding the particle [nə] ں 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 شی لولې?
- c. کيميا لولم.
- d. يوازي پښتو لولې?
- e. دلتہ چهري اوسيږي?
- f. پ جورج تاون کې اوسيږم.

2. Read the following statements about the Pashtuns and Pashto students.

- a. رابیا ڈورنالزم لولی.
- b. جون او رابیا په لیلیه کې اوسيږي.
- c. غلخی صاحب په پوهنتون کې کار کوي.
- d. د اسد کورنيه په افغانستان کې اوسيږي.
- e. پتنگ او لیلا په روغتون کې کار کوي.
- f. د غلخی صاحب کورنيه په افغانستان کې نه اوسيږي.

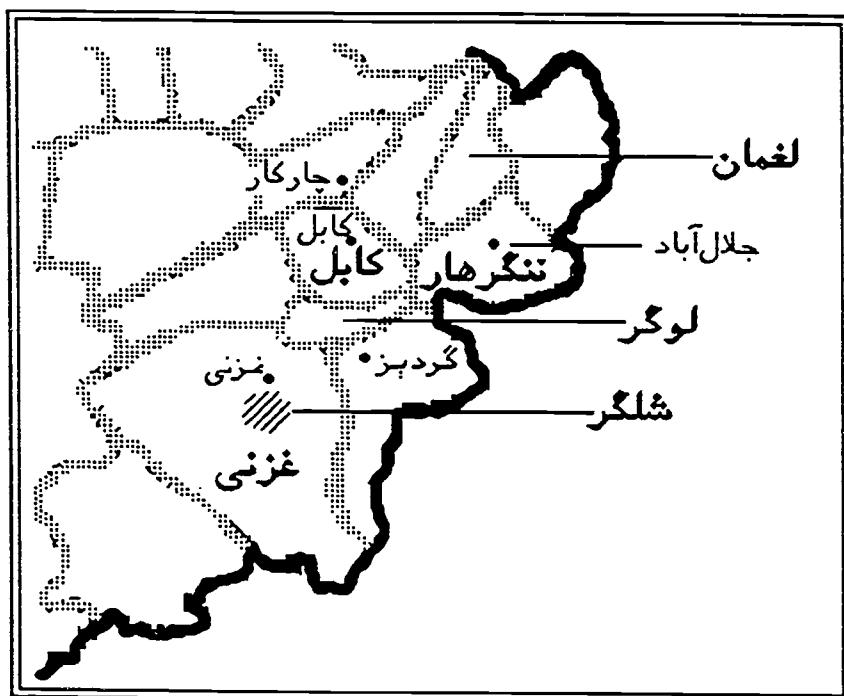
3. Construct sentences, negative sentences and questions with the following verbs:

کار کو-      لو-      اوسيږد-      کېښه-

4. Answer the following questions.

- a. په لیلیه کې اوسيږي؟
- b. په پوهنتون کې پښتو لولی؟
- c. کار کوي؟
- d. يوازي اوسيږي؟
- e. چهري کېښني؟

## Section 3: Reading



داداود ملګري تول افغانان او د افغانستان د بېلو بېلو سيمو دي. پتنګ د لغمان او اسد د لوګر دي. رابيا د ننگرهار او ليلا د لوګر ده.

امان د کابل نيازی دي. د امان تره د نيازيو مشر دي .

غلخی صاحب د غزنی دي. د غلخی ماما د شلګر ملک دي. د شلګر د خلکو جامي هرڅوک خوبوی، خو غلخی صاحب یې نه اغوندی. د شلګر دیر او سپدونکی اندر دی. د ليلا او اسد مور اندره ده.

غلخی صاحب هم په شلګر کې بلد دي. خور یې په شلګر کې واده ده. د غلخی صاحب یو خوري د مجاهدينو قومندان او د امان ملګري دی.

امان کله کله پېښور ته خي او ور سره گوري. د رابيا یو ورور هم په پېښور کې دي. هنه د پېښور په پوهنتون کې استاد دي.

**New Vocabulary**Pashtun provinces, areas

Laghman [laghmān] لغمان

Shalgar [shālgár] شلگر

Logar [logár] لوگر

Ningrahar [ningrár] ننگرهار

Kabul [kābál] کابل

Ghazni [ghazní] غزنی

PeopleAfghan *M1* [afghán] افغانinhabitants *M3* [osedúnki] او سپد و نکیleader *M1* [məshárl] مشرhead man (of village) *M1* [malék] ملکpeople, populace *M1* [khálék] خلکguerillas *Mirreg.* [mujahídín] مجاهدینcommandant *M1* [qumandán] قومندانprofessor *M1* [ustád] استادPronouns

everyone [artsók] هر خوک

them/his [ye] یې

he (out of sight) [aghá] هفه

all [tól] تول

Adjectivesseparate *M OPI form* [béló belo] بېلو بېلوfamiliar *M DSgform* [balád] بلدmarried *F DSgform* [wādá] وادهone *M DSg form* [yaw] یوRelativessister *F irreg.* [khor] خورbrother *M irreg.* [wror] ورورmaternal uncle *M irreg.* [māmá] ماماpaternal uncle *M irreg.* [trá] ترهmother *F irreg.* [mor] مورnephew *M irreg.* [khwrayáy] خوریيPashtun tribe names

Ander [andér] اندر

Niazay [nyázáy] نيازى

Verbsenjoy, like [khwaxaw<sup>-</sup>] - خوببو-wear (clothes) [aghund<sup>-</sup>] - اغوند-meet, visit with [gor<sup>-</sup>] - گور-

go [dz-] - ځ

Nounsarea *F1.* [síma] سيمهclothes *F1.* [jámé] جاميprovince *M2.* [wílāyát] ولايتAdverbs, phrases, idiomsmany *adv.* [dér] ډېرsometimes *adv.* [kéla kála] کله کلهwith him *phr.* [wár sara] ورسرهConjunction

but [kho] خو

### Have You Understood?

1. Answer the following questions.

1. پتنګ د لوگر دی؟
2. د غلخی صاحب خور په شلګر کي اوسيږي؟
3. رابیا افغانه ده؟
4. د غلخی صاحب خور د اسد ملګري ده؟
5. لیلا د افغانستان ده؟
6. د مجاهدینو قومندان د امان ملګري دی؟
7. امان د لغمان دی؟
8. غلخی صاحب په شلګر کي اوسيږي؟
9. اسد په لوگر کي دی؟
10. شلګر په غزنی کي دی؟

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

چې کې اوسيږي؟

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څوک؟

- د پتنګ کورني.  
د اسد او لیلا کورني.  
د غلخی صاحب خور  
د امان کورني  
د غلخی د ماما کورني  
د رابیا ورور

### Section 4: Word Structure

**M3 nouns** Characteristics: *DSg* ends in [ay] ای, can be either animate or inanimate

Endings: *DSg* [-ay] ای - *DPI* [-i] / [-yān] ایان-

*OSg* [-i] ای - *DPI* [-o] / [-yāno] ایانو-

Stress on final syllable

Example: *DSg*: [ghəldzāy] غلخی / *DPI*: [ghəldzī] غلخی /  
[ghəldzyān] غلخیان

*OSg*: [ghəldzī] غلخی / *DPI*: [ghəldzō] غلخو /  
[ghəldzyāno] غلخیانو

Stress on next-to-final syllable

Example: *DSg*: [məlgéray] ملگری / *DPI*: [məlgéri] ملگری

*OSg*: [məlgéri] ملگری / *DPI*: [məlgéro] ملگرو

**M3 class nouns learned so far:**

[ghəldzāy] غلخی / ملگری / [xowúnkay] بسوونکی

[shay] خای / [khwrayáy] خوری / شی / [nyāzāy] نیازی

**M4 nouns** Characteristics: *DSg* ends in [ā] اـ, is usually animate

Endings: *DSg* [ā] اـ / *DPI* [-gān] گان-

*OSg* [ā] اـ / *DPI* [-gāno] گانو-

Example: *DSg* [māmā] ماما / *DPI* [māmāgān] ماماگان

*OSg* [māmā] ماما / *DPI* [māmāgāno] ماماگانو

**M4 class nouns learned so far:** [māmā] ماما

**F2 nouns** Characteristics: *DSg* ends in [ay] اـ

Endings: *DSg, DPI, OSg* [-ay] اـ / *DPI* [-ayo] نیو-

Example: *DSg*: [koranéy] کورنی / *DPI*: [koranéy] کورنی

*OSg*: [koranéy] کورنی / *DPI*: [koranayo] کورنیو

**F2 class nouns learned so far:** [koranéy] کورنی

F3 nouns      Characteristics: *Dsg* ends in [ə] l-

Endings: <i>Dsg</i> [-ā] ل-	<i>DPI</i> [-we] / -وی / [-gāne] -گانی-
<i>Osg</i> [-ā] ل-	<i>OPI</i> [-wo] / -وو / [gāno] -گانو-

Example:	<i>DSg</i> : [amrikā] امریکا	<i>DPI</i> : [amrikāwe] / امریکاوی
		[amrikāgāne] امریکاگانی
	<i>OSg</i> : [amrikā] امریکا	<i>OP1</i> : [amrikāwo] / امریکاکاوو
		[amrikāgāno] امریکاگانو

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

### **Irregular Nouns in This Unit**

## Masculine nouns:

[wrɔr] ورور	<i>Dsg:</i> [wrɔr] ورور	<i>DP1:</i> [wrúna] ورونه
	<i>DSg:</i> [wrɔr] ورور	<i>DP1:</i> [wrúno] ورونو

[trə] تره	<i>DSg:</i> [trə] تره	<i>DPl:</i> [trúna] ترونے
	<i>OSg:</i> [trə] تره	<i>OPl:</i> [trúno] ترۇنۇ

[mujāhíd] مجاہد	<i>Dsg:</i> [mujāhíd] مجاہد	<i>DPI:</i> [mujāhidín] مجاہدین
	<i>OSg:</i> [mujāhíd] مجاہد	<i>OP1:</i> [mujāhidíno] مجاہدینو

### Feminine nouns:

[mor] مور	<i>Dsg:</i> [mor] مور	<i>DPl:</i> [máynde] میندې
	<i>OSg:</i> [mor] مور	<i>OPl:</i> [máyndo] میندو

[khor] خور	<i>DSg:</i> [khor] خور	<i>DPl:</i> [khwáynde] خویندی
	<i>OSg:</i> [khor] خور	<i>OPl:</i> [khwáyndo] 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.

- د داود ملګري تول افغانانه او د افغانستان د بېلو بېلو سیمو دی.
- د امان تره د نسازیو مشر دی.
- د غلخی اما د شلګر ملک دی.
- د شلګر د خلکو جامې هرڅوک خوبی، خو غلخی صاحب یې نه اغوندی.
- د غلخی صاحب یو خوربی د محاہدینو قومندان او د امان ملګري دی.
- امان کله کله پېښوو ته خی او ور سره گوري.
- هغه د پېښوو په پوهنتون کې استاد دی.

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

- استاد دی. \_\_\_\_\_ د  
 پېښور ته خی. \_\_\_\_\_ د  
 د \_\_\_\_\_ د ملګري دی.

3. Unfamiliar nouns are given below, with information about their classes. Give the *DSg*, *DP1*, *OSg* and *OP1* forms for each noun, then create sentences with it.

- |                         |       |                          |       |                           |        |
|-------------------------|-------|--------------------------|-------|---------------------------|--------|
| girl <i>F1</i> [péghla] | پېغله | man <i>M3</i> [sařáy]    | سرۍ   | assistant [asistán]       | اسستان |
| friend <i>M1</i> [dost] | دوست  | office <i>F1</i> [idārā] | اداره | chair <i>F3</i> [tsawkay] | حوثکۍ  |

## Section 5: Diversions

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.

# ورونه او خویندې Unit 4:

## Section 1: Dialogue

تریسا: د اسد کورنۍ په لوګر کې او سېږدې؟

امان: هو. د اسد پلار د لوګر یو لوی او مشهور خان دی.

تریسا: اسد څو ورونه او خویندې لري؟

امان: څلور ورونه او دوه نوري خویندې لري.

تریسا: خویندې او ورونه یې هم اسد او لیلا غوندي دی؟

امان: هو، ټول لکه اسد غوندي دی. ورور یې کسه خور یې نیسه.

تریسا: ورور یې کسه خور یې نیسه څه معنا؟

امان: دا متل دی او معنا یې دا ده چه خور ورور ته ورته وي.

تریسا: ټول یې اسد او لیلا غوندي بنايسته دی؟

امان: د لوګر خلک ټول بنايسته دی.

## New Vocabulary

### Nouns

father *n*, *M*irreg. [plār] پلار

proverb *n*, *M2*. [matá] متل

### Numbers

one, a [yaw] یو

four [tsaló] څلور

two [dwa] دوه

Adjectives

big, important [loy] لوي

well-known [mashhúr] مشهور

similar [wárta] ورت

good-looking [xāystá] بنا يسته

Preposition

like [(ləka)...ghúndé] لکه ... غوندي

Adverbs, phrases and idioms

What does ... mean? [...tsé mānā?] ... خه معنا؟

It means ... [mānā ye dā da tse ...] معنا يي دا ده چه ...

all of them [t̪ól ye] قول يي

Look at the brother, guess at the sister (*proverb*)  
[wror ye kásá khor ye násá]

ورور يي کسے خور يي نيسه.

Pronoun

that [dā] دا

Verbs

have [lar-] لر

is [wi] وي

**Practice**

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

A: اسد څو ورونه او خويندي لري؟

B: څلور ورونه او دوه نوري خويندي لري.

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. Rābyā 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]	شپږ	۶	one	[yaw]	یو	۱
seven	[wə]	اوہ	۷	two	[dwa]	دوه	۲
eight	[até]	اټه	۸	three	[dre]	درې	۳
nine	[náhə]	نې	۹	four	[tsalóř]	څلور	۴
ten	[las]	لس	۱۰	five	[pindzé]	پنځے	۵

## Practice

1. Read the following rows of numbers.

- a) ۰ ۴ ۹ ۲ ۸ ۲ ۱ ۶
- b) ۱ ۱۰ ۷ ۲ ۹ ۸ ۶ ۴
- c) ۴ ۸ ۶ ۲ ۰ ۲ ۱۰ ۱
- d) ۹ ۲ ۸ ۱۰ ۴ ۲ ۷ ۰
- e) ۰ ۲ ۹ ۸ ۴ ۲ ۶ ۷

2. Answer the following questions:

- .۱. څو خویندی لري؟
- .۲. څو ورونه لري؟
- .۳. څو ماماګان لري؟
- .۴. څو ترونه لري؟
- .۵. څو خوریان لري؟
- .۶. څو نژدي ملګري لري؟
- .۷. څو بشونکي لري؟
- .۸. پلار دي څو ورونه لري؟
- .۹. غلخي صاحب څو د پښتو زده کونکي لري؟

## Section 3: Weak Possessive Pronouns\*

## Examples

'Asad's brothers live in Logar.'

د اسد ورورونه په لوگر کې او سېپې.

'His brothers live in Logar.'

ورورونه یې په لوگر کې او سېپې.

'Asad is Laylā's brother.'

اسد د لیلا ورور دی.

'Asad is her brother.'

اسد یې ورور دی.

'We are sitting with Laylā's brother.'

د لیلا له ورور سره ناست یو.

'We are sitting with her brother.'

له ورور سره یې ناست یو.

'Patang is visiting Laylā's brother.'

پتنګ د لیلا له ورور سره گوري.

'Patang is visiting her brother.'

پتنګ یې له ورور سره گوري.

## 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 **کله** **کله**).
3. The weak possessive is often written attached to the word it follows.

## The Weak Possessive Pronouns

1st sg. 'my'	[me]	مې	1st pl. 'our'	[mo]	مو
2nd sg. 'your'	[de]	دي	2nd pl. 'you all's'	[mo]	مو
3rd sg. 'his'/'her'	[ye]	يې	3rd pl. 'their'	[ye]	يې

\* 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.

۱. خور یې په شلګر کې واده ده.
۲. معنا یې دا ده چه خور ورور ته ورته وي.
۳. تهول یې اسد او لیلا غوندي بنايسته دی؟
۴. خویندې او ورونه یې هم اسد او لیلا غوندي دی؟

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.

۱. د لیلا ورور شاگرد دی.
۲. اسد د لیلا ورور دی.
۳. د لیلا له ورور سره ناست یو.
۴. پتنګ د لیلا ورور ته گوري.

3. Answer the following questions.

۱. کورنۍ دی چېږي او سېږي؟
۲. پلار دی څه کار کوي؟
۳. مور دی کار کوي؟
۴. د بسوونکۍ نوم دی څه دی؟
۵. کور دی چېږي دی؟
۶. د ملګرو نومونه دی څه دی؟
۷. کور دی په جورج تاون کې دی؟
۸. پلار دی چېږي دی؟
۹. ملګري دی څه شی لوی؟

## Section 4: Reading

اسد د لوگر په باره کې غږېږي:

لوگر دېر اباد خای دی. ډېري زیاتي او به او خودې مېوي لري. مني  
يې ډېري مشهوري دی. مخکي يې ابادي دی.

زما کورني دوه ډېر لوی باgone لري. پلار مې غوارۍ چه یو بل باغ  
هم واخلي. یو باغ مو کور ته بیخی نژدي دی.

کله کله مې مور او خویندې هم ورخى. کله کله نوري پېغلي هم باغ  
ته راخى او مېلې کوي. سندري وايى؛ اتنونه کوي او تالونه خورى.  
د لوگر پېغلي ډېري مستي او پلوندي دی. په اتن او تالونو هېڅ نه  
ستري کېږي.

## New Vocabulary

Nouns

water *F* irreg. [wobé] او به

fruit *F* [méwa] مېوه

apple *F* [māṇa] منه

soil *F* [mdzéka] مخکه

orchard *M2* [bāgh] باغ

girl, maiden *F* [péghla] پېغله

picnic *F* [mélá] مېلې

song *F* [sandára] سندره

name of a dance *M2* [atáñ] اتن

swing *M2* [tāl] تال

Adjectives

fertile, prosperous *[abād]* اباد

much (*fem. pl.*) [zyāte] زیاتي

sweet (*fem. pl.*) [khwāge] خودې

other [bāl] بل

lively (*fem. pl.*) [máste] مستي

strong (*fem. pl.*) [palwánde] پلوندي

tired (*fem. pl.*) [stáre] ستري

Preposition

by means of, with [pə] په

Adverbs, phrases, idioms

- about ... [de ... pə bāra ke] د ... په باره کې  
 especially, very, really [bikhí] بیخی  
 do the atan [atañúna kaw-] اتنونه کو  
 swing (on a swing) [ṭalúna khwr-] ټالونه خور  
 none, no [hets] هېڅ

Verbs

- talk [ghagég-] غږېږ -  
 want, intend [ghwar-] غوار -  
 buy perfective [wakh-] واخ -  
 go (there) [wardz-] ورځ -  
 come (here) [rādz-] راخ -  
 do, make [kaw-] کو -  
 say, sing [wāy-] واي -  
 be, become [keg-] کړد -

**Have You Understood?**

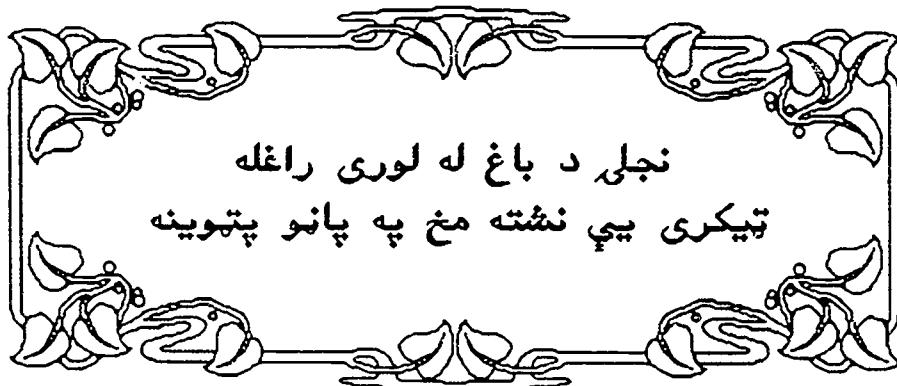
## 1. Answer the following questions.

۱. د اسد پلار د کوم خای او سیدونکی دی؟
۲. د لوګر پېغلي خنګ دی؟
۳. پېغلي د اسد د پلار په باغ کې څه کوي؟
۴. د اسد پلار غواری چه څه شی واخلی؟
۵. د اسد خویندي او ملګري کله کله څه کوي؟
۶. ت خنګ؟ سندري خوبسي؟
۷. د اسد مور او خویندي کله چېري څي؟

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

۱. منې یې ډېري مشهوري دی.
۲. مخکي یې بېسي ابادي دی.
۳. پلار مې غواری چه یو بل باغ هم واخلی.
۴. یو باغ مو کورته بیخی نژدي دی.
۵. کله کله مې مور او خویندي هم درڅئي.

## Section 5: Diversions



نجله د باغ له لوري راګله  
تیکری یې نشته مخ په پانو پټوينه

[njələy de bāgh lə lóri rághla

ṭíkráy ye nésta mákh pə pāñō pətawí-na.]

The young girl came from the orchard.

She had no scarf. She hid her face in the leaves.

# Unit 5: هوا سخته توده ده

## Section 1: Dialogue

پتنگ: یاره، هوا سخته توده ده. دلته عموماً هوا خنگه وي؟

داود: په اوری کي هوا عموماً نن غوندي توده او لنده وي.  
په کور او دفتر کي بي له اپيرکاندېشن نه گوزاره نه کېږي.

پتنگ: ڦمي خنگه وي؟

داود: ڦمي بنايسته سوړ وي. اکثره سخت باد لګهږي.

پتنگ: واوره اوره ټوي؟

داود: هو. کله کله دومره زياته واوره اوره ټوي چه سرکونه بهخی  
بندېږي.

پتنگ: پسرلي او مني خنگه وي؟

داود: په پسرلي او مني کي هوا عموماً نرمه وي، خو بaran  
ډېر زيات اوره ټوي.

پتنگ: وايي چه باران د خدائی رحمت دي.

## New Vocabulary

### Nouns

weather F3 [awāš] هوا

street M2 [sarák] سرک

office Mirreg [daftár] دفتر

snow F3 [wáwrā] واوره

air conditioning M2

rain M2 [bārān] باران

[éyar kāndeshán] اپيرکاندېشن

mercy M2 [rahmát] رحمت

The seasons

spring	M3 [pəsarláy]	پسربالی
summer	M3 [zémay]	ژمی
fall	M3 [ménay]	منی
winter	M3 [wóray]	اوړی

Adjectives

heavy, very	1 [sakht]	سخت
hot	irreg. [tawdá]	توده
wet	irreg. [lāmdá]	لنده
cold	irreg. [sor]	سور
pleasant	irreg. [nárma]	نرمہ

Preposition

without	[be lə ... na]	بې له ... نه
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Verbs

fall (snow or rain)	[worég-]	اوره پر -
become blocked	[bandég-]	بند پر -

Adverbs, phrases, idioms

friend (addressed)	[yára]	یاره
usually	adv. [amúman]	عموماً
just	adv. [amdā]	همدا
today	adv. [nən]	نهن
can't get along	phrase [guzára né kegi]	گوزاره نه کېږي
often	[aksára]	اکثره
the wind blows	[bād lagég-]	لګپېږي
so ... that	phrase [dúmra ... tsel]	دومره ... چه

**Practice**

## 1. Answer the following questions.

۱. په خای کې دې هوا په پسربالی کې عموماً خنګه وي؟
۲. په خای کې دې هوا په ژمی کې عموماً خنګه وي؟
۳. په خای کې دې هوا په منی کې عموماً خنګه وي؟
۴. په خای کې دې هوا په اوړی کې عموماً خنګه وي؟
۵. نه هوا خنګه 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.'

هوا سخته سوړه ۵۵.

'Winter is very cold.'

ئمي نیا پسته سوړه وي.

'Sometimes so much snow falls that...'

کله کله دومره زیات واوره اور پوې چه...

'Are you Ghalzay Sahib's new student?'

د غلخۍ صاحب نوې شاګرد یې؟

'They are from different areas in

د افغانستان د پلے پلے سیمو دی.

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 OPI; F forms like F1 nouns)

M: DSg: [jor]	جور	DPI: [jor]	جور	DSg: [jor]	جور	OPI: [jōrō]	جوړو
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F: DSg: [jōra]	جوړه	DPI: [jōrel]	جوړي	DSg: [jōre]	جوړي	OPI: [jōrō]	جوړو
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#### Class 1 adjectives:

سخت	کوم	هړ	بلد	بېل بېل	اباد
زيات	جور	لوی	خوار	مشهور	بل
مست	نور	يو	ناست	منتظر	پلونډ

#### Class 2 (M forms like M3 nouns; F forms like F1 nouns)

M: DSg: [náway]	نوی	DPI: [náwi]	نوی	DSg: [náwi]	نوی	OPI: [náwo]	نوو
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F: DSg: [náwe]	نوی	DPI: [náwe]	نوی	DSg: [náwe]	نوی	OPI: [náwe]	نوو
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#### Class 2 adjectives:

نوی سترۍ

Class 3 (M forms end in [ə] except for obl. pl.[əl]; F forms like F1 nouns)

M: DSG: [xə]	بنه	DP1: [xə]	بنه	OSG: [xə]	بنه	OP1: [xo]	ښو
F: DSG: [xa]	ښې	DP1: [xe]	ښې	OSG: [xe]	ښې	OP1: [xo]	ښو

Class 4 (all forms the same)

M and F: DSG: [xāystá]	بنا یسته	DP1: [xāystá]	بنا یسته
OSG: [xāystá]	بنا یسته	OP1: [xāystá]	بنا یسته

## Class 4 adjectives:

واده	بنا یسته	نژدی	ورته
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Class 5 (MDSg ends in [ɔŋ]; [əl] changes to [āl] or [al]; F forms end like F1 nouns)

M: DSG: [sɔŋ]	سور	DP1: [sār̥á]	ساره	OSG: [sɔŋ]	سور	OP1: [sar̥ó]	سرو
F: DSG: [sar̥á]	سره	DP1: [sar̥é]	سرې	OSG: [sar̥é]	سرې	OP1: [sar̥ó]	سرو

Irregular Adjectives

## 'hot'

M: DSG: [tod]	تود	DP1, OSG: [tāwdá]	تاوده	OP1: [tawdó]	تودو
F: DSG: [tawdá]	توده	DP1, OSG: [tawdél]	تودي	OP1: [tawdó]	تودو

## 'pleasant'

M: DSG, DP1, OSG: [narém]	نرم	DP1, OSG: [nármo]	نرمو
F: DSG: [nárma]	نرمه	DP1, OSG: [nárme]	نرمي

## 'sweet'

M: DSG: [khog]	خوب	DP1, OSG: [khwāgə]	خوابه	OP1: [khwágo]	خوبو
F: DSG: [khwága]	خوبه	DP1, OSG: [khwáge]	خوبې	OP1: [khwágo]	خوبو

## 'wet'

M: DSG: [lünd]	لوند	DP1, OSG: [lāmdá]	لانده	OP1: [lámdo]	لندو
F: DSG: [lámda]	لنده	DP1, OSG: [lāmde]	لندې	OP1: [lámdo]	لندو

## Practice

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

۱. ستهی مه شی.
۲. ت به د غلخی صاحب نوي. شاگرده يې.
۳. د داود ملګري تول افغانان او د افغانستان د پبلو بلو سيمو دی.
۴. غلخی صاحب هم په شلگر کې بلد دی.
۵. خور ورور ته هدت وي.
۶. د لوګر خلک تول شاسته دی.
۷. دېږي ذیاتې او به او خوبې میوی لري.
۸. زما کورني دوه دېر لوي باغونه لري.
۹. د لوګر پېغلي دېږي. مستې او پلوندي دی.
۱۰. په اتن او تالونو هېڅ نه ستهی کېږي.

2. Answer the following questions.

۱. سيمه دي دېر اباد خای دی؟
۲. سيمه دي دېرې زیاتې او به لري؟
۳. سيمه دي خوبې میوی لري؟
۴. په سيمې کې دي زیاته واوره او رېږي؟
۵. په سيمې کې دي مخکې دېرې ابادي دی.
۶. په سيمې کې دي هوا عموماً به وي؟

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

lazy 1 [laṭ]	لټ [laṭ]	stupid 1 [ahmáq]	احمق [ahmáq]
crazy 2 [tewanáy]	لہونۍ [tewanáy]	ugly 1 [badráng]	بدرنګ [badráng]
sick 4 [nājóṛa]	ناجوره [nājóṛa]	thirsty 2 [tégay]	تپري [tégay]
hungry 2 [wágay]	وږي [wágay]	sad 4 [khabáp]	خپه [khabáp]
smart 1 [wuxyár]	هوښيار [wuxyár]	sleepy 2 [khobawáṛay]	خوبوري [khobawáṛay]

### Section 3: Reading

هر کال څلور موسمونه لري - پسرلی، اوری، منی، ڦمی. هر موسم دری میاشتی دی.

په پسرلی او منی کې هوا به او نرمه وي. په اوری کې هوا توده او په ڦمی کې سره وي.

په افغانستان کي پسرلی د ګلانو موسم دي. اوری بعضی مہوي او فصلونه پخېږدی. منی د مہوو موسم دي. ڦمی د واوري موسم دي.

د پسرلی اولې ورځی ته نوروز وايی. د نوروز ورځ عامه رخصتی وي. خلک مہلې کوي.

د نوروز ډېره لویه مېله د ګل سرخ مېله ده. دا مېله په مزار شریف کې کړدی. دې مہلې ته د ټول افغانستان او حتی د نورو ملکونو زیات خلک ورځی.

### New Vocabulary

#### Nouns

year M2 [kāl] کال

day F1-[ə]. [wradz] ورځ

season M2 [mosém] موسم

New Year M2 [nawrōz] نوروز

month F1-[ə]. [myāst] میاشت

holiday F irreg. [rukhsatí] رخصتی

flower M1 [gwəl] ګل

Gwale Surkh(festival) [gwāle súrkh] ګل سرخ

crop M2 [fásəl] فصل

country M2 [mālk] ملک

Verb

ripen [pakhéég-] - پخېږد

Adverbs, phrases, idioms

even [hátā] حتا

X is called Y phr. [X ta Y wāyi] X ته ۲ وايی

Adjectives

public / عامه [áma]

some ۴ بعضی [bāze]

every ۱ هر [ar]

## Have You Understood?

1. Answer the questions.

۱. د څلورو موسمونو نومونه څه دي؟
۲. یو موسم شو میاشتني لري؟
۳. د ګل سرخ مېله چېري کېږي؟
۴. د پسرلی اولې ورځي ته څه وايی؟
۵. په افغانستان کې په ڈمی کې هوا خنګه وي؟
۶. په افغانستان کې په اوږي کې واوره اوږيدې؟
۷. پښتانه نوروز ډېر خوبیو؟
۸. په کومو موسمونو کې هوا نرمه وي؟
۹. د افغانستان خلک د پسرلی په اوله ورڅ څه کوي؟

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

۱. د نوروز دېدنه لوې مېله د ګل سرخ مېله ده.
۲. دی مېلې ته د قول افغانستان او حتی د نړو. ملکونو نیات خلک ورځي.
۳. په پسرلی او منی کې هوا شې او غېمه وي.
۴. د پسرلی اولې ورځي ته نوروز وايی.
۵. د نوروز ورڅ عامه رخصتی وي.

### Section 4: Asking for Vocabulary

Model:

د پسروني اولي ورخني ته نوروز وايي.

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 کې ته شه وايي؟

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 کې دي ته شه وايي؟

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 کې هنه ته شه وايي؟

Literal: 'What thing is that?'

Idiomatic: 'What's that?'

### Practice

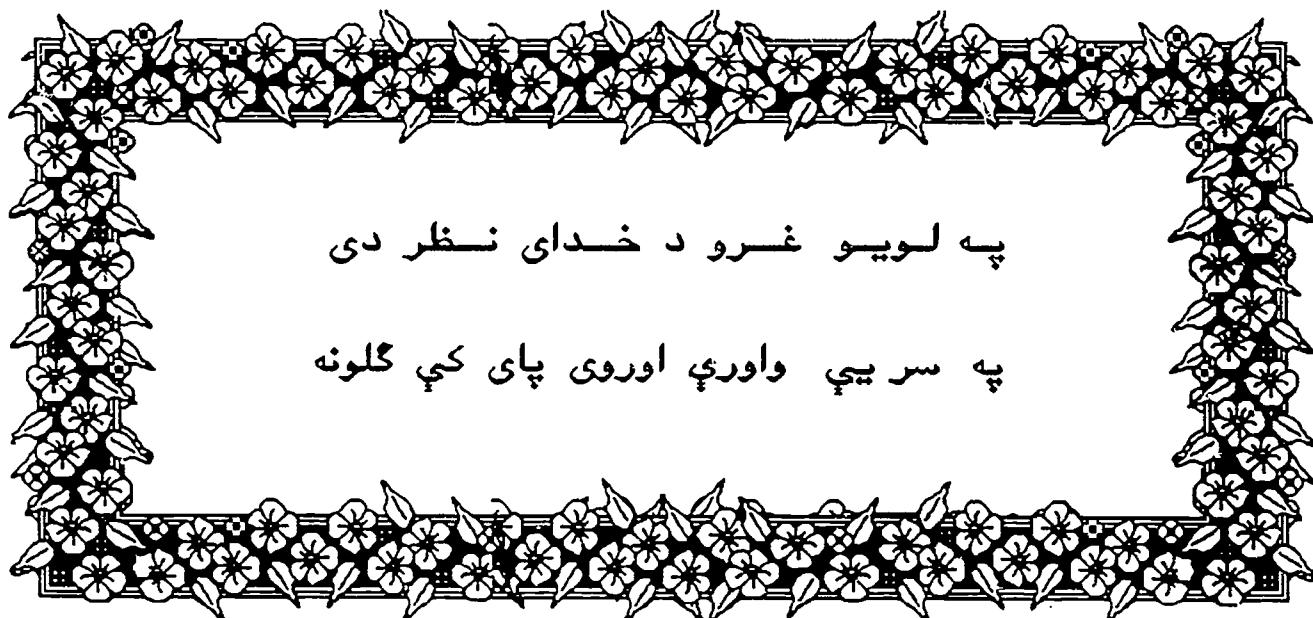
1. Answer the following questions.

په پښتو کې ته شه وايي؟

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



په لویو غرو د خدای نظر دی

په سریبې واورې اوروی پای کې ګلونه

[pə lōyo ghrō de khwdāy nazār da.  
pə sar ye wāwre worawi, 'āy ke gwəlūna.]

The high mountains are in God's kind care.  
At their summit He causes snow; at their foot flowers.

# شنبې څه کوي؟ Unit 6:

## Section 1: Dialogue

اسد: د شنبې په ورځ څه کوي؟

تریسا: ورجنیا ته څم.

اسد: څه وخت بېرته راخی؟

تریسا: ددوشنبې په ورځ سهار وخته بېرته راخم.

اسد: دچارشنبې په مابنام څه پروگرام لري؟

تریسا: کتابخانی ته څم. پنجشنبې امتحان لرم.

اسد: د جمعی په مابنام څه کوي؟

تریسا: څه خاص پروگرام نه لرم.

اسد: راخه په کابل کاروان رستوران کي زما مېلمنه شه.

تریسا: به ده. وايی چه کابل کاروان رستوران به افغاني دودی پخوي.

اسد: هو! بیخی به دودی لري.

## New Vocabulary

### Nouns

Virginia F3 [wirjinyā] ورجنیا

plan(s) M2 [prɔgrām] پروگرام

library F1 [kitābkhānā] کتابخانه

exam M2 [ɪmtihān] امتحان

Kabul Caravan (*restaurant name*)

کابل کاروان [kābūl kārwān]

رستوران M2 [rasturān]

guest F1 [melmanā] مېلمنه

food F2 [doodéy] دودی

Time words

Saturday *F1.* [shambé] شنبې

Monday *F1.* [dushambé] دوشنې

Wednesday *F1.* [charshambé] چارشنبې

Thursday *F1.* [panshambé] پنجشنبې

Friday *F1.* [jumá] جمعه

evening *M2.* [māxām] مابسام

time *M2.* [wakht] وخت

morning *M2.* [sahār] سهار

Verbs

come *imperative* [rādzá] راخه.

be [sa] شه

cook [pakhawé] پخو-

Adjectives

special *f.* [khās] خاص

Afghan *4* [awghāni] افغانی

Adverbs, phrases, idioms

when? [tsé wakht] خه وخت

back [bérta] بېرته

early morning [sahār wákhta] سهار وخته

any [tsə] 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 خه کوي؟  
B : \_\_\_\_\_ ته خم.

A : خه وخت بېرته راخه؟

B : د \_\_\_\_\_ په ورخ سهار وخته بېرته راخم.

2. Memorize Asad's line:

راخه په کابل کاروان رستوران کي زما مېلمه شه.

Substitute the names of restaurants in your area for کابل کاروان.

## Section 2: Time Words and Phrases

## Days of the Week

Saturday	[shámbe]	شنبې
Sunday	[yákshambe]	یکشنبې
Monday	[dú shambe]	دو شنبې
Tuesday	[sé shambe]	سہ شنبې
Wednesday	[chár shambe]	چھار شنبې
Thursday	[pánshambe]	پنځښې
Friday	[júma]	جمعه

## Notes:

1. All day names are *F1* nouns. They never occur in the plural.
2. چھار شنبې and سہ شنبې, دو شنبې 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?'

د شنبې په ورڅ څه کوي؟  
شنبې څه کوي؟

'I'm coming back on Monday.'

د دو شنبې په ورڅ بېرتې راڅم.  
دو شنبې بېرتې راڅم.

'I have an exam (on) Friday.'

د جمعي په ورڅ امتحان لرم.  
جمعه امتحان لرم.

'I have an exam every Friday.'

د هري جمعي په ورڅ امتحان لرم.  
هره جمعه امتحان لرم.

## Times of Day

morning	M2	[sahār]	سہار
late morning	M2	[tsāxt (mahāl)]	څاښټ (مهال)
noon	F1	[ghárma]	غږمه
afternoon	M2	[māspəxín]	ماسپېښين
late afternoon	M2	[māzdigár]	ماز یگر
dusk	M2	[māxām]	ماښام
late evening	M2	[māskhután]	ماسختن
midnight	F1	[níma shpa]	نیمه شبے

## 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?'

د چهارشنبې په ماښام څه پروګرام لوړ؟

'I come back Saturday night.'

د شنبې په ماسپېښين بېرته راخم.

'I have an exam this afternoon.'

نن ماسپېښين امتحان لرم.

'I come back in the evening.'

ماسپېښين بېرته راخم.

### Practice

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

۱. تریسا او اسد څه وخت کابل کاروان ته خی؟
۲. د جمعی په ورځ څه وخت خی؟
۳. د چهارشنبې په مابسام تریسا څه پروگرام لري؟
۴. د تریسا امتحان څه وخت دی؟
۵. اسد د پنجشنبې په ورځ خاص پروگرام لري؟
۶. تریسا د شنبې په ورځ خاص پروگرام لري؟
۷. تریسا له ورجنیا نه څه وخته پوری رائخي؟

2. Answer the following questions.

۱. د یکشنبې په ورځ عموماً څه کوي؟
۲. د جمعی په ورځ عموماً چېري خی؟
۳. دودی عموماً چېري خوري؟
۴. درس څه وخت لولی؟
۵. رستوران ته عموماً څه وخت خی؟
۶. نن شپه څه کوي؟
۷. د غرمي دودی عموماً چېري خوري؟

3. Describe your schedule.

## Section 3: Reading

پتنګ ډېر زیات مصروف دی. سهار وخته روغتون ته خی. تر خابته پوري ناروغان گوری. ثابت مهال عموماً عملیات کوي. وروسته له عملیاتو نه لې دمه کوي. وروسته له هفه نه بیا ناروغان گوری. غرمه کافتریا ته خی، دودی خوری. ماسپېښین په لا براتوار کې کار کوي. ما زدیگر خپلو اسستانانو ته درس ورکوي. مابسام کورتہ خی، دودی خوری او یو څه دمه کوي. ماسختن بېرت روغتون ته خی او تر نیمي شپې پوري ناروغان معاینه کوي. وروسته له نیمي شپې کورتہ خی.

## New Vocabulary

Nounspatient *M1*. [nārōgh] ناروغoperation *M2*. [amaliyāt] عملیاتrest *F1*. [dáma] دمهcafeteria *F3* [kafitiryā] کافتریاlaboratory *M2* [labrātowār] لا براتوارassistant *M1* [asistán] اسستانlesson *M2* [dars] درسAdjectivesbusy *I* [masrúf] مصروفlittle *I* [lág] لې(his, her) own *I* [khpəl] خپلAdverbs, Phrases, Idioms

then, again [byā] بیا

a little [yáw tsə] یو څه

Pronounthat *Opl* [aghəl] هغوVerbs

eat [dodgáy khwr-] دودی خور-

give [wárkaw-] ورکو-

examine [māyená kaw-] معاینه کو-

Prepositions

until [tər ... pore] تر...پوري

after [wrusta lə ... (na)] وروسته له ... نه

### Have You Understood?

**1. Answer the following questions.**

- . ۱. پتنگ سهار وخته چېري خي؟
- . ۲. پتنگ خه کار کوي؟
- . ۳. پتنگ د غرمې دودۍ چېري خوری؟
- . ۴. پتنگ د مابسام دودۍ چېري خوری؟
- . ۵. پتنگ خپل ملګري خه وخت گوري؟
- . ۶. پتنگ خه وخت دمه کوي؟
- . ۷. پتنگ له خه وخته تر خه وخته پوري کار کوي؟

**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.**

— دېر زیات مصروف\_\_. سهار وخته روغتون ته\_\_\_. تر  
 څابتنه پوري ناروغان\_\_\_. څابت مهال عموماً عمليات\_\_\_. وروسته  
 له عملياتونه لې دمه\_\_\_. وروسته له هنونه بیا ناروغان\_\_\_. غرمه  
 کافتریا ته\_\_\_. دودۍ\_\_\_. ماسپښین په لا براتوار کې کار\_\_\_.  
 ما زد یګر خپلو استانانو ته درس\_\_\_. مابسام کور ته\_\_\_. دودۍ  
 \_\_ او یو خه دمه\_\_\_. ماسختن بېرته روغتون ته\_\_\_. او تر نیمي  
 شپې پوري ناروغان معاینه\_\_\_. وروسته له نیمي شپې کورتے\_\_\_.

## Section 4: Telling Time

## Examples

'What time is it?'	حُو بجي دی؟
'It's about one o'clock.'	نڑدي يوه بجه ۵۵.
'It's ten after one.'	لس باندي يوه بجه ۵۰.
'It's quarter after one.'	پاو باندي يوه بجه ۵۵.
'It's one thirty.'	يوه نيمه بجه ۶۰.
'It's quarter to two.'	پاو کم دوه بجي دی.
'It's ten to two.'	لس کم دوه بجي دی.
'It's two o'clock.'	دوه بجي دی.

'At what time...?'	په خو بجو ...؟
'After about one o'clock...'	له نڑدي يوي بجي نه وروسته ...
'Before ten after one...'	له لس باندي يوي بجي نه مخ کي ...
'From quarter after one...'	له پاو باندي يوي بجي نه ...
'Until one thirty...'	تر يوي نيمه بجي پوري ...
'Before quarter to two...'	له پاو کم دوو بجو نه مخ کي ...
'At ten to two...'	په لس کم دوو بجو ...
'Before two o'clock...'	له دوو بجو نه مخ کي ...

## Notes:

1. Time-telling on the twenty-four hour clock is expressed in phrases revolving around the word [bája] بج, which is *F1*. Phrases involving times other than one o'clock require the plural بجي.
2. Time phrases other than statements of the time ('It's ... o'clock', etc.) , are expressed via prepositional phrases with بج 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.

## Time-Telling Vocabulary

21 [yáwist]	يو ويشت	۲ ۱	۱۱ [yawólas]	يولس	۱ ۱
22 [dwáwist]	دوه ويشت	۲ ۲	۱۲ [dólas]	دوولس	۱ ۲
23 [dérwist]	درويشت	۲ ۳	۱۳ [dyárlas]	ديارلس	۱ ۲
24 [tsalérist]	خليريشت	۲ ۴	۱۴ [tswárlas]	خوارلس	۱ ۴
25 [pindzéwist]	پنځه ويشت	۲ ۵	۱۵ [pindzálas]	پنخلس	۱ ۵
26 [shpágwist]	شپړويشت	۲ ۶	۱۶ [shpáras]	شپارس	۱ ۶
27 [wáwist]	اوه ويشت	۲ ۷	۱۷ [wélas]	اوه لس	۱ ۷
28 [atéwist]	ات ويشت	۲ ۸	۱۸ [atélas]	اته لس	۱ ۸
29 [náhəwist]	نه ويشت	۲ ۹	۱۹ [núnas]	نونس	۱ ۹
30 [ders]	ديرش	۳ ۰	۲۰ [shəl]	Shel	۲ ۰

Prepositions involved in time-telling

before [la ... (na) məkh kel] له ... نه مخ کي

after [la ... (na) wrusta] له ... نه وروسته

from [la ... (na)] له ... نه

until [tər ... pore] تر...پوري

Other vocabulary involved in time-tellingclock, hour *n*, *F1.* [bája] بجهquarter (in time-telling) *n*, *M2.* [pāw] پاوuntil (with minutes in time-telling) *adv.* [...] kam] کمover, past, after (with minutes in time-telling) *prep.* [...] bändel] ... بانديhalf, thirty (in time-telling) *adj1.* [nim] نیمabout, near *adj 4* [nizdé] نیژدی

**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.

پ — دوډي خورو.

له — تر — پوري کار کوم.

پ — صنف ته خم.

له — نه وروسته اکثره درس وايم.

پ — راڅه.

له — نه مخ کې رستوران ته خو.

پ — امتحان لري.

## 3. Describe your class schedule, giving exact times.

## Section 5: Diversions

Mullah Nasruddin was traveling, and happened to be in a village strange to him. Someone approached and asked,  
"نن څه ورخ دو؟"

The Mullah answered, "I'm sorry, I'm a stranger here too.  
You'll have to ask one of the local people."



# زه به آشک را وغواړم . Unit 7:

## Section 1: Dialogue

اسد : وايہ څه شي خوري؟

تریسا : ته ودرپوه، چه څه شي لري.

اسد : هرڅه لري. څه شي دي به ايسي؟

تریسا : ستا څه شي به ايسي؟

اسد : زما کباب او آشک به ايسي، خو قابلی پلو او منتو يې  
هم دېر به دی.

تریسا : زمرد چلو يې خنګه دي؟

اسد : زمرد چلو او بانجان چلو يې هم به دی.

تریسا : آشک يې مرچ لري؟

اسد : نه، مرچ نه لري.

تریسا : زه به آشک را وغواړم. ته څه شي راغواړي؟

اسد : زه به، نو، قابلی پلو او کباب را وغواړم او گد به يې سره  
وخررو.

## New Vocabulary

### Afghan food (all M2 nouns)

[kabāb] کباب

[mantú] منتو

[āshák] آشک

[zamarud chaláw] زمرد چلو

[qābilí paláw] قابلی پلو

[bānjān chaláw] بانجان چلو

Noun

pepper M2. [mrəch] مرچ

Adverbs, phrases, idioms

What'll you have? [wáya tsé shay khwre?]

واي هې شې خوري؟

Pronoun

them wk pro. [ye] یې

everything [ár tsə] هرڅه

seems good [xé yisi] بهه ايسى

here (to where I am) [rā] را

Verbs

wait, stand, stop [darég-] درېږد -

then, indeed [no] نو

together [gad] ګد

ask for, order [ghwāṛ-] غواړ -

**Practice**

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

ا: واي هې شې خوري؟

ب: ته ودرېږد، چه هې شې لري.

ا: هرڅه لري. هې شې دې بهه ايسى؟

ب: ستا هې شې بهه ايسى؟

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

زما قابلی پلو بهه ايسى.

3. Ask and answer questions on the following models:

ستا افغاني ډودۍ بهه ايسى؟

هو! زما افغاني ډودۍ بهه ايسى.

نه، زما افغاني ډودۍ بهه نه ايسى.

## **Section 2: The Perfective Form of Simple Verbs**

## Examples

'Wait.'

تہ ودریونہ۔

'I'm going to order aushak.'

زه به آشک را وغوارم.

'We'll eat it together.'

گد به یی سره و خورو.

### 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'	- گور -	'fall'	- اور پر -	'buy'	- اخل -	'have'	- لر -
'want, invite'	- غوار -	'live'	- او سہر -	'wear'	- اغوند -	'drink'	- خلک -
'stop, wait'	- در پر -	'show'	- بیسی -	'say'	- وایسی -	'eat'	- خور -
				'talk'	- غر پر -	'read'	- لول -

## The Present Perfective Form of Simple Verbs

### *Root (and present imperfective form)*

[tsk-] - تشك-

[khwr-] - ، خو

### *Present perfective form*

[wátsk-] - خاک-

[wákhwr-] - خواه،

### Notes:

1. The perfective form of simple verbs is formed by adding the prefix [wé] , to the root (which is also the present imperfective form) of the verb.
  2. Perfective , is always stressed. It is frequently pronounced as [wú].
  3. [wé] , + [a...] ! = [wā...], e.g. [wé] , + [aghúnd-] - اغوند - = [wāghund-] - واغوند - [wé] , + [akh1-] - اخ - = [wākh1-] - اخ - ,

## Section 3: Commands

## Examples

*Positives:*

'Wait.' (to one person)	[wédaregal]	و درېږده .
'Wait.' (to more than one)	[wédaregəy.]	و درېږدئي .
'Buy the pepper.' (to one person)	[mrəch wākhla.]	مرج واخله .
'Buy the pepper.' (to more than one)	[mrəch wākhləy.]	مرج واخلي .

*Negatives:*

'Don't wait.' (to one person)	[médaregal]	مه درېږده .
'Don't wait.' (to more than one)	[médaregəy]	مه درېږدئي .
'Don't buy the pepper.' (to one person)	[mrəch mākhla]	مرج مه اخله .
'Don't buy the pepper.' (to more than one)	[mrəch mākhləy]	مرج مه اخلي .

*Notes:*

1. Ordinary commands in Pashto are formed by affixing [-a] ← or [-əy] ی- to the present perfective form of the verb.
2. Commands addressed to one person (singular) end in [-a] ←. Commands addressed to more than one person (plural) end in [-əy] ی.
3. Negative commands are formed with the particle [má] ← and the imperfective root of the verb.
4. [má] + [a...] = [mā...], e.g. [má] ← + [ákhla] اخله = [mākhla]

**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.

- ۱. فراه را وښيئ۔
- ۲. خويندي دي وګوره۔
- ۳. دودي دي وڅوره۔
- ۴. لندي ووايئ۔
- ۵. کافي مه څکئ۔
- ۶. سندره مه وايئ۔
- ۷. ته ودرېږدہ۔
- ۸. استاد دي وڅوره۔
- ۹. کافي وڅکه۔
- ۱۰. د پتنګ په باره کې مه غږېږدہ۔

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

- ۱. ليلا ته مه گوره۔
- ۲. ودرېږدہ۔
- ۳. فراه را وښيئ۔
- ۴. دودي مه غواړه۔
- ۵. کتاب مه لوله۔
- ۶. دلته واوسېږدہ۔
- ۷. افغانی جامي واغوندہ۔
- ۸. باغ مه اخله۔
- ۹. درس دي ولوله۔
- ۱۰. وغږېږدہ۔

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

4. Tell someone:

- a. To sing a song.
- b. To order the aushak.
- c. To study the lesson.
- d. To see the nurse.
- e. To invite her friends.

- Tell someone:

- f. Not to live in the dormitory.
- g. Not to wear Afghan clothes.
- h. Not to talk about the exam.
- i. Not to drink the water.
- j. Not to eat the pepper.

## Section 4: Future Expressions

## Examples

## Positives:

'Asad will wait.'	[asád ba wédaregi.]	اسد به ودرېږي.
'He will wait.'	[wé ba daregi.]	و به درېږي.
'Asad will buy coffee.'	[asád ba kāffí wākhli.]	اسد به کافی واخلي.
'He will buy coffee.'	[kāffí ba wākhli.]	کافی به واخلي.
'His father will wait.'	[plār ba ye wédaregi.]	پلار به یې ودرېږي.

## Negatives:

'Asad won't wait.'	[asád ba wā ná daregi.]	اسد به ونه درېږي.
'He won't wait.'	[wé ba ná daregi.]	و به نه درېږي.
'Asad won't buy coffee.'	[asád ba kāffí wā nákhli.]	اسد به کافی به وا نه خلي.
'He won't buy coffee.'	[kāffí ba wā ná khli.]	کافی به وا نه خلي.
'His father won't wait.'	[plār ba ye wā ná daregi.]	پلار به یې و نه درېږي.

## Notes:

1. Ordinary future expressions are formed with the particle **و** and the present perfective form of the verb, followed by the personal endings. Negative future expressions are formed by adding the particle [ná] **و** between the perfective **و**, and the verb root.
2. The future particle **و** 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:  
 $subject/object + [ba] \rightarrow + [wé] \rightarrow + ([ná] \rightarrow) \rightarrow vb\ stem + endings$
  - If there is both a subject and an object:  
 $subject + [ba] \rightarrow + object + [wé] \rightarrow + ([ná] \rightarrow) \rightarrow vb\ stem + endings$
  - If there is neither:  
 $[wé] \rightarrow + [ba] \rightarrow + ([ná] \rightarrow) \rightarrow vb\ stem + endings$
  - If the subject or object includes a weak pronoun possessive:  
 $subject/object + [ba] \rightarrow + wk\ pron. + ([ná] \rightarrow) \rightarrow vb\ stem + endings$
3. [wé] **و**, + [ná] **و** + [a...]] = [wā] **و**, + [nā] **و** + [...], e.g. [wā ná khli] **و**ا نه خلي
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.

۱. زه به آشک را وغواړم.
۲. زه به، نو، قابلی پلو او کتاب را وغواړم.
۳. ګد به یې سره وڅورو.
۴. زه به کتاب ولولم.
۵. اسد به کافی وڅکی.
۶. امان به له لیلا سره وغږډی.
۷. باران به و اورډی.
۸. اسد به افغانی جامی واغوندي.
۹. رابیا به پتنګ ته ډودی را وغواړی.
۱۰. موټر 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 ...'
د رېښ -	او سېښ - غږډ ډډ -

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

۱. خه شي به وڅوري؟
۲. په کتابخانه کې به درس ولولي؟
۳. په رستوران کې به ډودی وڅورو؟
۴. له خپلو ملګرو سره به وغږډي؟
۵. کورنۍ به دی وګوري؟
۶. باران به و اورډي؟
۷. کافی به وڅکي؟
۸. څه شي به وڅکي؟

## Section 5: Reading

د شنبه په ورځ به تول ملګري مېلمستیا ته را وغواړو. سبا نه بل سبا به اسد ولیپو چه د ورجینیا په کوم فارم کي یو به لوی پسه واخلي. پرمیانه کباب به پوخ کرو. پسته، بادام او تازه مېوه به د اسد ملګري له لیزبرگ نه ر او لیپو. نوره سودا به د جمعي په ورڅ په بازار کي واخلو.

لیلا به خپله ملګري، زرینه، هم راوغواړي. کباب به زه خپله پوخ کرم. نور پخلی به لیلا او زرمهينه وکړي. سلاته به رابیا وکړي. داود ته به تیلیفون وکړو چه بیر په واشنگتن کي واخلي او سبا مابنام یې داوري.

## New Vocabulary

Nouns

party F3 [melmastyā] مېلمستیا

farm M2 [fārm] فارم

lamb M2 [pəsé] پسه

pistachio nuts F1 [pistá] پسته

almonds M2 [bādām] بادام

Leesburg (in VA) [lizbárg] لیزبرگ

stuff, goods F3 [sawdā] سودا

market M2 [bāzār] بازار

چکلی cooking M3 [pakhláy]

slaté salad F1 [salātá] سلاته

beer M2 [bir] بیر

Verbs

invite [ghwār-] - غوار

send [leg-] - لېږ

pf. of [pakhaw-] [pókh k-] - پوخ کر

phone pf. [telefún wá k-] - تېلېفون و کر

pf. of [kaw-] [k-] - کر

Adjectives

کوم a, some / [kum]

پرمیانه abundant 4 [premāna]

تازه fresh 4 [tāzā]

Pronoun

یې it wk pron. [ye]

Adverbs, phrases, idioms

tomorrow [sabā] سبَا

day after tomorrow [bál sabā] بل سبَا

day after tomorrow [sabā nə bál sabā] سبَا نه بل سبَا

...self [khpála] خپله

Pashtana name

[zarína] زرینه

**Have You Understood?**

## 1. Answer the questions.

۱. امان او لیلا څه وخت مېلمستیا لري؟
۲. څوک مېلمستیا ته راخی؟
۳. اسد به په ورجینیا کې څه واخلي؟
۴. داسد ملګری به له لیزبرګ نه څه شي راولیږي؟
۵. پسہ به له کوم خای نه واخلي؟
۶. څوک به کباب پوخ کړي؟
۷. څوک به پلو او چلو پوخ کړي؟
۸. څوک به سلاته وکړي؟
۹. داود به څه وخت بیر راولیږي؟
۱۰. امان او لیلا به څه شي پوخ کړي؟

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

Tuesday:

Wednesday:

Thursday:

Friday:

Saturday:

## Section 6: Diversions

## قابلی پلو

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: په پله تېر شه.

## Section 1: Dialogue

امان: د شنبه په مابسام دودیه ته زمونږ کره راتلای شي؟

پتنګ: هو! په دېره خوشحالی. خو بجي؟

امان: اوه بجي.

پتنګ: تشکر. د کور نښه خودي را ته ووايده.

امان: د جفرسن پله ته لار شه. په پله تېر شه. نژدي دوه ميله نور هم  
وراندي لار شه.

پتنګ: به.

امان: بیا په دیارلسم سرک چپ لاس ته تاو شه.

پتنګ: به.

امان: د ترافيك له دوو خراغونو نه تېر شه. له درې يم خراغ سره  
بیاچپ لاس ته تاو شه.

پتنګ: به.

امان: یو یونیم میل ورلاندی لار شه خو مارکت ته ورسټې. درست?  
خنګ چه مارکت نه تېر شي، بسی لاس ته دي مګنولیا روډ دي. په  
مګنولیا روډ مخامنځ لار شه. چپ لاس ته دي څلورم کور زمونږ دي.

پتنګ: د جفرسن له پله نه ستاسي تر کوره پوري توله لار به خو  
میله وي؟

امان: یاره... پنځلس میله به وي.

پتنګ: دېر تشکر.

**New Vocabulary**Nouns

[kor ta] کورت = [kara] کورہ

hour *F1* [baja] بجہ

directions *F1* [náxal] نبہ

bridge *M irreg.* [plé] پل

miles *M2* [míla] میلے

side *M2* [lás] لاس

shopping mall *M2* [markít] مارکٹ

way, road *F1-[a]* [lář] لار

Pronouns

our *str. pron.* [di móng] زموږ

your (*pl.*) *str. pron.* [di tásə] ستاسي

Adjectives

left *4* [chap] چپ

right *4* [xi] بسي

whole *1* [tól] ټول

Prepositions

on, at (with places) [pə] پ

Ordinal Numbers

thirteenth [dyarlasém] دیارلسمن

fourth [tsalorám] خلورم

Conjunctions

until [tso] خو

as soon as [tsénga tse] څنګه چه

Verbs

*command form of -ا* [lář sa] لار شه

pass by *der. vb* [téř sa] تېر شه

turn *der.. vb* [táw sa] تاو شه

reach *smp. vb* [raség-] رسړېږد

English words

Magnolia Road [magnólyā róđ] مگنولیا روڈ

Jefferson [jéfarsan] جېفرسن

Adverbs, Phrases and Idioms

can you come [rátláy se?] راتلای شي؟

With pleasure... [pə déra khushālī] په دېره خوشحالی

ahead [wřánde] وړاندې

traffic light [de taráfík tsirágh] د ترافیک څراغ

yes... (I'm listening...) [xa...] بنه

right? [drust?] درست؟

one and a half [yawnírl] یو نیم

straight [mákhámékh] مخامخ

### Practice

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

A : د شنبې په ماباډ دودی ته زموږ کره راتلای شي؟

B : هو! په دېره خوشحالی. خو بجي؟

A : اوه بجي.

B : تشکر. د کور نښه خودی را ته وواي.

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

A : د جفرسن له پله نه ستاسي تر کوره پوري توله لار به خو ميله وي؟

B : ياره... پنځلس ميله 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 خلورم [tsalorám]	DPI خلورم [tsalorám]	OSg خلورم [tsalorám]	OPI خلورمو [tsalorámo]
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F:	DSg خلورمه [tsaloréma]	DPI خلورمي [tsaloréme]	OSg خلورمي [tsaloréme]	OPI خلورمو [tsalorémo]
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'seventh'	M:	DSg اوم [wám]	DPI اوم [wəm]	OSg اوم [wəm]	OPI او مو [wámo]
-----------	----	---------------------	---------------------	---------------------	------------------------

F:	DSg او مه [wáma]	DPI او مي [wéme]	OSg او مي [wéme]	OPI او مو [wámo]
----	------------------------	------------------------	------------------------	------------------------

## 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 [ə] are parallel to the forms for او م 'seventh' given above.
3. The ordinal root for دوه is [doy-] - دوي - دري; for دري is [drey-] - دري - درې. The ordinal endings for دوه and دري are parallel to خلورم.
4. The ordinal for يو اول is [awáll] '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. ۱	e. ۰	i. ۲	m. ۹	q. ۲۲	u. ۴
b. ۱۲	f. ۱۰	j. ۱۹	n. ۷	r. ۱۴	v. ۱۱
c. ۲	g. ۲۴	k. ۲۱	o. ۲	s. ۸	w. ۱۵
d. ۱۸	h. ۱۲	l. ۱۰	p. ۲۸	t. ۲۰	x. ۲۶

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، دوهم، دري یم، ...

## Section 3: Derivative Verbs

## Examples

'Cross over the bridge.'	پ په <u>تېر</u> شو.
'Turn left at the fourth street.'	بیا په دیارلسم سرک چپ لاس ت <u>تاو</u> شو.
'Go through two traffic lights.'	د ترافیک له دوو خراګونو نه <u>تېر</u> شو.
'The streets are getting blocked.'	سرکونه <u>ښدېږي</u> .
'In summer some fruits and crops ripen.'	اوری بعضی میوه او فصلونه <u>پختېږي</u> .
'The restaurant cooks good Afghan food.'	رستوران به افغاني دودی <u>پخوي</u> .
'Patang is examining patients.'	پتنګ ناروغان <u>معاینه</u> کوي.

## 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- or the intransitive auxiliary [keg-] -کړو- . These auxiliaries are similar to the full verbs -کو- 'do' and -کړو- 'become'.
3. Any noun or adjective in Pashto can be converted into a derivative verb by adding the auxiliary, e.g.

'close, near'

نڈي

'become close, draw near, approach'

نڈي کړو-

'bring (something) close, make (something) approach'

نڈي کړو-

Some of the derivative verbs that have appeared in previous units are:

'call'

تلهیغون کو-

'get blocked'

-ښدېږ-

'be sold'

خرڅړو-

'ripen'

-پختېږ-

'understand'

پوه کړو-

'cook'

-پخو-

'enjoy, like'

خوبنو-

'examine'

معاینه کو-

### Forms of Derivative Verbs

#### Present Imperfective

*With transitive auxiliary -کو:*

'cook' [pakhaw<sup>-</sup>] - پخو (first element ends in consonant)

'examine' [māyena kaw<sup>-</sup>] - معاينه کو (first element ends in vowel)

*With intransitive auxiliary -کړ:*

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

'get close' [nizdē kég-] - نزدي کړ (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 -ټ or -و.

#### Present Perfective

*With transitive auxiliary -کر:*

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

'examine' [māyena k-] - معاينه کر

*With intransitive auxiliary -څ:*

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

'get close' [nizdē s-] - نزدي څ (first element ends in vowel)

#### Notes:

1. The present perfective form of a derivative verb consists of the first component followed by [k-] - کر (transitives) or [s-] - څ (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:  
- کر is pronounced [k-] or [kr-]; - څ is pronounced [s-] or [sh-].

## Section 4: Using Derivative Verbs

## Commands

'Cook the food.' (sg)	[dooday pakhá ka.]	دودی پخه کړه.
'Don't cook the food.'(sg)	[dooday mé pakhawa.]	دودی مه پخوہ.
'Cook the kabob.'(pl)	[kabāb pókh kəy.]	کباب پوخ کړئ.
'Don't cook the kabob.'(pl)	[kabāb mé pakhawəy.]	کباب مه پخوئ.
'Examine the women.'(sg)	[xədze māyená ka.]	ښخي معاینه کړه.
'Don't examine the women.'(sg)	[xədze mé māyena kawa.]	ښخي مه معاینه کوه.
'Turn to the right.'(pl)	[xí lās ta tāw səy.]	ښي لاس ته تاو شئ.
'Don't turn to the right.'(pl)	[xí lās ta mé tāwégay.]	ښي لاس ته مه تاوېږئ.
'Get close to the table.'(sg)	[mez ta nizde sa.]	مېز ته نزدي ش.
'Don't get close to the table.'(sg)	[mez ta mé nizde kega.]	مېز ته مه نزدي کېړه.

## Notes:

- As with simple verbs, the positive command is formed with the perfective form, and the negative command with the imperfective form, of derivative verbs.
- The negative [má] ← comes before the first element of the derivative verb.
- 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:

تبلیفون کو-      پخو-      معاینه کو-      ته رېږ-

## Future Expressions

'I will cook the food.'	[dədəy ba pakhá kəm.]	دودی به پخه کرم.
'I won't cook the food.'	[dədəy ba pakha ná kəm.]	دودی به پخه نه کرم.
'I will cook the kabob.'	[kabāb ba pókh kəm.]	کباب به پوخ کرم.
'I won't cook the kabob.'	[kabāb ba pokh ná kəm.]	کباب به پوخ نه کرم.
'He will examine the women.'	[xədze ba māyená ki.]	ښخي به معاينه کري.
'He won't examine the women.'	[xədze ba māyena ná ki.]	ښخي به معاينه نه کري.
'She will turn to the right.'	[xí lās ta ba tāw si.]	ښي لاس ته به تاو شي.
'She won't turn to the right.'	[xí lās ta ba tāw ná si.]	ښي لاس ته به تاو نه شي.
'She'll get close to the table.'	[mez ta ba nizdé si.]	مېز ته به نزدي شي.
'She won't get close to the table.'	[mez ta ba nizde ná si.]	مېز ته به نزدي نه شي.

## Notes:

1. As with simple verbs, future statements are formed with the particle **و** 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] **و** 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.

**Practice**

1. The following commands were addressed to Patang. What would they be if they were addressed to Theresa?

۱. پ پله تپر شه.
۲. پ دیارلسم سرک چپ لاس ته تاو شه.
۳. د ترافیک له دوو خراغو نه تپر شه.
۴. له درې یم خراغ سره چپ لاس ته تاو شه.
۵. ا مارکت نه تپر شه.

2. Make the following commands negative.

۱. له پله نه تپر شه.
۲. له اول خراغ سره چپ لاس ته تاو شه.
۳. پ سرک باندی بشی لاس ته تاو شه.
۴. ته ودرې ړو!
۵. د ترافیک له خراغ نه تپر 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.)

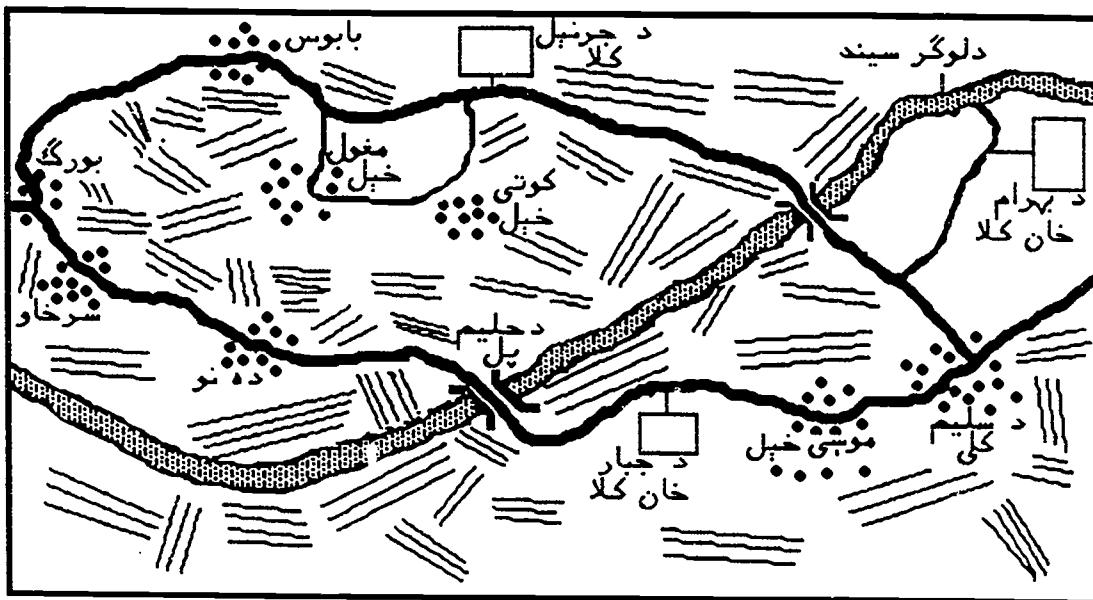
Example:

له پله نه تپر شه. پتنګ به له پله نه تپر شي.

۱. نزدی دوه میله نور هم وراندی لار شه.
۲. بیا پ دیارلسم سرک چپ لاس ته تاو شه.
۳. د ترافیک له دوو خراغو نه تپر شه.
۴. یو یونیم میل وراندی لار شه.
۵. له مارکت نه تپر شه.
۶. پ مگنولیا روډ باندی بشی 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.)

## **Section 5: Reading**



نن د جمعي ورخ ده. د اسد پلار به سبانه بل سبانه سرخاونه روان شي. غرمه به په ده نو کې تپره کړي. ماسختن به د جبار خان کلاته ورسپیوی. شپه به د جبار خان په کلا کې تپره کړي.

سهار وخته به د بیرام خان کلا ته روان شی. غرمه به د سليم په کلی  
کې تېرە كېي. ماسېبین به د بيرام خان کلا ته ورسېبى. هلتە به  
دوه شېرى تېرى كېي.

بیا به د جرنیل کلا ته لار شی. د جرنیل کلا نه به بابوسو ته لار شی.  
شبے به له خپل تربره سره په بابوسو کې تېرہ کړی.

له باپوسو نه به بورگ ته ولار شي. بيا به يو شه تم شي. بيا به بهرت سرخاو ته لار شي.

## New Vocabulary

Nouns

compound F3 [kalā] کلا

village M3 [kálay] کلی

relative irreg., Osg. [tərbrá] تربه

Verbs

روانېږد - start out der. [rawānég-]

تھرو - spend (time) der. [terawé]

تمېږد - make a stop der. [tamég-]

Places on the map

Logar River [de logár sin] د لوگر سیند

Halim Bridge [de alím pull] د حلیم پول

Villages

بورګ [borg] .

بابوس [babús]

مغول خېل [mæghwæl khéll]

کوتۍ خېل [kute khéll]

موسى خېل [musákhléll]

د سليم کلی [de salim kálay]

د نو [denáw]

سرخو [surkháw]

Asad's father's friends

Jabar Khan [jabār khán] جبار خان

Baram Khan [bārām khán] برام خان

Jarnayi [jarnáyí] جرنیل

Adverb

there adv. [áltá] هلتہ

## Have You Understood?

د اسد پلار به شپې چېري تېري کړي؟

د جمعی شپه:

\_\_\_\_\_

د شبې شپه:

\_\_\_\_\_

د یکشبې شپه:

\_\_\_\_\_

د دوشنبې شپه:

\_\_\_\_\_

د س شبې شپه:

\_\_\_\_\_

د چارشبې شپه:

\_\_\_\_\_

د پنځشبې شپه:

\_\_\_\_\_

## Section 6: Diversions



په پوښته سړی مکې ته رسېږي

[pə puxtána saray make ta raségi.]

"By asking, a man can get as far as Mecca."

# دالته کښېنه. Unit 9:

## Section 1: Dialogue

امان: ستري مه شي. په خير راغلي.

پتنګ: خوار مه شي. په خير اوسي.

امان: خنګه يې؟ صحت دي بهه دی؟

پتنګ: تشکر.

امان: دالته کښېنه.

پتنګ: مهرباني.

امان: په لاره کي خو په تکلیف نه شوي؟

پتنګ: نه. بیخی بهه راگلم.

امان: خه شي خکي؟

پتنګ: لوکوک راکره.

امان: ملګري دي بهه دی؟

پتنګ: تشکر. تر اوسمه خو بهه دی.

امان: له وطنه خبرېږي؟

پتنګ: یاره دهر خو نه خبرېږم. خو کله کله یو نیم خط راخی.

امان: په کور کي خیریت دي؟

پتنګ: تر اوسمه خو خیریت دي.

امان: د وطن په باره کي خه اوري؟

پتنګ: خه نوي خبره خو نشته.

امان: وايی چه په کابل کي جنګونه زیات شوي دي.

پتنګ: هو! بیخی زیات شوي دي.

## New Vocabulary

Nouns

health M2 [sīhāt]	صحت
trouble M2 [taklīf]	تكلیف
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]	شوي
I came [rāghīəm]	راغم
give dbl. irreg. [rāk-]	راکر
hear der. [khabrég-]	خبر پڑي
hear smp. [awr-]	اور
there isn't [násta]	نشتے

Adjective

heavy / [zyāt]	زيات
----------------	------

Adverbs, phrases, idioms

You came in health. [pə kháyr rāghle.]	په خير را غلي.
Live in health. [pə kháyr wóse.]	په خير او سي.
there [dālta]	دالته
you weren't [ná we.]	نه وي.
Is everything all right at home? [pə kór ke khayriát da?]	په کور کي خيريٽ دی؟
has become heavy [zyāt sáwi di]	زيات شوي دی

## Practice

- Memorize the first twelve lines of the dialogue. In pairs, take the parts of Amān and Patang and practice their conversation.
- 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.'	[da] / [day]	پ رستوران کې زما مېلمه دی.
'He will be my guest at the restaurant.'	[si] / [shi]	پ رستوران کې به زما مېلمه شی.
'They never get tired of swinging.'	[kégi]	پ تالونو هېڅ نه ستری کچدی.
'They will never get tired of swinging.'	[sil] / [shi]	پ تالونو به هېڅ ستری نه شی.
'They are dancing the atan.'		اتن کوي.
'Dance the atan.'		اتن وکړه.
'He is giving me some Coke.'		لپ کوك راکوي.
'Give me some Coke.'		لپ کوك راکړه.
'In the evening he gives lessons.'		مازد يګر درس ورکوي.
'This evening he will give lessons.'		مازد يګر به درس ورکړي.
'Laylā is going to Virginia.'		ليلا ورجنيا ته خي.
'Laylā will go to Virginia.'		ليلا به ورجنيا ته لاره شی.
'Once in a while a letter comes.'	[rādzí]	کله کله یو نیم خط راکھي.
'Come here.'	[rādzá]	راکھ.
'A letter will come tomorrow.'	[rā si]	سباته به خط را شی.
'Sometimes Asad goes there.'	[wardzí]	اسد کله کله ورځي.
'Go there.'	[wardzá]	ورځه.
'Asad will go there.'	[wár si]	اسد به ورشی.
'He is sitting down there.'	[kení]	dalte کښې.
'Sit down there.'	[kéna]	dalte کښې.

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

## Forms

Stress shift\* alone:

Present Imperfective'sit down' [ken<sup>-</sup>] - كېښه-'get up' [pātség<sup>-</sup>] - پاڅړې-'bring (to me)' [rāwṛ<sup>-</sup>] - راوړ-'take (to him)' [warwṛ<sup>-</sup>] - وروړ-Present Perfective[kén<sup>-</sup>] - كېښه-[pātseg<sup>-</sup>] - پاڅړې-[rāwṛ<sup>-</sup>] - راوړ-[wárwṛ<sup>-</sup>] - وروړ-

Root change alone:

Present Imperfective

'be' / يې / دې / يو / یاستۍ / دې

'become' [keg<sup>-</sup>] - کېږ-'go' [dz<sup>-</sup>] - ځ-Present Perfective[s<sup>-</sup>] - ش-[s<sup>-</sup>] - ش-[lār<sup>-</sup>] / [lāra s<sup>-</sup>] - لار / لاړه ش-

Stress shift and root change:

Present Imperfective'make', 'do' [kaw<sup>-</sup>] - کو-'give (to me)' [rākaw<sup>-</sup>] - راکو-'give / (to him)' [warkaw<sup>-</sup>] - ورکو-'give (to you)' [darkaw<sup>-</sup>] - درکو-'come (to me)' [rādz<sup>-</sup>] - راڅ-'go (to him)' [wardz<sup>-</sup>] - ورڅ-Present Perfective[wák<sup>-</sup>] / - وکر-[rāk<sup>-</sup>] - راکر-[wárk<sup>-</sup>] - ورکر-[dárk<sup>-</sup>] - درکر-[rādz<sup>-</sup>] - راڅ-[wárdz<sup>-</sup>] - ورڅ-

## 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. -څ) is formed by changing the root of the verb.
3. The perfective of other doubly irregular verbs (henceforth called 'stress-shift verbs') (e.g. -کېښه) 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: [kenāy] 'you are all sitting down' and [kénay] 'sit down' are both written کېښي.

4. The perfective of other doubly irregular verbs (e.g. راکو - راکو) 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 -اخ and -ورخ، commands and future expressions are formed with the present perfective form of doubly irregular verbs. Commands with -اخ and -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.

*Present Imperfective*

1sg: _____	1pl: _____
2sg: _____	2pl: _____
3sg: _____	3pl: _____

*Present Perfective*

1sg: _____	1pl: _____
2sg: _____	2pl: _____
3sg: _____	3pl: _____

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

دلته کېښنم. [dəlta kenəm.]

دلته نه کېښنم. [dəlta nə kenəm.]

دلته کېښنه. [dəlta kena.]

دلته مه کېښنه. [dəlta mə kena.]

پتنگ ته کوك ورکوي. [patang ta kok warkawi.]

پتنگ ته کوك نه ورکوي. [patang ta kok nə warkawi.]

پتنگ ته کوك ورکره. [patang ta kok warka.]

پتنگ ته کوك مه ورکوه. [patang ta kok mə warkawa.]

پتنگ وخته پاڅېږي. [patang wakhta pātsegi.]

پتنگ وخته نه پاڅېږي. [patang wakhta nə pātsegi.]

وخته پاڅېږه. [wakhta pātsega.]

وخته مه پاڅېږه. [wakhta mə pātsega.]

### Section 3: Future Expressions

#### Examples

'I'll sit down here.'	[délta ba kénəm.]	دلته به کېښم.
'I won't sit down here.'	[délta ba ke ná nəm.]	دلته به کېښي نه نم.
'He'll give Patang a Coke.'	[patáng ta ba kok wárki.]	پتنگ ته به کوک ورکړي.
'He won't give Patang a Coke.'	[patáng ta ba kok war ná ki.]	پتنگ ته به کوک ورنکړي.
'I will get up early.'	[wákhta ba pátsegəm.]	وخته به پاڅېږم.
'I won't get up early.'	[wákhta ba pa ná tsegəm.]	وخته به پا نه څېږم.
'They will dance the atan.'	[ataquna ba wéki.]	اتن به وکړي.
'They won't dance the atan.'	[ataquna ba wə ná ki.]	اتن به و کړي.
'Laylā will go.'	[laylā ba lára si.]	لیلا به لاره شي.
'Laylā won't go.'	[laylā ba lára nə si.]	لیلا به لاره نه شي.

**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 **ـ** goes between the prefix and the root of the doubly irregular verb.
3. In the case of the other doubly irregular verbs, the negative **ـ** goes before the verb or auxiliary as usual.

**Practice**

1. Make the following statements negative.

۱. اسد به پاڅهړۍ.
۲. رابیا به بادام درکړي.
۳. اسد به په میز کېښنی.
۴. لیلا به د غلخی صاحب له پېښې سره کېښنی.
۵. داود به بیر درکړي.
۶. پتنګ به پاڅهړۍ، لیلا به کېښنی.
۷. داود ته به بانجوان چلو ورکړو.
۸. تول به وخته پاڅهړۍ.
۹. پتنګ ته به خه شې ورکړي؟
۱۰. په څو بجو به مېلمستیا ته ورشي؟

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

ته به سبا ته وخته پاڅهړۍ؟  
نه، زه به سبا ته وخته پا نه شهړم.

3. Use the doubly irregular verbs you know in statements about the present and future.

## Section 4: Reading

## مېلډه پالنه

په پښتنو کي مېلډه یو مفہوم لري او په امریکایانو کي بل مفہوم لري. په امریکایانو کي مېلډه یا بل کړۍ او یا، لو تر لږه کوربه د مېلډه په ورتګ خبر وي. خو په پښتنو کي دا ضرور نه ده چه مېلډه وبلل شي او یا کور به د مېلډه په ورتګ خبر وي. هلتہ مېلډه اکثره په سڀ پهندېږي. بله خبره داده چه پښتنه مېلډه ته دومره به دودۍ برابروی چه خپله یې دېره کمه خوری. که د پښتنه کره دېمن هم ور پهښن شي مېلډه یې دی او د هغه قدر کوي. پښتنه مسافر ته هم شپه ورکوي. خو د هغه دومره قدر نه کوي لکه د مېلډه چه کوي. لنده دا چه مسافر او مېلډه فرق سره لري.

## New Vocabulary

Nounshospitality *F1* [melma pālēna] مېلډه پالنهconcept *M2* [maʃhūm] مفہومhost *M, irreg.* [korbá] کوربهarrival *M2* [wartág] ورتګenemy *M, irreg.* [duxmán] دېمنtraveler *M1* [məsāfér] مسافر

کړه = کور ته or په کور کې

Conjunctions

either ... or [yā... aw yā] یا... او یا

if [ka] که

like, as [lāka] لکه

Adjectivesaware, informed *I* [khabár] خبرnecessary *I* [zarúr] ضرورrare, little *I* [kam] کمVerbshappen *der.* [pexég-] پهندېږدprepare *der.* [barābaraw-] برابرو

Adverbs, phrases, and idioms

بلل کېږي [baləl kégɪ] is invited

لږ تر لږه [ləg tər ləga] at least

وبلل شی [wébaləl si] is invited

په سړۍ پېښېږي [pə səṛi pexégi] drops in on one

بله خبره [bəla khabəra] another thing [is that...]

خپله یې [khpála ye] they themselves

ورپېښېږ - [wərpexégi] happen to him

قدر کو - [r dər kaw-] show respect, hospitality to

شپه ورکو - [shpá warkaw-] take in for the night

لنده دا چه [ləndə dā tse] in short

فرق سره لري [fárq sara lari] are different

**Have You Understood?**

1. Explain, in English, the difference between the treatment given a مسلم **پالنے** and that given a مسافر .

2. Discuss the differences between Pashtun مسلم **پالنے** and modern American customs regarding houseguests.

## Section 5: Diversions

بې وخته مېلمه د آسمان چرک دی.

[bé wakhta melmá de asmán chṛák da.]

An uninvited guest is a thunderbolt from the sky.

سل بللى ځایږي، یو نا بللى نه ځایږي.

[sél baləlī dzayégi, yaw nábaləlay né dzayegi.]

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

یو چا په کلی کې نه پري بسوده  
ده ويل آس مي د خان کره وترئ.

[yaw chā pə kélí ke né prexóda  
də wayéł ās me de khān kara wátaṛay.]

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

# اسد به می بوزی: Unit 10:

## Section 1: Dialogue

امان: ته خو موټر نه لوي، خوک دی بیا یې؟

تریسا: اسد به می بوزی.

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

تریسا: دېر تشكرو. اسد بیخی راته نژدي دی، هغه به می بوزی.

\*\*\*\*\*

غلخی صاحب: تریسا به خوک کورته بوزی؟

امان: گومان کوم چه اسد به یې هرومرو بوزی.

غلخی صاحب: که بل خوک نه وي، موږ به یې بوزو.

\*\*\*\*\*

تریسا: ما به کورته ورسوی؟

اسد: ولی نه.

تریسا: لار خو دی لیدلی ده؟

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

تریسا: ته په رانده، رانده ته لار بشی.

اسد: دا څه وايې؟ هر کله می په دېرہ به لاره بیا یې.

تریسا: راکھ ګورو به. توکل په خداي.

### New Vocabulary

#### Nouns

- car *n*, M2. [motér] موټر  
 direction *n*, F3. [khwā] خوا  
 blind person *n*, M irreg. Ob1. [rāndé] راندہ

#### Pronouns

- you (*weak, dir. form.*) [de] دې  
 me (*weak, dir. form.*) [me] مې  
 that (*demonstrative*) [aghé] هغې  
 me (*strong, direct form*) [mā] ما  
 me (*weak pron., obl. form.*) [rā] را

#### Verbs

- take, transport *dbl. irreg.* [byāy-] بیا-  
*prf. of* - بوز- [boz-]  
 cause to reach *smp.* [rasaw-] رسو-

#### Preposition

- with, by means of [pə] په

#### Adverbs, phrases, idioms

- very probably [arúmaru] هرو مردو  
 Of course! [wále nə.] ولی ن.  
 familiar to ... [... lidále] لیدلې  
 help [komák kaw-] کومک کو-  
 Trust in God. [tawkál pə khwdāy.] توکل په خدای

### Practice

1. Memorize the conversation between Amān 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 مېلمستیا ته ورسوی؟  
 ما به رستوران ته ورسوی؟

3. Ask someone:

- to help Patang
- to help his/her teacher
- to help his/her friends
- to help you

## Section 2: Weak Pronouns

## Forms

<u>Person/Number</u>	<u>Subject</u>	<u>Object</u>	<u>Possessive</u>	<u>Obj. of Prep.</u>
1Sg. ('my', 'me')	-	[me] می	[me] می	[rā] را
2Sg. ('your', 'you')	-	[de] دی	[de] دی	[dər] در
3Sg. ('his/her', 'him/her')	-	[ye] یې	[ye] یې	[wər] ور
1Pl. ('our', 'us')	-	[mo] مو	[mo] مو	[rā] را
2Pl. ('your', 'you')	-	[mo] مو	[mo] مو	[dər] در
3Pl. ('their', 'them')	-	[ye] یې	[ye] یې	[wər] ور

## Notes:

- Weak pronouns in subject position are dropped altogether.
- The weak direct object pronouns are the same as the weak possessive pronouns.
- In some dialects, [mo] مو is used, in others [am] ام, for the 1Pl weak pronoun.
- The first part of two-part prepositions is dropped when the object is a weak pronoun, e.g. [lə amān sara] ل امان سره [wér sara] ور سره.
- The weak pronoun object of the preposition پ کې... پ... drops, rather than the پ, resulting in the phrase [pə ke] پ کې '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.		He is meeting me.

**Position**

'Amān is inviting you to the party.' [amān de melmastyā ta ghwāṛī.] امان دی مېلمستیا ته غواړی.

'He is inviting you to the party.' [melmastyā ta de ghwari.] مېلمستیا ته دی غواړی.

'Patang is taking us.' [patang mo byāyī.] پتنګ مو بیای.

'He is taking us.' [byāyī mo.] بیای مو.

'Theresa is going to the party with him.' [terisa melmastyā ta wár saradzi.] تریسا مېلمستیا ته ورسره کې.

'She is going to the party with him.' [melmastyā ta wár saradzi.] مېلمستیا ته ورسره کې.

**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.

۱. خور یې په شلګر کې واده ده.
۲. خویندې یې هم لیلا غوندي دی؟
۳. مني یې ھرې مشهوري دی.
۴. د امان او لیلا کورتے یې بوزه.
۵. په پښتو یې وواړه.
۶. گډ به یې سره وخرولو.
۷. سبا مابسام یې راډري.
۸. لرم یې.

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

'My father is sending you.' [plār me de legi.] پلار می دی لېږدی.

or 'Your father is sending me.' 1 2

'My father will send you.' [plār ba me de wálegi.] پلار ب می دی ولېږدی.

or 'Your father will send me.' 1 2 3

'Maybe my father is sending you.' [plār kho me de légi.] پلار خو می دی لېږدی.

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] 'maybe', the future marker **ب**, 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:

خو then ب then ب مو / می then دی then بی

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.

۱. د کور نبھه خودی را ته ووايہ.
۲. ورور ب مو دی سبا ته وګوري.
۳. ورور ب بی پ چارشنبې وګورم.
۴. پلار خو ب دی اتنونکړی.
۵. لیلا ب ن راسره خی.
۶. خور ب دی جمعی را ورسټهږدی.
۷. لار خو دی لیدلی ده؟
۸. مور ب می تېلېفون وکړی.
۹. ملګری دی درسره او سېټې؟
۱۰. نه ورسره خی.

\* 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.'	[bŷāyí me.]	بیا یی می.
'He isn't taking me.'	[ná me bŷāyí.]	نه می بیا یی.
'He will take me.'	[bó ba me zi.]	بو .. می زی.
'He won't take me.'	[bó ba me ná zi.]	بو به می نه زی.
'The teacher is taking me.'	[xowúnkay me bŷāyí.]	ښوونکی می بیا یی.
'The teacher isn't taking me.'	[xowúnkay me ná bŷāyí.]	ښوونکی می نه بیا یی.
'The teacher will take me.'	[xowúnkay ba me bózi.]	ښوونکی به می بوزی.
'The teacher won't take me.'	[xowúnkay ba me bo názi.]	ښوونکی به می بو نه زی.
'Take me.'	[bó me za.]	بو می زه.
'Don't take me.'	[má me bŷāyá.]	مه می بیا یه.

#### 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.

۱. مور مو یې راوړی.
۲. را خو به یې نه وړی.
۳. کښی خو به نه نم.
۴. کتاب به ورکوی؟
۵. بو خو به مې نه زی.
۶. خط مې مه وروره.
۷. دلته خو مه کښنه.
۸. تربونه به مو یې بوزی.
۹. پتنګ خو به نه ورځی؟
۱۰. وریې کړه.

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.

۱. پلار به مې ښتې درنکړي.
۲. داسا لیلیې ته بوزه.
۳. خط خو راوړه.
۴. اخبار به مې ملګری ته ورکړم.
۵. اسد حامې خپلې مور ته ور نه وړی.
۶. کتاب درکوی.
۷. ښې خو مه راکوه.
۸. داود بسته او یاداهم راوړی.
۹. خور به دې میلمستنا ته بو نه زی.
۱۰. پتنګ ته نور کتاب مه ورکوه.

### Section 4: Reading

په کابل کې شخصی موټر لبو دی. خلک له یوه نه بل خای ته يا پیاده خی يا په سروپس او تکسی کې. دېر نارینه په باپسکلونو هم سپریږدی. که سروپس وي، په تکسی کې عموماً دېر خلک نه سپریږدی. خکه د تکسی کرايے دېره زیاته ده. سروپسونه عموماً دک وي او دېر خلک په کې ولار وي. کله کله خلک یو يا دوه ساعته سروپس ته انتظار باسي.

په سروپس کې بشې او نارینه خنګ په خنګ نه کښیني. بشو ته د سروپس په مخ کې یو خو خوکۍ تاکل شوي وي. بشې يا په همدغو خوکېو کښیني او یا یې خوا ته ولارې وي.

کله چه خلک په کلو کې له یوه نه بل خای ته خی، په خرو يا اسونو سپریږدی. بعضې خلک په بايسکل هم سپریږدی. خو که لار دېره اوږده نه وي، نو خلک، عموماً پیاده خی.

### New Vocabulary

#### Nouns

bus M2 [sarwés] سروپس

hour M2 [sāt] ساعت

taxi M irreg. [ṭaksí] تکسی

front, face M2 [məkh] مخ

man, male M irreg. [nārīná] نارینه

chair, seat F2 [tsawkéy] خوکۍ

bicycle M2 [baysikíl] بايسکل

donkey M irreg, DPL [khro] خرو

fare F1 [krāyá] کرايے

horse M2 [as] اس

Demonstrative pronounthose (same) *dem.* [amdg̫ha] همدا غهVerbsride *der. vb.* [sparég-] سپرېږدthere is (*conditional*) [wi] ويConjunctionsbecause *conj.* [dzéka] خکهAdjectiveswhen *conj.* [kéla tse] کله چه

private 4 [shakhsí] شخصی

if ... then *conj.* [ka ... no] که ... نه

high 1 [zyāt] زیات

full 1 [dák] دک

Adverbs, phrases, idioms

long 1 [ugd] اوړد

on foot *adv.* [pyādá] پیادهstanding *phr.* [wəlār] ولارwait *phr. w/smp. vb* [intizár bās-] انتظار باس -side by side *phr.* [tsáng pə tsáng] خنګ په خنګassigned *phr.* [tákəl səwe] تاکل شوي**Have You Understood?**

۱. په کابل کي شخصی موټر ډېر زیات دی. هو — نه —
۲. په کلو کي ډېر خلک په موټرو کي سپرېږدي. هو — نه —
۳. په کابل کي خلک پیاده خي، خکه هوا ډېره نرمه وي. هو — نه —
۴. په کلو کي خلک په خرو سپرېږدي. هو — نه —
۵. په کابل کي خوک بایسکل نه لري. هو — نه —
۶. په کابل کي سروپسونه بېخی کم دي. هو — نه —
۷. په کلو کي خلک اسونه نه لري. هو — نه —
۸. په کابل کي بېخی په سروپس کي نه سپرېږدي. هو — نه —
۹. په سروپسو کي بېخی له نارینه وو سره نه کښيني. هو — نه —
۱۰. په کابل کي ډېر خلک په بایسکلونو سپرېږدي. هو — نه —
۱۱. ډېر انغانان لوی موټر لري. هو — نه —
۱۲. په کابل کي تول خلک په بایسکل سپرېږدي. هو — نه —
۱۳. د کابل او سپدونکي اکثره په اسوونو سپرېږدي. هو — نه —

**Section 5: Diversions**

**په خره سپور، خر یې ورک کړي دی**

[pə khré spor, khár ye wrək kéray da!]

'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: ملان! چېرته روان یې؟

The mullah answered: خر مي ورک دی، پسی گرڅم.

lost adj, 1. [wrək] ورک

look for phr. with smp. vb. [pəsé gərdz-] -خ پشې گرڅن

on, riding adj, 1. [spor] سپور

# قيمت يې خو دی؟ Unit 11:

## Section 1: Dialogue

د اسد ورور: د هغه سور سالو قېمت خو دی؟

دوکاندار: د دی؟

د اسد ورور: نه! د هغه بل.

دوکاندار: د دی؟

د اسد ورور: هو! د همدغه.

دوکاندار: د دی قېمت خلور زره افغانی دی.

د اسد ورور: خلور زره بیخی زیاتې دی.

دوکاندار: سل به یې کمی کرم.

د اسد ورور: نه بابا، سل شه شی دی.

دوکاندار: سل نوري هم کمی را کړه.

د اسد ورور: درې زره درکوم.

دوکاندار: نه تاوان کوم. په درې نیم زره یې هم درکولی شم.

د اسد ورور: له درې زره نه یوه پیسې هم زیاته نه درکوم.

دوکاندار: راځه تا ته به یې په درې زره هم درکرم.

## New Vocabulary

Nounsscarf *F* irreg. [sālū] سالوprice, value *M2* [qemát] قيمتgrandfather *M* irreg. [bābā] بابا

half [nim] نیم

Pronounsthis *str., F.* [de] دېVerbslower *der..* [kamaw-] کمو-*F* *prf. (pl)* of کمو- [kámel]Adverbs, phrases, idioms

I can give you [darkawáláy səm]

درکولي شم

lose [tāwān kaw-] تاوان کو-

Numbers

thousands [zərā] زره

hundred [səl] سل

Afghan currency

"af" [awghanáy] افغاني

parallel to penny, cent [paysá] پیس

Adjectivered *F* *irreg; obl. sg.* [srəl] سره

## Practice

- Memorize the last nine lines of the dialogue. Divide into pairs and practice the lines, taking first one part and then the other.
- Divide into pairs. Choose to be either a customer or a shopkeeper. Arrive at a price for the following:

<u>Item</u>	<u>Price buyer wants to pay</u>	<u>Price seller initially sets</u>
كتاب	۰۰۰۰	۹۰۰۰
بادام	۰۰۰	۵۰۰
بایسکل	۰۰۰۰۰	۹۰۰۰۰
پست	۲۵۰	۴۰۰
پس	۳۰۰۰	۰۰۰۰

## Section 2: Numbers beyond Thirty

## Thirties

35 [pindzé ders]	پنځه ديرش	۳۵	30 [ders]	ديرش	۲۰
36 [shpág ders]	شپړ ديرش	۲۶	31 [yáw ders]	يود ديرش	۲۱
37 [wá ders]	اوه ديرش	۲۷	32 [dú ders]	دو ديرش	۲۲
38 [atá ders]	اته ديرش	۲۸	33 [drí ders]	دری ديرش	۲۲
39 [náhə ders]	نه ديرش	۲۹	34 [tsalór ders]	څلور ديرش	۲۴

## Forties through Sixties (like Thirties)

60 [shpétá] ۶۰ پنځوس ۵۰ شپېټه ۴۰ څلويښت ۴۰

## Seventies

75 [pindzə awyā]	پنځه اويا	۷۵	70 [awyā]	اويا	۷۰
76 [shpəg awyā]	شپړ اويا	۷۶	71 [yaw awyā]	يو اويا	۷۱
77 [wə awyā]	اوه اويا	۷۷	72 [dwa awyā]	دوه اويا	۷۲
78 [atə awyā]	اته اويا	۷۸	73 [dre awyā]	دری اويا	۷۲
79 [nahə awyā]	نه اويا	۷۹	74 [tsalor awyā]	څلور اويا	۷۴

## Eighties and Nineties (like Seventies)

90 [nawí] ۹۰ نوي ۸۰ اتيا ۸۰

## 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 ديرش 42 [du tsalwéxt] دو څلويښت 52 [du pəndzós] دو پنځوس
3. The units in the eighties and nineties are pronounced the same as the units in the seventies, e.g. 72 [dwa awyā] دوه اويا 86 [dwa atyā] دوه اتيا

**Practice**

1. Read the following numbers.

۴۰	۶۷	۴۸	۲۹	۴۶	۶۲
۷۸	۲۰	۰۷	۶۹	۸۲	۶۲
۲۷	۹۱	۴۰	۷۲	۴۲	۷۴
۴۴	۹۴	۰۸	۹۰	۷۰	۰۰
۸۴	۲۲	۴۲	۷۰	۷۸	۰۶

2. Square the following numbers.

۴            ۵            ۸            ۹            ۰            ۷

3. Multiply the following numbers.

= ۴ × ۹	= ۱۰ × ۷	= ۵ × ۸	= ۰ × ۱۰
= ۹ × ۸	= ۱۲ × ۸	= ۱۱ × ۵	= ۷ × ۱۲
= ۱۴ × ۴	= ۱۵ × ۰	= ۲۱ × ۴	= ۴ × ۲۲

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 səwa]	دوه سوه	one hundred [səl]	سل
two thousand [dwa zəra]	دوه زره	one thousand [yaw zər]	يو زر
four hundred [tsalor səwa]	څلور سوه	seven hundred [wə səwa]	اوہ سوه
four thousand [tsalor zəra]	څلور زره	seven thousand [wə zəra]	اوہ 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

۲۱۴۵	درې زره يو سل او پنځه څلويښت
۲۶۹۸۷	شپږویشت زره نه سوه او اوه اتیا
۱۰۰۰	يو زر او پنځه سوه
۵۲۸۵	پنځه زره دوه سوه او پنځه اتیا
۶۹۲۰	شپږزره نه سوه او شل

#### 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.

۱۰۹	۷۲۲	۸۶۷	۴۱۹	۶۷۸	۲۶۰
۲۴۱	۵۰۲	۹۲۲	۲۰۶	۳۰۹	۱۰۲
۱۰۷۲	۰۲۴۲	۹۷۸۶	۷۰۴۲	۴۸۲۰	
۲۹۰۰	۲۶۲۹	۶۱۰۴	۱۱۰۰	۰۲۷۹	

2. Answer the following questions.

۱. یوه ورځ خو ساعته ده؟
۲. یوه میاشت خو ورځی ده؟
۳. یو کال خو موسسه دی؟
۴. یوه افغانی خو پیسې کړو؟
۵. یوه هفتہ خو ورځی ده؟
۶. یوه هفتہ خو ساعته ده؟
۷. یو کال خو ورځی 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

<u>Person</u>	<u>Singular</u>			<u>Plural</u> <u>All positions</u>
	<u>Subj.</u>	<u>Obj.</u>	<u>Obj. of Prep.</u>	
1st :	[zə] زه	[mā] ما	[mā] ما	[mung] موڻڻ
2nd :	[tə] ته	[tā] تا	[tā] تا	[tāse] تاسي
3rd ( <i>in sight</i> ):				
m.	[day] ده	[day] ده	[də] ده	[duy] دوي
f.	[dā] دا	[dā] دا	[de] ده	[duy] دوي
3rd ( <i>out of sight</i> ):				
m.	[aghá] هغه	[aghá] هغه	[aghé] هغه	[aghúy] هغوي
f.	[aghá] هغه	[aghá] هغه	[aghé] هغه	[aghúy] هغوي

## Notes:

- Strong pronouns are used when the speaker wants to emphasize the pronoun, e.g.  
'I'm not the Pashto teacher; he is.'      زه د پښتو بلوونکي نه یم؛ ده د پښتو بلوونکي ده.
- Under ordinary circumstances where no emphasis is intended, weak pronouns are used, e.g. 'He's the Pashto teacher.'      د پښتو بلوونکي ده.
- The stress on the 3rd person (*out of sight*) pronouns is on the second syllable, i.e.  
[aghá] هغه    [aghá] هغه    [aghé] هغه    [aghúy] هغوي

**Practice**

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

Example:

خه شی دی بنه ایسی؟ ستا خه شی بنه ایسی؟  
 'What seems good to you?'

۱. زه به آشک را وغواړم. ته خه شی راغواړي؟
۲. کباب به زه خپله پوش کرم.
۳. ت خنګه یوازې ناست یې؟
۴. ته به د غلڅي صاحب نوي شاګرده یې.
۵. ت خه کار کوي؟
۶. ت خنګه یې؟
۷. زما کورنۍ دوه ډېر لوی باغونه لري.
۸. راخه په کابل کاروان رستوران کې زما مېلمه شه.
۹. چې لاس ته دې خلورم کور زمونږ دی.
۱۰. ته خو موټر 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

	<u>Direct Sq.</u>	<u>Direct Pl.</u>	<u>Obl. Sq.</u>	<u>Obl. Pl.</u>
<i>close</i> (‘this’, ‘these’)	[dā] دا or [dāgha] دغه	[dā] دا or [dāgha] دغه	[de] دي or [déghə] دغه	[de] دي or [dágho] دغه
<i>middle</i> (‘that’, ‘those’)	[ágha] هفه	[ágha] هفه	[ághə] هفه	[ágho] هفو
<i>far</i> (‘that’, ‘those’)	[úgha] هوغه	[úgha] هوغه	[úghə] هوغه	[úgho] هوغو

### Feminine Forms

	<u>Direct Sg.</u>	<u>Direct Pl.</u>	<u>Obl. Sg.</u>	<u>Obl. Pl.</u>
close ('this', 'these')	[dā]   دا or [dāgha] دغه	[dā]   دا or [dāgha] دغه	[de] دي or [dāghel] دغې	[de] دي or [dāgho] دغو
middle ('that', 'those')	[ágha] هفه	[ághe] هنفي	[ághe] هنفي	[ágho] هنفو
far ('that', 'those')	[úgha] هوغه	[úghe] هوغې	[úghe] هوغې	[úgho] هوغو

#### 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 دی .
  3. The two-syllabled demonstratives are pronounced with stress on the first syllable. Similarly spelled strong pronouns are stressed on the last syllable:  
[ágha] هغه = 'that' (demonstrative) [aghál] هغه = '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 ورور: د هغه سره سالو قيمت څو دي؟  
دوکاندار: د دي؟

د اسد ورور: نه د هغه بل.  
دوکاندار: د دي؟

د اسد ورور: هو د همدغه.  
دوکاندار: ددي قيمت خلورزره افغانیه دي.

2. Finish the following sentences.

۱. دا پېغله بنايسته ده. هغه پېغله .....
۲. د هغه موټر قيمت ده زيات دي. د هغه موټر قيمت.....
۳. هوغه د بارام خان کلا ده. دغه .....
۴. دغه بايسکل د پتنګ دي. هغه بايسکل .....
۵. دا كتاب پتنګ ته مه ورکوه. هغه كتاب ورته .....

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

۱. معنا يې دا ده چه خور ورور ته ورته وي.
۲. دا مېله په مزار شريف کې کېږي.
۳. وروسته له هغه نه بیا ناروغان گوري.
۴. په پښتنو کې دا ضرور نه ده چه مېلمه وبلل شي.
۵. بله خبره دا ده چه پښتانه مېلمه ته بنه چودۍ برابروي.

### Section 5: Reading

په کابل کې، پرته له یو خو مغازو نه، په نورو دوکانونو او مغازو کې په شیانو باندې نرخونه نه وی لیکل شوي. مغازه داران او دوکانداران خلکو ته د هر شی نرخ پخپله وايې. یو شی د هغه له مناسب نرخ نه، معمولاً، زیات بیه کوي. خو اخستونکی یې په کم نرخ غواړي. حتی که دوکاندار یو شی په مناسب نرخ هم بیه کړی اخستونکی هرو مرو ور سره چنی وهی. څکه دا د افغانانو او حتی د تولی سیمي د خلکو دود دی.

دوکاندار اکثره نابلده خلکو، په تپه بیا خارجیانو ته یو شی د هغه له اصلی نرخ نه یو یا دوه چنده زیات بیه کوي. کله کله یې لا خو چنده زیات بیه کوي. مثلاً: بنايی د یو پوستینچې نرخ زر افغاني وی، خو بنايی چه یو دوکاندار یې یوه خارجي ته په لس یا پنځه لس زره افغاني بیه کړی. که خارجي نابلده وی، په لس یا پنځه لس زره یې اخلي. که بلد وی، چنی ورسه وهی او په کم نرخ یې ورنه اخلي.

### New Vocabulary

#### Nouns

store *F1* [maghāzā] مغازه

thing, goods *M1* [shay] شی

price *M2* [nərkh] نرخ

storekeeper *M1* [maghāzadār] مغازه دار

buyer *M3* [akhistúnkay] اخستونکی

custom, tradition *M2* [dod] دود

sheepskin jacket *F1* [postinchá] پوستینچې

foreigner *M2* [khārejí] خارجي

#### Verb Phrases

set a price [bayá kaw-] - بیه کو-

bargain [cháne wah-] -ه چنی و-

#### Adjectives

reasonable / [munāsíb] مناسب

inexperienced 4 [nābalada] نابلده

real, original 4 [asti] اصلی

experienced 4 [balád] بلد

Adverbs, phrases, idioms

written [likál səwí] لیکل شوی

everything [árshi] هرشی

پخپله = په خپله

usually [māmúlan] معمولاً

especially [pə tera byā] په تېره بیا

... times as much [...] chánda zyāt] ... چندہ زیات

even more [lā tso] لا خو

for example [másalan] مثلًا

maybe [xāyi] بایی

It might be that = [xāyi tse] بایی چے

Prepositions

except for [práta lə ... na] پر ت له ... نه

on [pə ... bānde] په ... باندي

## Have You Understood?

1. Summarize the passage in English.

2. Answer the following questions:

۱. په مارکېت کې خلک اکثره چني نه وهی؟
۲. دوکاندار هر شئ په مناسب نرخ بېه کوي؟
۳. دوکاندار هر چا ته یو نرخ وايی؟
۴. دوکاندار خارجيانو ته هرشی قيمته بېه کوي؟
۵. افغانان خنګ چني وهی؟ امريکايان خنګ چني وهی؟

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:  
دا فیل مرغ په خو ورکوي؟

The seller replied:

په سل افغانی.

The buyer said:

سل افغانی بیخی زیاتې دی.

The seller said:

دا خه وايی؟ دا دهرب لوي فیل مرغ دی. هلتہ په هنې بلې کوڅې کې  
پو سړۍ یو وور طوطى په یونیم زد افغانی خرڅوی.

The buyer said:

طوطى خو خبرې کوي!

The seller retorted:

زما فیل مرغ فکر کوي!

turkey *n, M2* [pilmúrgh] / [filmúrgh] فیل مرغ

small *adj, irreg.* [wər] وور

parrot *n, M1* [totí] طوطى

sell *der. tr. vb.* [khartsaw<sup>-</sup>] خرڅو-

talk *phr.* [khabáre kaw<sup>-</sup>] خبرې کو-

think *phr.* [fikír kaw<sup>-</sup>] فکر کو-

# ملا يې ڙوبله ده: Unit 12:

## Section 1: Dialogue

رابیا: بیگا مابنام نه وي. خیریت ؟  
 داود: هو! نه وم. شفاخانی ته د اسد پوښتنی ته تللي وم.  
 رابیا: ولی! په اسد څه شوی?  
 داود: موټر یې تکر کړي ئ. ملا يې ڙوبله ده.  
 رابیا: دېره ڙوبله ده?  
 داود: بشایسته زیایه ڙوبله ده، خو اميد دی چې خطرناکه به نه وي.  
 رابیا: ډاکټر څه وايی?  
 داود: ډاکټر یې عکسونه اخستی دی، خو نتيجه یې نه ده معلومه.  
 رابیا: پتنګ لیدلی دی?  
 داود: هو! هم پتنګ لیدلی او هم یې لیلا هر یو دوه ساعته  
     بعد گوري.  
 رابیا: پتنګ یې د ملا په باره کې څه وايی?  
 داود: هغه هم عکسونو ته انتظار باسي.  
 رابیا: ته بیا څه وخت ورځی?  
 داود: نن مابنام. ولې ته هم غواړي چه ورشی?  
 رابیا: هو! زه هم غواړم چه ورشم.  
 داود: زه به پاو باندې اوه بجې درشم، را سره وا به دي خلم.  
 رابیا: تشکر.

### New Vocabulary

#### Nouns

hospital *F1* [shafā khānā] شفاخانه

accident *M2* [ṭakár] تکر

back *F3* [mīā] ملا

hope *M2* [oméd] اميد

picture, x-ray *M2* [aks] عکس

result *F1* [natijá] نتیجه

#### Verbs

you were [wə] وي

it was [wə] ؤ

I was [wəm] وم

I had gone [tlélay wəm] تللى وم

had been in [káray wə] کري ؤ

has taken [akhísti di] اخستي دي

has seen [lidélay da] ليدلى دي

#### Adjectives

injured / [zóbəl] ڙوبيل

serious / [khatarnāka] خطرناک

known / [mālúm] معلوم

#### Adverbs, Phrases, Idioms

last night [begā] بهگا

what happened to ... [pə ... tsá səwi] په خي شوي

inquiry about ... [de ... puxténa] د ... پوبنتنه

afterwards [bād] بعد

take with [wər sara ákh]- ور سره اخـ-

### Practice

1. Fill in different names in the sentence: د — پوبنتنه ته خم.

2. Memorize the last five lines of the dialogue. Take David or Rābyā's part and practice with a partner. Then substitute different time phrases for نن مابام and make corresponding changes in the time you promise to pick Rābyā up.

## Section 2: Where Does It Hurt?

head M2 [sar] سر

chin F1 [zéna]	زنه	mouth F1 [khwlé]	خوله	face M2 [məkh]	مخ
neck F1 [ghāṛal]	غاره	cheek F1 irreg. [bārkhú]	بارخو	ear M2 [ghwag]	غوبه
tooth M2 [ghāx]	غابن	hair M1 [wextān]	وهبستان	nose F1 [páza]	پزه
eye F1 [stérga]	سترنگه	lip F1 [shúnḍa]	شونده	tongue F1 [zéba]	ڦبه
forehead M3 [tandáy]	تندی				

body M2 [badán] بدنه

chest M2 [kogál]	کوگل	leg, foot F1 [pəxá]	پښه	shoulder F1 [wogá]	اوړه
stomach F1 [khéṭa]	خطه	thigh M1 irreg. [wrun]	ورون	arm, hand M2 [lās]	لاس
back (upper) F3 [shā]	شا	knee M1 irreg. [zangún]	زنگون	forearm F1-a [məṭ]	مت
hip M3 [kunāṭáy]	کوناتي	elbow F1-a [tsangá]	خنگل	calf F2 [punday]	پوندي
waist/lower back F3 [mīā]	ملا				

hand M2 [lās] لاس

finger, toe, thumb F1 [gwáta]	گوته	ache smp. nt. vb. [khogég-]	- خوبه -
wrist M2 [marwánd]	مروند	hurt adj 1 [zóba]	ڙوبل
palm M3 [worgháway]	ورغوي	injure der. tr. vb [zoblaw-]	ڙوبلو -
fingernail M1 [nuk]	نوك	be hurt, injured der. int. vb. [zoblég-]	ڙوبلې -

Words describing pain and injury

ache smp. nt. vb. [khogég-]	- خوبه -
hurt adj 1 [zóba]	ڙوبل
injure der. tr. vb [zoblaw-]	ڙوبلو -
be hurt, injured der. int. vb. [zoblég-]	ڙوبلې -

## Practice

1. Complain about something that hurts, e.g. سر می خوبه په.
2. In the following lines from the dialogue, substitute different words for the underlined word.

رابيا: په اسد خه شوي؟

داود: موټر يې تکر کړي و. ملا يې ڙوبله ده.

رابيا: ډېره ڙوبله ده؟

داود: بنايسته ڙوبله ده.

## Section 3: The Past Form of 'be'

Singular

'I was' [wəm] / [wum]	وم
'you were' [we]	وي
'he was' [wə]	و
'she was' [wa]	وه

Plural

'we were' [wu]	وو
'you (pl) were' [wəy]	وئي
'they (m) were' [wə]	وو
'they (f) were' [we]	وي

## 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 the نن in the following sentences to پرونون پړون [parún] 'yesterday', and make the necessary changes in the verb.

۱. نن يې ورونه او خوبندي په کور کي دي.
۲. نن ستري يم.
۳. نن پتنګ چهري دي؟
۴. نن هوا خنګ ده؟
۵. نن پتنګ ته منظر يو.
۶. نن هوا سخته توده ده.
۷. نن تاسي دېر زيات مصروف یاستئ.
۸. نن ناجوره يم.
۹. نن په کور کي خيريت دي؟
۱۰. نن مېوي تازه دي؟
۱۱. نن خلک چهري دي؟
۱۲. نن د کافتریا دودی بشه ده؟
۱۳. نن هوا سره ده؟
۱۴. نن سرکونه دېر لاندہ دي.
۱۵. نن يې ورونه او خوبندي په کور کي دي.

## Section 4: The Past Tense\* Forms of Verbs

## Past Tenses: Simple Verbs

Regular:

<i>Present im-</i> <i>perfective:</i>	<i>Present</i> <i>perfective:</i>	<i>Past im-</i> <i>perfective:</i>	<i>Past</i> <i>perfective:</i>
-خک-	-وځک-	[tskəl-] -J	[wátskəl-] -J
-لر-	-ولر-	[larəl-] -J	[wálarəl-] -J
-لهډ-	-ولهډ-	[legá1-] -J	[wálegəl-] -J
-رسو-	-ورسو-	[rasawá1-] -J	[wárasawəl-] -J
-واي-	-وواي-	[wayá1-] -J	[wáwayəl-] -J

Irregular:<sup>\*</sup>

<i>Present im-</i> <i>perfective:</i>	<i>Present</i> <i>perfective:</i>	<i>Past im-</i> <i>perfective:</i>	<i>Past</i> <i>perfective:</i>
-اخدا-	-واخدا-	[akhistá1-] -J	[wákhistəl-] -J
-لولا-	-ولولا-	[lwistá1-] -J	[wélwistəl-] -J
-گور-	-وگور-	[katá1-] -J	[wékatəl-] -J
-غوار-	-وغوار-	[ghuxtá1-] -J	[wéghuxtəl-] -J
-اور-	-واور-	[awredá1-] -J	[wáwredəl-] -J
-خور-	-وخور-	[khwará1-] -J	[wékhwarəl-] -J
-اغوند-	-واغوند-	[aghustá1-] -J	[wághustəl-] -J
-اپس-	-وابس-	[yesedá1-] -J	[wáyesedəl-] -J
-ښي-	-وبني-	[xodá1-] -J	[wáxodəl-] -J

Notes:

1. The past tense of simple verbs is formed by adding the past suffix [á1-] -J 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 و 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

<i>Present imperfective:</i>	<i>Present perfective:</i>	<i>Past imperfective:</i>	<i>Past perfective:</i>
روانېږ-	روان ش-	[rawānēdāl-] روانېدـ	rawān sw-] روان شـ
- نژدي کېـ	- نژدي شـ	[nizde kedāl-] نژدي کـ	[nizdē sw-] نژدي شـ
- پخوـ	- پخوـ	[pakhawāl-] پخواـ	[pókh kṛəl-] پخـ کـ
- معاينه کـ	- معاينه کـ	[māyena kawāl-] معاينه کـ	[māyenā kṛəl-] معاينه کـ

## Notes:

1. The past imperfective form of intransitive derivative verbs is formed by changing [(k)eg] - ګـ(S) of the present imperfective form to [(k)ed] - ګـدـ , and adding the past tense suffix [əl] -ـ.
2. The past perfective form of intransitive derivative verbs is formed by changing the -ـ of the present perfective form to [sw-] -ـ شـ.
3. The past imperfective form of transitive derivative verbs is formed by adding the past tense suffix [əl] -ـ to the [(k)aw-] -ـ(S) of the present imperfective form.
4. The past perfective form of transitive derivative verbs is formed by changing the -ـ کـ of the present perfective form to [kṛəl-] -ـ کـرـ

## Practice

Give the present perfective, past imperfective, and past perfective forms for each of the verbs listed below.

درس واـيـ	تہلیفون کـوـ	تاوړـ	باد لګـېـ	اتن کـوـ
درېـ	خرڅېـ	تمـېـ	بنـېـ	اغونـدـ
دوـډـیـ خورـ	خوـښـوـ	تـهـرـوـ	پـخـوـ	اورـېـ
رسـټـېـ	څـلـکـ	تـهـرـېـ	پـوـښـتـنـهـ کـوـ	اوـسـېـ

### Past Tense Forms: Doubly Irregular Verbs

**Stress shift alone:**

<i>Present im-</i> <i>perfective:</i>	<i>Present</i> <i>perfective:</i>	<i>Past im-</i> <i>perfective:</i>	<i>Past</i> <i>perfective:</i>
[ken-] كښېـ-	[kén-] كښېـ-	[kenastá1-] كښېـناستـاـ	[kénastə1-] كښېـناستـاـ
[pātség-] پـاخـېــ	[pātseg-] پـاخـېــ	[pātsedá1-] پـاخـېــلـاـ	[pātsedə1-] پـاخـېــلـاـ
[rāwṛ-] رـاوـرــ	[rāwṛ-] رـاوـرــ	[rāwṛá1-] رـاوـرــلـاـ	[rāwṛə1-] رـاوـرــلـاـ
[warwṛ-] وـرـوـرــ	[wárwṛ-] وـرـوـرــ	[warwṛá1-] وـرـوـرــلـاـ	[wárwṛə1-] وـرـوـرــلـاـ

**Root change alone:**

<i>Present im-</i> <i>perfective:</i>	<i>Present</i> <i>perfective:</i>	<i>Past im-</i> <i>perfective:</i>	<i>Past</i> <i>perfective:</i>
- کـېــ	- شــ	[ked(ə1)-] کـېــلـاـ	[sw-] شــوــ
- کـوــ	- وـکــ	[kawá1-] کـوــلـاـ	[wákṛə1-] وـکــرــ
- خــ	- وـلـاـرــهـ شــ	[tlá1-] تـلــلــاـ	[lār-] وـلــرــ

**Stress shift and root change:**

<i>Present im-</i> <i>perfective:</i>	<i>Present</i> <i>perfective:</i>	<i>Past im-</i> <i>perfective:</i>	<i>Past</i> <i>perfective:</i>
راـکـوــ	- رـاـکــ	[rākṛá1-] رـاـکــلـاـ	[rākṛə1-] رـاـکــلـاـ
ورـکـوــ	- وـرـکــ	[warkṛá1-] وـرـکــلـاـ	[wárkṛə1-] وـرـکــلـاـ
درـکـوــ	- درـکــ	[darkṛá1-] درـکــلـاـ	[dárkṛə1-] درـکــلـاـ
راـخــ	- رـاـخــ	[rāghlá1-] رـاـخــلـاـ	[rāghlə1-] رـاـخــلـاـ
ورـخــ	- وـرـخــ	[waraghlá1-] وـرـخــلـاـ	[wáraghlə1-] وـرـخــلـاـ
بـیـاـيــ	- بـوـزــ	[bowá1-] بـوـزــلـاـ	[bótlə1-] بـوـزــلـاـ

**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 -زد

<u>Present im-</u> <u>perfective:</u>	<u>Present</u> <u>perfective:</u>	<u>Past im-</u> <u>perfective:</u>	<u>Past</u> <u>perfective:</u>
- اور ہد -	- واور ہد -	[woredəl-] -	[woredəl-] -
- غرب ہد -	- وغرب ہد -	[ghagedəl-] -	[wéghagedəl-] -
- در ہد -	- ودر ہد -	[daredəl-] -	[wédaredəl-] -
- پا خب ہد -	- پا خب ہد -	[patsedəl-] -	[pátsedəl-] -
- روان ہد -	---	[rawānedəl-] -	---
- نژدی کہ ہد -	---	[nizde kedəl-] -	---

**Note:**

1. The past tense forms of all verbs ending in -زد is formed by changing the final [g] ګ to [d] د, and adding the suffix [əl] ل.

### 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 -	-خ
درور -	راکو -	-راخ
درکو -	درکو -	ورخ -

2. Give the present perfective, past imperfective, and past perfective forms of the following verbs:

'sow' smp. tr. vb. [kar-']	- کر -	'be quiet' der. int. vb. [karāréég-]	- کرا رہ ہد -
'close' smp. tr. vb. [tar-']	- تر -	'open' der. tr. vb. [khlāsaw-']	- خلا صو -

## Section 5: Reading

پښتنانه تل د مریضن پوبتنه کوي. دوى ته دا پښتنی او د دینی وظيفه بشکاري. کله چه خوک دهه مریض شی خپلوان او دوستان یې هرومره پوبتنی ته ورځي.

د مریض پوبتنی ته هم نارينه خي او هم بسخي. په کلو کي د مریض پوبتنه، عموماً، مشران کوي او کشران د مریض پوبتنی ته نه خي. مگر په بارونو کي کشران هم د خپلو ملګرو پوبتنی ته خي. خوک چه کولی شي، مریض ته تازه مهوه هم وړي. خو په کلو کي په ژمي او پسرلی کي تازه مهوه نه پیدا کيږي.

خوک چه د مریض پوبتنی ته خي، هفه د مریض او د مریض له کورني سره هم خواخوبی نبيي او هم دا ورته وايي چه شه وکري او یا شه شي و xorri. مثلاً که د چا تبه وي نو ورته وايي چه د خوسى پوست واغونده. که د مریض رنگ ڇبر وي نو ورته وايي چه ڇبرى دي پري کره. که د مریض سر خوب یېږي، نو ورته وايي چه تاویز وکره. که یې زنگون خوب یېږي، نو ورته وايي چه تاوده خوشائي پري کېډه. که د چا نس خوب یېږي، نو ورته وايي چه سپهړکي و خوره.

## New Vocabulary

Nouns

sick (person), ill [maríz]	مریض
duty <i>F1</i> [wazifá]	وظيفه
relatives [khpelwān]	خپلوان
friend <i>M1</i> [dost]	دوست
elder <i>M1</i> [máshar]	مشر
younger person <i>M1</i> [káshar]	کشر
sympathies <i>M3</i> [khwākhúgil]	خواخوبی
fever <i>F1</i> [təba]	تبه

calf <i>M3</i> [khusáy]	خوسى
skin <i>M2</i> [post]	پوست
color <i>M2</i> [rang]	رنگ
hepatitis <i>M3</i> [zéray]	ڇبرى
amulet <i>M2</i> [tāwíz]	تاویز
cow manure <i>M3</i> [khushâyá]	خوشائي
stomach <i>M2</i> [nas]	نس
aniseed <i>F2</i> [sperkáy]	سپهړکي

Verbs

- بکار - look like, be considered *smp.* [xkār-]  
 پېدا کېږد - be found *der. int.* [paydā kég-]  
 پري کو - cut, get rid of *der. tr.* [prekaw-]  
 کېږد - put *dbl. irreg.* [keqd-]

Adverbs, phrases, idioms

always [təl] تل

خوک چه کولی شي whoever [tsók tse kawəlay si]

څه وکړي what to do [tsá wəki]

څه شي وڅوری what to eat [tsá shay wəkhwri]

پري on it [pe]

Adjectives

- پښتنۍ ethnic 4 [paxtaní]  
 ديني religious 4 [diní]  
 ژړ yellow 1 [zer]

Conjunctions

- کله چه whenever [kála tse]  
 مګر however [mágar]

**Have You Understood?**

1. Describe in English the Pashtun custom of visiting the sick and injured.
2. Finish the following sentences.

- .۱ که خوک ډېر مریض شي نو...
- .۲ که د چا تبه وي نو...
- .۳ که د مریض رنګ ژړر وي نو...
- .۴ که د مریض سر خوب یېږي، نو...
- .۵ که د مریض زنگون خوب یېږي، نو...

## Section 6: Diversions

مٿل:

روغ صورت پاچۍ ده.

[rogh surát pāchāyí da.]

To have a healthy body is to live royally.

لندي:

پاس په بنگله کې ڙرا خېڻي  
يا خوک مریضن دی یامین له ملکه ځينه

[pās pə banglá ke zarā khédzi  
yā tsok maríz da yā mayán lə málka dži-na.]

From upstairs in the bungalow there's the sound of crying –  
Either someone is sick, or a lover is leaving the country.

# په بازار کې دی خه کول؟ Unit 13:

## Section 1: Dialogue

اسد: پرون ماسپېښین چېړي وي؟

امان: بازار ته تللى وم.

اسد: بازار کې دی بیا خه شی کول؟

امان: ورو ته مې یو خه کالی واختسل.

اسد: ربتيما دی هم خه شی واختسل او که دی هسي ورڅه ورکه کره؟

امان: نه، پنايسته زيات شيان مې واختسل. خوشحال ته مې دریشی،

بوټونه او کمیسونه واختسل. سپین ته مې د خوب دریشی واختسله.

تور ته مې کوت او جاكته واخسته. پېکه ته مې یو دوه لمنې او

موزې واخستلي. او د لیلا ملګري ته مې د پاکستانی په دوکان

کې یوه جوره پېښوری جامي واخستلي.

اسد: پېښوری جامي دی په خو واخستلي؟

امان: لکه چه ته هم غواړي تریسا ته یې واخلي؟

اسد: همداسي پنکاري.

امان: په اویا دالره مې واخستي.

اسد: پنايسته خو دی؟

امان: بېخې پنايسته دی.

اسد: لکه چه لیلا خواري ته دی هیڅ شی وا نه خستل؟

امان: نه بابا، لیلا ته خنګ خه شی نه اڅلم! هغې ته مې یو دېر به

ساعت او یو د سروزرو د غارې خنځير واخسته. ربتيما خان ته

مې هم یو پېښوری واسكټ او یو پټکۍ واخست.

اسد: پوهیږم چه خان در باندي دېر گران دی.

امان: هو نو! چه خان نه وي جهان دی نه وي.

## New Vocabulary

Clothes

clothes, things <i>M3</i>	[kālī]	کالی
suit <i>F irreg</i>	[dareshī]	دریشی
shoe <i>M2</i>	[boṭ]	بوټ
shirt <i>M2</i>	[kamīs]	کمیس
sleep <i>M2</i>	[khob]	خوب
winter coat <i>M2</i>	[koṭ]	کوټ
sweater <i>M2</i>	[jākāṭ]	جاکت
skirt <i>F1</i> -[a]	[lāmén]	لمن
boot <i>F1</i>	[móza]	موژه
vest <i>M2</i>	[wāskāṭ]	واسکت
turban <i>M3</i>	[paṭkāy]	پټکی

Amān and Layla's children

children <i>adj 5, OPI</i>	[wāṛō]	ورو
<i>M1</i>	[khushāl]	خوشحال
<i>M1</i>	[spin]	سپین
<i>M1</i>	[tor]	تور
<i>F2</i>	[pekāy]	پېکی

Adjective

Peshawari <i>2</i>	[pexawráy]	پېښوري
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Other Nouns

pair, set <i>[joṛá]</i>	جوره
watch <i>M2</i> [sāt]	ساعت
gold <i>M2</i> [srəzár]	سره زر
chain <i>M2</i> [zandzír]	خنجیر
self, body <i>M2</i> [dzān]	خان
world <i>M2</i> [jahān]	جهان

Adverbs, phrases, idioms

really [rixtiā...hām]	ربتیا ... هم
just [ásel]	هسي
kill time [wrādz wrəkaw̄]	ورخ ورکو -
exactly [bikhfī]	بيخى
no [hets]	هیچ
dear to x [x bānde grān]	x باندي گران

## Practice

1. Answer the following questions.

- . ۱ کوټ دی اغوستی دی؟
- . ۲ بوټونه دی اغوستی دی؟
- . ۳ کمیس دی سپین دی؟
- . ۴ د غاري خنجیر دی په غاره کړي؟
- . ۵ جامي دی نوي دی؟

2. Describe what you have on.

## Section 2: The Pashto Past Perfective Tense

### Intransitive Verbs

#### Simple intransitive:

'I stopped' [wə daredáləm]	ودرېدلم	'We stopped' [wə daredálu]	ودرېدلن
'You stopped' [wə daredále]	ودرېدلې	'You all stopped' [wə daredáley]	ودرېدلۍ
'He stopped' [wə dared(a)]	ودرېدہ	'They (m) stopped' [wə daredá(ə)]	ودرېدل
'She stopped' [wə daredála]	ودرېدل	'They (f) stopped' [wə daredále]	ودرېدلې

#### Derivative intransitive:

'I (m) got off'	[kúz swáləm]	کوز شولم
'I (f) got off'	[kúza swáləm]	کوزه شولم
'You (m) got off'	[kúz swále]	کوزشولي
'You (f) got off'	[kúza swále]	کوزه شولي
'He got off'	[kúz sá]	کوز شو
'She got off'	[kúza swála]	کوزه شوله
'We (m) got off'	[kúz swálu]	کوز شولو
'We (f) got off'	[kúze swálu]	کوزي شولو
'You (m) all got off'	[kúz swáley]	کوزشولي
'You all (f) got off'	[kúze swáley]	کوزي شولي
'They (m) got off'	[kúz swá(ə)]	کوز شوله
'They (f) got off'	[kúze swále]	کوزي شولي

#### Doubly irregular intransitive:

##### Stress-shifting verbs, e.g. -پاڅېډ-

'I got up'	[pátsedáləm]	پاڅېډلم	'We got up'	[pátsedálu]	پاڅېډلو
'You got up'	[pátsedále]	پاڅېډلې	'You all got up'	[pátsedáley]	پاڅېډلۍ
'He got up'	[pátsed(a)]	پاڅېډه	'They (m) got up'	[pátseda(ə)]	پاڅېډل
'She got up'	[pátsedála]	پاڅېډل	'They (f) got up'	[pátsedále]	پاڅېډلې

## Root change verbs, e.g. -اڅ-

'I went' [lārələm]	ولارم	'We went' [lārəlu]	ولارلو
'You went' [lārəle]	ولارلي	'You all went' [lārəlay]	ولارلي
'He went' [lārə(1ə)]	ولارل	'They (m) went' [lārəl(ə)]	ولارل
'She went' [lārəla]	ولارل	'They (f) went' [lārəle]	ولارلي

## Stress and root change verbs, e.g. -راڅ- (but see the comments in the Workbook!)

'I came here' [rāghl(əl)əm]	راغللم	'We came here' [rāgh(lə)lu]	راغللو
'You came here' [rāgh(lə)le]	راغللي	'You all came here' [rāgh(lə)lay]	راغلئي
'He came here' [rāghay]	راغي	'They (m) came here' [rāgh(lə)lə]	راغلله
'She came here' [rāghl(əl)a]	راغلله	'They (f) came here' [rāgh(lə)le]	راغللي

## 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:  
 3rd Masc. Sg.: [ə] ←      3rd Masc. Pl.: [ə] ←  
 3rd Fem. Sg.: [a] ←      3rd Fem. Pl.: [e] ←
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) ...'	_____

تاوهډ - تړه ټډ - اور ټډ - کښ - راڅ - خبر ټډ -

## Transitive Verbs

**Simple transitive:**

'sent (me)' [wə legáləm]	ولېږلم	'sent (us)' [wə legáləu]	ولېږلو
'sent (you)' [wə legálə]'	ولېږلې	'sent (you all)' [wə legáləy]	ولېږلې،
'sent (him)' [wə leg(əl)ə]	ولېږله	'sent (them (m))' [wə legál(ə)]	ولېږله
'sent (her)' [wə legálə]	ولېږله	'sent (them (f))' [wə legálə]	ولېږلې

**Derivative transitive:**

'warmed (me (m))'	[tód kṛáləm]	تود کرلم
'warmed (me (f))'	[tāwdá kṛáləm]	توده کرلم
'warmed (you (m))'	[tód kṛále]	تود کرلې
'warmed (you (f))'	[tawdá kṛále]	توده کرلې
'warmed (him)'	[tód kə]	تود کر
'warmed (her)'	[tawdá kṛála]	توده کرله
'warmed (us (m))'	[tāwdá kṛálu]	تاوده کرلو
'warmed (us (f))'	[tawdé kṛálu]	تودي کرلو
'warmed (you all (m))'	[tāwdá kṛáley]	تاوده کرلې
'warmed (you all (f))'	[tawdé kṛáley]	تودي کرلې
'warmed (them (m))'	[tāwdá kṛála]	تاوده کرله
'warmed (them (f))'	[tawdé kṛále]	تودي کرلې

**Doubly irregular transitive:**

Stress shift verb, e.g. - راور

'brought (me)' [rāwṛələm]	راورلم	'brought (us)' [rāwṛələu]	راورلو
'brought (you)' [rāwṛələ]'	راورلې	'brought (you all)' [rāwṛələy]	راورلې،
'brought (him)' [rāwṛələ]	راوره	'brought (them (m))' [rāwṛələ]	راورله
'brought (her)' [rāwṛələ]	راورله	'brought (them (f))' [rāwṛələ]	راورلې

*Root change verb, e.g. - پري کو-*

'cut (me)' [prékr̥(əl)əm]	پري کرلم	'cut (us)' [prékr̥(əl)u]	پري کرلو
'cut (you)' [prékr̥(əl)e]	پري کرلي	'cut (you all)' [prékr̥(əl)ay]	پري کرلى
'cut (him)' [prékr̥ə]	پري کره	'cut (them (m))' [prékr̥(əl)a]	پري کرله
'cut (her)' [prékr̥(əl)a]	پري کرله	'cut (them (f))' [prékr̥(əl)e]	پري کرلى

*Stress shift and root change verb, e.g. - بيا يي-*

'took (me)' [bótl̥(əl)əm]	بو تللم	'took (us)' [bótl̥(əl)u]	بو تللو
'took (you)' [bótl̥(əl)e]	بو تللي	'took (you all)' [bótl̥(əl)ay]	بو تللى
'took (him)' [bótl̥ə]	بو تله	'took (them (m))' [bótl̥(əl)a]	بو تلله
'took (her)' [bótl̥(əl)a]	بو تلله	'took (them (f))' [bótl̥(əl)e]	بو تللى

#### 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:

'... me'	_____	'... us'	_____
'... you'	_____	'... you all'	_____
'... him'	_____	'... them (m)'	_____
'... her'	_____	'... them (f)'	_____

- بني-

- غوار-

- گور-

### Section 3: Using the Past Perfective Tense

#### Examples

'I went yesterday.'	[parún tārēlām.]	پرون ولاړم.
'We lived in Logar.'	[pə logár ke wéwosedālu.]	په لوګر کې واوسېدلو.
'Amān bought clothes.'	[amān jāme wākhistāle.]	امان جامي واخستلي.
'We visited Laylā.'	[laylā mo wəkatāla.]	لیلا مو وکتلہ.
'He took me home.'	[kóṛ ta ye bótām.]	کور ته یې بو تلم.
'I saw him.'	[wá me lidá.]	ومي لیده.
'We took them.'	[bó mo tléla.]	بومو تللہ.
'They cooked it.'	[pákha ye kṛá.]	پخه یې کړه.

#### 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.

۱. په بازار کې دی بیا څه شی واخستله؟
۲. رښتیا دی هم څه واخستل؟
۳. لیلا خواری ته دی څه شی وا نه خستله.
۴. ورو ته مې یو څه کالی واخستل.
۵. بنایسته زیات شیان مې واخستل.
۶. تور ته دی کوت او جاکټ واخسته.
۷. هغې ته مې ډېر به ساعت او یو د غارې خنځیر واخسته.
۸. خان ته مې یو پېښوری واسکت او پتکی واخسته.
۹. خوشحال ته مې دریشی، بوټونه او کمیسونه واخستل.
۱۰. سپین ته مې د خوب دریشی واخستله.
۱۱. پېکۍ ته مې یو دوه لمنی او موزی واخستلي.
۱۲. د پاکستانی په دوکان کې مې یوه چوره پېښوری جامي واخستلي.
۱۳. پېښوری جامي دی په څو واخستلي؟

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.

۱. کيميا لولم.
۲. په ليليه کي اوسيډم.
۳. یوازي پښتو لولي؟
۴. چيرې اوسيډې؟
۵. لوګرډېري زیاتې او به او خوبې مهوي لري.
۶. زما کورنيه دوه ډېر لوي باغونه لري.
۷. سندري وايې، اتنونه کوي او ټالونه خوري.
۸. سخت باد لګيږي.
۹. واوره اوريډې؟
۱۰. سرکونه بېخي ښديډې.
۱۱. دي مېلېي ته د تول افغانستان خلګ ورڅي.
۱۲. غرمه کافتریا ته خې، ډودۍ خوري.
۱۳. د شنبېي په ورڅ به تول ملګري ډودۍ ته را وغوارو.
۱۴. له وطنې خبرېډې؟
۱۵. ډېر خو نه خبرېډم.
۱۶. کله کله یو نیم خط راخې.
۱۷. د وطن په باره کې څه اوري؟
۱۸. اسد به مې بوزې.
۱۹. ما به کورته ورسوي؟

### Section 4: Reading

پښتانه عموماً ملي جامي اغوندي. يوازي په بشارونو کې خلک خيني غربي جامي اغوندي. د نارينه وو ملي جامي کميس، پرتوگ، واسكت، خولي او پتکي او شادر دی. د بخو ملي جامي کميس، پرتوگ او تيکري دی.

د افغانستان په شمالی ولايتونو کې نارينه د خادر په ځای چېن اغوندي. په خينو سرو غرنيو سيمو کې لکه نورستان او هزارجات نارينه وړيني کورتي اغوندي. په غزنۍ او کوهستان کې نارينه په ڦمي کې پوستينچه اغوندي. بشخي په ټول افغانستان کې پرته له بشارونو نه، اوري او ڦمي کميس، پرتوگ او تيکري اغوندي. په بشارونو کې خيني بشخي له کوره بېر چادری هم اغوندي.

خلک خپلي جامي عموماً په کورونو کې جوروی. په خينو سيمو کې د جامو توکر هم په کورونو کې جورېږي. خو اکثره خلک توکر له بازاره اخلي. د ملي جامو توکران اکثره له هندوستان او جاپان نه راخی. پښتانه که بشخي دی که نارينه اکثره پنې او خپلي پښو کوي. خو ډېر پښتانه او پښتنې پښېبلي هم ګرځي.

### New Vocabulary

#### Clothes

tunic, dress M2 [kamís]	کميس	چېن cloak M2 [chapén]	چېن
trousers M irreg. [partúg]	پرتوگ	jacket F2 [kurtáy]	کورتي
hat, skullcap F2 [khwaláy]	خولي	chadri F irreg. [chādarí]	چادری
shawl M2 [tsadár]	څادر	slipper F1 [paṇá]	پنه
scarf M2 [ṭikráy]	تيکري	sandal F2 [tsapláy]	څپلي

Preposition

outside ... [lə ... na bahár] له ... نه په

Nouns

province M2 [welāyát] ولايت

fabric M1 [tukér] توکر

Adverbs, phrases, idioms

instead of x [de x pə dzāy] د x په خای

both x and y [ka x di ka y] که x دی که y

wear (on feet) [pxo kaw-] پښو کو -

barefoot [pəxébta] پښېبله

Places

Nuristan [nuristān] نورستان

Hazarat [azarajāt] هزارجات

Koyestan [koyestān] کوهستان

Japan [jāpán] جاپان

Verbs

sew *der.* [joṛaw-] جوړو -

be sewn/woven *der.* [joṛég-] - جوړېږ -

walk *smp* [gərdzég-] - گړ-

Adjectives

national 4 [mīlī] ملي

some 4 [dzine] خيني

western 4 [gharbī] غربی

northern 4 [shamālī] شمالی

mountainous 2 [gharanáy] غرني

wool 1 [warína] ورینه

**Have You Understood?**

## 1. Answer the following questions.

۱. د پښتو د ملي جامو توكران عموماً له کومو وطنونو نه راخی؟
۲. پښتنه او پښتنې خه شې په پښو کوي؟
۳. د کومو ولايتونو خلک پوستینچې اغوندي؟
۴. پښتنه خولي او پتکي اغوندي؟
۵. چادرۍ خوک 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'	[begā māxām]	بېگا مابام
'yesterday afternoon'	[parún māspəxín]	پرون ماسپېښن
'day before yesterday'	[wérma wrādz]	ورمه ورڅ
'last week'	[téra hafta]	تېره هفتہ
'last month'	[téra myāst]	تېره میاشت
'last year '	[térikāl]	تېر کال
	[parósagkāl]	پروسېر کال
'before x'	[lə ... na pəkhwā]	له ... نه پخوا
'x days ago'	[x wradze pəkhwā]	څو ورځي پخوا
'a little while ago'	[ləg pəkhwā]	لې پخوا

## Practice

## 1. Answer the following questions.

۱. بېگا مابام دی څه وکړه؟
۲. تېره هفتہ چېږي لار لې؟
۳. پرون ماسپېښن له چا سره وي؟
۴. له پښتو نه پخوا دی کومې ژبې ولوستلي؟
۵. پروسېر کال ډېر باران و اوړپده؟
۶. نن سهار څه وخت پا خبدلي؟

## 2. Finish the following sentences.

۱. کورنيه مې تېر کال ....
۲. پرون د پښتو په صنف کې ....
۳. بېگا شپه مې ....
۴. لې پخوا هر خوک ....
۵. تېر کال په افغانستان کې ...

## Section 6: Diversions

ملا نصرالدین بازار ته ولار او یو واسکتې یې خوبن کړ. دوکاندار واسکت په کاغذ کې ورته تاو کړ، خو ملا پښمانه شو او دوکاندار ته یې وویل چه له واسکت نه چېپني ته زیات ضرورت لري او غواړي چه چېن واخلي. دوکاندار چېن په کاغذ کې ورته وتړله او وریې کړه. ملا چېن واخسته او بې له دی چه پېسې ورکړۍ روان شو. دوکاندار ورته وویل: ملا صاحب د چېپني پېسې دی ندي راکړۍ. ملا ورته وویل: د چېپني په ځای مې واسکت درته پري بوده. دوکاندار ورته وویل: د واسکت پېسې خو دې نه دې راکړۍ. ملا ورته وویل: څه شي چه نه اخلم د هغه پېسې ولی درکړم.

Nounsکاغذ *kāgház* [kəgħáz]ضرورت *zarurát* [zərʊrət]Verbsخوبنو- *khwaxaw-* [khwaxaw-]change one's mind *der. kət-*پښمان *paxemāna* کېږ- [kəpəmənə kēg-]tie *smp. tər-* تر-leave (something somewhere) *préxod-* پرېښود-پرېږد- *pst. perfl. af dbl. irreg. tər-* [pregd-]Adverbs, phrases, idiomsبې له دې چه پېسې ورکړۍ *[be lə de che payse wárkṛi]*something I didn't buy *[tsa shay tse nákhlam]* څه شي چه نه اخلم

# Unit 14: پ کار پسی گرخېدلم

## Section 1: Dialogue

لیلا: دا خه موده نه وي؟ چېږي وي؟

رابیا: مېړیلنډ ته تللي وم.

لیلا: په مېړیلنډ کې دې څه کول؟

رابیا: پ کار پسی گرخېدلم.

لیلا: چېږي او سېدلى؟

رابیا: د مې له نه وي شتمه د جون تر دویمه پوری په بالتیمور کې له خپلی یوی پخوانیه ملګري سره او سېدلم او د جون له دویمه د جون تر پنځمه پوری په اوشن ستی کې د جون له کورنۍ سره او سېدلم.

لیلا: څه دې وکړه؟

رابیا: اکثره په کار پسی گرخېدلم، خو کله کله د سمندر غاري ته مېلې او لامبو ته هم تللم.

لیلا: ربستیا کار دې پیدا کړ؟

رابیا: نه، په دې ورڅو کې د کار پیدا کول آسانه نه دی.

لیلا: په بالتیمور سن کې دې هم کار پیدا نشو کړي؟

رابیا: نه، هلتہ مې هم پیدا نشو کړي.

لیلا: څه وخت بېرته راغلي؟

رابیا: ورمه ورڅ.

لیلا: به شو چه راغلي، د شنبې په شپه د اسد د ملګري واده دی. تول یې غوبښی یو.

## New Vocabulary

American names

Maryland [merelánd] میرېلند

Baltimore [baltimór] بالتيمور

Ocean City [oshən sití] اوشن ستي

Baltimore Sun [baltimor sən] بالتيمور سن

Nounsocean *M* irreg. [samandár] سمندرbank (i.e. beach) *F1* [ghāṛa] غارهswimming *n, F3* [lāmbó] لا مبوoffice *M* irreg. [daftár] دفترVerbfind *der.* [paydā kaw-] پیدا کو-Adjectiveslongtime *adj 2* [pəkhāwnéy] پخوانۍeasy *adj 1* [asān] اسانAdverbs, phrases, idioms

for awhile [dā tsá modal] دا خه موډه

look for work [pə kār pəse gərdzég-] پ کار پسی گرځړد-

these days, now [pə de wrádzó kel] پ دې ورڅو کي

## Practice

1. Say the following western dates in Pashto. Follow the pattern د مې نه ويشتمن

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 پ خلورم رخصتی ۵۵.

## Section 2: The Past Imperfective Tense

## Examples

'What were you doing?'	[tsá de kawálə?]	څه دي کوله؟
'I was looking for work.'	[pə kár pəse gárdzedáləm.]	پ کار پسی گرځدلم.
'Where were you staying?'	[chére wosedále?]	چېري او سېدلې؟
'The rice wasn't cooking.'	[palaw ná pakhedə.]	پلو نه پخېده.
'Laylā was dancing the atan.'	[lāylā atáñ kāwá.]	لیلا اتن کاۋ.
'Asad was cooking.'	[asad doðáy khwárála.]	اسد دودی خورل.
'Rabya was going to school.'	[rābyā maktab ta tlála.]	رابیا مكتب ته تلل.
'Patang was riding a horse.'	[patang pə as sparedála.]	پتنګ په اس سپرپد.
'Asad was doing the translation.'	[amad tarjuma kawálə.]	اسد ترجمه کوله.
'Layla was bringing the rice.'	[laylā palaw rāwər.]	لیلا پلو را وور.

## 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 ...'	_____

- چني وه - گرځېږ -	- پښېمانځې - روانيږ -	- پهداکېږ - تمړو -
- ورځ - راخ -	- کښې - اورهړ -	- به ايسه - انتظارباسه -

## 2. Fill in the paradigm with forms for the transitive verbs listed below:

'was/were ... (me)' \_\_\_\_\_  
 'was/were ... (you)' \_\_\_\_\_  
 'was/were ... (him)' \_\_\_\_\_  
 'was/were ... (her)' \_\_\_\_\_

'was/were ... (us)' \_\_\_\_\_  
 'was/were ... (you all)' \_\_\_\_\_  
 'was/were ... (them (m))' \_\_\_\_\_  
 'was/were ... (them(f))' \_\_\_\_\_

ويند - لهډ - تر - درور - پړډ - خوبو - اور - رسو -

## 3. In the following sentences from the dialogue, identify the tense and aspect of the underlined verbs, and give an idiomatic translation.

۱. په مېړلند کې دې څه کول؟
۲. په کار پسی گرخبدل م.
۳. چېږي او سېدله؟
۴. څه دې وکړله؟
۵. اکثره په کار پسی گرخبدل م.
۶. کله کله د سمندر غاري ته مېلني او لامبو ته هم تللم.
۷. رښتیا کار دې پېدا که؟
۸. په بالتمور سن کې دې هم کار پېدا نشو کړي؟
۹. څه وخت بېرته داغلنه؟
۱۰. به شو چه داغلنه.

## 4. Answer the following questions about the Pashtuns and Pashto students:

۱. اسد څه کول چه ملا یې ڈوبله کړه؟
۲. د اسد درور په لوګر کې په بازار کې څه کول؟
۳. کله چه تریسا پېښوری جامي اغواستلي وي خنګه بشکارهدل؟
۴. چا غوبتل چه تریسا د امان او لیلا د مېلمستیا نه کورته بوزی؟
۵. د لیلا او امان په مېلمستیا کې خوک د افغانستان په باره کې غړپدل؟
۶. امان په بازار کې څه اخستل؟

## 5. Answer the following questions.

۱. نن سهار دې څه کول؟
۲. پرون دې څه شي اغواستل؟
۳. نن سهار چه صنف ته راتلي هوا خنګه وه؟
۴. کله چه نن سهار مكتب ته تلي چا ولپدلي؟

## Section 3: The Pashto Infinitive

## Examples

'Finding work is not easy.' [kār payda kawáí āsāna nə di.] کار پهداکول آسانه نه دی.

'Layla likes to cook.' [dədəg̊ pakhawáí de laylā xé yisi.] دودی پخول د لیلا به ایسی.

Theresa likes studying Pashto. [paxto iwistál de terisá xé yisi.] پښتو لوستل د تریسا به ایسی.

Learning Pashto takes a lot of time. [paxto zdakawáí dér wakht ghwāří.] پښتو زده کول ډپروخت غواړي.

We have studied [kedáí] and [kawáí]. [kedáí aw kawáí mo iwestáli di.] کېدل او کول مو لوستلی دی.

What is the difference between [tlaí] and [bowáí]? [tlaí aw bowáí tsé farq lari?] تلل او بیول څه فرق لري؟

## 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:

-شک-	-لېږ-	-خوبو-	-درکو-	-ټېرو-	-بیاې-
-خبرو-	-برابرو-	-ورځ-	-راکو-	-ورهې-	-راور-
-غواړ-	-ښیې-	-اغوند-	-خور-	-ایس-	-اور-
-باس-	-کښېن-	-وین-	-څ-	-راڅ-	-ورکو-

### Section 4: Reading

په افغانستان کې په جنتری کې اسلامي شمسي مياشتني، اسلامي قمری مياشتني او غربي مياشتني درې واره ليکل شوي وي. مګر خلك، معمولاً، له شمسي حساب نه کار اخلي. شمسي کال خلور موسمونه او دولس مياشتني لري. د کال خلور موسمونه پسرلي، اوږي، مني او ڏمي دی. هر موسم درې مياشتني دی. د پسرلي موسم د مارچ په یوویشتمن شروع کړد.

د شمسي کال دوولس مياشتني حمل، ثور، جوزا، سرطان، اسد، سنبله، ميزان، عقرب، قوس، جدي، دلو او حوت دی. د حمل د مياشتني اوله ورڅ د کال شروع او د مارچ له یوویشتمن سره برابره ۵۵. د حمل په اوله ورڅ شپه او ورڅ یو برابر وي.

دا د شمسي مياشتتو نومونه تول عربی دی. پښتو مرکې او پښتو تولني د شمسي مياشتتو نومونه پښتو کړل. دوی کوشش وکړ چه دغه نومونه عام کړي. خو دا کوشش اساساً ناكامه شو. اما د پښتو ڏېي خيني ليکوالان یې لاهم استعمالوي.

په افغاني جنتری کې عموماً د عربی نومونو تر خنګ پښتو نومونه هم ليکل شوي وي.

### New Vocabulary

#### Nouns

calendar <i>F</i> irreg. [jantarí]	جنترۍ	attempt <i>M</i> 2 [koshásh]	کوشش
beginning, start <i>F</i> irreg [shuró]	شروع	failure <i>F</i> 1 [nákáma]	ناکامه
name <i>M</i> 2 [num]	نوم	language <i>F</i> 1 [zébal]	ژبه
Arabic (language) <i>F</i> irreg [arabí]	عربی	writer <i>M</i> 1 [likwáll]	ليکوال

## Verbs

begin *der.* [shuro kég-] - شروع کهپر  
 popularize *der.* [āmaw̄-] - عامو -  
 use *der.* [istimālaw̄-] - استعمالو -

## Adjectives

Islamic 4	[ɪslāmī]	اسلامی
solar 4	[shamsī]	شمسی
lunar 4	[qamarī]	قمری
corresponding, equal 1	[barābár]	برابر

### **Months**

[ħamáħ]	حمل
[sáwər]	شور
[jawzā]	جوزا
[saratān]	سرطان
[asád]	اسد
[sunbulá]	سنبله
[mizān]	ميزان
[aqráb]	عقرب
[qaws]	قوس
[jádi]	جدى
[dálwa]	دلوا
[ħut]	حوت

## Adverbs, phrases, idioms

## Have You Understood?

۱. په کومو میاشتو کې هوا دېره سره وي؟
  ۲. د پېرسلى گلان په کومو میاشتو کې راوزى؟
  ۳. غربی جنتری شمسی ده که قمری؟
  ۴. پېښتنه د میاشتو پېښتو نومونه استعمالوي او که عربی نومونه؟
  ۵. د مارچ یوویشتم د حمل له کومې ورځي سره برابره ده؟
  ۶. د کال کومې ورځي ته نوروز وايی؟
  ۷. پېرسلى څه وخت شروع کړدی؟
  ۸. اوری څو میاشتی دی؟
  ۹. په جدي، دلو او حوت کې هوا څنګه وي؟

## Section 5: The Afghan calendar

<u>لہ څو میاشتو</u>	<u>څو ورځی؟</u>	<u>موسم:</u>
<u>سره برابره؟</u>	<u>پښتو نومونه</u>	<u>عربی نومونه</u>
March - April	۲۱	[wuráy] وری حمل
April - May	۲۱	[ghwayág] غویی شور
May - June	۲۱	[ghbargólay] غبرګولی جوزا
June - July	۲۱	[changáx] چنګابن سلطان
July - August	۲۱	[zmaráy] زمری اسد
August - September	۲۱	[wágay] ودی سنبه
September - October	۲۰	[tála] تله میزان
October - November	۲۰	[tarám] لرم عقرب
November - December	۲۰	[lindá] لیندہ قوس
December - January	۲۰	[marghómáy] مرغومی جدی
January - February	۲۰	[sálwāghá] سلواغه دلو
February - March	۲۹	[kab] کب حوت

## Practice

1. Get a western calendar (for a non-leap year), and write in the Afghan solar calendar dates. Then:

- Figure out the date of your birthday on the Afghan calendar.
- 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.

- میاشت د هفتی په کومه ورځ شروع کړې؟
- د حمل کومه ورځ د اپریل له اوه لسم سره برابره ده؟
- په غربی جنتري کې د میاشتی درې یمه دوشنبې کومه ورځ ده؟
- په شمسی جنتري کې د میاشتی درې یمه دوشنبې کومه ورځ ده؟
- په شمسی جنتري کې د هفتی اوله ورځ کومه ورځ ده؟
- شور په کومه ورځ شروع کړې؟

حمل		وری						
شنبه	یکشنبه	دو شنبه	سه شنبه	چهارشنبه	پنجشنبه	جمعه	چهارمین	
۲		۱						
22	21							
۹	۸	۷	۶	۵	۴	۳		
29	28	27	26	25	24	23		
۱۶	۱۰	۱۴	۱۳	۱۲	۱۱	۱۰		
۵	۴	۳	۲	۱	۳۱	۳۰		
۲۳	۲۲	۲۱	۲۰	۱۹	۱۸	۱۷		
12	11	10	9	8	7	6		
۳۰	۲۹	۲۸	۲۷	۲۶	۲۵	۲۴		
19	18	17	16	15	14	20	۲۱	

### Section 6: Diversions

یوه چرچرک تول اوږي او مني په سندرو تهه کړ. ڈمي د خمکي مخ واوري پت کړ او چرچرک خه نه لرل چه و یې خوری. همدا و چه مېړ تانه ته ورغني چه کومک ور سره وکړي.  
 مېړ تانه چرچرک نه پوبښه وکړه چه تول کال دي خه کول چه اوس په خان پوري حیران یې?  
 چرچرک ورته وویل چه تول کال مې سندري ویلې. مېړ تانه ورته وویل چه تول کال دي سندري ویلې اوس ورڅه اتن کوه.

#### Verb

cover der. [paṭaw̚] پت کو-

#### Nouns

چرچرک M1. [čarchčárk] cricket

#### Adverbs, phrases, idioms

همدا و It happened [amda wə]

خمکه earth F1. [mdzáka]

په خان پوري حیران at a loss [pə dzān pore aryān]

مېړ تون ant M irreg. [megatún]

ابتدائی پښتو

# Beginning Pashto

د درسي کتاب خميده

## Workbook

Revised Edition

Center for Applied Linguistics

# ابتدائی پښتو

# Beginning Pashto

## د درسي کتاب ضميمه

## Workbook

### Revised Edition

*Habibullah Tegey  
Barbara Robson*

Center for Applied Linguistics  
Washington, D.C.  
1993

## CAL Pashto Materials Overview 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 labelled in English, in headers like the following:

Beginning Pashto      Unit 12: ملې ڈولکه ده      Teachers' Manual 82

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 Workbook is one of the six components of *Beginning Pashto*. The other components are:

Textbook

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.

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: اسلام علیکم

## Unit Overview

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. [salām]. 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

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

remember that in Pashto 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 علیکم and

[wālāykum] و علیکم ,

or, informally, just

[salām] سلام , followed by

one or two of the formulaic questions, followed perhaps by

[merabānī] مړباني and

[tashakúr] تشکر .

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 [stáray mə se] ستری مه شی 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 mə se] مه شی خوار will probably not be used.

**Word Study.** The phrases [asalāmālāykum] اسلام علیکم and [wālāykum] وعلیکم are originally from Arabic.

The phrase [tashakúr] تشکر is also originally from an Arabic root\*. سلامت اوسي is used by urban Pashtuns; it alternates with the phrase [salamát wose] سلامت اوسي , which translates as 'May you be healthy' rather than 'thank you'. [salamát wose] سلامت اوسي is more widely used in rural areas.

The phrase [khwdāy pāmān] خدای په امان is a "Pashtunization" of the Farsi phrase [ba ?amān ne khudā], 'In the safety of God'. The word [khwdāy] خدای 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 ([stáray] ستری / [stáre] ستری, [jor] جور / [jora] جوره, [xal] بے / [xal] بے, [khwār] خوار / [khwāra] خواره) 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 [ā] in [kitābl], the [ə] in [tsénga], and so on. The stressed syllables in phrases and sentences are marked the same way, e.g. [pə məkha de xá].

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 quite 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 [əy]) that don't occur in English.

The only difficult vowels for English speakers are [a] and [ā]. 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 [ā], 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.

'high, upper' [bar]	بر	'mountain' [ghar]	غر	'friend' [māl]	مل
'load' [bār]	بار	'hole' [ghār]	غار	'property' [māl]	مال

**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.

[d]. [t]. [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.

[ħ]. This [ħ] is a sound borrowed 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 [χ], 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.

[χ]. For [χ], the tongue is in the same position as for [k], but air is allowed to blow past the tongue for [χ], 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 [ʈ], [ɖ] and [ɳ] are almost identical to ordinary English [t], [d], and [ɾ], which is why words borrowed directly from English to Pashto (like [ʈep] '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 Ningrahār or central dialects do, a retroflex [sh] that Ningrahār/central dialect speakers pronounce as [x], and a retroflex [zh] that Ningrahār/central dialect speakers pronounce as [g]. The variation between retroflex [sh] and [x] is reflected in the various spellings of the language and people: Pakhto, Pukhto, Pakkhto, and Pukkhto are western attempts to render the [x] of the Ningrahār/central pronunciation, whereas Pashto, Pushto, Pushtu and Pashtu are western attempts to render the retroflex [sh] of the Kandahār dialect. One nineteenth-century grammar tried to cover both dialects in the title "A grammar of the Pukkhto or Pukhto 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  
[ī]: high front tense unrounded vowel  
[o]: mid back rounded vowel  
[ū]: high back tense rounded vowel  
[u]: high back lax rounded vowel  
[ə]: 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  
[ɖ]: 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  
[ħ]: voiceless pharyngeal fricative  
[j]: voiced voiced palatal affricate  
[k]: voiceless aspirated velar stop

[kh]: voiceless velar fricative (not [k] + [h]!)

[l]: voiced dental lateral

[m]: voiced bilabial nasal

[n]: voiced dental nasal

[ɳ]: voiced retroflex nasal

[p]: voiceless aspirated bilabial stop

[q]: voiced aspirated uvular stop

[r]: voiced dental flap or trill

[ɽ]: voiced retroflex flap or trill

[s]: voiceless alveolar fricative

[sh]: voiceless palatal fricative (not [s] + [h]!)

[t]: voiceless aspirated dental stop

[ʈ]: voiceless aspirated retroflex stop

[ts]: 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:

Letter:	Pronunciation:		
	Central	Ningrahar	Kandahar
ڏ	[z]	[j]	[zh]
ڙ	[g]	[g̪]	retroflex [zh]
ښ	[x]	[kh]	retroflex [sh]

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 [χ] is listed as the pronunciation of the letter ځ. 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 ([landáy] لندۍ 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 ([mulâ] ملا 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] شين.

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 ([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 6. Practice writing your name in Pashto.

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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 ل, و, ی, ۍ, and ډ

- |                 |                 |                 |
|-----------------|-----------------|-----------------|
| 1. [wi] _____   | 2. [wā] _____   | 3. [yawé] _____ |
| 4. [yāwá] _____ | 5. [yi] _____   | 6. [yaw] _____  |
| 7. [yāya] _____ | 8. [awyā] _____ |                 |

B. Practice پ, پ, ت, ټ, and ټ.

- |                    |                 |                 |
|--------------------|-----------------|-----------------|
| 1. [pit] _____     | 2. [wib] _____  | 3. [pib] _____  |
| 4. [tep] _____     | 5. [bapā] _____ | 6. [paṭú] _____ |
| 7. [yop] _____     | 8. [wip] _____  | 9. [pob] _____  |
| 10. [tasbít] _____ |                 |                 |

C. Practice س + ت + خ, ح + خ, ج + خ, and ز + د + خ: Remember: [ts] = س + ت + خ, not ح + خ  
 [dz] = ز + د + خ, not ح + خ  
 [kh] = ك + خ, not ح + خ

- |                   |                  |                  |
|-------------------|------------------|------------------|
| 1. [khuy] _____   | 2. [bachí] _____ | 3. [pawdz] _____ |
| 4. [tañib] _____  | 5. [pech] _____  | 6. [khedz] _____ |
| 7. [ñabib] _____  | 8. [tso] _____   | 9. [pokh] _____  |
| 10. [jāy] _____   | 11. [wej] _____  | 12. [awj] _____  |
| 13. [pätsé] _____ | 14. [uakh] _____ |                  |

D. Practice *s*, *z*, and *ʒ*

1. [badʃ] \_\_\_\_\_      2. [bad] \_\_\_\_\_      3. [tazabzúb] \_\_\_\_\_  
4. [boz] \_\_\_\_\_      5. [da] \_\_\_\_\_      6. [day] \_\_\_\_\_

#### E. Practice *r*, *r̄*, *z*, *z̄*, and *č*

1. [jɔr] \_\_\_\_\_      2. [writzé] \_\_\_\_\_      3. [tez] \_\_\_\_\_  
4. [z̥rawär] \_\_\_\_\_      5. [wɔr] \_\_\_\_\_      6. [bär] \_\_\_\_\_  
7. [tror] \_\_\_\_\_      8. [khor] \_\_\_\_\_      9. [tor] \_\_\_\_\_

### F. Practice ش، س، and بن

1. [dars] \_\_\_\_\_      2. [pex] \_\_\_\_\_      3. [wɪsh] \_\_\_\_\_  
4. [bas] \_\_\_\_\_      5. [xə] \_\_\_\_\_      6. [paxtō] \_\_\_\_\_

## G. Practice ص and ض

1. [ghar] \_\_\_\_\_      2. [bāgh] \_\_\_\_\_
3. [dágha] \_\_\_\_\_      4. [ghagéga] \_\_\_\_\_
5. [ghaṭ] \_\_\_\_\_      6. [ghwāṛé] \_\_\_\_\_

## H. Practice ف and ق

1. [barq] \_\_\_\_\_      2. [daqiqá] \_\_\_\_\_
3. [qaws] \_\_\_\_\_      4. [tafríh] \_\_\_\_\_
5. [farāh] \_\_\_\_\_

## I. Practice ک and ګ

1. [jəg] \_\_\_\_\_      2. [kawé] \_\_\_\_\_
3. [wardág] \_\_\_\_\_      4. [gūl] \_\_\_\_\_
5. [kor] \_\_\_\_\_      6. [sāk] \_\_\_\_\_

## J. Practice ج, پ and ډ

1. [hīrāt] \_\_\_\_\_      2. [hamdé] \_\_\_\_\_
3. [amriká] \_\_\_\_\_      4. [lasám] \_\_\_\_\_
5. [kābá] \_\_\_\_\_      6. [malák] \_\_\_\_\_
7. [layliyá] \_\_\_\_\_      8. [haftá] \_\_\_\_\_

## K. Practice ن and ن

1. [luné] \_\_\_\_\_
2. [faránse] \_\_\_\_\_
3. [karwandá] \_\_\_\_\_
4. [ghazní] \_\_\_\_\_
5. [tankhā] \_\_\_\_\_
6. [nə] \_\_\_\_\_

## L. Practice ص and ص

1. [qāzí] \_\_\_\_\_
2. [qarz] \_\_\_\_\_
3. [maraz] \_\_\_\_\_
4. [khās] \_\_\_\_\_
5. [qisá] \_\_\_\_\_
6. [sábər] \_\_\_\_\_

## M. Practice ط and ط

1. [taraf] \_\_\_\_\_
2. [tariq] \_\_\_\_\_
3. [fítrát] (the second [t] is regular Pashto [t]) \_\_\_\_\_
4. [zālám] \_\_\_\_\_
5. [azhár] \_\_\_\_\_

## N. Practice ی and ی

Nouns:

1. [landéy] \_\_\_\_\_
2. [dodéy] \_\_\_\_\_
3. [bedéy] \_\_\_\_\_
4. [kuḍaléy] \_\_\_\_\_

Verbs:

1. [satéy] \_\_\_\_\_
2. [gaṭéy] \_\_\_\_\_
3. [khwréy] \_\_\_\_\_
4. [laréy] \_\_\_\_\_

**Exercise 8.** The following Pashto words are borrowed from English. Write the English words.

- |           |       |              |       |
|-----------|-------|--------------|-------|
| 1. تېلفون | _____ | 2. راديو     | _____ |
| 3. پنسل   | _____ | 4. تلگراف    | _____ |
| 5. موټر   | _____ | 6. داکټر     | _____ |
| 7. پلستر  | _____ | 8. موبليل    | _____ |
| 9. پارك   | _____ | 10. فوتوستيٽ | _____ |

**Exercise 9.** Answer the following questions.

- a. واشنگتن چېري دی؟  
 \_\_\_\_\_
- b. پیکنگ چېري دی؟  
 \_\_\_\_\_
- c. کابل چېري دی؟  
 \_\_\_\_\_
- d. مسکو چېري دی؟  
 \_\_\_\_\_
- e. تهراں چېري دی؟  
 \_\_\_\_\_

**Answer Key****Exercise T1.**

- |           |            |             |
|-----------|------------|-------------|
| 1. [bar]  | 6. [māl]   | 11. [shpag] |
| 2. [bār]  | 7. [da]    | 12. [na]    |
| 3. [ghar] | 8. [lār]   | 13. [lās]   |
| 4. [ghār] | 9. [khān]  | 14. [ka]    |
| 5. [mal]  | 10. [dars] | 15. [lar]   |

**Exercise T2.**

- |             |             |
|-------------|-------------|
| 1. [xə]     | 6. [khayr]  |
| 2. [sakht]  | 7. [khwdāy] |
| 3. [pox]    | 8. [khpále] |
| 4. [tankhā] | 9. [paxtō]  |
| 5. [māxām]  | 10. [xkāta] |

**Exercise T3.**

- |              |                  |
|--------------|------------------|
| 1. [ghwāṛ]   | 6. [rāghlē]      |
| 2. [roghtun] | 7. [gardéz]      |
| 3. [tēgay]   | 8. [awghanistān] |
| 4. [gwāl]    | 9. [ghwāṛ]       |
| 5. [ghaṭ]    | 10. [gaḍḍ]       |

**Exercise T4.**

- |              |               |
|--------------|---------------|
| 1. [narmá]   | 6. [dólas]    |
| 2. [khwāre]  | 7. [wrustá]   |
| 3. [délta]   | 8. [kor]      |
| 4. [koranáy] | 9. [māzdigár] |
| 5. [de]      | 10. [modá]    |

**Exercise T5.**

- |                 |              |
|-----------------|--------------|
| 1. [kəṛī]       | 6. [ghundéy] |
| 2. [déra]       | 7. [jóṛa]    |
| 3. [khobawəṛáy] | 8. [ghwāṛu]  |
| 4. [ghwāṛu]     | 9. [lāṛ]     |
| 5. [gaḍḍ]       | 10. [kəṛkéy] |

**Exercise 6. Variable answers.**

## Exercise 7.

A.	1. وی 7. یا یه	2. وا 8. او یا	3. یو ی 9. پو ب	4. یا وہ 10. تثبیت	5. یی 11. جای	6. یو 12. اوج
B.	1. پیت 7. یو پ	2. ویب 8. وی پ	3. پیب 9. پو ب	4. تہ پ 10. تثبیت	5. پا 11. جای	6. پتمو
C.	1. خوی 7. حبیب 13. پا خی	2. بچی 8. خو	3. پو خ 9. پو خ	4. تحیب 10. جای	5. پہج 11. وہج	6. خیخ 12. اوج
D.	1. بدی 7. ترور	2. بد 8. خور	3. تذبذب 9. تور	4. بوز	5. هد	6. دی
E.	1. جور 7. درس	2. وریڑی 8. پہن	3. تہز 9. وپش	4. زرور	5. وور	6. بار
F.	1. غر	2. با غ	3. دغہ	4. غربہ پہ	5. بنه	6. پہبستو
G.	1. برق	2. دقیقہ	3. قوس	4. تفریح	5. فراه	6. غواری
I.	1. جگ	2. کوی	3. وردگ	4. گل	5. کور	6. ساک
J.	1. هرات 7. لیلیہ	2. همدی	3. امریکا	4. لسم	5. کابل	6. ملک
K.	1. لونی	2. فرانسی	3. کروندہ	4. غزنی	5. تنخا	6. نہ
L.	1. قاضی	2. قرضن	3. مرصن	4. خاص	5. قصہ	6. صبر
N.	Nouns:	1. لنڈی	2. وودی	3. بہدی	4. کوڈلیہ	
	Verbs:	1. څتی	2. ګتی	3. خوری	4. لری	

## Exercise 8.

- |              |            |              |              |               |
|--------------|------------|--------------|--------------|---------------|
| 1. telephone | 2. radio   | 3. pencil    | 4. telegraph | 5. motor      |
| 6. doctor    | 7. plaster | 8. Mobil Oil | 9. park      | 10. photostat |

## Exercise 9.

- a. واشنگتن په امریکا کې دی.
- b. پیکنګ په چین کې دی.
- c. کابل په افغانستان کې دی.
- d. مسکو په شوروی اتحاد کې دی.
- e. تهران په ایران کې دی.

# نور چیرې دی؟ Unit 2:

## 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, Laylā and Rābyā are Pashtun given names. داود [dawúd] is the Islamic equivalent of western 'David', and as such is a common Pashtun name. The Arabic spelling of Laylā is لیلی .

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] نزی .

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 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, Amān 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] چېره has several variants in spelling and pronunciation. Other frequently-occurring possibilities are [chéra] چېړه and [chérta] چېرتا.

[sínf] صنف means 'class', and 'classroom' and even 'grade' or 'form'; in this context [pə sínf ke da] په صنف کې can mean either 'He's in class' or 'He's in the classroom.'

The sentence [lə nəwí shágárd sara nást da] له نوي شاګرد سره ناست دی 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'.

<u>English</u>	<u>Transcription</u>	<u>Pashto</u>
'at home'	[pə kórké]	په کور کې
'at the hospital'	[pə roghtún ke]	په روغتون کې
'in the dormitory'	[pə layliyá ke]	په لیلیه کې
'with the new student'	[lə nəwí shágárd sara]	له نوي شاګرد سره

## 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:

تڅنګه یوازې ناست یې؟ [tə tsən̩ga yawāzē nāst ye?]

The [tə] ت 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 ده [da] with feminine subjects, and دی [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 xədza] د امان پخ، 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.

<u>English</u>	<u>Transcription</u>	<u>Pashto</u>
'Pashto students'	[de paxtō shāgərdān]	د پښتو شاگردان
'David's and Joan's	[de dāwūd aw jón]	د داود او جون
Pashto teacher'	de paxtō xowúnkay]	د پښتو بسوونکۍ

<u>English</u>	<u>Transcription</u>	<u>Pashto</u>
'Amān's wife'	[de amān xádza]	د امان بخته
'G. Sahib's, Amān's and Rābyā's families'	[de ghaldzí sāyib, amān aw rābyā koranéy]	د غلخی صاحب، امان او رابیا کورنۍ
'the others' families'	[de nōro koranéy]	د نورو کورنۍ

Note that [de] ډ does not always translate as 'of'. The following phrases with [de] ډ also come from the reading:

<u>English</u>	<u>Transcription</u>	<u>Pashto</u>
'are ... from Afghanistan'	[de awghānistān ...di]	د افغانستان دی
'are ... from America'	[de amrikā di]	د امریکا دی
"meeting" friends'	[de majləs məlgəri]	د مجلس ملګرۍ

### 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 [shāgərd] شاگرد and [shāgárda] شاگردا 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 ([shāgərdān] شاگردان); others would use both, and be repetitive ([shāgərdān aw shāgərdé] شاگردان او شاگردي). In the latter case, the verb presumably agrees with the last noun mentioned.

A further note on [shāgárda]: an alternative plural to [shāgərde] is شاگردي [shāgərdāne].

The word [nor] نور 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] دوی in the phrase [duy t̪ol] تول دوی is the 3rd person plural strong pronoun, parallel to [tə] ټه 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] داکټر , [zhornálízm] ڈورنالزم and [kimyá] کیمیا are borrowed from Western languages. The word for historian - [taríkh poh] تاریخ پوه - is a relatively new creation in Pashto, and consists of the Arabic word for history, plus the Pashto root پوه [poh], which means 'know' or 'knowledge' and shows up again in the word for university, [pohantún] پوهنتون . پرستاره 'nurse' is from Persian.

Only the word for poet - [shaír] شاعر - 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 Amān 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 majlás mælgéri] د مجلس ملګری refers to people who meet and talk on a regular basis, but are not extremely close. [majlás] مجلس is a word from Arabic meaning 'meeting', 'gathering', or 'discussion'.

In some dialects, including the Central, the word for 'he/she reads' is pronounced [lwani], although it is spelled لواني. 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 [ā] or [əy], 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: [paxtō] پختو and [paxtún] پختون. 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.

### Preview to Section 6: Diversions

چې خان یې پ یاران یې [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.'

خان [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] یار is an Pashto word meaning 'friend'. In the proverb, the form ought to be [yārānō] یارانو, oblique plural, because the word is the object of the preposition پ [pə], but in poetry and folk literature you can get away with a lot if it rhymes. [pə] پ, incidentally, is not related to [pə ... kel] کې ... پ: 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.

### Exercises

**Exercise T1.** Circle the sound you hear.

- |            |             |             |              |
|------------|-------------|-------------|--------------|
| 1. [a] [ā] | 6. [r] [ṛ]  | 11. [d] [ɖ] | 16. [x] [kh] |
| 2. [a] [ā] | 7. [r] [ṛ]  | 12. [d] [ɖ] | 17. [x] [kh] |
| 3. [a] [ā] | 8. [r] [ṛ]  | 13. [d] [ɖ] | 18. [x] [kh] |
| 4. [a] [ā] | 9. [r] [ṛ]  | 14. [d] [ɖ] | 19. [x] [kh] |
| 5. [a] [ā] | 10. [r] [ṛ] | 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 |
| 4. T F | 9. T F  | 14. 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 کورنۍ په افغانستان کې ده.

<u>Verb</u>	<u>Complement</u>	<u>Subject</u>
_____	_____	_____

2. بغلان او کندز په افغانستان کې دی.

<u>Verb</u>	<u>Complement</u>	<u>Subject</u>
_____	_____	_____

3. جون شاگردہ ده.

<u>Verb</u>	<u>Complement</u>	<u>Subject</u>
_____	_____	_____

4. په پوهنتون کې د پښتو شاگردان یاستئ.

<u>Verb</u>	<u>Complement</u>	<u>Subject</u>
_____	_____	_____

5. اسد له نوي شاگرد سره ناست دي.

<u>Verb</u>	<u>Complement</u>	<u>Subject</u>
_____	_____	_____

6. جون او رابیا نژدی ملګری دي.

<u>Verb</u>	<u>Complement</u>	<u>Subject</u>
_____	_____	_____

7. د امان بخه پرستاره ده.

<u>Verb</u>	<u>Complement</u>	<u>Subject</u>
_____	_____	_____

8. اسلام آباد په افغانستان کي نه دي.

<u>Verb</u>	<u>Complement</u>	<u>Subject</u>
_____	_____	_____

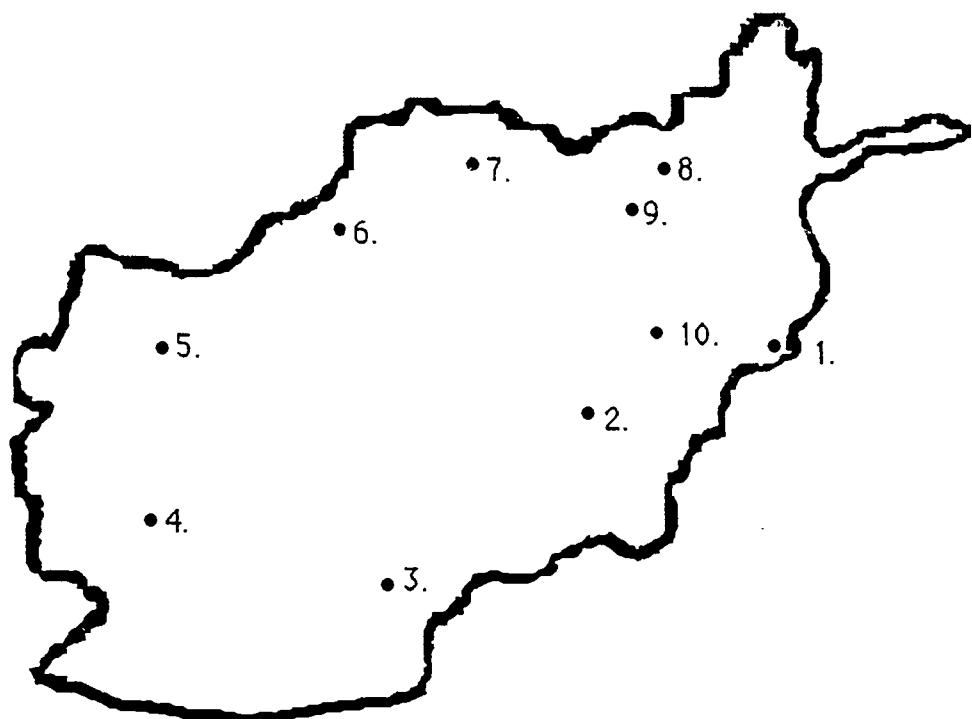
9. د غلې صاحب بخه په امریکا کي ده.

<u>Verb</u>	<u>Complement</u>	<u>Subject</u>
_____	_____	_____

10. داود او امان په صنف کي ناست دي.

<u>Verb</u>	<u>Complement</u>	<u>Subject</u>
_____	_____	_____

Exercise 6. In the numbered spaces below the map, write the names of the cities and towns in Afghanistan.



1. \_\_\_\_\_ جلال آباد \_\_\_\_\_

6. \_\_\_\_\_

2. \_\_\_\_\_

7. \_\_\_\_\_

3. \_\_\_\_\_

8. \_\_\_\_\_

4. \_\_\_\_\_

9. \_\_\_\_\_

5. \_\_\_\_\_

10. \_\_\_\_\_

**Exercise 7.** Rewrite the following scrambled phrases so they are in correct sentence or question order.

1. د امریکا دی تول نوی شاگرد داود او جون او

---

2. د مجلس دی کې ملګری په امریکا تول

---

3. د پښتو بسوونکي غلخۍ صاحب په پوهنتون کې دی

---

4. د پښتو شاگردان په پوهنتون کې دی دی ؟

---

5. امان دی پنه شاعر .

---

## Answer Key

## Exercise T1.

- |                |                |               |              |
|----------------|----------------|---------------|--------------|
| 1. [ɪslāmābād] | 6. [parastára] | 11. [dére]    | 16. [khayr]  |
| 2. [paxtō]     | 7. [məlgéray]  | 12. [duy]     | 17. [paxtō]  |
| 3. [shágard]   | 8. [stárey]    | 13. [shágard] | 18. [taríkh] |
| 4. [sháir]     | 9. [rixtýā]    | 14. [daktár]  | 19. [rixtýā] |
| 5. [taríkh]    | 10. [jóra]     | 15. [nizdé]   | 20. [khwdáy] |

## Exercise T2.

- |               |   |
|---------------|---|
| 1. statement  | د امان بخه پرستاره ده .                                 |
| 2. question   | داود او جون د امریکا دی؟                                |
| 3. question   | غلهی صاحب، امان، لیلا، رابیا، پتنگ او اسد تول پښتنه دی؟ |
| 4. question   | لیلا د پتنگ بخه ده؟                                     |
| 5. statement  | پتنگ شاعر نه دی.  |
| 6. statement  | د پوهنتون شاگردان نه یو.                                |
| 7. question   | پتنگ داکتر دی؟  |
| 8. statement  | امان د داود او جون د پښتو بشونکي نه دی.                 |
| 9. question   | جون او داود د افغانستان دی؟                             |
| 10. statement | اسد په پوهنتون کې شاگرد دی.                             |

## Exercise T3.

- |      |   |
|------|---|
| 1. T | داود او جون د امریکا دی.                                |
| 2. T | غلهی صاحب، امان، لیلا، رابیا، پتنگ او اسد تول پښتنه دی. |
| 3. F | لیلا د پتنگ بخه ده.                                     |
| 4. F | پتنگ داکتر نه دی.                                       |
| 5. F | جون او داود د افغانستان دی.                             |
| 6. T | د اسد کورني په افغانستان کې ده.                         |
| 7. T | د غلهی صاحب بخه په امریکا کې ده.                        |
| 8. T | رابیا او جون په پوهنتون کې شاگردی دی.                   |
| 9. T | جون او رابیا نژدي ملګري دی.                             |

10. F اسد په صنف کې یوازی ناست دی.  
 11. T امان بنه شاعر دی.  
 12. F لیلا په پوهنتون کې شاگرده ده.  
 13. F غلخی صاحب د پښتو شاگرد دی.  
 14. T امان او پتنګ شاگردان نه دی.  
 15. T داود پښتون نه دی.

## Exercise T4.

- |       |             |      |       |             |        |
|-------|-------------|------|-------|-------------|--------|
| 1. ۱۰ | <u>Verb</u> | کابل | 6. ۱۰ | <u>Verb</u> | کور    |
| ۱۱    | په          | ۱۱   | ۱۱    | په          | سلام   |
| ۱۲    | دی          | ۱۲   | ۱۲    | دی          | یې     |
| ۱۳    | تشرکر       | ۱۳   | ۱۳    | تشرکر       | چیري   |
| ۱۴    | یم          | ۱۴   | ۱۴    | یم          | امريكا |
| ۱۵    | یاستئ       | ۱۵   | ۱۵    | یاستئ       | خداي   |

## Exercise 5.

	<u>Verb</u>	<u>Complement</u>	<u>Subject</u>
1.	۱۰	په افغانستان کې	د اسد کورني
2.	۱۱	په افغانستان کې	بغلان او کندز
3.	۱۲	شاگرده	جون
4.	۱۳	په پوهنتون کې د پښتو شاگردان	-----
5.	۱۴	له نوي شاگرد سره ناست	اسد
6.	۱۵	نزوی ملګري	جون او رابیا
7.	۱۶	پرستاره	د امان بنه

	<u>Verb</u>	<u>Complement</u>	<u>Subject</u>
8.	نه دی	په افغانستان کي	اسلام آباد
9.	د	په امریکا کي	د غلخی صاحب نېټه
10.	دی	په صنف کي ناست	داود او امان

## Exercise 6.

- |              |              |             |          |          |
|--------------|--------------|-------------|----------|----------|
| 1. جلال آباد | 2. غزنی      | 3. کندھار   | 4. فراه  | 5. هرات  |
| 6. میمنه     | 7. مزار شریف | 8. خان آباد | 9. بغلان | 10. کابل |

## Exercise 7.

1. داود او جون نوي شاگرد تول د امریکا دی.
2. د مجلس ملګری تول په امریکا کي دی؟
3. غلخی صاحب په پوهنتون کي دېښتو ښوونکي دی.
4. د پېښتو شاگردان په پوهنتون کي دی؟
5. امان به شاعر دی.

# Unit 3: ؟ کار کوی؟

## 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, [tə tsə kār kawe?] ، کار کوی؟ is the usual way to ask what someone does. Her response when she doesn't understand him - [po nē swəm] پوه نه شوم 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, ت ب د غلخی صاحب نو ی شاگرده یې، translates most naturally as "You must be Ghalzay Sahib's new student." The particle [ba] ب is the future particle, and will be taught in more detail in a subsequent unit.

Word Study. The syllable [po] پوه in [po nē swəm-] پوه نه شوم is the same [po] پوه as in [pohantúnl] زپوهانل and [taríkh poh] پوههنتون، زپوههني. The word [zdá kawúnkay] زدہ کوونکی is the Pashto word for 'male student', and is interchangeable with [shágard] شاگرد, the Persian word. Note that the feminine form is

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[zdá kawúnke] زدہ کونکی /[-e] پر correspondence between male and female is consistent: the word for a female teacher (you learned the male form, [xowúnkay] بنوونکی, in Unit 2) is [xowúnkel].

The pronoun [zə] ڙ is the strong or emphatic form. The circumstances of his encounter with Theresa and her question to him call for its use in Asad's answer. The phrase [di māl] لـ ڙ is also emphatic; Theresa uses it because she is telling her name in response to Asad's telling her his. Note that in a parallel conversation in English - "I'm Asad." "My name is Theresa" - the 'my' would be given heavy stress to provide the emphasis.

You have now learned the following strong pronouns:

*Subject pronouns:*

1st sg: 'I' [zə] ڙ

2nd sg: 'you' [tə] ٿ

*Possessive pronouns:*

1st sg: 'my' [di māl] لـ ڙ

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 [kéna] کېښ، from the root [ken-] - کېښ، refers to the action of sitting down. Once you're down you are [nāst] نـست.

## 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

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\* 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 ڼ which was used with verbs? Now you can see that it is used to spell the second personal plural verbal ending.

The verbs -لور- کو- in the dialogue, and [khwaxaw<sup>-</sup>] خوبو- and [aghund<sup>-</sup>] اخوند- in the reading are transitive\* verbs - they have direct objects. The verbs [wóseg-] اوسمې-، [ken-] کېښې-، and [dz-] ده- 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. [gor<sup>-</sup>] ګور، '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:

[tə t̥sa kār kawe?]	تے <u>کار</u> کوئی؟
[kimyā lwanəm.]	کیمیا <u>لوم</u> .
[yawāze paxtō lwane?]	یوازې پنځۍ <u>لولي</u> ؟

### 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 Rābyā and Laylā - both female.

پتنگ د لغمان او اسد د لوگر دی. = پتنگ د لغمان دی.  
+ اسد د لوگر دی.

رابیا د ننگرهار او لیلا د لوگر ده. = رابیا د ننگرهار ده.  
+ لیلا د لوگر ده.

The first sentence of the fourth paragraph is also a compound sentence:

د غلخی صاحب یو خوری د مجاهدینو قوماندان او د امان ملګری دی.  
د غلخی صاحب یو خوری د مجاهدینو قوماندان دی.  
+ د غلخی صاحب یو خوری د امان ملګری دی.

In 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 than the subject. The following would be the normal word order of the sentence:

هر شوک د شلگر د خلکو جامی خوشوی, خو غلخی صاحب یې نه اغوندي.  
vb. obj. subj.

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] مور would be plural rather than singular.

The second sentence in the first paragraph - [khór ye pə shəlgér ke wādē da.] خور یې په شلگر کې واده ده. - 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] مجاهدین 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 [wror] درور and [khor] خور 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] هن is a strong pronoun, parallel to [zə] زه and [tə] ته. هن refers to someone who is not in sight. You have now learned the following strong pronouns:

*Subject pronouns:*

1st sg: 'I' [zə] زه

2nd sg: 'you' [tə] ته

3rd sg (out of sight): 'he' [aghá] هن

*Oblique/direct object pronouns:*

1st sg: 'my' [di mā] زما

The [ye] یې in the sentence

[...ghaldzáy sāyrb ye ná aghundi]. خو غلخی صاحب یې نه اغوندی...

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

[khór ye pə shalgár ke wādē da.] خور یې په شلگر کې واده ده.

In this sentence, it translates as 'his'. Note that it comes after the word it modifies - [khór ye] خور یې 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] او سه دونکي and [wóseg-] او سه - و نکي you'll see a faint resemblance. [wos] او سه is the root, meaning 'live' or 'living'. (The [w] is frequently dropped in pronunciation.) [-únkay] و نکي means 'one who does ...'.

The word [ártsok] هر خوک is a combination of [ar] هر 'every' and [tsok] خوک 'who?'. It means either 'one' (in the indefinite sense) or more commonly 'who?'. خوک.

### 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, ۍ, is the letter used to spell the [-əy] 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.

چېړي او سېډي؟      د کوم خای؟      نوم يې؟

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 | 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 T3.** Answer the questions with هو or هن.

- |          |          |          |           |
|----------|----------|----------|-----------|
| 1. _____ | 4. _____ | 7. _____ | 10. _____ |
| 2. _____ | 5. _____ | 8. _____ | 11. _____ |
| 3. _____ | 6. _____ | 9. _____ | 12. _____ |

**Exercise T4.** Dictation. Write the following short words in Pashto as the speaker dictates them.

- |          |           |           |           |
|----------|-----------|-----------|-----------|
| 1. _____ | 6. _____  | 11. _____ | 16. _____ |
| 2. _____ | 7. _____  | 12. _____ | 17. _____ |
| 3. _____ | 8. _____  | 13. _____ | 18. _____ |
| 4. _____ | 9. _____  | 14. _____ | 19. _____ |
| 5. _____ | 10. _____ | 15. _____ | 20. _____ |

**Exercise T5.** Spelling practice. Write the Pashto for the words as they are dictated.

- |          |           |           |
|----------|-----------|-----------|
| 1. _____ | 7. _____  | 13. _____ |
| 2. _____ | 8. _____  | 14. _____ |
| 3. _____ | 9. _____  | 15. _____ |
| 4. _____ | 10. _____ | 16. _____ |
| 5. _____ | 11. _____ | 17. _____ |
| 6. _____ | 12. _____ | 18. _____ |

## Exercise 6. Alphabetize the following groups of words.

1. مزار شریف    ماما    مشر  
        مجاہد    مجلس    ملک

2. کار    کله    کله  
        کوم    کورنی    کورنی

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3. شی    ستری    شلگر  
        شاعر    شاگرد    شاگرد

4. پہنچ    پہنچ    پہنچ  
        پہنچون    پہنچون    پہنچون

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**Exercise 7.** Reading practice. Read the following very common words out loud until you can recognize them by sight.

1. خو	4. او	7. په	10. ت 'you'	13. یاستنی
2. چېږي	5. به	8. یو 'we're'	11. د	14. نه
3. 'are'	6. هو	9. ده	12. ت 'to'	15. یم

**Exercise 8.** What do you know about the following people?

1. \_\_\_\_\_ د امان تره:
2. \_\_\_\_\_ د غلخی صاحب ماما:
3. \_\_\_\_\_ د شلګر دیر او سیدونکی:
4. \_\_\_\_\_ د لیلا او اسد خور:
5. \_\_\_\_\_ د غلخی صاحب خور:
6. \_\_\_\_\_ د غلخی صاحب یو خوری:
7. \_\_\_\_\_ درابیا یو ورور:

**Exercise 9.** Underline the direct objects in the following sentences and questions.

1. کوئی؟ کار.
2. لولی. ژپوهنه.
3. لولی. رابیا ژورنالزم.
4. خوبی. خامی. د خلکو د شلګر.
5. اغوندی. رابیا او لیلا کله افغانی جامی.

## Answer Key

## Exercise T1.

	چېري او سېږي؟	د کوم خای؟	نوم يې؟
Speaker 1:	امریکا	لغمان	پتنګ
Speaker 2:	غزنی	کابل	[spin]
Speaker 3:	امریکا	لوگر	اسد
Speaker 4:	تنگر هار	شلگر	احمد [ahmád]
Speaker 5:	لوگر	کابل	حسن [hasán]

## Exercise T2.

1. question د غلخی ماما د شلگر ملک دی؟  
 2. sentence د لیلا او اسد مور اندره ده.  
 3. question غلخی صاحب د شلگر د خلکو جامی اغوندي؟  
 4. sentence کيميا لولي.  
 5. sentence په تنگر هار کې او سېږم.  
 6. question په پوهنتون کې تاریخ پوهنه لولي?  
 7. sentence په لوگر کې کار کوو.  
 8. sentence د لیلا او اسد کورني په غزنی کې او سېږي.  
 9. sentence لیلا او رابیا کله کله د امریکا د خلکو جامی اغوندي.  
 10. question د غلخی صاحب تول زده کوونکې پښتو لولي?

## Exercise T3.

1. هو. غلخی صاحب د غزنی دی؟  
 2. هو. لوگر په افغانستان کې یو ولايت دی؟  
 3. نه. پتنګ په کابل کې او سېږي؟  
 4. نه. د امان بېخه په افغانستان کې او سېږي؟  
 5. هو. جلال آباد په تنگر هار کې دی؟  
 6. نه. امان کيميا لولي?  
 7. هو. د امان یو ملګری د مجاهدینو قومندان دی؟  
 8. هو. لیلا د اسد خور ده?  
 9. نه. د غلخی ماما په امریکا کې او سېږي?

10. نه. رابیا په کابل کې په پوهنتون کې شاگرده ده؟  
 11. د داود ملګری تول د افغانستان د یوې سیمې دی؟ نه.  
 12. داود او جان او تریسا تول پښتو لوی؟ هو.

## Exercise T4.

- |         |         |         |          |         |
|---------|---------|---------|----------|---------|
| 1. خو   | 2. او   | 3. پ    | 4. ته    | 5. خان  |
| 6. چېړي | 7. پښتو | 8. څنګه | 9. د     | 10. تول |
| 11. دی  | 12. دی  | 13. دی  | 14. ډېړي | 15. به  |
| 16. کور | 17. نور | 18. نه  | 19. هو   | 20. یم  |

## Exercise T5.

- |              |               |             |                 |
|--------------|---------------|-------------|-----------------|
| 1. استاد     | 2. صنف        | 3. او سېږو  | 4. پوه شوی      |
| 5. زما       | 6. هرڅوک      | 7. هفه      | 8. ایران        |
| 9. جلال آباد | 10. خان آباد  | 11. صاحب    | 12. او سېډونکۍ  |
| 13. عربستان  | 14. مزار شریف | 15. مهربانی | 16. اسلام علیکم |
| 17. هو       | 18. نه        |             |                 |

## Exercise 6.

- |           |         |         |         |
|-----------|---------|---------|---------|
| 1. ماما   | 2. کار  | 3. ستري | 4. پتنګ |
| مجاہد     | کله کله | شاعر    | پښتنه   |
| مجلس      | کور     | شاگرد   | پښتو    |
| مزار شریف | کورني   | شاگرده  | په      |
| مشر       | کوم     | شلګر    | پوهنتون |

## Exercise 7.

- |            |         |         |          |              |
|------------|---------|---------|----------|--------------|
| 1. [kho]   | 4. [aw] | 7. [pə] | 10. [tə] | 13. [yāstəy] |
| 2. [chére] | 5. [ba] | 8. [yu] | 11. [de] | 14. [nə]     |
| 3. [di]    | 6. [wo] | 9. [da] | 12. [ta] | 15. [yəm]    |

## Exercise 8. Possible answers:

1. د امان تره: د امان تره د نیازیو مشر دی.
2. د غلخی صاحب ماما: د غلخی صاحب ماما د شلگر ملک دی.
3. د شلگر دیر او سپدونکی: د شلگر دیر او سپدونکی اندر دی.
4. د لیلا او اسد مور: د لیلا او اسد مور اندره ده.
5. د غلخی صاحب خور: د غلخی صاحب خور په شلگر کې او سېږدی.
6. د غلخی صاحب یو خوریي: د غلخی صاحب یو خوریي د مجاهدینو قومندان دی.
7. د رابیا یو ورور: د رابیا یو ورور په پېښور کې او سېږدی.

## Exercise 9.

1. کار کوي؟
2. ژپوهنې لولی.
3. رابیا څوډنالزېم لولی.
4. غلخی صاحب دلشلگر د خلکو جامې خوبسو؟
5. رابیا او لیلا کله افغانی جامې اغوندی.

# ورونه او خویندې

## 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 lənday 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 - ورور بې کسے خور بې نیست . 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 Lōgar 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 بایسته 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. بایسته can be used to describe both men and women: it translates as 'handsome' in the one context and 'pretty' in the other.

The preposition لک...غوندي surrounds its objects; its objects are in the oblique case. Often the لک part is left out.

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Theresa's question 'دوروں یې کسے خور یې نیسه څه معنا؟' is the standard way to ask what something means, i.e. '... څه معنا؟' The answer is 'دا ده څه ...' which translates literally as 'Its meaning is this that ....'. If you ask for the meaning of something with 'څه معنا؟' you'll get an explanation or a dictionary definition. In the next unit, you will be shown how to ask for equivalents.

The word 'وړی' in Amān's remark about sisters resembling their brothers is parallel to 'د ده' / '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 'یو' 'one' have only one form, in the Central dialect. 'یو' is a normal adjective, but of course has only singular forms, which are [yaw] 'یو' for masculine, and [yáwa] / [yáwe] 'یوړی' 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. ۱۰۰۰. 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.

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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.'

لیلا یې خور ده.

'His father's orchards are

د پلار باغونه یې په لوګر کې دی.  
in Logar.'

b: the direct object, in sentences without expressed subjects, e.g.

'I am wearing her clothes.'

جامی یې اغوند هم.

'He is buying my father's orchard.'

د پلار باغ مې اخلي.

c: the first prepositional phrase, in sentences without expressed subjects, e.g.

'I'm sitting with her brother.'

له ورور سره یې ناست یم.

d: an adverb, e.g.

'Sometimes her brother goes

کله کله یې ورور پاکستان ته کې.

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.'

پتنګ یې له ورور سره گوري.

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 یې 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. یې له ورور سره or  
له ورور سره یې.

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 اتن 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 "attan", as it is spelled in western descriptions, and one version - the [brag atan] برگ اتن performed by both men and women. The men's atan is a favorite subject for western photographers.



Man dancing the اتن

Word study. The preposition پ is the instrumental – you saw it in the proverb چه خان یې پ یاران یې in Unit 2 – and translates as 'on account of' or 'by' or 'with' or 'from' or 'because of'. In the reading, in the sentence پ اتن او تالونو هېڅ نه ستري کېږي . 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 اړب 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 بېنک 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 بېنک when she reaches her thirties, whether she is married or not.

هېڅ means 'no' or 'none', and occurs with negative verbs. Pashto, in other words, has double negatives.

A جلپا 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."

اباد means 'fertile' when talking about soil, and 'prosperous' when talking about people.

هم translates fairly straightforwardly as 'also', but it is used in Pashto in slightly different ways. It is frequently paired with **بل** 'other' or **نور** 'another' in sentences, e.g. the sentence پلار می غواری چه یو بل باغ هم واخلي. in the reading. In another sentence in the reading, کله کله می مور او خویندې هم ورخې, the هم reflects the fact that ordinarily only men go to the orchards.

**مسنی** translates as 'lively' or 'vivacious'. It is often used in poetry to mean 'high' or 'tipsy' or even 'giddy'.

The sentence پلار می غواری چے یو بل باغ ہم واخلي translates as "My father wants/intends to buy another orchard." The structure is simple: subject + wants/intends + چے + a sentence detailing what it is that the subject wants to do. Here are some parallel sentences, with their translations:

'He wants me to buy his orchard.'      **غواری چه باغ یی واخلم.**

The verb **-ഇ**, is in the present perfective tense, which you will study in Unit 7.

Preview to Section 5: Diversions

This *lansay* 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 'giri', and refers to females from the time they are born until they reach their twenties. A پینک is a نجلی, but a نجلی is not necessarily a پینک.

The word تیکری refers to a long scarf worn by women in some Islamic societies. The تیکری 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 lansay 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.

Who's talking?	How many brothers?	How many sisters?
1. _____	_____	_____
2. _____	_____	_____
3. _____	_____	_____
4. _____	_____	_____

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, ه, and rewrite the sentences and questions.

۱. د غلخۍ صاحب ملګری یې؟  
\_\_\_\_\_
۲. نما نوم تریسا ده.  
\_\_\_\_\_
۳. ته به د غلخۍ صاحب نوي شاگرده یې.  
\_\_\_\_\_
۴. د غلخۍ صاحب زده کونکي یم.  
\_\_\_\_\_
۵. داداود ملګری تول افغانان دی.  
\_\_\_\_\_
۶. د امان تره دنیازیو مشر دی.  
\_\_\_\_\_
۷. د غلخۍ ماما د شلګر ملک دی.  
\_\_\_\_\_
۸. د لیلا او اسد موږ اندره ده.  
\_\_\_\_\_
۹. د غلخۍ صاحب یو خوري یو مجاهدینر قومندان دی.  
\_\_\_\_\_
  
۱۰. دراسیا یو ورور هم په پېښورکي دی.  
\_\_\_\_\_

**Exercise 5.** Write the Pashto number symbols for the following words.

- |               |               |               |               |
|---------------|---------------|---------------|---------------|
| a. نه -----   | g. اوه -----  | m. دوه -----  | s. څلور ----- |
| b. پنځه ----- | h. اټه -----  | n. شپږ -----  | t. پنځه ----- |
| c. نه -----   | i. اوه -----  | o. درې -----  | u. څلور ----- |
| d. لس -----   | j. څلور ----- | p. پنځه ----- | v. درې -----  |
| e. اټه -----  | k. نه -----   | q. درې -----  | w. اټ -----   |
| f. اوه -----  | l. شپږ -----  | r. لس -----   | x. شپږ -----  |

**Exercise 6.** Do the following math problems. Remember to work from right to left in the subtraction problems!

$$\begin{array}{ccc}
 \text{_____} = 1 + 1 & \text{_____} = 2 - 4 & \text{_____} = 2 \times 2 \\
 \text{_____} = 2 + 2 & \text{_____} = 0 - 5 & \text{_____} = 1 \times 2 \\
 \text{_____} = 1 + 2 & \text{_____} = 2 - 8 & \text{_____} = 2 \times 4 \\
 \text{_____} = 0 + 2 & \text{_____} = 1 - 2 & \text{_____} = 5 \times 2 \\
 \text{_____} = 2 + 2 & \text{_____} = 2 - 9 & \text{_____} = 2 \times 0
 \end{array}$$

**Exercise 7.** Write out the answers to the following questions worked on in class.

۱. کورنۍ دی چېري او سېبدي؟  
\_\_\_\_\_
۲. ورونه او خویندي لري؟  
\_\_\_\_\_
۳. پلار دی څه کار کوي؟  
\_\_\_\_\_
۴. مور دی کار کوي؟  
\_\_\_\_\_
۵. د بیونکی نوم دی څه دی؟  
\_\_\_\_\_
۶. کور دی چېري دی؟  
\_\_\_\_\_

۷. د ملګرو نومونه دی څه دی؟

۸. کور دی په جورج ټاون کې دی؟

۹. پلار دی چېرته دی؟

۱۰. ملګری دی څه شی لوی؟

**Exercise 8.** Alphabetize the following groups of words.

1. مشهور \_\_\_\_\_

متل \_\_\_\_\_

مست \_\_\_\_\_

منه \_\_\_\_\_

مخک \_\_\_\_\_

بیخی \_\_\_\_\_

باغ \_\_\_\_\_

پلار \_\_\_\_\_

بل \_\_\_\_\_

پېغله \_\_\_\_\_

3. خود \_\_\_\_\_

څه معنا؟ \_\_\_\_\_

څه وايسي؟ \_\_\_\_\_

خلور \_\_\_\_\_

خوابه \_\_\_\_\_

ستري \_\_\_\_\_

ښه \_\_\_\_\_

سندره \_\_\_\_\_

بنا يسته \_\_\_\_\_

سندرۍ واي \_\_\_\_\_

**Answer Key****Exercise T1.****1. امان**

زه امان یم . بېخه مې د لوګر او د اسد خور ده . زما خوری په کابل کې او سپړی . دوه ورونه او درې خویندې لرم . تره مې د کابل د نیازو مشر دی .

**2. رابیا**

زما نوم رابیا دی . پلار، مور او کورنۍ مې په امریکا کې دی . دوه خویندې او یو ورور لرم . ورور مې په پاکستان کې د پېښور په پوهنتون کې استاد دی .

**3. پتنګ**

زه پتنګ یم . کورنۍ مې په افغانستان کې ده . پلار مې د کابل په پوهنتون کې استاد دی . یو ورور مې په پوهنتون کې شاگرد دی . دوه نور ورونه مې بشونکې دی . خور مې په مكتب کې ده .

**4. اسد**

زما نوم اسد دی . یوه خور مې دله په امریکا کې ده . نوره کورنۍ مې په افغانستان کې په لوګرکې ده . دوه نوري خویندې 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:	۱۰	۷	۰	۲	۱	۸
Group B:	۲	۱	۹	۴	۳	۶
Group C:	۶	۸	۰	۷	۱۰	۲
Group D:	۹	۱	۴	۶	۸	۳
Group E:	۰	۷	۲	۴	۹	۱۰

## Exercise 4.

۱. ملګری یې یې؟
۲. نوم مې تریسا ده.
۳. ته به یې نوي شاگردہ یې.
۴. زده کوونکۍ یې یم.
۵. ملګری یې تول افغانان دی.
۶. د امان تره یې مشر دی.
۷. ماما یې د شلګر ملک دی.
۸. مېن یې اندره ده.
۹. یو خوري یې د مجاهدینو قومندان دی.
۱۰. یو ورور یې هم په پېښورکې دی.

## Exercise 5.

a. ۹	g. ۷	m. ۲	s. ۴
b. ۰	h. ۸	n. ۶	t. ۵
c. ۹	i. ۷	o. ۲	u. ۴
d. ۱۰	j. ۴	p. ۰	v. ۲
e. ۸	k. ۹	q. ۲	w. ۸
f. ۷	l. ۶	r. ۱۰	x. ۶

## Exercise 6.

$$\text{۲} = \text{۱} + \text{۱}$$

$$\text{۰} = \text{۲} + \text{۲}$$

$$\text{۴} = \text{۱} + \text{۳}$$

$$\text{۵} = \text{۰} + \text{۵}$$

$$\text{۹} = \text{۶} + \text{۳}$$

$$\text{۲} = \text{۲} - \text{۰}$$

$$\text{۰} = \text{۰} - \text{۵}$$

$$\text{۰} = \text{۲} - \text{۲}$$

$$\text{۱} = \text{۱} - \text{۰}$$

$$\text{۵} = \text{۲} - \text{۹}$$

$$\text{۹} = \text{۲} \times \text{۲}$$

$$\text{۰} = \text{۱} \times \text{۰}$$

$$\text{۸} = \text{۲} \times \text{۴}$$

$$\text{۵} = \text{۵} \times \text{۱}$$

$$\text{۱۰} = \text{۲} \times \text{۵}$$

## Exercise 7. Variable answers.

## Exercise 8.

1. مثل

مست

مشهور

مخک

منه

2. باغ

بل

بېخى

پېغله

پلار

3. خواب

خوبه

څلور

څه معنا؟

څه وايى؟

4. ستري

سندره

سندرۍ داي

ښايسته

ښه

# Unit 5: هوا سخته تو ده 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 باره in Patang's first line is the vocative form (the form you use when addressing someone) of the word بار before, in the proverb چه خان بې په باران بې. 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 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 - لامده سرکون are wet streets; لندې جامپ 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.'

پتنگ عموماً په روغتون کې وي.

'Patang is at the hospital (now).'

پتنگ په روغتون کې دي.

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 [-égl] - کړو - . This is no coincidence: [-égl] - کړو - (or [kég-] after a vowel) is the intransitive suffix. [-aw-] - و - is the transitive suffix. You can see the difference by comparing the sentence [wāwra worégi] "It snows" with the sentence from the landay in this unit [pa sar ye wāwre worawí] په سر بي اوږدي اوږوي which translates literally as "At its summit He (God) causes snows to fall." The verb - کړو translates pretty well as 'happen' or 'become'; - کو translates pretty well as 'do', as in "What work do you do?" Note that - کړ - is always the stressed syllable. Pashtuns regularly pronounce the syllable with [i] rather than [e] with the third person ending ([kígi] rather than [kégí] for کړي, for example), and frequently the spelling reflects this pronunciation.

The phrase [guzára ná kegil] گوزاره نه کړي involves a noun, which translates as 'getting along', followed by نه کړي 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 گوزاره, as in

'I can't get along without Asad'

بي له اسدہ می گوزاره نه کړي

The **ـ** in the preposition **ـ لـ** ... بـ becomes just [al]ـ and attaches to the previous word when that word ends in a consonant, e.g.

بي له اسدہ [be lə asáda]

بي له ليلا نه [be lə laylá na]

In the next unit, you will see other prepositions (all of them variations on **ـ لـ**) in which the **ـ** alternates with **ـ**.

The phrase ... وایی چه ... 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 سخته, زیات, به, دهр have been used to modify other

adjectives. Here is how they compare in strength (the adverb بیخی is also included in the scale):

'rather'	بایسته
'very'	دېر / بنه / زیات
'completely, totally'	بېخی / بیخی
'excessively'	سخت

So when Patang complains that the weather is سخت توده، it's very, very hot indeed. And when David says that winters are بایسته سور، they are not terribly cold. On the other hand, if the streets are بېخی بندۍږي، 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] و, 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 ستری م شی / ستری م شی, 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 – میاشت و دخ – are like this, and are correspondingly listed in the glossary as "F1-[a]".

The word گوړ 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 څو، ایسی ... 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 Laylā.

	<u>to Patang</u>	<u>to Laylā</u>		<u>to Patang</u>	<u>to Laylā</u>
1.	_____	_____	6.	_____	_____
2.	_____	_____	7.	_____	_____
3.	_____	_____	8.	_____	_____
4.	_____	_____	9.	_____	_____
5.	_____	_____	10.	_____	_____

**Exercise T2.** Listen to the descriptions of weather, then indicate which season the speaker is probably speaking in.

	پسروی	اوږي	منۍ	ڏسمۍ
1.	_____	_____	_____	_____
2.	_____	_____	_____	_____
3.	_____	_____	_____	_____
4.	_____	_____	_____	_____
5.	_____	_____	_____	_____
6.	_____	_____	_____	_____

**Exercise T3.** Are the statements true or false?

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
4.	T	F	9.	T	F	14.	T	F
5.	T	F	10.	T	F	15.	T	F

## 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 د phrases are taken from Unit2. Substitute a weak pronoun possessive for each د phrase and rewrite the sentence.

۱. غلخی صاحب د داود او جون  
دېښتو بشونکي دی.

۲. د امان پسخه، ليلا، پرستاره ده.

۳. د غلخی صاحب، امان او زايسا  
کورني په امریکا کي دی.

۴. د نوبو-کورني په افغانستان  
کي دی.

**Exercise 6.** Write out the answers to the questions discussed in class.

۱. نن هوا خنگه ده؟

۲. هوا په اورپي کې عموماً خنگه وي؟

۳. په ڦمي کې هوا عموماً خنگه وي؟

۴. په ڦمي کې واوره اوره پوي؟

۵. په اورپي کې باران اوره پوي؟

۶. په پسرلۍ کې هوا به 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.

۱. پې پښتو کې 'class' ته څه وايی؟

---

۲. پې پښتو کې 'proverb' ته څه وايی؟

---

۳. پې پښتو کې 'sister' ته څه وايی؟

---

۴. پې پښتو کې 'where' ته څه وايی؟

---

۵. پې پښتو کې 'four' ته څه وايی؟

---

**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 ... \_\_\_\_\_

## Answer Key

## Exercise T1.

	<u>to Patang</u>	<u>to Layla</u>
1.	_____	—x—
2.	_____	—x—
3.	—x—	_____
4.	_____	—x—
5.	—x—	_____

	<u>to Patarg</u>	<u>to Layla</u>
6.	_____	—x—
7.	—x—	_____
8.	—x—	_____
9.	_____	—x—
10.	—x—	_____

1. جوره یې؟  
 گومان کوم چه دېره بایسته نه یم.  
 2. واده یې؟  
 3. خواره یې؟  
 4. اسد ته منظر یې؟  
 په لوګر کې بلده یم.  
 5. له نورو ڈاکترانو سره ناست یم.  
 6. جور نه یم.  
 7. دېره ستري یم.  
 8. بیخی خوار یم.  
 9. 10.

## Exercise T2.

	پسرلی	اوړی	منی	ژمی
1.	_____	—x—	_____	_____
2.	_____	_____	_____	—x—
3.	—x—	_____	_____	_____
4.	_____	_____	—x—	_____
5.	—x—	_____	_____	_____
6.	_____	_____	_____	—x—

1. خلک دېر زیات کار کوي. هوا به توده ده، خو باران نه اوږدې.  
 کله کله باد لګېږي. بعضی مېوی او فصلونه پاخه شوي . خلک زیات کار کوي.  
 2. خلک عموما په کور کې دی. هوا سخته سره وي. واوره اوږدې او باد لګېږي.

۳. هوا دومره نرمه ده چه سپړی غواړۍ درسته ورڅ په باغونو کې وګړخی. هر چېږي بنايسته ګلان غورپدلو او خلک مېلې کوي.
۴. هوا نرمه وي. ډېږي مېهوې پخېږي. خلک ډېر زیات کار کوي.
۵. دا د کابل به موسم دی. هوا بیخی به وي. پېغلي نوي او بنايسته جامي اغوندي. خلک غرو ته ئې او مېلې کوي.
۶. لارې په واورو بندې وي. کله کله ډېر سخت باد لګیږي. شېږي ډېږي سپړي او اوپدې وي.

## Exercise T3.

1. T            4. F            7. F            10. F            13. T  
 2. F            5. T            8. T            11. T            14. T  
 3. F            6. F            9. T            12. F            15. F

- په اوږي کې بعضې مېهوې پخېږي.  
 په ڦمي کې هر څوک مېلې کوي.  
 په کابل کې پسرايی به موسم نه وي.  
 په اوږي کې هوا سپړه وي.  
 د افغانستان په غرو کې ډېره زیاته واوره اوږډې.  
 پتنګ توده هوا خوبنوي.  
 په مني کې تمول فصلونه او مېهوې پخېږي.  
 په اوږي کې هر څوک زیات کار کوي.  
 د ګل سرخ مېله په مزار شريف کې کېږي.  
 د نوروز ورڅ عامه رخصتی نه وي.  
 د ډېرو ملکونو خلک ګل سرخ ته ئې.  
 په پسرايی کې مېهوې پخېږي.  
 په ڦمي کې د اسد کورني باغونو ته نه ئې.  
 په افغانستان کې هر څوک باران خوبنوي.  
 د مني اولي ورځي ته نوروز وايسي.

## Exercise T4.

1. استاد	6. به	11. هرڅوک	16. وعليکم
2. او سپهونکی	7. صاحب	12. هغه	17. به
3. او سپېږي	8. عربستان	13. هوا	18. ایران
4. ت	9. لولم	14. چه	19. منظر
5. زما	10. مهرباني	15. اکثره	20. راخه کښېنه

## Exercise 5.

۱. غلخى صاحب یې د پښتو ښوونکي دی.
۲. بشخه یې، ليلا، پرستاره ده.
۳. کورنۍ یې په امریکا کې دی.
۴. کورنۍ یې په افغانستان کې دی.

## Exercise 6. Variable answers.

## Exercise 7.

1. ستري یې؟
2. جور یې؟
3. امان او ليلا اسدته منظر دی.
4. تريسا او رابيا له جون سره ناستي دی.
5. امان دهه به شاعر دی.
6. په لغمان کې بلد یې؟
7. لوگر اباد دی؟
8. خویندي یې پلوندي او مستي دی؟
9. ليلا واده ده.
10. ته د پښتو نوي شاګرده یې؟

## Exercise 8.

۱. په پښتو کې 'class' ته صنف وايی .
۲. په پښتو کې 'proverb' ته متل وايی .
۳. په پښتو کې 'sister' ته خور وايی .
۴. په پښتو کې 'where' ته چېړي وايی .
۵. په پښتو کې 'four' ته څلور وايی .

## Exercise 9.

- |         |          |         |          |          |
|---------|----------|---------|----------|----------|
| لرم ۱.  | کہڈی ۲.  | کوی ۳.  | واہی ۴.  | پخہږی ۵. |
| ورڅم ۶. | غواړی ۷. | راخی ۸. | غږیډو ۹. | واہی ۱۰. |

# شنبې خه کوي؟ Unit 6:

## 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, جمعه 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 شنبې words are Persian; [yak], [du], [se], [char] and [panj] are the Persian numbers from one to five, respectively. The word [shámbé] شنبې for Saturday is used among educated Pashtuns; uneducated Pashtuns use the word [haftá] هفت، which also means 'week'.

څښت، وخت by itself is the ordinary word for 'day' as well as 'time'. Its opposite is ټېټ. The word وخت as in ساروخته can be used with any of the time words, as in مابام وخت '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', خان.

پروګرام, borrowed from English, translates better as 'plans'; an idiomatic translation of Asad's question د چهارشنبې په مابام خه پروګرام لري؟ is "Do you have any plans for Wednesday evening?"

The word for male guest is [melmá] ملېم، as opposed to ملېن for female guest. In the phrase ملېم ش د ما '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 [namāz]), which are themselves based on the position of the sun. Here is a more detailed description of the intervals:

morning, just after dawn	سړار
late morning	څاښټ (مهال)
noon	غږمه
afternoon, sun still high in the sky	ماسپېښین
late afternoon, almost sunset	مازدیګر
dusk	ماښام
late evening, sky is dark	ماسختن
midnight	نیمه شب

### 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] نـ meaning 'not', and the root روغون which is also in روغون. The [nā] prefix shows up often: the word for 'late', for example, is [náwakhta] ناروخته, which consists of the نـ prefix attached to وخته.

لړ 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 لړ دم instead of [ləga damal]. In other dialects, the distinction is preserved.

څېل 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

'Asad is going with his brother.'

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 څېل, i.e.

'Asad is going with his own brother.'

اسد له څېل ورور سره خي.

څېل can be used with first and second person sentences also, instead of a weak pronoun, e.g.

'I'm going with my brother.'

زه مې له ورور سره خم.

'I'm going with my own brother.'

زه مې اه څېل ورور سره خم.

'You're going with your brother.'

ته دي له ورور سره خي.

'You're going with your own brother.'

ته دي له څېل ورور سره خي.

In the reading, the use of څېل in the sentence

مازديګر څېلو استانانو ته درس ورکوي.

makes it clear that there are people working under Patang's direction rather than someone else's.

The preposition لـ behaves like بـ ... نـ لـ ... نـ بـ : The لـ becomes just [a] < and attaches to the previous word when that word ends in a consonant, e.g.

[wrústa lə sínfa] درسنه له

[wrústa lə māxáma] مابنامه له

Sometimes, as in the Have You Understood question #7, the وروست isn't used. #7 translates as follows:

'From when until when

does Patang work?'

پتنګ له خه وخته تر خه وخته پوري کار کوي؟

### 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, Ghalzay Sahib's, and Rābyā's activities. Indicate on the chart below where each one goes on which days.

لیلا:

غلخی صاحب:

رابیا:

<hr/>	<hr/>	<hr/>	شنبی
<hr/>	<hr/>	<hr/>	یکشنبی
<hr/>	<hr/>	<hr/>	دو شنبی
<hr/>	<hr/>	<hr/>	سہ شنبی
<hr/>	<hr/>	<hr/>	چھار شنبی
<hr/>	<hr/>	<hr/>	پنجمشنبی
<hr/>	<hr/>	<hr/>	جمعہ

**Exercise T2.** Listen to the following plans, then write the day and time mentioned.

<u>وخت</u>	<u>وڌخ</u>	<u>وخت</u>	<u>وڌخ</u>
<hr/>	. ۶	<hr/>	. ۱
<hr/>	. ۷	<hr/>	. ۲
<hr/>	. ۸	<hr/>	. ۳
<hr/>	. ۹	<hr/>	. ۴
<hr/>	. ۱۰	<hr/>	. ۵

**Exercise T3.** Write the number you hear.

\_\_\_\_\_ .۶

\_\_\_\_\_ .۱

\_\_\_\_\_ .۷

\_\_\_\_\_ .۲

\_\_\_\_\_ .۸

\_\_\_\_\_ .۳

\_\_\_\_\_ .۹

\_\_\_\_\_ .۴

\_\_\_\_\_ .۱۰

\_\_\_\_\_ .۰

**Exercise T4.** Who goes to restaurants, and when? Listen to the speaker and fill in as much of the chart as you can.

پ کومو ورخو؟

څه وخت؟

\_\_\_\_\_

\_\_\_\_\_

امان او لیلا:

\_\_\_\_\_

\_\_\_\_\_

پتنګ:

\_\_\_\_\_

\_\_\_\_\_

غلېخی صاحب:

\_\_\_\_\_

\_\_\_\_\_

رابیا:

\_\_\_\_\_

\_\_\_\_\_

جون:

\_\_\_\_\_

\_\_\_\_\_

داود:

\_\_\_\_\_

\_\_\_\_\_

تریسا:

\_\_\_\_\_

\_\_\_\_\_

اسد:

**Exercise 5.** Review of irregular nouns. Write the plural and oblique forms in the spaces provided.

<u>Direct Singular</u>	<u>Direct Plural</u>	<u>Oblique Singular</u>	<u>Oblique Plural</u>
افغان	_____	_____	_____
تره	_____	_____	_____
خور	_____	_____	_____
رخصتی	_____	_____	_____
پښتون	_____	_____	_____
خوربی	_____	_____	_____
پلار	_____	_____	_____
ماما	_____	_____	_____
او به	_____	_____	_____
مجاہد	_____	_____	_____
مور	_____	_____	_____
ورور	_____	_____	_____

**Exercise 6.** Alphabetize the following lists of words.

1. ورخ	_____	2. دی	_____	3. افغان	_____
واوره	_____	دفتر	_____	اباد	_____
ورت	_____	دوه	_____	اسد	_____
ورور	_____	دی	_____	اتنونه	_____
وروونه	_____	دومره	_____	استاد	_____

4. تال	_____	5. حتی	_____	6. کورنۍ	_____
تالونه	_____	خدای	_____	کار	_____
ته	_____	جامی	_____	کوم	_____
توده	_____	خلک	_____	کال	_____
تول	_____	چېړي	_____	کله کله	_____

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

رابیا د دوشنې، سه شنبې او پنجشنبې په ورځ سهار وخته پوهنتون  
ته خی. تر غرمي پوري درس وايي. غرمه له خپلو ملګرو سره  
کافتریا ته خی، دودی خوری. مابسام کتابخانې ته خی. ماسختن بیا  
کافتریا ته خی، کافي څکی. بیا عموما له اسد سره پنګ پانګ کوي  
او بیا کور ته خی.

study phr. [dárs way-] درس واي-

coffee n, Firreg [kāfí] کافی

drink vb. [tsk̚] -څک

ping pong n, M2 [píng póng] پنګ پانګ

whom obl. form of څوګ [chá] چا

۱. په کومو ورخو رابیا په کافتریا کې دودی خوری؟

- 
۲. له چا سره پنګ پانګ کوي؟
۳. د دوشنې، سه شنبې او پنجشنبې په ورځ رابیا مابسام څه کوي؟
- 

۴. ماسختن کافی چېړي څکی؟

۵. څه وخت کتابخانې ته خی؟

## Answer Key

## Exercise T1.

<u>لیلا:</u>	<u>غلخی صاحب:</u>	<u>نایسا:</u>	
په کور کې وي	په کور کې وي	کار کوي	شنبې:
کار کوي	په کور کې وي	په کور کې وي	یکشنبې:
کار کوي	دنس ورکوي	صنف ته خي	دو شنبې:
کار کوي	په دفتر کې وي	صنف ته خي	سه شنبې:
کار کوي	درس ورکوي	کار کوي	چهار شنبې:
کار کوي	په دفتر کې وي	صنف ته خي	پنجشنبې:
کار کوي	درس ورکوي	کار کوي	جمعه:

لیلا په روغتون کې کار کوي. لیلا پرستاره ده. لیلا د یکشنبې، دو شنبې، سه شنبې او چهار شنبې په ورڅ دنس ورکوي. د چهار شنبې په ورڅ دفتر کې کار کوي.

غلخی صاحب په پوهنتون کې استاد دی. د جمعی، دو شنبې او چهار شنبې په ورڅ دنس ورکوي. د سه شنبې او پنجشنبې په ورڅ په دفتر کې کار کوي. د شنبې او یکشنبې په ورڅ په کور کې وي.

رابیا په پوهنتون کې شاګرده ده. کار هم کوي. د دو شنبې، سه شنبې او پنجشنبې په ورڅ صنف ته خي. د چهار شنبې، جمعی او شنبې په ورڅ دفتر ته خي. د یکشنبې په ورڅ کار نه کوي.

## Exercise T2.

فونج	وخت	فونج	وخت	
یکشنبې	څابت	۶	یکشنبې	۱. ماسپېښين
چارشنبې	مازديگر	۷	سې شنبې	۲. مابنام
شنبې	مابنام	۸	پنجشنبې	۳. غرمه
پنجشنبې	سهار	۹	دو شنبې	۴. څابت
	MASHTAN	۱۰	جمعه	۵. مابنام

۱. امان او لیلا د شنبې په ورځ ماسپېښين نوي کارته خي.  
 ۲. پتنګ د شنبې په مابنام سینما ته خي.  
 ۳. اسد او ملګري یې د پنجشنبې په غرمه په کانتریا کې مجلس کوي.  
 ۴. لیلا د دوشنبې په ورځ سهار وخته کار ته خي.  
 ۵. لیلا د جمعي په مابنام د اسد مېلمنه ده.  
 ۶. ته د یکشنبې په ورځ څابت مهال فوتیال کوي؟  
 ۷. دوي د چارشنبې په مازديگر کتابخانې ته خي.  
 ۸. زه د شنبې په مابنام لیلا سینما ته بیایم.  
 ۹. امان د پنجشنبې په ورځ څابت مهال داکترته خي.  
 ۱۰. اسد د دوشنبې په ورځ ماسختن سره کتابخانې ته خي.

## Exercise T3.

۱. ۲۴ د پتنګ پلار خلیریشت اسونه لري.
۲. اسد ديرش كتابونه لري.
۳. ۱۷ غلخي صاحب اوه لس شاګردان لري.
۴. ۴ د پتنګ پلار خلور کورونه لري.
۵. ۲۶ اسد شپږویشت ورځي په نیویارک کې وي.
۶. امان اوه امریکایي ملګري لري.
۷. ۷ لیلا دوولس شپې په ورجنيا کې وي.
۸. ۱۲ اسد پنځلس کتابچي واختستي.
۹. ۱ خداي یو دی.
۱۰. ۱۲ هر کال دوولس میاشتی لري.

## Exercise T4.

<u>په کومو ورخو؟</u>	<u>څه وخت؟</u>	
نه خي	-	امان او ليلا:
هره ورخ	غرمه	پتنګ:
هره يکشنبې	؟	غلخې صاحب:
چهارشنبه، جمعه، شنبې	شپه	رابیا:
هره ورخ	غرمه	جون:
هره ورخ	شپه	داود:
جمعي	ماښام	تریسا:
جمعي او شنبې	ماښام	اسد:

د مجلس ملګري اکثره رستوران ته خي . پتنګ او جون هره غرم په کافتریا کې دودی خوری. اسد د جمعي او شنبې په ماښام په رستوران کې دودی خوری. غلخې صاحب له خپلی کورنۍ سره هره يکشنبې رستوران ته خي. داود هره شپه له خپل ملګري سره په رستوران کې دودی خوری. رابیا هره چهارشنبې، جمعه او شنبې وروسته له کاره رستوران ته خي. تریسا اکثره د جمعي په ماښام له خپلو ملګرو سره رستوران ته خي. امان او ليلا هيڅکله رستوران ته نه خي.

## Exercise 5.

<u>Direct Singular</u>	<u>Direct Plural</u>	<u>Oblique Singular</u>	<u>Oblique Plural</u>
افغان	افغانان	افغان	افغانانو
تره	ترونه	تره	ترونو
خور	خویندي	خور	خویندو
رخصتى	رخصتى	رخصتى	رخصتیو
پښتون	پښتانه	پښتانه	پښتنو
خوریي	خوريان	خوریي	خوریانو/خوریو
پلار	پلرونه	پلار	پلرو/پلرونو
اما	اماګان	اما	اماګانو

## Exercise 5. (cont.)

<u>Direct Singular</u> (او به)	<u>Direct Plural</u> او به	<u>Oblique Singular</u> (او به)	<u>Oblique Plural</u> او بهو
مجاہد	مجاہد ین	مجاہد	مجاہد ینو
مور	میندې	مور	میندو
ورور	وروونه	ورور	وروونو

## Exercise 6.

1. واوره	2. دفتر	3. اباد	4. توده	5. جامی	6. کار
ورته	دومره	اتنونه	ته	چېرې	کال
ورخ	دوه	استاد	تال	حتی	کله کله
ورور	دې	اسد	تالونه	خدای	کورنۍ
وروونه	دې	افغان	ټول	څلک	کوم

## Exercise 7.

۱. د دوشنبي، سه شنبې او پنجشبي په ورخ په کافتریا کي دودۍ خوري.
۲. له اسد سره پنګ پانګ کوي.
۳. مابسام کتابخاني ته خې.
۴. په کافتریا کې کافې څکې.
۵. مابسام کتابخاني ته خې.

# Unit 7: زه ب آشک را وغواړم.

## 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 جلو, 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 palaws 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 وو, ل and ښو.

The phrase **وایه ٿے شی خوری؟** is literally "Say what thing you eat". It is one of the phrases used to invite someone to choose something to eat.

The word ↗ regularly translates as English 'that'. As in English, it occurs after verbs and introduces clauses. Sometimes these sentences with ↗ translate almost word-for-word into English, for example:

‘They say that rain is a gift of God.’ اسے حمایت دیں۔

'They say that the Kabul Caravan restaurant  
cooks very good Afghan food.'

وايی چه کابل کاروان رستوران  
نه افغانی، دوډیه یخوی.

'Its meaning is this, that sisters look like brothers.'

معنا یي دا ده چه خور ورور ته، دوت وي.

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:

پلار می غواری چه یو بل باغ هم واخلى.

Literal: My father wants that he (will) buy another orchard.

**Idiomatic:** My father wants to buy another orchard.

کله کله دو مرہ زیاتہ واورہ اور ہدی چہ سرکونہ بپخی بند ہوئی۔

**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:

ته ودرېږده چه شه شي لري؟

Literal: You wait that what do they have?

Idiomatic: 'Wait, let's see what they have.'

The word هرڅه 'everything' comes from هر 'every' and څه 'what'. It's parallel to هر خوک 'every' + 'who' = 'everyone'.

The phrase به ايسى 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?'

څه شي دي به ايسى؟

'What do you like?'/ 'What seems good to you?'

ستا څه شي به ايسى؟

'I like kebab and aushak...'/ 'Aushak and kebab

زما کباب او آشک به ايسى.

seem good to me.'

The [xə] in به ايسى 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:

د پتنګ کافي به ايسى.

To say someone doesn't like something, insert the negative ن before the verb, e.g.

د امان کافي به نه ايسى.

کافي مي به نه ايسى.

The word ل, is an adverb meaning 'here' in reference to the speaker. It is the ل in the verb را, 'come'. Theresa's statement ذه به آشک را وغواړم translates literally as "I will ask [them to bring] aushak here," and idiomatically as 'I will order aushak.'

ـ د درېـ has several meanings, among them 'stand', 'stand up', 'stop', and 'wait'.

ـ غواړـ, also has several meanings: 'want' - غواړـ, 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 8, 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. -بې، -دږډ، 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.

### Preview to Section 3: Commands

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 [darégal] درېګال, 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 و in front, you know your new verb is a simple one.

You have seen the present perfective form of -اڅل before, in the sentence

پلار مې غواړي چې یو بل باع هم واخلي.

Another use of the present perfective form of verbs is in clauses introduced with چې.

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.

### Preview to Section 4: Future Expressions

This section presents another use of the present perfective form of the verb: in future expressions with the particle و. Again, note the careful use of the term 'ordinary': و 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 په درېږدی.

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 **-اڅل-** in which the negative particle comes between the [wā] **وا**, which looks to be part perfective marker and part the first syllable of the verb, and the [khli] **خلي** 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 Laylā 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.

Word study. 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.

سبا نه بل سبا به اسد ولېپو چه د ورجینیا په کوم فارم کي یو به  
لوی پسه واخلي.

'Day after tomorrow we'll send Asad to buy a good-sized lamb at a farm in Virginia.'

داود ت به تېلېفون وکرو چه بیر په واشنگتن کي واخلي او سبا مابنام  
یې راولېپو.

'We'll call David to buy beer in Washington and bring it here tomorrow evening.'

The phrase **تېلېفون 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 **تېلېفون** the object of the call is in a prepositional phrase with **چ**, for example

اسد ته تېلېفون کو هم. Literal: 'I'm making a telephone [call] to Asad.'

Idiomatic: 'I'm calling Asad.'

In Pashto, **سلات** 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'.

سېا نه بل سېا, which translates literally as 'not tomorrow, the other tomorrow', simply means the day after tomorrow, as does just بل سېا.

[khpéla] خپلے ..self', can occur with any of the pronouns or any noun, for example  
 'Do you yourself give Pashto lessons?' ت خپلے پښتو درس ورکوي؟  
 'Patang himself does operations.' پتنګ خپلے عملیات کوي.  
 Don't confuse this intensive خپلے with the reflexive خپلے which is the feminine form of the adjective, as in the sentence in the reading, لیلا ب خپلے ملګري ذرینه هم راوغواړي.. in which Laylā is inviting her friend Zarina to the party. As in English, the intensive خپلے goes right after the noun or pronoun; the reflexive خپلے 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 پړیان کباب. پړیان translates best as 'a lot of kabab'.

سودا، پسته، بادام، سیر and بیز are mass nouns. سودا and پسته are always singular; بادام and بیز 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 Masala**

5 cardamom pods	2 tablespoons cumin seeds
1/2 teaspoon whole cloves	1 teaspoon black cumin seeds
2 pieces cinnamon bark, each about 3 in. long	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.

### Exercises

**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.

خے شي؟

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څوک؟

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---

خے شي؟

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---

څوک؟

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---

خے شي؟

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---

څوک؟

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**Exercise T3.** Listen to the following sentences, then write what day and what time the speaker mentions.

څه وقت؟

پ کومې ورځی؟

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

**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 [gərdzeg-] - ګړد 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.

سلات	کباب	بانجان چلو
منتو	ماشاوه	گوش فیل
قابلی پلو	فرنی	آشک
زمرد چلو	شامی کباب	بغلاوه
کدو پلو	سبزی	سبزی پلو
	کدو چلو	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**

Sautéed 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**

Sauteed 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 بئار کې د کباب دوکانونه ډېر زیات دی. کباب د افغانانو ډېر بې ایسې. ډېر خلک د غرمي دودۍ د کباب په دوکانونو کې خوری. کباب له دودۍ سره یوځای خرڅېږي. کباب ډېر دولونه لري، خو خلک اکثره تکه کباب او قيمه کباب خوری.

Nouns

city M2 [xār] بئار

shop M2 [dukān] دوکان

bread F2 [dodéy] دودۍ

kind M2 [dáwəl] دول

Adverb

together [yáwdzāy] یوځای

Verb

خرڅېږي [khartségi] is sold

Afghan dishes

Small pieces of meat grilled on skewers, i.e. shish kebab. *n*, M2. [tiká kabāb] تکه کباب

Shish kebab with ground meat. *n*, M2 [qemá kabāb] قيمه کباب



**Answers****Exercise T1.**

۱. هر خوک به مېلمسټیا ته ور وغواری. (Sentence)
۲. داود به بیر واخلي؟ (Question)
۳. لیلا او زرینه به په بازار کي سودا واخلي؟ (Question)
۴. اسد به پسه چېرته واخلي؟ (Question)
۵. بیر به وڅکي. (Sentence)
۶. هر خوک به په مېلمسټیا کي افغانی جامی واغوندي. (Sentence)
۷. رابیا به په مېلمسټیا کي اتن وکړي. (Sentence)
۸. لیلا او زرینه به قابلی پلو پوخ کړي. (Sentence)
۹. داود ته به تېلیفون وکړو؟ (Question)
۱۰. لندي ووايم. (Sentence)

**Exercise T2.**

۱	خوک ؟	خوک ؟
	داود	داود
	جون	جون
	زه	زه
۲	خوک ؟	خوک ؟
	داود	داود
	تریسا	تریسا
	جون	جون
۳	خوک ؟	خوک ؟
	تریسا	تریسا
	اسد	اسد
	پتنګ	پتنګ

۱. په افغانی رستوران کې ناست یو. دودۍ به راووغواړو. داود به قابلی پلو را وغواړي. د جون د پسه غوبه بشنه نه ايسی. قابلی پلو به ونه خوری. سلاته را وغواړي. زه به کباب را وغواړم.
۲. په کافتریا کې ناست دی. داود به بیر وڅکۍ. تریسا او جون بیر نه څکۍ. مافی څکۍ.
۳. تریسا، اسد او پتنګ په کابل کاروان کې دی. تریسا به زمرد چلو راووغواړي. اسد به آشک راووغواړي. پتنګ به قابلی پلو راووغواړي.

## Exercise T3.

۱. شنبه	ماښام	۶. پنجشنبه	مازديگر
۲. سبا	ماسپېښین	۷. جمعه	؟
۳. چارشنبه	سهار	۸. شنبه	ماښام
۴. نن	ماسپېښین	۹. دوشنبه	ماښام
۵. شنبه	ماښام	۱۰. یکشنبه	څابت مهال

۱. اسد به د سی شنبې په ماښام پسه واخلي.
۲. سبا ماسپېښین به واوره و اوریبوي.
۳. د چارشنبه په سهار به مې کورنيه موټر واخلي.
۴. نن ماسپېښین به خپل ملګري وګورم.
۵. پتنګ به د شنبه په ماښام د امان او لیلا په کور کې دودۍ و خوری.
۶. د پنجشنبه په مازديگر به داود له خپلی ملګري سره بیر وڅکۍ.
۷. د جمعي په ورځ به لیلا او زرینه پخلى وکړي.
۸. هر څوک به د شنبه په ماښام د لیلا او امان په مېلمستیا کې پرماني دودۍ و خوری.
۹. د دوشنبې په ماښام به مې ملګري وګورم.
۱۰. د یکشنبې په ورځ څابت مهال به خپل خوري داولېبوي.

## Exercise T4.

- |                     |                      |                                |
|---------------------|----------------------|--------------------------------|
| 1. to one person    | 6. to one person     | .۱. راخه چه دمه وکرو.          |
| 2. to more than one | 7. to more than one  | .۲. بیر می کورته ولپوئ.        |
| 3. to more than one | 8. to more than one  | .۳. نن رخصتی ده. درس مه لولئ.  |
| 4. to one person    | 9. to more than one  | .۴. راخه چه بیر وڅکو.          |
| 5. to one person    | 10. to more than one | .۵. سبا امتحان لري. درس ولوله. |
- .۶. داود او جون مېلمستیا ته راولپوئه.
- .۷. د امتحان په باره کې مه غډپوئ.
- .۸. مه درپوئ.
- .۹. اتن را وښیئ.
- .۱۰. پرمیانه قابلی پلو پوخ کړئ.

## Exercise 5.

- |                                   |                      |
|-----------------------------------|----------------------|
| .۶. په لیلیه کې مه او سېږد.       | .۱. سندره ووايہ      |
| .۷. افغانی جامی مه اغوندہ.        | .۲. آشک را وغواړه.   |
| .۸. د امتحان په باره کې مه غډپوئ. | .۳. درس ولوله.       |
| .۹. او به مه څکه.                 | .۴. پرستاره وګوره.   |
| .۱۰. مرچ مه خوره.                 | .۵. ملګري دی وغواړه. |

## Exercise 6.

## Present imperfective:

1 sg: گرځېږو	1 pl: گرځېږم
2 sg: گرځېږی	2 pl: گرځېږی
3 sg: گرځېږی	3 pl: گرځېږی

## Present perfective:

1 sg: و گرځېږو	1 pl: و گرځېږم
2 sg: و گرځېږی	2 pl: و گرځېږی
3 sg: و گرځېږی	3 pl: و گرځېږی

## Exercise 7.

Aush	آش	Manto	منتو
Mashauwa	ماشاوه	Sabzi	سبزی
Quabile Palow	قابلی پلو	Salata	سلات
Zamarud Chalow	ز مرد چلو	Sabzi Palow	سبزی پلو
Shamy Kabab	شامی کباب	Kadu Palow	کدو پلو
Kabab	کباب	Baughlauwa	بغلاوه
Kadu Chalow	کدو چلو	Firnee	فرنی
Banjan Chalow	بانجان چلو	Gosh-E-Feel	گوش فیل
Aushak	آشک		

# Unit 8: په پله تېر شه.

## 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 **؟ درست** is one of the ways a Pashto speaker "punctuates" a long list of instructions. He could also have asked [xa?] **؟ بے** with the same effect. Parallels in English are "Okay?" or "Right?" Patang's interjected **بے** 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 **کوړه** or **کوره** is the same as **کوره**. په **په** is used when the possessor(s) of the house are clearly mentioned, as in the phrase in Aman's question,  
**د شنبه په مابنام چوډی ته زموږ کره راتلای شي؟**

The Pashto word for 'mile' has a form with a final [a] < the three times it occurs in the conversation between Amān and Patang. The < is the ending required on masculine nouns ending in consonants when they are modified by numbers. (**خو** is considered a number.) Note the phrases in the dialogue:

**نڑدي دوه ميله نور... لار شه.**  
**...توله لار به څو ميله وي؟**  
**پنځلس ميله به وي.**

The term **مارکې**, 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.

لار لار in the context of Patang'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 ورخ which drop the final *a* in the direct singular.

The [a] *a* that gets added on to the noun in the preposition تھر پوری doesn't get added on when the noun ends in a vowel.

Note that the verb تھر پوری is used with the preposition اے ... اے. Instead of passing by something you pass from it in Pashto.

You have seen the word ياره before, when Patang was complaining about the weather. In this context, Aman 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] ([yāraaaaaaaa]), 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: ستاسي زمونځ and زمونځ. They are pronounced either [di mung] / [zmung] or [di tāse] / [stāse] depending on the dialect. So far, you have learned the following strong pronouns:

<u>Subject forms</u>	<u>Possessive forms</u>
1 sg زه	1 pl زمونځ
2 sg اے	2 pl ستاسي

## 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 [tsalorám] خلورم. If you look closely, you'll see that if you think of the ordinal suffix as being basically [əm], the ord'nals 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 ord'nals parallel to 1st, 2nd, 3rd, 13th, etc., in English.

In writing, you will sometimes see the word [lumráy] لوړۍ instead of for 'first'. لوړۍ is a Class 2 adjective, like ستري.

In use, the ord'nals are exactly parallel to English ord'nals.

### 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 - کو 'do, make', and - کړو 'become'. This mechanism is also used on borrowed words from other languages, for example [sortaw-] سوړت او '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 -، or -ړو is a derivative verb. There are many simple verbs ending in -، or -ړو, among them some you have already learned (- اوږد، درېږد، خوږد، لګړو) and (- تاوړو). In the chart below, you can see the similarities in the imperfective forms, and the dissimilarities in the perfective forms.

	<u>Simple verb</u>	<u>Derivative verb</u>
Imperfective:	[ghagég-] غږېږ-	[tāwéég-] تاوړ-
Perfective:	[wá ghageg-] وغږېږ-	[tāw s-] تاو ش-

The second caution: don't confuse derivative verbs with - کو and - کړو with the full verbs - کو 'do' and - کړو '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?"),

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

Pashto - کو- and - کړې also do double duty. You have seen the full verb - کو- in the phrase کار کو-. Below, it is contrasted with the derivative verb - معاينه کو- :

	<u>Full verb</u>	<u>Derivative verb</u>
Imperfective:	کار کو- [kār] kaw-	معاينه کو- [māyená] kaw-
Perfective:	کار و کو- [kār] wák-	معاينه کړ- [māyená] k-
	<u>Full verb</u>	<u>Derivative verb</u>
Imperfective:	باران کېږ- [bārān] kég-	نژدي کېږ- [nizde] kég-
Perfective:	باران و ش- [bārān] wá s-	نژدي ش- [nizdé] s-

A last word on the form of perfective derivative verbs: don't be terribly surprised to run across something like [tám kaw-] تم کو- or [tám keg-] تم کړ- instead of [tamaw-] تمو- or [tamég-] تمېږ-. 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 ب.

The forms [sa] شه and [səy] شئ are the command forms of the Pashto equivalent of 'be', for example:

'Be my guest' مېلمه مې شه. [melmá me sa]

'Be my guests' مېلمانه مې شئ. [melmaná me səy]

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' مه مې مېلمه کېږه. [má me melma kega.]

'Don't be my guests' مه مې مېلمانه کېږئ. [má me melmaná kegəy.]

### 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 kalā 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. Kalā-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 refers to a distant male cousin on one's father's side. [tərbrá] تربوہ (F1) is the feminine counterpart. The word can also - curiously enough - mean 'rival'.

- تسبیح 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 khāns, as Jabar Khān and Baram Khān 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 بابوس. [bus] بوس is the Pashto word for hay, and it is inherently plural. بابرس presumably doesn't have anything to do with hay, but its oblique form is always plural! By the same token, any village ending in خبل will be plural in its oblique form: خبل is the word for a branch of a tribe, and villages with خبل 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 forms the basis for the derivative verb - کو-, which means 'ask'. Other useful vocabulary in the proverb:

man *n*, *M3* [saṛāy] سری

inquiry *n*, *F1* [puxténa] پوښتنه

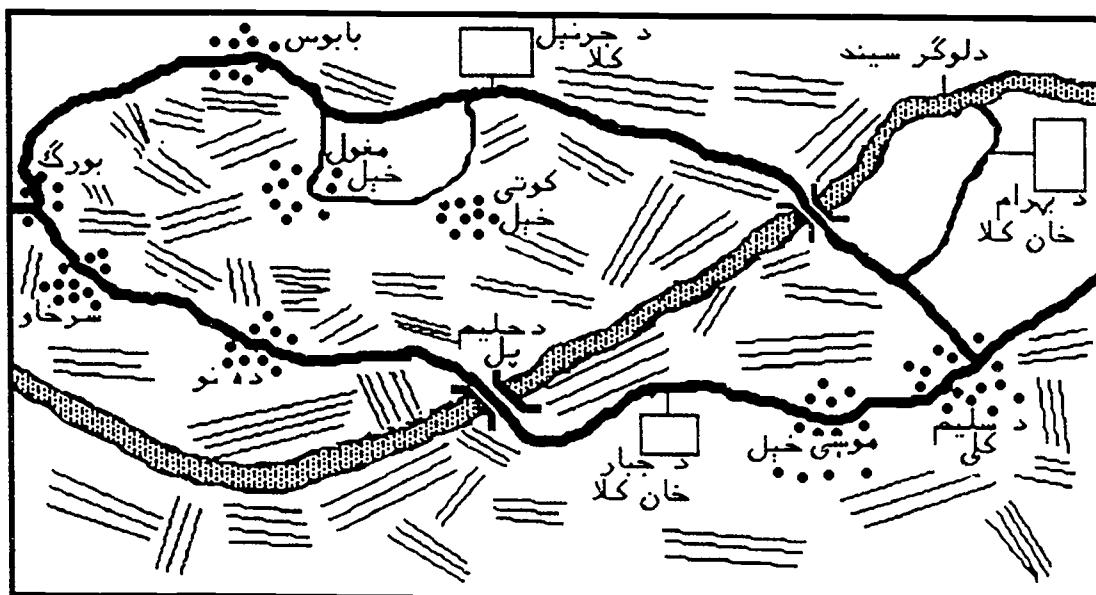
Mecca *n*, *F1* [máka] مکہ

### 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.



- \_\_\_\_\_ . ۱  
 \_\_\_\_\_ . ۲  
 \_\_\_\_\_ . ۳  
 \_\_\_\_\_ . ۴  
 \_\_\_\_\_ . ۵

**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.

<u>English translation:</u>	<u>Imperfective form:</u>	<u>Perfective form:</u>
-----------------------------	---------------------------	-------------------------

_____	_____	- بلد کر-
-------	-------	-----------

_____	_____	- بلد ش-
-------	-------	----------

_____	_____	- جور کر-
-------	-------	-----------

_____	_____	- جور ش-
-------	-------	----------

_____	_____	- ستری ش-
-------	-------	-----------

_____	_____	- مسٹ ش-
-------	-------	----------

_____	_____	- ناوخته کر-
-------	-------	--------------

_____	_____	- لوند ش-
-------	-------	-----------

_____	_____	- سور ش-
-------	-------	----------

_____	_____	- معروف کر-
-------	-------	-------------

**Exercise 4.** Answer the following questions about Asad's father's trip.

۱. د اسد پلار به د لوگر له سیند نه تېر شي؟

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۲. د اسد پلار به په بابوسو کي خوک وګوري؟

---



---

۳. د اسد پلار به مغل خېلو ته لارشي؟

---



---

۴. د اسدپلار چېري اوسيېرى؟

---



---

۵. د اسد پلار به د یکشنبه په ورځ په ده نو کې خه وکړي؟

---



---

۶. د اسد پلار به له خو کلو نه تېر شي؟

---



---

۷. په اوله ورخ به د اسد پلار په کوم پله تپه شي؟

۸. د اسد پلار به څو ورځی سفر وکړي؟

**Exercise 5.** The sentences below are taken from the dialogue and reading. Fill out the requested grammatical information.

**Example:**

د اسد پلار به سبا نه بل سبا له سرخاو نه روان شي.

<u>Derivative verb</u>	<u>1st component</u>	<u>M/F? Sg./Pl?</u>	<u>Agrees with:</u>	<u>which is:</u>
روان شی	روان	masc. sg.	د اسد پلار	subj.

۱. غرمہ بے پ د نو کی تپڑہ کری۔

Derivative verb      1st component      M/F? Sq/P1?      Agrees with:      Which is:

شپه به د جبارخان په کلا کي تپره کړي.

Derivative verb      1st component      M/F? Sg/P1?      Agrees with:    Which is:

سهار وخته به د بیرام خان کلا ته روan شی.

Derivative verb      1st component      M/F? Sq./Pl?      Agrees with:      which is:

4.

هلتہ به دوہ شپی تېري کړي.

Derivative verb      1st component      M/F? Sg./Pl?      Agrees with:      Which is:

---

5.

شپه به له خپل تربره سره په بابوسو کې تېرہ کړي.

Derivative verb      1st component      M/F? Sg./Pl?      Agrees with:      Which is:

---

### Answers

#### Exercise T1.

- a. ۲ اسد دوہ اسونه لري.
- b. ۴ ليلا په څلورډ، تولګي کې ۵۵.
- c. ۶ هنه شپرم کور زما دي.
- d. ۲ ملنګ درې خره واختسل.
- e. ۰ په پنځمه خوکۍ مه کښېنه.
- f. ۹ نه ورځي په کابل کې تېروي.
- g. ۱۲ په سرويس کې دوولس بشخي سپري دي.
- h. ۲۰ امان شل ډالره راکړل.
- i. ۱۶ ليلا شپارس كتابچي راوړي.
- j. ۹ دا د پري نه زوي دي.

#### Exercise T2.

- ۱. په موسى خبلو کې یم.  
اویس د جبارخان په کلا کې یې. سرک ته لار شه. بې لاس ته تاو شه.  
مخامنځ لار شه، خو کلی ته ورسهږي. او س چېري یې؟

۲. له پله سره یم.  
د جرنېل په کلا کي یې. سرك ته لار شه. په سرك چپ لاس ته تاو شه.  
مخامخ لار شه، خو د سیند پله ته ورسهړي. اوس چېري یې؟

۳. په بورګ کې یم.  
په سرخاو کې یې. سرك ته لار شه. په سرك چپ لاس ته تاو شه.  
مخامخ لار شه، خو بورګ ته ورسهړي. اوس چېري یې؟

۴. په بورګ کې یم.  
په مغل خپلو کې یې. سرك ته لار شه. مخامخ لار شه، څولوی سرك ته  
هله چپ لاس ته تاو شه. مخامخ لار شه خو بابوسو ته ورسهړي.  
له بابوسو نه تېر شه. مخامخ لار شه خو بورګ ته ورسهړي.  
اوسم چېري یې؟

۵. په سرخاو کې یم.  
د جبارخان په کلا کې یې. سرك ته لار شه. په سرك چپ لاس ته تاو  
شه. مخامخ لار شه، خو ده نو ته ورسهړي. له ده نو نه تېر شه. مخامخ  
لار شه، خو سرخاو ته ورسهړي. اوسم چېري یې؟

## Exercise 3.

<u>English translation</u>	<u>Imperfective form:</u>	<u>Perfective form:</u>
'make (s.o.) familiar'	بلدو-	بلدکر-
'become familiar'	بلدېږ-	بلد ش-
'make (s.o.) healthy, cure'	جورو-	جورکر-
'become healthy, get well'	جورېږ-	جور ش-
'get tired, tire'	ستړیکهړ-	ستړی ش-
'get lively, liven up'	مستېږ-	مست ش-
'make (s.o.) late'	ناومنټه کو-	ناوخته کر-
'get wet'	لندېږ-	لوند ش-
'get cold'	سرېږ-	سور ش-
'make (s.o.) famous'	معروفو-	معروف-

## Exercise 4.

۱. هو! د لوګر له سیند نه به تېر شي.
۲. د اسد پلار به په بابوسو کي خپل تربور وګوري.
۳. نه. مغل خپلو ته به لار نه شي.
۴. په سرخاو کي اوسمېږي.
۵. د غرمي دودی به وڅوری.
۶. له څلورو کلو نه به تېر شي. دا کلی ده نو، موسی خېل،  
د سليمان کلی، او بابوس دی.
۷. د حلیم په پله به تېر شي.
۸. پنځه ورځي به سفر وکړي.

## Exercise 5.

	<u>Derivative verb</u>	<u>Verb root</u>	<u>M/F? Sg/Pl?</u>	<u>Agrees with:</u>	<u>Which is:</u>
1.	تېره کړي	تېر	fem. sg.	غرمه	obj.
2.	تېره کړي	تېر	fem. sg.	شې	obj.
3.	روان شي	روان	masc. sg.	(بېرام خان)	subj.
4.	تېري کړي	تېر	fem. pl.	شېږي	obj.
5.	تېري کړي	تېر	fem. sg.	شې	obj.

# دالته کبینه . Unit 9:

## 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 Amān's house for the party, and he and Amān are engaging in small talk. Patang and Amān don't know each other very well – this is the first time Patang has been at Amān's house – and so the small talk is somewhat more formal than it would be, for example, between Amān and his brother-in-law Asad.

Cultural notes. پ خیر اوسي and پ خير راغلي are formulaic phrases used when someone arrives at someone else's house. [árkəla rāse] هر کله راشي and [árkəla wose] هر کله اوسي are other formulas also used in this situation. The اوسي's in these phrases are a form of اوسه -.

Note that Amān asks after Patang's friends (in the phrase ) ملگري دي به دي . and also after his family in Afghanistan (in the phrase پ کور کي خيريت دي ?). 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 and دالته is roughly the same as between 'here' and 'there' that you can point to. The difference between دلته and هلت is that دلته is usually used for something in sight, and هلت can be 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 [khabéra]

'news, information' *n.* *M2*

خبر [khabár]

'aware' *adj.* *I*

خبر [khabár]

'become informed, get news' *der. int. vb.*

[khabrég-] خبر پدر

'inform, give news' *der. tr. vb.*

[khabraw-] خبر و -

The derivative verbs are derived from the adjective خبر; their perfective forms are خبره and خبره. Interestingly, the Pashto word for 'newspaper' is [akhbár] اخبار, 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 [sta] شت and its negative [násta] نشت, which mean literally 'exist' and 'not exist'. Patang's answer to Amān's question:

'There's really no important news.'

څه مهمه خبره خو نشت.

translates literally as 'Any important news, then, doesn't exist.' شت and نشت are also used in telephone conversations, e.g.

Answerer: بلي! [bále!]

Caller: بلي. امان شته؟

Answerer: نه، نشت،

تر او س *Tar aw-s* is a straightforward combination of the preposition [tar...a] ... تر with [wos] او س. 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 **را** را and **ور** 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. [rā] را effectively means 'to the speaker' i.e., 'to me'; [dar] در effectively means 'to the hearer', i.e. 'to you'; and [war] 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 -**ور**, 'carry' -**کو**, 'do' and -**خ**, 'go'. The verbs are conjugated below.

<u>Verb</u>	<u>Present</u>	<u>Command</u>	<u>Future</u>
[warwṛ̪-] وروړ-	[warwṛ̪ém] وروړم		[wárwṛ̪em] وروړم
'take (there)'	[warwṛ̪é] وروړې	[wárwṛ̪a] وروړه	[wárwṛ̪e] وروړې
	[warwṛ̪í] وروړۍ		[wárwṛ̪i] وروړۍ
	[warwṛ̪ú] وروړو		[wárwṛ̪u] وروړو
	[warwṛ̪ay] وروړۍ	[wárwṛ̪ay] وروړۍ	[wárwṛ̪ay] وروړۍ
[warkaw-] ورکو-	[warkawém] ورکوم		[wárkəm] ورکوم
'give (to him)'	[warkawé] ورکوي	[wárka] ورکه	[wárke] ورکري
	[warkawí] ورکوي		[wárki] ورکري
	[warkawú] ورکوو		[wárku] ورکرو
	[warkaway] ورکوي	[wárkəy] ورکړئ	[wárkəy] ورکړئ
[wardz-]-خ	[wardzém] ورڅم		[wársəm] ورشم
'go (there)'	[wardzé] ورڅې	[wárdza] ورڅه	[wárse] ورشي
[wardzí] ورڅۍ			[wársi] ورشي
	[wardzú] ورڅو		[wársu] ورشو
	[wardzay] ورڅۍ	[wárdzəy] ورڅۍ	[wársey] ورشي

### Preview to Section 3: Future Expressions

The most startling feature of the doubly irregular verbs is the position of the negative particle [nə] & 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<sup>1</sup>] and [rakaw<sup>1</sup>], in which you can clearly see both syllables. It seems odd, however, with one-syllable verbs like [ken<sup>1</sup>] - كېن، 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 سبله، a guest, is contrasted with the hospitality shown a مسافر، 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 khān knows, for example, that a neighboring khān 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 سبله can be known to the host, or he can be a stranger. A traveler, for example, might appear at the gate of a kalā and will identify himself to someone there. Word of the stranger's arrival and identity will be carried to the khān, who decides whether the traveler is of sufficient status to be treated as a سبله. If so, the khān 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 ملہن 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 ملہن is different from the sheltering of a مسافر. 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 مسافر's appears to be a communal one. One of the more prosperous inhabitants of a village might keep a guest room, and a مسافر 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 مسافر : 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 برابرو - پېښېډ - and برابر - پېښېډ - are formed from class 1 adjectives. Their perfective forms are, accordingly:

[pexég-] - پېښېډ - ; [pex/péxa s-] - ش - پېښېډ -

[barābaraw-] - برابر - کر - برابر / برابره -

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 **او** and **یا** (the **او** part of **او یا** is frequently dropped) can be used to connect nouns, e.g.

'Bring either a beer or a Coke.' **یا بیئ او یا کوک راکره.**  
or verbs:

'He is either studying or drinking coffee.' **یا درس وايسي او یا کافۍ څکۍ .**  
or sentences, as in the reading:

'Either the guest is invited or  
the host is aware of his coming.'

**مېلمه یا بلل کېږي او یا کوربه  
د مېلمه په ورتګ خبر وي.**

Another **او یا ... او یا** 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.'

**په پښتنو کې دا ضرور نه ده چې  
مېلمه وبلل شي او یا کوربه  
د مېلمه په ورتګ خبر وي.**

In both languages, there is a "place marker" (**دا** in Pashto, 'it' in English) for the subject of the main sentence; and a conjunction (**چې** 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.'

**بله خبره دا ده چې پښتنه مېلمه ته  
دومره به دودې برابروی چې  
خپله یې ډېره کمه خوری.**

You have seen another sentence along these lines, in Unit 4:

'Its meaning is this, that  
sisters resemble their brothers.'

**معنا یې دا ده چې خور ورور ته  
ورته وي.**

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 **چې**. 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 **ا** might be a place holder for a clause.

The two sentences with **دومره** will be easier to understand if you remember that **دومره** conveys the meaning of 'up to that much', or 'as much ...'. The first **دومره** sentence is given above; the second is:

'But they do not show as much honor  
to him as that they show to guests.'

خو د هغه دومره قدر نه کوي  
لكه د مېلنه چه کوي.

#### 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 **مسافر** 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.

- |    |         |        |         |     |         |        |         |
|----|---------|--------|---------|-----|---------|--------|---------|
| 1. | Command | Future | Present | 7.  | Command | Future | Present |
| 2. | Command | Future | Present | 8.  | Command | Future | Present |
| 3. | Command | Future | Present | 9.  | Command | Future | Present |
| 4. | Command | Future | Present | 10. | Command | Future | Present |
| 5. | Command | Future | Present | 11. | Command | Future | Present |
| 6. | Command | Future | Present | 12. | Command | Future | Present |

**Exercise T2.** What time is mentioned in each of the following statements or questions?

- |            |           |
|------------|-----------|
| _____ . ۹  | _____ . ۱ |
| _____ . ۱۰ | _____ . ۲ |
| _____ . ۱۱ | _____ . ۳ |
| _____ . ۱۲ | _____ . ۴ |
| _____ . ۱۳ | _____ . ۵ |
| _____ . ۱۴ | _____ . ۶ |
| _____ . ۱۵ | _____ . ۷ |
| _____ . ۱۶ | _____ . ۸ |

**Exercise T3.** Mark whether the speaker is making a choice (یا... او... یا) or talking about two things (او/هم... هم... یا).

- |                  |             |                 |             |
|------------------|-------------|-----------------|-------------|
| ۹. هم ... او/هم  | یا... او یا | ۱. هم ... او/هم | یا... او/هم |
| ۱۰. هم ... او/هم | یا... او یا | ۲. هم ... او/هم | یا... او یا |
| ۱۱. هم ... او/هم | یا... او یا | ۳. هم ... او/هم | یا... او یا |
| ۱۲. هم ... او/هم | یا... او یا | ۴. هم ... او/هم | یا... او یا |
| ۱۳. هم ... او/هم | یا... او یا | ۵. هم ... او/هم | یا... او یا |
| ۱۴. هم ... او/هم | یا... او یا | ۶. هم ... او/هم | یا... او یا |
| ۱۵. هم ... او/هم | یا... او یا | ۷. هم ... او/هم | یا... او یا |
|                  |             | ۸. هم ... او/هم | یا... او یا |

**Exercise T4.** Write the dictated words.

_____ .۱۱	_____ .۱
_____ .۱۲	_____ .۲
_____ .۱۳	_____ .۳
_____ .۱۴	_____ .۴
_____ .۱۵	_____ .۵
_____ .۱۶	_____ .۶
_____ .۱۷	_____ .۷
_____ .۱۸	_____ .۸
_____ .۱۹	_____ .۹
_____ .۲۰	_____ .۱۰

**Exercise 5.** Mark the stress on the verbs in the following sentences or questions.

۱. اسد کښېنی. [keni]
۲. امان بل سبا وخته پاڅهړي. [pātsegī]
۳. کتاب راوړه. [rāwṛā]
۴. اسد به کالی راوړی. [rāwṛī]
۵. امان اسد ته موټر ورکوی. [warkawi]
۶. امان به رابیا ته کتاب ورکړی. [warki]
۷. لیلا نه راخی. [rādži]
۸. اسد به څه وخت درشی؟ [darsī]
۹. امان دلته راخی. [rādži]
۱۰. لیلا به غلخی صاحب سره کښېنی. [keni]

**Exercise 6.** Make the following commands negative.

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۱. پتنګ پاڅهړه.
۲. ته دلته کښېنې.
۳. پتنګ ته کوک ورکړه.
۴. راخه!
۵. لم کافی راکړه.
۶. بادام رابیا ته ورکړه.
۷. ټول پاڅهړئ.
۸. لم پلو راکړه.
۹. تاسی دلته کښېنئ.
۱۰. پسته اسد ته ورکړه.

**Answers****Exercise T1.**

1. Command. کتاب راکړه.
2. Present. پتنګ سبا ته خبر پېږي.
3. Future. په اسد به ډېر مېلمانه پهېښ شی.
4. Present. رابیا ډوډی برابروی.
5. Present. د اسد پلار هر وقت مسافر و ته شپه ورکوي.
6. Command. اسد ڦر خبر کړه.
7. Future. امان او رابیا به اسد ته موټر ورکړي.
8. Command. هغه بل ټېلېفون راکړه.
9. Present. اسد مسافر ته شپه نه ورکوي.
10. Future. ډوډی به ڦر برابره شی.
11. Command. کتاب معلم صاحب ته ورکړه.
12. Command. اسد مه خبرووه.

**Exercise T2.**

- .۱. اسد دوہ بجي راخې. 2 o'clock.
- .۲. پتنګ به درې بجي راشې. 3 o'clock.
- .۳. رابیا به مابنام ته راشې. evening
- .۴. اسد به غرمه راوسېږي. noon
- .۵. ليلا پنځه بجي ډوډی پخوي. 5 o'clock
- .۶. مېلمه مازديگر راوسېږي. late afternoon
- .۷. اسد سهار وخته روانيېږي. morning
- .۸. سبا ته ناوخته مه راخه. tomorrow
- .۹. ليلا خلور بجي کتابخانې ته خې. 4 o'clock
- .۱۰. ډوډی به یوه بجه برابره شی. 1 o'clock
- .۱۱. اسد مابنام مكتب ته خې. afternoon
- .۱۲. موږ پنځه بجي رستوران ته خو. 5 o'clock

۱۲. شاګردان اټه بجي راخی. ۸ o'clock  
 ۱۴. رابیا مابنام ته د پتنګ کره راخی. evening  
 ۱۵. اسد نن کور ته نه خی. today

## Exercise T3.

۱. د اسد پلو او چلو به اپسی. او/هم ... هم
۲. پتنګ یا په روغتون کې وی او یا په کور کې. یا... او یا
۳. امان یا کار کوی او یا درس وايی. یا... او یا
۴. لیلا هم کار کوی او هم ډودی برابروی. او/هم ... هم
۵. اسد به یا بادام راوري او یا پسته. یا... او یا
۶. اسد یا دوه بجي راخی او یا دري بجي. یا... او یا
۷. امان هم کافی څکۍ او هم کوک. او/هم ... هم
۸. رابیا یا او به څکۍ او یا بیړ. یا... او یا
۹. امان یا سهار ډودی خوری او یا مابنام. یا... او یا
۱۰. پتنګ هم کور لري هم اپارتمان. او/هم ... هم
۱۱. اسد به هم کتاب راوري او هم قلم. او/هم ... هم
۱۲. جان یا په موټر کې خی او یا په بس کې. یا... او یا
۱۳. اسد یا دلته وی او یا هلتہ. یا... او یا
۱۴. رابیا هم دلته کښې هم هلتہ. او/هم ... هم
۱۵. امان هم موټر اخلي هم کور. او/هم ... هم

## Exercise T4.

- |        |          |         |         |           |             |            |           |           |             |           |       |            |             |          |       |           |         |            |        |
|--------|----------|---------|---------|-----------|-------------|------------|-----------|-----------|-------------|-----------|-------|------------|-------------|----------|-------|-----------|---------|------------|--------|
| ۱۶. مم | ۱۷. نشته | ۱۸. وطن | ۱۹. خبر | ۲۰. کوربه | ۱۱. تر اوسي | ۱۲. په خير | ۱۳. خيریت | ۱۴. مسافر | ۱۵. برابروی | ۶. قدرکوم | ۷. دا | ۸. فرق سره | ۹. بله خبره | ۱۰. دېمن | ۱. لب | ۲. پېښېږي | ۳. ضرور | ۴. خپله یې | ۵. لکه |
|--------|----------|---------|---------|-----------|-------------|------------|-----------|-----------|-------------|-----------|-------|------------|-------------|----------|-------|-----------|---------|------------|--------|

## Exercise 5.

- |              |            |            |              |            |
|--------------|------------|------------|--------------|------------|
| [warkawí] .۵ | [rāwṛí] .۴ | [rāwṛa] .۲ | [pātségi] .۲ | [kení] .۱  |
| [kéni] .۱۰   | [rādzí] .۹ | [dársi] .۸ | [rādzí] .۷   | [wárki] .۶ |

## Exercise 6.

۱. پتنګ، مه پاڅېږد.
۲. ته دلته مه کښېنې.
۳. پتنګ ته کوک مه ورکوه.
۴. مه راخه!
۵. لپ کافی مه راکوه.
۶. بادام رابیا ته مه ورکوه.
۷. تول مه پاڅېږئ.
۸. لپ پلو مه راکوه.
۹. تاسی دلته مه کښېنې.
۱۰. پسته اسد ته مه ورکوه.

# Unit 10: اسد به می بوزی!

## 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, ولي 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 هن 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 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 چې خان ېي پ یاران ېي.

The phrase کو مک کو - involves the full verb - کو - (not the auxiliary; this isn't a compound verb), and utilizes the preposition سره ... ل. The following sentences show how it works:

'Amān will help Laylā.'

امان به له ليلا سره کومک وکړي.

'Help your brother.'

له ورور سره دې کومک وکړه.

In Asad's statement to Theresa,

'You will also help me.'

ته به هم کومک را سره وکړي.

the ل drops before the weak pronoun ل, 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 [bo ye za] بور یې زه ('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 موي (مو in some dialects), يې (ې), دې (دې), مې (مې), 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. در (در), را (را) and در (در).

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 ګ 'float'. What happens when there is more than one floating particle in a sentence?

There is a particular, 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 خو 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 ګ. Third in line come the first person weak pronoun می and the first/second person مو. Fourth is the second person weak pronoun دی, and fifth is the third person بی. This ordering is rigid: the sentence پلار دی می بیا یی (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 بیونکی مو or پلار می, 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 مو / می and دی / دی 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 به دی یی سبا ته ولپدی.

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 پلار دی بیا یی.

or

'Your father is taking me.'      ستا پلار می بیا یی.

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 **و**, 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 سروپس 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 تاریت is used when the differences between the sexes is emphasized, and so it translates better as 'male'. تاریت differs from سری in that 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'.

مُخ meaning 'front' is the word occurring in په مخ دی بچه, and in where it means something like 'the way before you'. Its literal meaning is 'face'.

The derivative verb - سپرید is formed with the class 1 adjective سپر 'riding, astride'.

ولار 'standing' and تاکل شوي 'assigned' are past tense forms of verbs, which you will study in the next few units.

انتظار, 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.

_____ . ۱	_____ . ۱
_____ . ۲	_____ . ۲
_____ . ۳	_____ . ۳
_____ . ۴	_____ . ۴
_____ . ۵	_____ . ۵

**Exercise T2.** Your what? Listen to each sentence, then write what it is that belongs to you.

_____ . ۱	_____ . ۱
_____ . ۲	_____ . ۲
_____ . ۳	_____ . ۳
_____ . ۴	_____ . ۴
_____ . ۵	_____ . ۵

**Exercise T3.** His/her/their what? Listen to each sentence, then write what it is that belongs to him, her or them.

_____ . ۱	_____ . ۱
_____ . ۲	_____ . ۲
_____ . ۳	_____ . ۳
_____ . ۴	_____ . ۴
_____ . ۵	_____ . ۵

**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 امانې بخه پرستاره ده?  
\_\_\_\_\_
2. له پتنګ سره مہلمستیا ته خو.  
\_\_\_\_\_
3. تریسا به د داود د پښتو کتاب واخلي.  
\_\_\_\_\_
4. د لیلا کورنۍ دېره لویه ده.  
\_\_\_\_\_
5. اسد به د امان کور ته یو لوی پسے وروری.  
\_\_\_\_\_
6. غلخي صاحب له ملګری سره ناست دي.  
\_\_\_\_\_
7. نما په کورنۍ مېلمه کله کله پېښېږي.  
\_\_\_\_\_
8. د اسد پلار به یدا ڄمختان وگوري.  
\_\_\_\_\_

۹. د لوګر مخکي ابادي دی.

۱۰. غلخي صاحب د شلګر د خلکو حامې نه اغوندي.

**Exercise 6.** Change the underlined nouns or strong pronouns into weak pronouns and rewrite the sentence.

۱. غلخي صاحب د داود او جون د پښتو شونکي دی.

۲. د لیلا او اسد مور اندره دد.

۳. راخه په کابل کاروان رستوران کي نما مېلمه شه.

۴. پېمانه کباب به وخترو.

۵. پسته، بادام او تازه مېوه به د اسد ملګري له لیز برگ نه راولېږي.

۶. کتاب به زه خپله پوخ نکرم.

۷. دېر خلک د غږمې دودۍ د کتاب په دوکانونو کي خوري.

۸. ستا خه شي به ايسي؟

۹. هو، پرونه او خویندي لري.

**Exercise 7.** Give the possible readings of each sentence below.

۱. ورور به می دی سبا ته وگوري.

---



---

۲. داکتیر به می دی معاینه کړي.

---



---

۳. ماما به می دی مہلمستیا ته ولپېږي.

---



---

۴. اسستان می دی بیایی.

---



---

۵. تره به می دی خبر کړي.

---



---

**Exercise 8.** Give the most likely meaning of each sentence below.

۱. خوپندي به می یې دروري.

---



---

۲. بیوونکی به مو دی ونه گوري.

---



---

۳. ورونه به مو یې بوزی.

---



---

۴. ملګري دی یې لھپوي.

---



---

۵. شاګرده به می دی بو نه زی.

**Exercise 9.** Change the underlined noun to a weak pronoun, and rewrite the sentence.

۱. پلار به می موتى درنکری۔
۲. رابیا لیلیبی ته بوزه۔
۳. خط خو راوره۔
۴. اخبار به می ملگری ته ورکرم۔
۵. اسد به جامپ خپلې مور ته ور نه وری۔
۶. كتاب درکوی۔
۷. سي مه ورکوه۔
۸. داود ياداهم او پسته راوری۔
۹. خود به دی مېلمستیا ته بو نه زی۔
۱۰. پتنگ ته غويه کتاب مه ورکوه۔

**Exercise 10.** Asad's brother has gone to Kabul. Read the following dialogue, then answer the questions.

د اسد ورور: وبخښي. د کرهني وزارت چېرته دی؟

سری: په جمال مېنه کې دی.

د اسد ورور: جمال مېنه لري ده که نژدي؟

سری: بنايسته لري ۵۵.

د اسد ورور: سروپس ورڅي؟

سری: د هېي کوشې خوله کې ودرېډه. هلتہ سروپس راخی. په کې سپور شه. په دوهمه اېستادګاه کې کوز شه. هلتہ بشی لاس ته یو سرک دی. په هې مخامنځ لار شه. بیا چې لاس ته په دویم

سرک تاو شه. بې ورلاندي لار شه، خو دوکانونو ته ورسه پې.  
په دوکانونو کې پسونتنه وکړه.  
د اسد ورور: دېر تشكرو. خدائی په امان.  
سپړی: په مخه دې بې.

\*\*\*

د اسد ورور: وبخښي. د کرنې وزارت چېرته دی؟  
دوکاندار: هوغه دغوندي په بېخ کې لویه ودانۍ د کرنې وزارد دی.  
د اسد ورور: کومه لار ورته نېڈي ده؟  
دوکاندار: هغه سرک.  
د اسد ورور: تشكرو. خدائی په امان.  
دوکاندار: په مخه دې بې.

Nounssection of Kabul *F1* [jamāl mena] جمال مېنهmouth, opening *F1* [khwāl] خولهbus stop *F3* [istādgāh] اېستادګاهshopkeeper *M1* [dukāndār] دوکاندارhill *F2* [ghundāy] غونډۍfoot, bottom *M2* [bekh] بېخbuilding *F2* [wadānāy] ودانۍAdjectivefar *4* [lāré] لريVerbget off *cmp.* [kuzég-] کوزېږ -Phrase

Ministry of Agriculture [de karéne

د کرنې وزارت [wezārāt]

۱. د اسد ورور په کابل کې څه کارکوي؟  
\_\_\_\_\_
۲. خوک کومک ورسره کوي؟  
\_\_\_\_\_
۳. د اسد ورور په سروپس کې سپړېږي؟  
\_\_\_\_\_
۴. په دوکان کې خوک کومک ورسره کوي؟  
\_\_\_\_\_
۵. دوکان د کرنې وزارت نه لري دی که نېڈي؟  
\_\_\_\_\_

## Answers

## Exercise T1.

۱. ملګری می پښتنه دی.
۲. خویندې می دی گوری
۳. اسد می غونډ بیایی.
۴. مود می موټه نه لری. (ambiguous)
۵. تغیونه می په کابل کی کار کوي.
۶. له شخې سره می اوسيږم.
۷. دېر زیات خلک می کوډ ته راخی.
۸. شوونکۍ می یې گوری.
۹. بہرام خان به می سباته پلان و گوری.
۱۰. لیلا او خپله ملګری می په کوډ کی ناستی دی.

## Exercise T2.

۱. ورور به دی یې سباته و گوری؟
۲. شخې دی پستاره ده؟ (ambiguous)
۳. له پلان سره دی مه اوسيږم.
۴. راخه چه په موټه کی دی بوزو.
۵. صلمه دی په صنف کی ناست دی.
۶. د پښتو دیس ته خی؟
۷. له کوډ به دی مازدیگر روان شو.
۸. اسد دی روود نه بیایی.
۹. راخه چه له کوننه سره دی چوچی و خورو.
۱۰. د غلخی صاحب بنه دی مبلمسټیا ته بیایی؟

## Exercise T3.

۱. کوننه یې ډېره لویه ده.
۲. کوډ یې په شلګر کی دی.
۳. خویندې او درونه یې هم اسد او لیلا غونډی دی؟
۴. کوډ یې د بہرام خان په کلا کی دی.

۵. زه یې له **ملګری** سره درس لو لم.
۶. د اسد پلار یې یاغه اخلي.
۷. **لڅار** به یېه ولو لم.
۸. مور به می یې **خویندې** وګوري.
۹. سبا نه بل سبا به یې **ملګری** کومک راسره وکړي.
۱۰. زه یې په **موټۍ** کې سپرېږم.

**Exercise T4.**

- |              |                      |                    |                  |
|--------------|----------------------|--------------------|------------------|
| 1. me        | 3. him/her/them      | 5. him/her/them    | 8. me or you     |
| 2. you or me | 4. us/you all or you | 6. us/you all, you | 9. him/her/them  |
|              |                      | 7. him/her/them    | 10. him/her/them |

**Exercise 5.**

۱. پېښه یې پرستاره ده؟
۲. مېلمسټیا ته ور سره خو.
۳. تریسا به یې واخلي.
۴. کورنۍ یې دېره لویه ده؟
۵. اسد به یې د امان کور ته ور وړی.
۶. غلخۍ صاحب ور سره ناست دی.
۷. په کورنۍ مې مېلمه کله کله پېښېږي.
۸. د اسد پلار به یې وګوري.
۹. مځکۍ یې ابادي دی.
۱۰. غلخۍ صاحب یې نه اغوندي.

**Exercise 6.**

۱. غلخۍ صاحب یې د پېښتو بنوونکي دی.
۲. مور یې اندره ده.
۳. راخه په کابل کاروان رستوران کې مې مېلمه شه.
۴. و به یې خورو.
۵. د اسد ملګرۍ به یې له لیز برګ نه راولېږي.
۶. زه به یې خپله پوخ نه کرم.
۷. دېر خلک یې د کباب په دوکانونو کې خوری.

- .۸. شے شی دې به ایسی؟  
.۹. هو، لري یې.

**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.  | 4. Your friends are sending it. |
| 2. Our teacher won't meet with you. | 5. My student won't take you.   |
| 3. Our brothers will take him.      |                                 |

**Exercise 9.**

۱. پلار به مې یې درنکړي.
۲. لیلیبی ته یې بوزه.
۳. را خو یې وړه.
۴. ملګری ته به مې یې ورکرم.
۵. اسد به یې خپلی مور ته ور نه وړی.
۶. درکوی یې.
۷. مه یې ورکوه.
۸. داود یې راړۍ.
۹. مېلمسټیا ته به یې بو نه زی.
۱۰. پتنګ ته یې مه ورکوه.

**Exercise 10.**

۱. د کرني وزارت ته خې؟
۲. یو سرۍ او یو دوکاندار کومک ورسره کوي.
۳. هو، په سروپس کې سپرېږي.
۴. دوکاندار کومک ورسره کوي.
۵. نژدي دې.

# قيمت يې خو دی؟ Unit 11:

## 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 سالو is a very large scarf. Women cover themselves with a سالو when they go out as a pretty alternative to a simple [tikrāy] تیکری. 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 افناۍ is called an 'af' by foreigners; there are 100 پیسہ's in an af. پیسہ'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 لپا is pleasant and respectful, and the shopkeeper's تا تو بې دې پې دې زده هم درکرم، "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, ... به سړی ښکاري...

The counting of hundreds and thousands by halves - درې نیم زره and so on - is 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 سل څه شی دی translates literally as 'A hundred is what thing' which doesn't make sense. Idiomatically, saying that something is څه شی is a polite way to disagree.

The literal translation of the shopkeeper's response سل نوری هم کمی کړه . 'reduce here also a hundred more' also doesn't make much sense. Idiomatically, it means "I'll knock another hundred off."

The phrase درکولی شم . 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.

'newspapers' [akhbarúna] اخبارون

'ten newspapers' [las akhbára] 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 دی in the writing of some authors, and [aghá] هه in the writing of others.

The possessives with strong pronouns are spelled and pronounced as follows:

1Sg	[zmā], [di mā]	زما
2Sg	[stā], [di tā]	ستا
3SgM (in sight)	[di dā]	دده
3SgF (in sight)	[di dé]	ددې
3Sg M (out of sight)	[de aghá]	د هفه
3SgF (out of sight)	[de aghé]	د هغې
1Pl	[zmung], [di móng]	زمونډ
2Pl	[stáse], [di táse]	ستاسې
3Pl M&F (in sight)	[de dúy]	ددوي
3Pl M&F (out of sight)	[de aghúy]	د هغوي

### 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 **منازه** is a western-type store, with aisles of goods and a check-out counter. A **دروگان**, 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 **مارکېت** is a compound full of shops - open American shopping malls, with shops surrounding a central public area, fit the description of a **مارکېت**.

The term **خارجی** refers to non-Afghans.

A **پوستینچه** is a jacket made of sheepskin, the leather on the outside, the fleece on the inside. A **پوستین** 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 [filmúrgh] - ([fil] 'elephant' and [murgh] 'bird') on the basis of the turkey's wattle. When the term was borrowed into Pashto from Persian. The pronunciation of فیل مرغ as [pilmúrgh] or [filmúrgh] reflects the lack of an [f] in Pashto.

### Exercises

**Exercise T1.** Write the number left out of the sequence.

_____ (ج)	_____ (ت)	_____ (ب)	_____ (ا)
_____ (ج)	_____ (ت)	_____ (ت)	_____ (ب)

**Exercise T2.** Write (in Pashto numerals) the amount of money mentioned in each of the following sentences.

_____ . ۱	_____ . ۱
_____ . ۵	_____ . ۲
_____ . ۸	_____ . ۳
_____ . ۹	_____ . ۴
_____ . ۱۰	_____ . ۰

**Exercise T3.** Write the Pashto numerals for the numbers you hear.

_____ (ٹ)	_____ (ا)
_____ (ج)	_____ (ب)
_____ (ج)	_____ (پ)
_____ (ح)	_____ (ت)
_____ (خ)	_____ (پ)

**Exercise T4.** Listen to each of the following statements, and mark whether a shopkeeper or a customer or either is likely to say it.

دوکاندار      اخستونکي

دوکاندار      اخستونکي

\_\_\_\_\_ . ۱      \_\_\_\_\_ . ۱

\_\_\_\_\_ . ۲      \_\_\_\_\_ . ۲

\_\_\_\_\_ . ۳      \_\_\_\_\_ . ۳

\_\_\_\_\_ . ۴      \_\_\_\_\_ . ۴

\_\_\_\_\_ . ۵      \_\_\_\_\_ . ۵

**Exercise 5.** Write directions to get from Amān and Layla's house to Jefferson Bridge.

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**Exercise 6.** Change the following commands to negative commands.

۱. دودۍ دې پخه کړه.

۲. ورڅ دې له مور سره تېره کړه.

۳. پلار مې خبر کړه.

۴. سبا وخته روان شئ.

۵. قيمت يې کم کړه.

۶. موټر مو خرڅ کړئ.

۷. بېسي لاس ته تاو شه.

۸. په کتابخانه کې ورڅ تېره کړه.

۹. په اس سپور شه.

۱۰. په دوھمه ايستګاه کې کوز شئ.

**Exercise 7.** Read the following dialogue, then tell whether the statements below are true or false.

د اسد ورور: بشي وريژي لري؟  
 دوکاندار: هو! دېړي اعلى دېړه دونۍ وريژي لرم.  
 د اسد ورور: من په څو ورکوي?  
 دوکاندار: په زر افغانيه.  
 د اسد ورور: لپه يې کمې کړه.  
 دوکاندار: بشه. نه نیم سوه راکړه.  
 دا سد ورور: نه سوه درکوم.  
 دوکاندار: راخه تا ته به يې په نه سوه هم درکرم.

وریژي *n, F1.* [wrídze]

اعلى *adj 4* [ālā]

دېړه دونۍ وريژي *phr.* [deradunéy wrídze]

unit of weight, about sixteen pounds *n, M2.* [man]

۱. د اسد ورور په مغازه کې دی. هو — ن —
۲. دوکاندار وريژي لري. هو — ن —
۳. وريژي من په دوه زره دی. هو — ن —
۴. د اسد ورور وريژي من په نه سوه افغانيه اخلي. هو — ن —
۵. دوکاندار دېړي بشي دېړه دونۍ وريژي لري. هو — ن —

## Exercise 8. Alphabetize the following groups of words.

۱. دمه او به او بدو اندره  
افغانه اندر امان

دوکان دېسمن دېشن  
دوکاندار دفتر دوشنبې

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۲. ڈمی زموږ تکلیف توکل  
زیات زما توده توده

زمردچلو کونکۍ زده

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## Answer Key

## Exercise T1.

۵۶۸ (ت)	۶۰ (پ)	۲۰۰۰ (ب)	۴ (ا)
۷۹ (ج)	۷۸۸ (ج)	۱۶۰۰ (ث)	۵۰ (ت)

## Exercise T2.

۹۰۰	.۶	۱۰۰۰۰	.۱
۲۵۰۰	.۷	۲۰۰	.۲
۱۰۰۰	.۸	۲۰۰۰۰	.۳
۸۰۰۰	.۹	۲۵۰	.۴
۲۵۰	.۱۰	۱۲۵۰۰	.۰

## Exercise T3.

۷۶۸ (ت)	۸۶۵ (ت)	۶۲۲۹ (پ)	۴۹۷ (ب)	۵۲۶۷ (ا)
۰۷۷۸ (خ)	۸۲۵۴ (ح)	۲۲۸۰ (ج)	۹۰۶ (ج)	۶۲۱ (ث)

## Exercise T4.

۱. اخستونکی - دا قالینه په خو ورکوي؟
۲. اخستونکی - په دوه نیم زره يې ورکوي؟
۳. اخستونکی - پنځه زره بیخی ډېري دی.
۴. دوکاندار - قيمته نه ۵۵.
۵. اخستونکی - په دوه زره يې که راکوي، آ يې خلم.
۶. اخستونکی - د هغه كتاب قيمت خو دي؟
۷. دوکاندار - یو خه نوري به هم کمي کرم.
۸. دوکاندار - لس زره خه شی دی، بیخی کمي دی.
۹. دوکاندار - په اته نیم زره يې هم نشم درکولي.
۱۰. اخستونکی - له دوه زره او اوه سوه نه یوه پيسه هم زياته نه درکوم.

**Exercise 5. Something like:**

په مګنولیا روډ مخامنځ لار شه څو مارکټ ته ورسه پېږدي. له مارکټ سره چپ لاس ته تاو شه. یو یونیم میل وړاندی لار شه. د ترافیک له څراغ سره بې لاس ته تاو شه. د ترافیک له دوو نورو څراغونو ن هم تېر شه. په اول سرک بې لاس ته تاو شه. مخامنځ لار شه څو د جفرسن پله ته ورسه پېږدي.

**Exercise 6.**

۱. دودی دی مه پخوه.
۲. ورڅ دی له مور سره مه تېروه.
۳. پلار می مه خبروه.
۴. سبا وخته مه روانيپېږي.
۵. قیمت یې مه کموه.
۶. موټر مو مه خرڅوئ.
۷. بې لاس ته مه تاویپه.
۸. په کتابخانه کې ورڅ مه تېروه.
۹. په اس مه سپرپېږه.
۱۰. په دوهمه ایستگاه کې مه کوزېږي.

**Exercise 7.**

۱. نه ۲. هو ۳. نه ۴. نه ۵. هو

**Exercise 8.**

۱. دېښمن	۲. افغان	۳. زده کوونکۍ	۴. تشكیر	۵. تکلیف
دفتر	امان	زما	زمردچلو	تم
دمه	اندر	زمونډ	زموږ	تود
دوشنبې	اندره	زيات	اوېدو	توده
دوکان	اوې	ژمي	اوکاندار	توکل

# Unit 12: ملا یې ڙوبله ده

## 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 Rabyā about it, and they make arrangements for them both to visit Asad.

Cultural notes. The phrase بونته د x 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, Rābyā would know from his use of the phrase that something had happened to Asad.

Word study. Rābyā's statement بیگا ماجام نه وي 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 هر، نه وم agrees with her observation. The English idiomatic translation would of course be 'No, I wasn't' rather than 'Yes, I wasn't.'

سناخان is the Persian word for hospital, whereas روغتون is a Pashto neologism. Both words are in use.

عکس ordinarily means 'picture'; in this context, it translates as 'x-ray'.

The phrase about Laylā's seeing Asad, هر یو دوه ساعته بعد, translates best as 'every hour or two'.

The phrase سره اخذ - x y x, 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.' هر سهار امان را سره اڅلم.

'David will pick Rābyā up.' داود به رابیا ورسره واخلي.

The phrases لیدلی دی, اخستی دی, کری ذ, تلی 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

[-ay] سی۔ 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 غایب می خوبیوی or سر می خوبیوی.

## Section 3: Past Form of 'be'

These past forms of 'be' function just like their present tense counterparts میں، بھی، دہ، etc., 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.

رایبا او لیلا په کور کی وی۔ Rābyā and Laylā were at home.

امان او اسد په کور کی وو۔ Amān and Asad were at home.

As usual, if the plural subject is both masculine and feminine, the masculine plural is used, e.g.

امان او لیلا په کور کی وو۔ 'Amān and Laylā 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 page 140, 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 و.

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 [-əl] J- is predictable: in general, if the stem of the verb changes between the present and past (thereby signalling the past tense), the J- 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 calf skin. 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 ټه دا پښتنۍ او دینې وظيفه بکاری . in which it is used, translates more naturally as 'They consider it their ethnic and religious duty.'

The تاویز 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 کله چه and خوک چه involve the clause-introducer چه, 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 چه د خوسى پوست واغونده .

'...they tell him, "Put on a calfskin." ' or 'they tell him to wear a calfskin.'

... ورته وايي چه زبرى دي پري کره .

'...they tell him, "Cut your jaundice." ' or '...they tell him to cut his jaundice.'

... ورته وايي چه تاویز وکره .

'...they tell him, "Do an amulet." ' or '...they tell him to do an amulet.'

... ورته وايي چه تاوده خوشائي پري کپده .

'...they tell him, " Put warm manure on it." ' or '...they tell him to put warm manure on it.'

... ورته وايي چه سپرکه وخوره .

'...they tell him, "Eat aniseed." ' or '...they tell him to eat aniseed.'

### Preview to Section 6: Diversions

The یاندای makes reference to someone 'leaving the country' ج. ملکه خینه. 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 [banglá] 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, خینه, is the familiar خى with the landay-ending syllable [na] attached.

### Exercises

**Exercise T1.** Listen to the following sentences and questions, and write the part that got hurt.

_____ . ۱	_____ . ۱
_____ . ۲	_____ . ۲
_____ . ۳	_____ . ۳
_____ . ۴	_____ . ۴
_____ . ۵	_____ . ۵

**Exercise T2.** Listen to the passage, then on the lines below, list what has been bought and how much it cost.

قیمت بی شو دی؟

ھفھے اخستلی دی؟

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

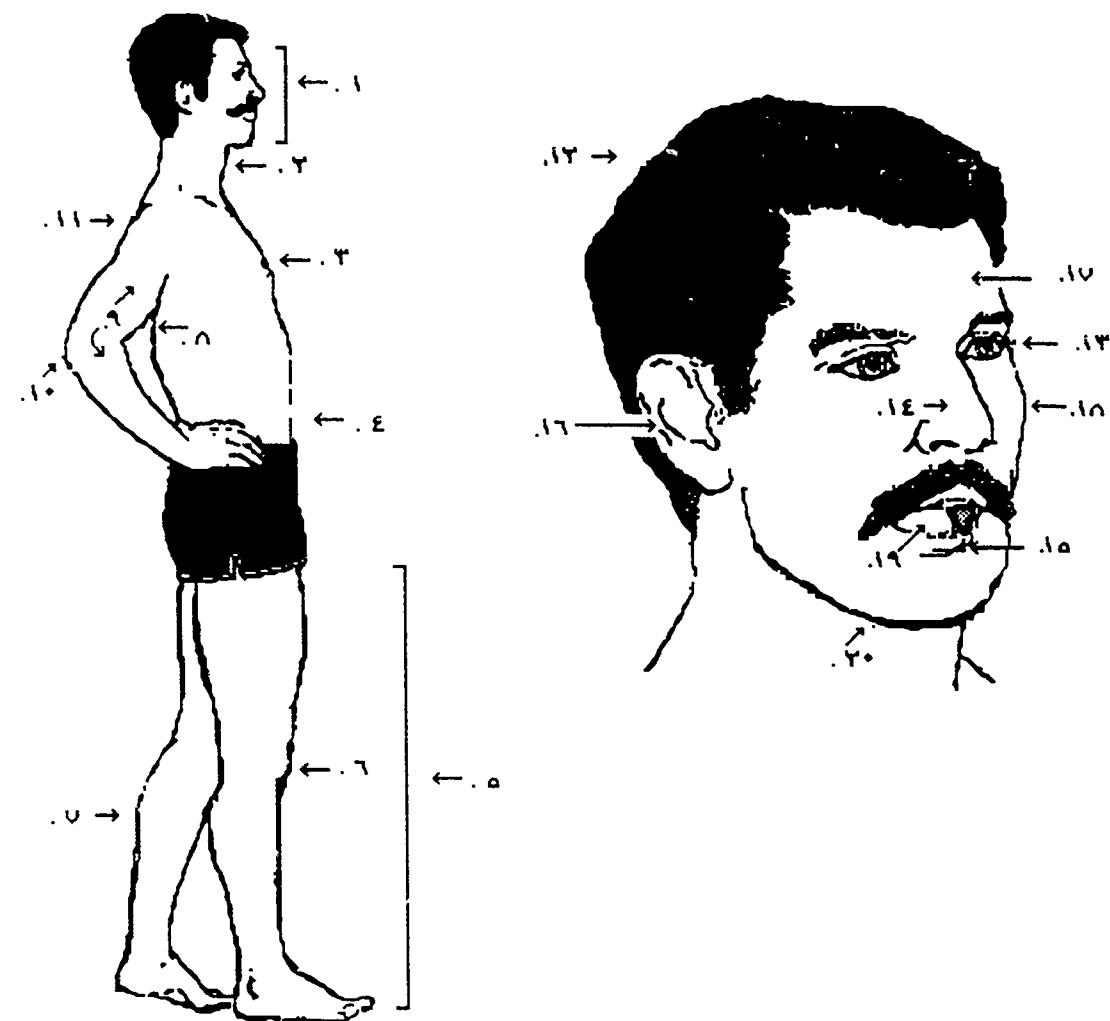
**Exercise T3.** Write the words as they are dictated.

_____ . ۱۲ _____	. ۷ _____	. ۱ _____
_____ . ۱۴ _____	. ۸ _____	. ۲ _____
_____ . ۱۰ _____	. ۹ _____	. ۳ _____
_____ . ۱۶ _____	. ۱۰ _____	. ۴ _____
_____ . ۱۵ _____	. ۱۱ _____	. ۰ _____
_____ . ۱۸ _____	. ۱۲ _____	. ۷ _____

**Exercise 4.** For each verb listed below, give the present perfective, past imperfective and past perfective stems.

	<u>Pres. Imp.</u>	<u>Pres. Perf.</u>	<u>Past Imp.</u>	<u>Past Perf.</u>
1.	- پړو	_____	_____	_____
2.	- کو-	_____	_____	_____
3.	- کېږ-	_____	_____	_____
4.	- بند پړ-	_____	_____	_____
5.	- تېرو-	_____	_____	_____
6.	- لر-	_____	_____	_____
7.	- اخـ-	_____	_____	_____
8.	- گور-	_____	_____	_____
9.	- بـاـيـ-	_____	_____	_____
10.	- رـاـخـ-	_____	_____	_____

**Exercise 5.** Label the head and body parts in the spaces below the picture.



- |       |     |       |     |       |    |       |    |
|-------|-----|-------|-----|-------|----|-------|----|
| _____ | .17 | _____ | .11 | _____ | .7 | _____ | .1 |
| _____ | .18 | _____ | .12 | _____ | .5 | _____ | .2 |
| _____ | .19 | _____ | .13 | _____ | .8 | _____ | .3 |
| _____ | .20 | _____ | .10 | _____ | .9 | _____ | .4 |
| _____ |     | _____ |     | _____ |    | _____ | .0 |

## Exercise 6. Read the following letter and answer the questions.

گران ابا او گرانی موري!  
 سلام مي ومنئ. زه او امان او واره بیخی به یو. هيله ده چه تاسي به  
 هم به وئ. د اسد موټر خه موده مخکي تکر کري او او ملا يې ڈوبله  
 شوي وه. خو شپې په شفاخاني کي ئ. خو اوس راوتلي او بیخی جور دي.  
 دا یوه هفتہ کيږي چه صنف ته هم خي. دوا هم زياتي نه خوري. مگر  
 تمرين تر او سه هم کوي او داکتر ورته ويلى دی چه تمرين ته دوام  
 ورکري....ستاسي د خوشحالی او روغتیا په هيله... ليلا

Nouns

daddy M1 [abā] ابا

children M irreg. [waré] واره

hope F1 [híla] هيله

medicine F1 [dawá] دوا

exercise M2 [tamrín] تمرين

happiness M2 [khushalí] خوشحالی

health F3 [rogħtyá] روغتیا

Verbsaccept *smp.* [woman-] و من -

has been [séwe wə] شوي وه

has told [wayélay da] ويلى دی

Adjectives

dear 1 [grān] گران

out (of the hospital) 2 [watélay] وتلي

healthy / [rogħ] روغ

Adverbs, phrases, idioms

خه موده مخکي a while ago [tsá moda mákhke]

دا یوه هفتہ کيږي It's been a week since...[dā yawa hafta kegil]

زياتي any more [zyāti]

دوام ورکو continue phr. [dawám warkaw-]

۱. اسد نن جور دي؟

\_\_\_\_\_ ۲. اسد تر او سه په روغتون کي دي؟

\_\_\_\_\_ ۳. امان او ليلا واره لري؟

\_\_\_\_\_ ۴. اسد د خپلې ملا دپاره خه کوي؟

\_\_\_\_\_ ۵. اسد نن بیا صنف ته خي؟

## Answer Key

## Exercise T1.

- سر ..... ۶  
 غابن ..... ۷  
 زنگون ..... ۸  
 گوت ..... ۹  
 سر ..... ۱۰

- سر ..... ۱  
 لاس ..... ۲  
 ملا ..... ۳  
 پښۍ ..... ۴  
 سر ..... ۵

## Exercise T2.

قیمت یې خو دی؟

- شل زره افغانی .....  
 اته زره افغانی .....  
 اته زره افغانی .....  
 یو نیم زر افغانی .....  
 پنځلس زره افغانی .....  
 اته ويشت زره افغانی .....  
 پنځه دېرش زره افغانی .....  
 خلپروېشت افغانی .....  
 درې زره افغانی .....  
 پنځوس افغانی .....

هغه څه اخستلى دی؟

- اس ..... ۱  
 راډ یو ..... ۲  
 بايسکل ..... ۳  
 یو کیلو پسته ..... ۴  
 پس ..... ۵  
 پوستینچه ..... ۶  
 خر ..... ۷  
 درې دودی ..... ۸  
 سالو ..... ۹  
 ګلان ..... ۱۰

## Exercise T3.

- بعضي ..... ۱۲  
 پنجشنبې ..... ۱۴  
 جمعه ..... ۱۵  
 خط ..... ۱۶  
 دوولس ..... ۱۷  
 رخصتی ..... ۱۸

- اوږي ..... ۷  
 اوپد ..... ۸  
 اوس ..... ۹  
 اوسبدونکي ..... ۱۰  
 اوسيهړوي ..... ۱۱  
 اوه ويشت ..... ۱۲

- اصلی ..... ۱  
 اعلی ..... ۲  
 اکثره ..... ۳  
 انتظار ..... ۴  
 او به ..... ۵  
 اوړهړۍ ..... ۶

## Exercise 4.

	<i>Present im-perfective</i>	<i>Present perfective</i>	<i>Past im-perfective</i>	<i>Past perfective</i>
1.	دریپ -	ودریپ -	درهدل -	ودرهدل -
2.	کو -	وکر -	کرل -	وکرل -
3.	کړپ -	ش -	کډل -	شو -
4.	بندپ -	بند ش -	بندبدل -	بند شو -
5.	تپرو -	تپر کر -	تپروا -	تپر کرل -
6.	لر -	ولر -	لرل -	ولرل -
7.	اخلا -	واخلا -	اخستل -	واخستل -
8.	گور -	وگور -	کتل -	وکتل -
9.	بیا پ -	بوز -	بول -	بوتلل -
10.	راخ -	راخ -	راغل -	راجل -

## Exercise 5.

—	—	۱۶. غوب —	۱۱. او به —	۶. زنگون —	۱. مخ —
—	—	۱۷. تندی —	۱۲. وپښتان —	۷. پوندی —	۲. غاره —
—	—	۱۸. بارخو —	۱۳. سترګه —	۸. شا —	۲. کوګل —
—	—	۱۹. ڙې به —	۱۴. پزه —	۹. لاس —	۴. خپته —
—	—	۲۰. زنه —	۱۵. خوله —	۱۰. څنګل —	۵. پښه —

## Exercise 6.

۱. هو! نن جور دی.
۲. نه، په کور کي دی.
۳. هو! واره لري.
۴. تمرين کوي.
۵. هو! صنف ته خي.

# په بازار کې دی څه کول؟ Unit 13:

## 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 پېښوري جامي 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 ([partúg]) - a pair of trousers (there are various styles) worn under the tunic.

تیکرۍ ([tíkráy]) - 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 تیکرۍ 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 پتکۍ واسکت and a پتکۍ - 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 پتکۍ is part of the combination that Afghan men wear on their heads, and is described in the preview to the reading.

The word **کمیس** does double-duty, referring not only to the Afghan men's and women's tunic, but also to western shirts and blouses. The word **پرتوګ** refers to the Afghan trousers/bloomers, and is *not* used for western pants and slacks (western pants are **[patlún]** پتلون). The word **جاکټ** refers to a sleeveless sweater-vest worn by Afghans in some areas instead of a **واسکت**, and in western contexts has generalized to refer to sweaters of all kinds as well as informal jackets.

The proverb **امان نه وي جهان دی نه وي** means something like "If I don't exist, then the world should not exist."

**Word Study.** In general, the verb **-اغوند** means 'put on'. To express the concept 'wear', put **-اغوند** into the past tense, e.g.

'Is he wearing his clothes?' **خپلی جامي یې اغونستلي دی؟**

The Pashto word for 'children' is really the masculine plural form of the adjective 'small' **وور**, a class 5 adjective.

**خوب**, as in the phrase **د خوب دریشی**, is the noun for 'sleep'. Amān bought a pair of pajamas for Spin.

The phrase **-ورکو-** involves the derivative verb **-ورکو-** which means 'lose'. Another meaning for the phrase might be 'window shop', in a shopping context.

The phrase **لیلا خواری ت**, 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 **-ړاځ-**, **-ورځ-**, and **-درځ-** are unique in the language in that the third person masculine ending is [ay] **ۍ** rather than [ə]. **-ډرځ-** and **-ورځ-** are further unique in that there is an extra vowel in some of the forms. Their paradigms are given below. The optional -**۱** is usually dropped.

'I went to him' [wáraghl(əl)əm]	ورغللېم	'We went to him' [wáraghl(əl)u]	ورغللو
'You went to him' [wáraghl(əl)e]	ورغللې	'You all went to him' [wáraghl(əl)əy]	ورغللې
'He went to him' [wáraghay]	ورغۍ	'They (m) went to him' [wáraghl(əl)a]	ورغللکه
'She went to him' [wáraghl(əl)a]	ورغللکه	'They (f) went to him' [wáraghl(əl)e]	ورغللې
'I went to you' [dáraghl(əl)əm]	درغللېم	'We went to you' [dáraghl(əl)u]	درغللو
'You went to you' [dáraghl(əl)e]	درغللې	'You all went to you' [dáraghl(əl)əy]	درغللې
'He went to you' [dáraghay]	درغۍ	'They (m) went to you' [dáraghl(əl)a]	درغللکه
'She went to you' [dáraghl(əl)a]	درغللکه	'They (f) went to you' [dáraghl(əl)e]	درغللې

### 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 wákatəla] لیلا مو وکتله 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 خولۍ is any hat that covers the head closely - a ski cap or a balaclava, for example, is a خولۍ worn with a پتکۍ. There are two general types of خولۍ - one is a skullcap; the other is a fez minus the tassel, with a flat top. The پتکۍ is wrapped around the خولۍ, and the end product leaves some of the خولۍ showing. Men wear the خولۍ and پتکۍ all the time, indoors and out, removing it only at bedtime. There are of course many ways to wrap the پتکۍ, 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 atan (a favorite subject for photographers), who do not wear turbans as they dance.

A man's ځادر 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 پرتوګ (the word is singular!) is a pair of voluminous trousers, with a drawstring at the waist. A man's کمیس 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 واسکت was described in the Preview to Section 1.

Urban women's clothes - پېښوری جامی - were also described in that Preview. A rural woman's کمیس and پرتوګ are cut very differently: the کمیس is effectively a long dress with a very full skirt, and the پرتوګ is a garment resembling very full bloomers. A rural woman's ټیکرۍ 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.

پنۍ 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. څلای 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 چادرۍ has been an issue in Afghan society for many years. (The novel *Caravans* by James Michener includes an incident involving the wearing of the چادرۍ in 1940s Kabul.)

Word study. A ډیلت، 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 [gárdzég-] - گرځېږد - usually drops the - ډ in the present tense.

The terms شمالي and غربى are derived from Arabic words for west - [gharb] - غرب and north -[shamāl] - شمال respectively. The other directions are:

'east' n, M2 [sharq] شرق

'eastern' adj 4 [sharqī] شرقى

'south' n, M2 [janúb] جنوب

'southern' adj 4 [janubī] جنوبى

The words for 'sew' are the same جوړ as the meaning healthy. The root جوړ 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

[joréég-] - جوړېږد 'get well', 'be sewn/woven', or 'be built'

[joraw'-] - جوړو '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.

<u>Subject</u>	<u>Object</u>	<u>Subject</u>	<u>Object</u>
_____	_____ . ۷	_____	_____ . ۱
_____	_____ . ۵	_____	_____ . ۲
_____	_____ . ۸	_____	_____ . ۳
_____	_____ . ۹	_____	_____ . ۴
_____	_____ . ۱۰	_____	_____ . ۰

**Exercise T2.** Listen to the following sentences. Identify the subject and object.

<u>Subject</u>	<u>Object</u>	<u>Subject</u>	<u>Object</u>
_____	_____ . ۷	_____	_____ . ۱
_____	_____ . ۵	_____	_____ . ۲
_____	_____ . ۸	_____	_____ . ۳
_____	_____ . ۹	_____	_____ . ۴
_____	_____ . ۱۰	_____	_____ . ۰

**Exercise T3.** Listen to the following more complicated sentences. Identify the subject and object if there is one.

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

**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.

غربي جامي	ملي جامي . ۶	غربي جامي	ملي جامي . ۱
غربي جامي	ملي جامي . ۷	غربي جامي	ملي جامي . ۲
غربي جامي	ملي جامي . ۸	غربي جامي	ملي جامي . ۳
غربي جامي	ملي جامي . ۹	غربي جامي	ملي جامي . ۴
غربي جامي	ملي جامي . ۱۰	غربي جامي	ملي جامي . ۵

**Exercise 5.** For each verb listed below, give the present perfective, past imperfective and past perfective stems.

	<u>Pres. Imp.</u>	<u>Pres. Perf.</u>	<u>Past Imp.</u>	<u>Past Perf.</u>
1.	- درکو-	_____	_____	_____
2.	- لول-	_____	_____	_____
3.	- غوار-	_____	_____	_____
4.	- لېږ-	_____	_____	_____
5.	- پاڅهړ-	_____	_____	_____

**Exercise 6.** Rewrite the following dialogue in the past tense.

اسد: د شنبې په ورځ څه کوي؟

تریسا: ورجنیا ته څم.

اسد: څه وخت بېرته راخی؟

تریسا: ددوشنبې په ورځ سهار وخته بېرته راخم.

اسد: دچارشنبې په مابسام څه پروګرام لري؟

تریسا: کتابخانی ته څم. پنجشنبې امتحان لرم.

اسد: د جمعی په مابسام څه کوي؟

تریسا: څه خاص پروګرام نه لرم.

اسد: \_\_\_\_\_

تریسا: \_\_\_\_\_

اسد: \_\_\_\_\_

تریسا: \_\_\_\_\_

اسد: \_\_\_\_\_

تریسا: \_\_\_\_\_

اسد: \_\_\_\_\_

تریسا: \_\_\_\_\_

**Exercise 6.** Rewrite the passage below in the past tense.

د اسد پلار به سبانه بل سبانه سرخاو نه روان شی. غرمه به په ده نو کې تپره کړي. ماسختن به د جبار خان کلا ته ورسیډي. شپه به د جبار خان په کلا کې تپره کړي. سهار وخته به د برام خان کلا ته روان شی. غرمه به د سليم په کلې کې تپره کړي. ماسپنښين به د برام خان کلا ته ورسپېډي. هلته به دوه شپې تپري کړي. بیا به د جرنیل کلا ته لار شی. د جرنیل کلا نه به بابوسو ته لار شی. شپه به له خپل تربره سره په بابوسو کې تپره کړي. له بابوسو نه به بورګ ته لار شی. بیا به یو څه تم شی. بیا به بېرته سرخاو ته لار شی.

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## Exercise 7. Label the clothes.



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**Exercise 8.** Read the following letter, then answer the questions.

گرانه وروره!

سلام دي در ورسېږي. زه تر دي ساعته جوړ يم. هيله ده چه ته به هم روغ او خوبن وي. هفه سالو دي چه تريسا ته رالېږلي و را ورسېډه. تريسا ډېر خوبن کړ او زیاته ورته خوشحاله شوه. پرون یې خپلې پېښوری جامي چه ما دلته ورته اخستلي وي اغوستلي وي، ډېرې نېۍ پړې بشکارېدي. ډېره مننه. ستا ورور

had sent [legálay wə] لېږدلى و

had bought [akhistále wə] اخستلي وي

۱. چا خط ولېږه؟ \_\_\_\_\_

۲. چا ته یې خط ولېږه؟ \_\_\_\_\_

۳. تريسا سالو واخسته؟ \_\_\_\_\_

۴. تريسا څه وخت سالو او پېښوره جامي راغوستلي؟ \_\_\_\_\_

۵. تريسا څنګه بشکارېدله؟ \_\_\_\_\_

## Answer Key

## Exercise T1.

<u>Subject</u>	<u>Object</u>	<u>Subject</u>	<u>Object</u>
دې	. ۶. یې	یې	. ۱. مې
مو	. ۷. یې	مې	. ۲. اخبار مې
مې	. ۸. مو	دې	. ۳. یې
مې	. ۹. یې	مو	. ۴. یې
مې	. ۱۰. یې	یې	. ۵. خپله مور

## Exercise T2.

<u>Subject</u>	<u>Object</u>	<u>Subject</u>	<u>Object</u>
دې	. ۶. کتاب	یې	. ۱. قابلی
مې	. ۷. پلو	یې	. ۲. موتھر
لیلی	. ۸. دې	یې	. ۳. چای
یې	. ۹. خطونه	مې	. ۴. ډوډی
یې	. ۱۰. اخبار	خو	. ۵. یې

## Exercise T3.

<u>Subject</u>	<u>Object</u>	<u>Subject</u>	<u>Object</u>
یې	- . ۶	مو	(یې) . ۱
اسد	. ۷. (یې)	یې	(یې) . ۲
یې	. ۸. اخبار	یې	(یې) . ۳
یې	. ۹. اس	یې	- . ۴
مې	. ۱۰. کتاب	یې	اس . ۵

## Exercise T4.

غربي جامي	. ۶. ملی جامنه	غربي جامنه	. ۱. ملی جامي
غريبي جامنه	. ۷. ملی جامنه	غريبي جامنه	. ۲. ملی جامي
غريبي جامنه	. ۸. ملی جامي	غربي جامي	. ۳. ملی جامنه
غربي جامي	. ۹. ملی جامنه	غريبي جامنه	. ۴. ملی جامي
غربي جامي	. ۱۰. ملی جامي	غربي جامنه	. ۵. ملی جامنه

## Exercise 5.

	<u>Pres. Imp.</u>	<u>Pres. Perf.</u>	<u>Past Imp.</u>	<u>Past Perf.</u>
1.	درکو-	درکړ-	درکړل-	درکړل-
2.	لوا-	ولوا-	لوستل-	ولوستل-
3.	غواړ-	وغواړ-	غوبنټل-	وغوبنټل-
4.	لېږ-	ولېږ-	لېږل-	ولېږل-
5.	پاڅېږ-	پاڅېډ-	پاڅېډل-	پاڅېډل-

## Exercise 6.

اسد: د شنبې په ورځ څه کوي؟

تریسا: ورجنیا ته څم.

اسد: څه وخت بېرته راخي؟

تریسا: ددوشنبې په ورځ سهار وخته بېرته راخم.

اسد: دچارشنبې په مابنام څه پروګرام لري؟

تریسا: کتابخانې ته څم. پنجشنبې امتحان لرم.

اسد: د جمعی په مابنام څه کوي؟

تریسا: څه خاص پروګرام نه لرم.

## Exercise 7.

د اسد پلار د چارشنبې په ورځ د سرخاو نه روan شو. غرمه یې په ۵ه  
نو کې تېره کړه. ماسختن د جبار خان کلا ته ورسېده. شپه یې د جبار  
خان په کلا کې تېره کړه. سهار وخته د بېرام خان کلا ته روan شو.  
غرمه یې د سليم په کلا کې تېره کړه. ماسېښین د بېرام خان کلا  
ته ورسېده. هلته یې دوه شپې تېري کړي. بیا د جرنیل کلا ته لار.  
د جرنیل کلا نه بابوسو ته لار. شپه یې له خپل تربیر سره په بابوسو  
کې تېره کړه. له بابوسو نه بورګ ته لار. بیا یو څه تم شو.  
بیا بېرته سرخاو ته لار.

## Exercise 8.

ښه: ۱. تیکری ۲. کمیس ۳. پرتوګ  
نارینه: ۱. پتکی ۲. واسکت ۳. خادر ۴. خپلی ۵. پرتوګ ۶. کمیس

## Exercise 9.

۱. اسد خط ولپړه.
۲. خپل ورور ته یې خط ولپړه.
۳. نه، تریسا پرون سالو واخسته.
۴. تریسا پرون سالو او پېښوری جامی اغوستلي وي.
۵. تریسا دېره بنه بنکارېدله.

# پ کار پسی گرخېدلم: Unit 14:

## 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 - پ کار پسی گرخېد - is literally 'walk in the footsteps of work'.

The verb - گرخېد - is one of those like - اوسيج - that usually drops the -ج in the present tense.

The adjective اسان like many ending in [ān], often adds a final [a] to the masculine direct and oblique singular forms, e.g. اسان.

Calendar dates are expressed in Pashto with ordinals and possessive phrases, exactly as they are in English, e.g.

'from the twenty-ninth of May' د مي له نه ويشهمه

'until the second of June' د جون تر دويمه 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.'

Past Imperfective

Past imperfective tense

'I was going.'

## Infinitives

'to go'

Past Perfective

Past perfective tense

'I went.'

**Preview to Section 3: The Pashto Infinitive**

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: [lídá] لیدل

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:

<u>English</u>	<u>Pashto</u>	<u>Arabic</u>	<u>English</u>	<u>Pashto</u>	<u>Arabic</u>
'scale'	تلہ	میزان	'lamb'	دوری	حمل
'scorpion'	لرم	عقرب	'bull'	غويي	ثور
'bow'	لينده	قوس	'walnut'	غيرگولي	جوزا
'baby goat'	مرغومي	جدی	'crab'	چنگابن	سرطان
'bucket'	سلواغه	دلو	'lion'	زمری	اسد
'fish'	كب	حوت	'tassel (wheat)'	وبی	سنبله

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; **دوغتون** دوغتونکي are examples of words that have caught on.

The phrase دری واره . داره . داره . داره . consists of the number دری plus the suffix داره . can be used with any number, e.g. 'all four' خلور واره .

Sentence study. In the sentence دوی کوشش وکړ چه دغه نومونه عام کړي . the verb کوشش وکړ is parallel to the verb - غواړی , 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:

دوی کوشش وکړ چه دغه نومونه عام کړي .  
پلار مې غواړی چه یو بل باغ هم واخلي .

### 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 چه .

### Exercises

**Exercise T1.** Mark the season being talked about.

۱. پسرلی اوری منی ژمی
۲. پسرلی اوری منی ژمی
۳. پسرلی اوری منی ژمی
۴. پسرلی اوری منی ژمی
۵. پسرلی اوری منی ژمی
۶. پسرلی اوری منی ژمی
۷. پسرلی اوری منی ژمی
۸. پسرلی اوری منی ژمی
۹. پسرلی اوری منی ژمی
۱۰. پسرلی اوری منی ژمی

**Exercise T2.** Write the date mentioned in each of the following sentences.

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

**Exercise T3.** Asad's father made another trip. Where was he on the following dates?

- |                             |
|-----------------------------|
| _____ .۱. د سنبلی شېړم:     |
| _____ .۲. د سنبلی درویشتم:  |
| _____ .۳. د سنبلی یوولسم:   |
| _____ .۴. د سنبلی نه ويشتم: |
| _____ .۵. د میزان اوں:      |

**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.

<u>English translation</u>	<u>Tense of the verb</u>	<u>Verb (in context)</u>
'were'	<i>past imperfective</i>	چېږي <u>وئي</u> ؟ ۱.
_____	_____	پ مېړيلند کې دی خه <u>کول</u> ؟ ۲.
_____	_____	چېږي <u>اوسيډلې</u> ؟ ۳.
_____	_____	خه دې وکړه؟ ۴.
_____	_____	لامبو ته هم <u>تللم</u> . ۵.
_____	_____	ربنټيا کار دې <u>پیدا کړ</u> ؟ ۶.
_____	_____	د کار پېدا کول آسانه نه <u>دي</u> . ۷.
_____	_____	هلته مې هم <u>پیدا نشو کړي</u> . ۸.
_____	_____	خه وخت بېرته <u>ډاګلې</u> ؟ ۹.
_____	_____	بې <u>شو</u> چه راغلي. ۱۰.

**Exercise 5.** Read the following dialogue, then answer the questions.

د اسد پلار: خه وخت بېرته کابل ته خي؟

د اسد ورور: د جدي پ پنځلسن بېرته کابل ته خم.

پلار: بیا دلته خه وخت راخې؟

ورور: د جدي تر نولسم پوري پ کابل کې یم. د جدي پ شلم جلال آباد ته خم. د جدي له شلمه د دلوی تر اوله د بهرام خان کړه اوسيډرم.

پلار: له جلال آباده خو بیا لوګرته خي؟

ورور: تر نو روزه پوري لوګر ته نه راخم.

پلار: نور تول کال پ کابل کې تھروې که کوم بل خای ته خي؟

۱. پ کوم موسم کې د اسد ورور جلال آباد ته هم خي؟

۲. د اسد ورور ولی لوګر ته بیا نه خي؟

۲. پ جلال آباد کي د اسد ورور چهري او سهپوي؟

---

۴. د اسد ورور څه وقت بیا لوګر ته خی؟

---

۵. د اسد ورور پ جلال آباد کي خو شپي تهروي؟

---

**Exercise 6.** List, for each of the following verbs, the various roots.

<i>Present Imperfective</i>	<i>Present Perfective</i>	<i>Past Imperfective</i>	<i>Past Perfective</i>	<i>Infinitive Form</i>
_____	_____	_____	_____	۱. اخستل
_____	_____	_____	_____	۲. لوستل
_____	_____	_____	_____	۳. کتل
_____	_____	_____	_____	۴. غوبنستل
_____	_____	_____	_____	۵. بشودل
_____	_____	_____	_____	۶. خوړل
_____	_____	_____	_____	۷. اورهډل
_____	_____	_____	_____	۸. کښېناستل
_____	_____	_____	_____	۹. پرېښېشودل
_____	_____	_____	_____	۱۰. تلل

**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 حمل given in the Textbook.

جمه	شنبه	یکشنبہ	دو شنبہ	سے شنبہ	چھارشنبہ	پنجمشنبہ	جمه

## Answer Key

## Exercise T1.

- |         |          |         |          |         |
|---------|----------|---------|----------|---------|
| ۱. اوږي | ۲. پسرلي | ۳. مني  | ۴. پسرلي | ۵. ڏمي  |
| ۶. اوږي | ۷. پسرلي | ۸. اوږي | ۹. پسرلي | ۱۰. مني |

## Exercise T2.

- |               |                |              |              |
|---------------|----------------|--------------|--------------|
| ۱. د حمل ۲۷   | ۲. د حمل ۲۷    | ۳. د حوت ۲۷  | ۴. د جوزا ۲۷ |
| ۵. د ميزان ۲۲ | ۶. د حمل ۱۲    | ۷. د عقرب ۲۱ | ۸. د قوس ۲۱  |
| ۹. د جدي ۲۶   | ۱۰. د سرطان ۱۱ |              |              |

## Exercise T3.

- |                                      |
|--------------------------------------|
| ۱. د سنبلې شپږم: په ده نو کې         |
| ۲. د سنبلې درويشتم: په زرغون بشار کې |
| ۳. د سنبلې یوولسم: په بورگ کې        |
| ۴. د سنبلې نه ويشتم: په سرخاو کې     |
| ۵. د ميزان اول: په زرغون بشار کې     |

## Exercise 4.

Translation

- 'were'  
'were doing'  
'were living'  
'did ... do'  
'was going'  
'did ... find'  
'is'  
'did ... find'  
'did ... come'  
'was'

Tense

- imperfective past*  
*imperfective past*  
*imperfective past*  
*perfective past*  
*imperfective past*  
*perfective past*  
*imperfective present*  
*perfective past*  
*perfective past*  
*perfective past*

Verb

- |                   |
|-------------------|
| ۱. وي             |
| ۲. څه کول         |
| ۳. اوسبډلي        |
| ۴. وکړه           |
| ۵. تللم           |
| ۶. پېدا کړ        |
| ۷. د              |
| ۸. پېدا نه شو کړي |
| ۹. راغلي          |
| ۱۰. شو            |

## Exercise 5.

۱. د اسد ورور په میزان کي جلال آباد ته خي.
۲. نوره رخصتی نه لري.
۳. د برام خان کره او سہپی.
۴. په نوروز کي بیا لوگر ته خي.
۵. په جلال آباد کي یوولس شبی تھروی.

## Exercise 6.

<u>Present Imperfective</u>	<u>Present Perfective</u>	<u>Past Imperfective</u>	<u>Past Perfective</u>	<u>Infinitive Form</u>
-اخد-	-واخل-	-اخستل-	-واخستل-	۱. اخستل
-لوست-	-ولوست-	-لوستل-	-ولوستل-	۲. لوستل
-گور-	-وگور-	-کتل-	-وکتل-	۳. کتل
-غوار-	-وغوار-	-غوبتل-	-وغوبتل-	۴. غوبتل
-بی-	-وبی-	-بودل-	-وبودل-	۵. بودل
-خور-	-وخور-	-خورل-	-خورل-	۶. خورل
-اور-	-واور-	-اورپدل-	-واورپدل-	۷. اورپدل
-کښېن-	-کښېن-	-کښېناستل-	-کښېناستل-	۸. کښېناستل
-پرپړد-	-پرپړد-	-پرپښودل-	-پرپښودل-	۹. پرپښودل
-خ-	-لارش-	-تل-	-لار-	۱۰. تل

## 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-] - ک and [keg-] - ګ.

**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-] - او سړو. The 'transitivity' of every Pashto verb is given in its glossary entry; and in general any verb whose root ends in [-eg-] - ګر- 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 verbs; 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.

امان کتاب اخلي .

Weak pronoun objects are deleted in past tense sentences.

**past perfective participle** – a form of the Pashto verb in which the suffix [-ay] ی 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 *I* 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 word 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 [əl] -*l* 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.

فراه په افغانستان کې ده . Farah is in Afghanistan.

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.

په کور کې She's at home. .۴۵

transcription - a representation of pronunciation. A transcription of the Pashto greeting ستری مه شي is [stéray mə 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 ستری مه شي, for example, is something like [stry mh she].

transitive - a characteristic of verbs. Transitive verbs, in both English and Pashto, are verbs that have direct objects, e.g. 'have' - ټول. 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 [-aw-] -،- 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.