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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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ED 364 085

ابتدائی پښتو  
Beginning Pashto

درسی کتاب

Textbook

Revised Edition

Center for Applied Linguistics

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ابتدائی پښتو  
Beginning Pashto

درسی کتاب

Textbook  
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: ملا يې ژوبله 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. PD17A 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 Froom 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 عليكم

## Section 1: Greeting and Goodbye Phrases

### Greetings - statements and answers:

A: Peace be with you.	[asalāmālaykum]	اسلام عليكم.
B: And with you.	[wālaykum]	وعليكم.
A: May you not be tired. (to a man)	[stóray mə se]	ستړې مه شی.
May you not be tired. (to a woman)	[stóre mə se]	ستړې 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?	[tsónɡa ye?]	څنگه یې؟
Are you healthy? (to a man)	[jóꝛ ye?]	جوړ یې؟
Are you healthy? (to a woman)	[jóꝛa ye?]	جوړه یې؟
Are you in health?	[pə kháyꝛ ye?]	په خیر یې؟
Are you really healthy? (to a man)	[xə jóꝛ ye?]	ښه جوړ یې؟
Are you really healthy? (to a woman)	[xa jóꝛa ye?]	ښه جوړه یې؟

### Greeting enders:

Kindness.	[merabānı.]	مهربانی.
Thank you.	[tashakúr.]	تشکر.

### Goodbye phrases:

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

## Section 2: Pashto Pronunciation

## Vowels

- [a] as in English *ask, glass* : [da] ده, [talafúz] تلفظ  
 [ā] as in English *awful, caught* : [lās] لاس, [tāse] تاسې  
 [e] as in English *bed, yellow* : [de] دې, [me] مې  
 [ɪ] as in English *sit, rift* : [tɪkrār] تکرار, [spɪl] سپل  
 [i] as in English *beet, feat* : [dzi] ځی, [di] دی  
 [o] as in English *boat, so* : [paxtó] پښتو, [póre] پورې  
 [u] as in English *boot, fool* : [kutsá] کوڅه, [lāsúna] لاسونه  
 [ʊ] as in English *put, book* : [lútfan] لطفاً, [chup] چپ  
 [ə] as in English *but, just* : [nə] نه, [jəg] جگ

## Consonants similar to English consonants

- [b] as in English *boy, cub* : [ba] به, [bābā] بابا  
 [ch] as in English *church, teacher* : [chéra] چپړه, [chap] چپ  
 [dz] as in English *dads, adze* : [dzān] خان, [dzāy] ځای  
 [f] as in English *fire, if* : [tafrí] تفریح, [talafúz] تلفظ  
 [g] as in English *go, jug* : [jəg] جگ, [gwəl] گل  
 [h] as in English *hat, behave* : [náha] نه, [həm] هم  
 [j] as in English *judge, edge* : [joɾ] جور, [jəg] جگ  
 [k] as in English *car, cake* : [kawé] کوی, [kor] کور  
 [m] as in English *mom, bump* : [me] مې, [salām] سلام  
 [p] as in English *pie, apple* : [pardál] پرده, [chap] چپ  
 [s] as in English *so, city* : [lās] لاس, [wánisa] ونیسه  
 [sh] as in English *show, push* : [shpag] شپږ, [shúro] شروع  
 [ts] as in English *cuts, gutsy* : [tso] څو, [tsánga] څنگه  
 [w] as in English *wait, kiwi* : [wáwāya] ووايه, [wāza] وازه  
 [y] as in English *yes, boy* : [ye] یې, [kenáy] کینې  
 [z] as in English *as, zero* : [zoy] زوی, [zmarák] زمړک

## Consonants somewhat different from English consonants

[t]:	[tashakúr] تشکر [khayriát] خیریت	[lútfan] لطفاً [tafrí] تفریح	[atá] اته [khost] خوست
[d]:	[da] ده [dyárlas] دیارلس	[dre] درې [dálta] دلته	[amdá] همدا [gardéz] گردېز
[l]:	[lās] لاس [dálta] دلته	[wálika] ولیکه [altá] هلته	[dólas] دولس [helmánd] هلمند
[n]:	[karwandá] کرونده [ghanám] غنم	[tankhā] تنخا [kunár] کونړ	[ghazní] غزنی [nə] نه

## Consonants very different from English consonants

[gh]:	[ghazní] غزنی [afghanistān] افغانستان	[baghlān] بغلان [aghá] هغه	[ghagéga] غږ یږه [laghmān] لغمان
[ñ]:	[ñamál] حمل [ñarārát] حرارت	[ñut] حوت [ñabí] حبیب	[ñamlá] حمله [ñayrán] حیران
[kh]:	[khost] خوست [khānābād] خان آباد	[wakht] وخت [bikhí] بیخی	[khwdāy] خدای [khwār] خوار
[q]:	[qalāt] قلات [barq] برق	[sandúq] صندوق [naqshá] نقشه	[daqiqá] دقیقه [taraqí] ترقی
[r]:	[logár] لوگر [chére] چېرې	[farā] فراه [wardág] وردگ	[kandahār] کندهار [tashakúr] تشکر
[x]:	[xa] څه [wábaxa] وښه	[paxtó] پښتو [xāystá] ښایسته	[pexawár] پېښور [wuxyār] هوبنیار

## The retroflex consonants

[ʈ]:	[laʈ] لت	[moʈár] موټر	[ʈop] توپ
	[ʈãʈobáy] تاتوبی	[ʈabár] ټبر	[ʈol] ټول
[ɖ]:	[ɖer] ډر	[ɖáze] ډزې	[báɖa] بډه
	[andíwã] اندیوال	[gwaɖ] گود	[ɖoɖáy] ډودی
[ɳ]:	[chuɳedál] چونېدل	[kaɳál] کنه	[lúɳe] لونی
	[taɳáy] تنی	[zaɳe] زانی	[mãɳál] منه
[ɽ]:	[joɽ] جور	[kɽe] کرې	[wãɽál] واره
	[stáɽay] ستړی	[lãɽ] لار	[mɽe] مره

## Practice

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

[bekh] بېخ	[khayr] خیر	[khushāla] خوشحاله	[kaʈ] کټ
[dáxta] دښته	[khor] خور	[khlās] خلاص	[mɽá] مره
[zɽawár] زړور	[aghó] هغو	[khwayáy] خوری	[ghaʈ] غټ
[mãxãm] ماښام	[laxtáy] لښتی	[khpəlwã] خپلوان	[gaɖál] گډا
[saráy] سړی	[wátarə] وتره	[khobawáɽay] خوبوری	[sor] سور
[kunár] کونړ	[kəɽkáy] کرکي	[sport] سپورت	[xe] څې
[ghwãɽu] غوارو	[kwáʈa] کوټه	[mákha] مخه	[zeɽ] زېر
[atán] اتن	[akhbãr] اخبار	[afghãn] افغان	[wóɽay] ووری
[bãgh] باغ	[bíkhí] بیخی	[pakhláy] پخلي	[pəsarláy] پسرلی
[paxtānó] پښتانه	[pexégí] پېښېری	[pégħla] پېغله	[khabóra] خبره

## More Practice

## افغانستان [afghanistān]

Show me Farah. (on a map) [farā rā wáxəya.] فراه را وښیئ. .  
It's here. [dágħa da.] دغه ده .

Where is Farah? [farā chére da?] فراه چېرې ده ؟  
Farah is in Afghanistan. [farā pə afghanistān . ده . فراه په افغانستان کې ده .  
ke da.]

## Other cities in Afghanistan:

[kandahār] کندهار	[kundúz] کندز	[hīrāt] هرات
[maymaná] میمنه	[ghaznī] غزني	[baghlān] بغلان
[chārakār] چارکار	[kābál] کابل	[gardéz] گردېز
[khost] خوست	[mazāresharíf] مزار شريف	
[jalālabād] جلال آباد	[khānābād] خان آباد	

## Some countries:

Pakistan [pakistān] پاکستان  
America [amrikā] امریکا  
Iran [irān] ایران  
France [faransá] فرانسه  
China [chín] چین  
Arabia [arabistān] عربستان  
Russia [rusyá] روسیه

## Some cities:

Peshawar [pexawár] پېښور  
Quetta [kwəʔta] کوټه  
Teheran [tehrān] تهران  
Beijing [pikíng] پيکنګ  
Islamabad [islāmābād] اسلام آباد  
Washington [washintán] واشنگتن  
Moscow [maskáw] مسکو

### Section 3: The Pashto Alphabet Letter Shapes

1. Vowel symbols | [aláɸ], و [wāw], ی [ye], ې [majhúla ye], ه [a]

Letter	Value	Shape			
		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
ی	[i], [y]	ی	ی	ی	ی
ې	[e]	ې	ې	ې	--
ه	[a], [ə]	ه	ه	--	--

#### Notes:

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

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

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

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

#### Examples:

'were' [we] وې      'and' [aw] او      'one' [yaw] یو      'say' [wāya] وایه  
'his' [ye] یې      'or' [yā] یا      'one' [yawá] یوه      'are' [wi] وی

#### Handwriting:

وایه یو او وې وی یوه یه یې

#### Practice:

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



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

Letter	Value	Shape			
		Final, attached to right	Final, unattached to right	Medial, attached to right	Initial, medial unattached to right
ب	[b]	ب	پ	ت	ټ

Notes:

The letters پ [pe], ت [te], ټ [te] and ښ [se] are all shaped like ب. پ is pronounced [p]; ت is pronounced [t]; ټ is pronounced [t]; ښ is pronounced [s].

ښ occurs only in words borrowed from Arabic.

All these letters attach to the left.

Examples:

'then' [byā] بيا	'register' [sabt] ثبت	'turn' [tāw] تاو
'water' [wobá] اوبه	'eight' [atá] اته	'grandfather' [bābá] بابا

Handwriting:

تاو ثبت بيا بابا اته اوبه

Practice:

- A. On a separate sheet of paper, practice writing the example words.
- B. On a separate sheet of paper, practice writing the following words in Pashto script.
- |                  |                |                  |                 |
|------------------|----------------|------------------|-----------------|
| [wāyi] 'he says' | [wāwāya] 'say' | [wāye] 'you say' | [wāyu] 'we say' |
| [boʃ] 'shoe'     | [pəʃ] 'hide'   | [tep] 'tape'     | [yu] 'we are'   |

3. ج - like letters: ج [je], چ [che], ح [he], خ [khe], ش [tse], خ [dze]

Letter	Value	Shape			
		Final attached to right	Final unattached to right	Medial attached to right	Initial, medial unattached to right
ج	[j]	ج	ج	ج	ج

Notes:

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

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

All these letters attach to following letters.

Examples:

'we go' [dzu] خو

'alert' [buts] بوخ

name [fiabib] حبيب

'o'clock' [baje] بجي

'who' [cha] چا

'get up' [patsa] پاڅه

Handwriting:

حبيب بوخ خو پاڅه چا بجي

Practice:

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

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

[kho] 'but'

[chap] 'left'

[khay] 'then'

[yãwdzãy] 'together'

[tsã] 'what'

[dzãy] 'place'

[tse] 'that'

[pakhawí] 'he cooks'

[ákhli] 'buys'

[wakht] 'time'

[tso] 'until'

[bikhí] 'completely'

4. د - like letters: د [dā], د [dā], ذ [zal]

Letter	Value	Shape			
		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 د [dā] and ذ [zal] are the same as د. د 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' [dāḍ] داد

'sink' [ḍub] ډوب

'bribe' [bāḍe] بډې

'demon' [dew] دېو

'warm' [tod] تود

Handwriting:

ډوب      داد      ذات      تود      دېو      بډې

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'

[tawdá] 'warm'

[bād] 'wind'

[wadá] 'married'

5. ر - like letters: ر [re], ر [re], ز [ze], ژ [zhe], ږ [ge]

Letter	Value	Shape			
		Final attached to right	Final unattached to right	Medial attached to right	Initial, medial unattached to right
ر	[r]	ر	ر	ر	ر

### Notes:

The shapes of letters ر [re], ز [ze], ژ [zhe], and ږ [ge] are all the same as ر.

ر is pronounced [r]; ز is pronounced [z]; ژ is pronounced [zhe]; and ږ is pronounced [ge].

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

These letters do not attach to following letters.

### Examples:

[bértə] 'back' بېرته	'I' [zə] زه	'newspaper' [akhbār] اخبار
name [rābyā] رابيا	'here' [rā] را	'sweet' [khog] خوږ

### Handwriting:

اخبار زه بېرته خوږ را رابيا

### 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'
[pakhégi] 'ripens'	[tāríkh] 'history'	[tāwégi] 'turns'
[tərbúr] 'cousin'	[trə] 'uncle'	[terawí] 'pass'
[jor] 'healthy'	[chére] 'where'	[khabár] 'news'
[rāwrí] 'brings'	[worégi] 'fall'	[khartségi] 'is sold'
[khor] 'sister'	[khwrayáy] 'nephew'	[dre] 'three'

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

Letter	Value	Shape			
		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. ش is pronounced [sh]; بن is pronounced [x].

These letters attach to following letters.

Examples:

'six' [shpag] شپږ      'tired' [stəray] ستړی      'Pashto' [paxtó] پښتو  
'now' [wos] اوس      'good' [xa] ښه      'man' [saráy] سړی

Handwriting:

پښتو ستړی شپږ سړی ښه اوس

Practice:

A. Practice writing the example words in Pashto script.

B. Write the following words in Pashto script.

[pəsál] 'lamb'	[pexégi] 'happen'	[xe] 'good'
[pexawár] 'Peshawar'	[se] 'be'	[khost] 'Khost'
[dars] 'lesson'	[drust] 'right'	[rixtyǎ] 'true'
[sabǎ] 'tomorrow'	[xār] 'city'	[xédza] 'woman'

7. غ - like letters: غ [ghain], ع [ʔain]

Letter	Value	Shape			
		Final attached to right	Final unattached to right	Medial attached to right	Initial, medial unattached to right
غ	[gh]	غ	غ	غ	غ

Notes:

The shapes of ع [ʔain] are the same as those of غ.

ع is not pronounced in ordinary speech, and occurs in the spelling only of words borrowed from Arabic.

Both letters attach to following letters.

Examples:

'orchard' [bāgh]	باغ	'fault' [ayb]	عیب	'ear' [ghwag]	غوب
'mountain' [ghar]	غر	'Arab' [aráb]	عرب	'this' [dāgha]	دغه

Handwriting:

غوب عیب باغ دغه بغر عر

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'

[ghāra] 'bank'

[ghwārf] 'want'

[ghaʔ] 'big'

[gháray] 'member'

[taghár] 'carpet'

[ghwāra] 'invite'

[ghagégi] 'talks'

[shāʔír] 'poet'

8. ف like letters: ف [fe] and ق [qaf]

Letter	Value	Shape			
		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' [qarfb] قریب

'electricity' [barq] برق

'fire' [ħarfq] حریق

'individual' [fard] فرد

'fear' [khawf] خوف

[radff] 'order' ردیف

Handwriting:

حریق برق قریب ردیف خوف فرد

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.  
 [qádər] 'appreciation'      [safár] 'journey'

9. ك - like letters: ك [kāf] and گ [gāf]

Letter	Value	Shape			
		Final attached to right	Final unattached to right	Medial attached to right	Initial, medial unattached to right
ك	[k]	ك	ك	ك	ك

Notes:

The shapes of گ [gāf] are the same as those of ك. گ is pronounced [g].  
Both letters attach to letters on the left.

Examples:

'house' [kor] كور

'who' [tsok] څوك

'Paktia' [paktyā] پکتیا

'tall' [jæg] جگ

'dance' [gaḍégi] گډېږی

'full' [ḍak] ډك

Handwriting:

پکتیا څوك كور ډك گډېږی جگ

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'

[chārakār] 'Charakar'

[tske] 'drink'

[tarāfík] 'traffic'

[darkawí] 'give (you)'

[ḍāktár] 'doctor'

[kār] 'work'

[kāfitiryā] 'cafeteria'

[kāfí] 'coffee'

[kólāy] 'village'

[kwáṭa] 'Quetta'

[korbá] 'host'

[gaḍ] 'together'

[gwāl] 'flower'

[góri] 'see'



10. ل [lām]

Letter	Value	Shape			
		Final attached to right	Final unattached to right	Medial attached to right	Initial, medial unattached to right
ل	[l]	ل	ل	ل	ل

Notes:

ل connects to the left.

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

Examples:

'Balkh' [balkh] بلخ

'other' [bála] بله

'all' [ʔol] ټول

'ten' [las] لس

'first' [áwal] اول

'rice' [chaláw] چلو

Handwriting:

ټول بله بلخ چلو اول لس

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.

[balád] 'familiar'

[bélo] 'different'

[pakhláy] 'cooking'

[pəsarláy] 'spring'

[plār] 'father'

[paláw] 'pilaf'

[pul] 'bridge'

[plə] 'bridge'

[layliyá] 'dormitory'

[khpəl] 'own'

[khálək] 'people'

[dálta] 'here'

11. م [mim]

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

Note:

م connects to the left.

Examples:

'America' [amriká] امریکا

'stop' [tam] تم

'me' [me] مې

'almond' [bādām] بادام

'clothes' [jāmé] جامې

'Friday' [jumá] جمعه

Handwriting:

مې      امریکا      جمعه      جامې      بادام

Practice:

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

[mə] 'don't'

[mānā] 'meaning'

[dáma] 'rest'

[dúmra] 'so'

[rāghlām] 'I came'

[rañmát] '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 [nuḡ]

Letter	Value	Shape			
		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 [nuḡ] are the same as for ن.  
Both letters attach to the left.

Examples:

'apple' [māḡa] منه      'I sit' [kenám] کښېښم      'sitting' [nast] ناست  
'wheat' [ghaḡám] غنم      dance [atán] اتن      'Afghan' [afghān] افغان

Handwriting:

ناست      کښېښم      منه      افغان      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'	[tsóngá] 'how'
[chin] 'China'	[khān] 'khan'	[telefún] 'telephone'
[mānā] 'meaning'	[sín] 'river'	[duxmán] 'enemy'
[sandára] 'song'	[faransá] 'France'	[kundúz] 'Kunduz'

13. ه [he]

Letter	Value	Shape			
		Final attached to right	Final unattached to right	Medial attached to right	Initial, medial unattached to right
ه	[h], [-]	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] پوهنتون	'that' [ágha] هغه	'every' [ar] هر
'famous' [mashhúr] مشهور	'morning' [sahār] سهار	'also' [həm] هم

Handwriting:

هر هغه پوهنتون هم سهار مشهور

Practice:

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

[hárkəla] 'always'	[ho] 'yes'	[hawā] 'weather'
[haftá] 'week'	[wākhta] 'early'	[hírat] 'Herat'
[hamdā] 'just'	[hálta] 'there'	[hártə] 'everything'

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

Letter	Value	Shape			
		Final attached to right	Final unattached to right	Medial attached to right	Initial, medial unattached to right
ص	[s]	ص	ص	ص	ص

Notes:

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

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

Examples:

'health' [sifāt] صحت 'necessary' [zarúr] ضرور 'some' [báze] بعضي  
'holiday' [rukhsatí] رخصتي 'classroom' [sinf] صنف 'crop' [fásəl] فصل

Handwriting:

بعضي ضرور صحت صنف رخصتي

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. ط - like letters: ط [tkhwe], ظ [zghwe]

Letter	Value	Shape			
		Final attached to right	Final unattached to right	Medial attached to right	Initial, medial unattached to right
ط	[t]	ط	ط	ط	ط

Notes:

The shapes of ظ [zghwe] are the same as for ط. ط is pronounced [z]  
These letters attach to the left, and occur only in words borrowed from Arabic.

Examples:

name [zāhír] ظاهر      'taraf' [side] طرف      'letter' [khat] خط  
'relation' [rabt] ربط      'slow' [batí] بطی      'instrument' [barbát] بریط

Handwriting:

خط طرف ظاهر بریط ربط

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.

[tafrít] 'dissipation'

[Intizār] 'waiting'

[manzará] 'view'

[rabt] 'relation'

[tāhír] name

[zaríf] 'fine'

[mazlúm] 'oppressed'

[zálām] 'cruelty'

[zalím] 'oppressor'

[fítrát] 'nature'

[tutí] 'parrot'

16. ی - like letters: ی [de tānís saqila ye], ی [de tazkír saqila ye]

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' [yǎstəy] یاستئ      carry' [wɾəy] وړئ      'beat' [wahəy] وهئ  
'catch' [wənɛsəy] ونهسئ      'tie' [taɾəy] تړئ      'do' [kawəy] کوئ

Examples (nouns):

'hat' [khwaləy] خولئ      'chair' [tsawkəy] څوکئ      'window' [kəɾkəy] کرکئ  
'blanket' [shaɾəy] شړئ      'bread' [dodəy] دودئ      'moon' [spogməy] سپوږمئ

Handwriting:

وهئ    وړئ    یاستئ    کوئ    تړئ    ونهسئ  
کرکئ    څوکئ    خولئ    سپوږمئ    دودئ    شړئ

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	[aɫɔf]	ا	[ā], [a] initially
ب	[be]	ببب	[b]
پ	[pe]	پپپ	[p]
ت	[te]	تتت	[t]
ټ	[tɛ]	ټټټ	[t̪]
ث	[se]	ثثث	[s] (Arabic words)
ج	[jim]	ججج	[j]
چ	[che]	چچچ	[ch]
ح	[ɦe]	ححح	[ɦ] (Arabic words)
خ	[khe]	خخخ	[kh]
ځ	[tse]	ځځځ	[ts]
ځ	[dze]	ځځځ	[dz]
د	[dā]	ددد	[d]
ډ	[ɖā]	ډډډ	[ɖ]
ذ	[zal]	ذذذ	[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]
ړ	[r̥e]	ړ ړ	[r̥]
ز	[ze]	ز ز	[z]
ژ	[zhe]	ژ ژ	[z] (dialectal variation)
ډ	[ge]	ډ ډ	[g] (dialectal variation)
س	[sin]	سس	[s]
ش	[shin]	ششش	[sh]
ځ	[xin]	ځځځځ	[x] (dialectal variation)
ص	[skhwāt]	صص	[s] (Arabic words)
ض	[ghwdāt]	ضضض	[z] (Arabic words)
ط	[tkhwe]	ططط	[t] (Arabic words)
ظ	[zghwe]	ظظظ	[z] (Arabic words)
ع	[ain]	عع	[ʔ] if pronounced at all
غ	[ghain]	غغغ	[gh]
ف	[fe]	ففف	[f]

## The Pashto Alphabet, continued

<u>Pashto Letter</u>	<u>Name</u>	<u>Forms</u>	<u>Sound</u>
ق	[qaf]	ققق	[q]
ك	[kāf]	ككك	[k]
گ	[gāf]	گگگ	[g]
ل	[lām]	للل	[l]
م	[mīm]	ممم	[m]
ن	[nun]	ننن	[n]
ڼ	[ṅun]	ڼڼڼ	[ṅ]
و	[wāw]	ووو	[w], [u], [o]
ه	[he]	ههه	[h], [a] finally
ی	[mārúfa ye]	یییی	[i], [y]
ې	[majhúla ye]	ېېېې	[e] medially, finally
ی	[de tānís saqila ye]	ی---	[əy] finally (nouns, adjs)
ئ	[de tazkír saqila ye]	ئ---	[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)	ه
[o],[u]	و	[əy] finally (verbs)	ئ
[i]	ی	[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]	چ	[ŋ]	ڼ
[d]	د	[p]	پ
[ɖ]	ډ	[q]	ق
[dz]	ح	[r]	ر
[f]	ف	[ɾ]	ړ
[g]	ډ, گ	[s]	ث, ص, س
[gh]	غ	[sh]	ش
[h]	ه	[t]	ط, ت
[ħ]	ح	[t̪]	ت
[j]	ج	[ts]	چ
[k]	ك	[w]	و
[kh]	خ	[x]	ځ
[l]	ل	[y]	ی
[m]	م	[z]	ظ, ص, ژ, ذ, ز

## Section 4: Diversions

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

[tālábá, khwdǎy ka ba mulǎ se  
pə kitǎb 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...



## Unit 2: نور چېرې دی؟

### Section 1. Dialogue

- Dave: [salām.] داود: سلام.
- Amān: [salām, stáray mā se.] امان: سلام. ستړی مه شې.
- Dave: [khwā́r mā se.] داود: خوار مه شې.
- Amān [tsánga ye?] امان: څنگه یې؟
- and [jór ye?] او: جوړ یې؟
- Dave: [pə khayr ye?] داود: په خیر یې؟
- [xə jor ye?] بڼه جوړ یې؟
- Dave: [merabāní.] داود: مهربانی.
- Amān: [tashakúr.] امان: تشکر.
- Dave: [laylā́ chere da?] داود: لیل چېرې ده؟
- Amān: [pə kór ke da.] امان: په کور کې ده.
- Dave: [rabyá aw jon chére dí?] داود: رابیا او جون چېرې دی؟
- Amān: [gumān kawum pə layllyá ke di.] امان: گومان کوم په لیلیه کې دی.
- Dave: [patáng chére da?] داود: پتنگ چېرې دی؟
- Amān: [pə roghtún ke da.] امان: په روغتون کې دی.
- Dave: [ghaldzáy sāyɪb pə sínf ke da?] داود: غلځی صاحب په صنف کې دی؟
- Amān: [wo. lə nəwi shāgərd sara nāst da.] امان: هو! له نوی شاگرد سره ناست دی.
- Dave: [tá tsənga yawāze nāst ye?] داود: ته څنگه یوازې ناست یې؟
- Amān: [asád ta muntazír yəm.] امان: اسد ته منتظر یم.

## New Vocabulary

### Personal names

#### Men's first names:

[amān] امان

[asád] اسد

[patáng] پتنگ

#### Man's second name:

[ghəldzáy] غلخی

#### Women's first names:

[laylá] لایلا

[rābyā] رابیا

#### American names:

David [dawúd] داود

Joan [jon] جون

### Other nouns

house [kor] کور

class [sɪnf] صنف

hospital [roghtún] روغتون

title [sayɪb] صاحب

student [shāgərd] شاگرد

dormitory [ɪayliyá] لیلیه

### Adjectives

sitting [nāst] ناست

waiting [muntazír] منتظر

new [néway] نوی

### Adverbs, phrases, and idioms

I guess... [gumán kawum...] گومان کوم

yes [wo] هو

alone [yawāzel] یوازي

### Prepositions

in, inside, at [pə ... ke] په ... کې

with [lə ... sara] له ... سره

to, for [... ta] ته ...

### Verbs

(I) am [yəm] يم

(you) are [ye] يې

(he) is [da] دی / (she) is [da] ده

(they) are [di] دی

### Question words

how, why [tsənga] څنگه

where [chére] چېرې

### Pronoun

you [tə] ته

### 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 sāyɪb	pə sɪnf ke	da.]	غلځی صاحب په صنف کې دی.
[patang	chere	da?]	پتنګ چیرې دی؟
[tə	tsəngə yawāze nāst	ye?]	ت څنگه یوازې ناست یې؟
[rābyā aw jon	pə layliya ke	di.]	رابیا او جون په لیلیه کې دی.
[ ( )	tsəngə	ye?]	څنگه یې؟

## Notes:

- 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.
- The complement in a Pashto sentence can be a prepositional phrase, a direct object, an adjective, or any combination of these.
- Subjects are not expressed if their identity is clear from context, e.g.  
'(He) is in class.' [pə sɪnf ke da]. په صنف کې دی.  
'(He) is a student.' [shāgərd da]. شاگرد دی.
- 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 sɪnf ke da]. په صنف کې دی.  
'Is (he) in class?' [pə sɪnf ke da?] په صنف کې دی؟
- Negative sentences are formed by adding [nə] نه just before the final verb, e.g.  
'(He) is not in class.' [pə sɪnf ke nə da]. په صنف کې نه دی.  
'(He) is not a student.' [shāgərd nə da]. شاگرد نه 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] ياستې	
<u>3rd person</u>	'(he) is' [da] دی	'(they) are' [di] دي	
	'(she) is' [da] ده		

Examples:

'I'm at home.'	[pə kór ke yəm.]	په کور کې يم .
'You're at home.'	[pə kór ke ye.]	په کور کې يې .
'He's at home.'	[pə kór ke da.]	په کور کې دی .
'She's at home.'	[pə kór ke da.]	په کور کې ده .
'We're at home.'	[pə kór ke yu.]	په کور کې يو .
'You all are at home.'	[pə kór ke yāstəy.]	په کور کې ياستې .
'They're at home.'	[pə kór ke di.]	په کور کې دي .
'I'm not at home.'	[pə kór ke ná yəm.]	په کور کې نه يم .
'You're not at home.'	[pə kór ke ná ye.]	په کور کې نه يې .
'He's not at home.'	[pə kór ke ná da.]	په کور کې نه دی .
'She's not at home.'	[pə kór ke ná da.]	په کور کې نه ده .
'We're not at home.'	[pə kór ke ná yu.]	په کور کې نه يو .
'You-all are not at home.'	[pə kór ke ná yāstəy.]	په کور کې نه ياستې .
'They're not at home.'	[pə kór ke ná di.]	په کور کې نه دي .



### Practice

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

غلځی صاحب په صنف کې دی.  
پتنگ چېرې دی؟  
ته څنگه یوازې ناست یې؟  
څنگه یې؟  
په کور کې ده.  
رابیا او جون چېرې دی؟  
په روغتون کې دی.

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

په کور کې ده.  
یوازې ناست نه دی.  
په لیلیه کې ده؟  
گومان کوم په صنف کې دی.  
په امریکا کې نه ده.  
چیرې دی؟  
په روغتون کې ده.  
په لیلیه کې ده؟  
په افغانستان کې نه دی.  
په روغتون کې 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)

... چېرې ده؟

A:

گومان کوم په کور کې ده.

## Prepositional Phrases in Pashto

Prepositions

'in, at'	[pə... ke]	په ... کې
'of'	[de ...]	د ...
'with'	[lə ... sara]	له ... سره
'to, for'	[... ta]	ته ...

Prepositional phrase

[pə kór ke] په کور کې  
 [de amān] د امان  
 [lə amān sara] له امان سره  
 [laylā ta] لپلا ته

Full sentence

[pə kór ke da.] په کور کې ده.  
 [de amān kor chere da?] د امان کور چېرې دی؟  
 [lə amān sara nāst yəm.] له امان سره ناست يم.  
 [laylā ta muntazír yu.] لپلا ته منتظر يو.

## Notes:

1. Prepositions can come

before the noun object, e.g. [de ...] ... د

after the noun object, e.g. [... ta] ... ته

on both sides of the noun object, e.g. [pə ... ke] په ... کې, [lə ... sara] له ... سره

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

په ... کې = کې ...

له ... سره = سره ...

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

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

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

4. The object of the preposition په ... کې is always in the direct form. Objects of ... د, ... له, and ... ته are usually in the oblique case. (See Section 4)

## Section 3: Reading

داود او جون په پوهنتون کې د پښتو شاگردان دی. غلځی صاحب د داود او جون د پښتو ښوونکی دی.

امان تاریخ پوه دی. پتنگ ډاکټر دی. د امان ښځه لیلا پرستاره ده. رښتیا امان ښه شاعر هم دی.

اسد او رابیا شاگردان دی. اسد کیمیا لولی. رابیا ژورنالزم لولی. جون او رابیا ډیرې نزدې ملګرې دی.

غلځی صاحب، امان، لیلا، رابیا، پتنگ او اسد ټول د افغانستان او پښتانه دی. د غلځی صاحب، امان او رابیا کورنۍ په امریکا کې دی. د نورو کورنۍ په افغانستان کې دی. داود او جون د امریکا دی. دوی ټول د مجلس ملګری دی.

### New Vocabulary

#### People

- male teacher [xowúnkay] ښوونکی  
 historian [tārīkh poh] تاریخ پوه  
 male doctor [dākṭár] ډاکټر  
 wife [xádza] ښځه  
 female nurse [parastára] پرستاره  
 male poet [shāīf] شاعر  
 female friends [mālgáre] ملگرې  
 male friends [mālgári] ملگری

#### Adjectives

- very *F pl. form* [dére] ډیرې  
 close [nizdē] نژدې  
 others *M pl. form* [néro] نورو

#### Preposition

- of [de] د

#### Other nouns

- university [pohantún] پوهنتون  
 Pashto (language) [paxtó] پښتو  
 chemistry [kimyā] کیمیا  
 journalizm [zhornāīzm] ژورنالزم  
 Pashtun (people) [paxtún] پښتون  
 family [korańáy] کورنۍ

#### Adverbs, phrases, idioms

- by the way [rixtyā] ریبیتیا  
 good [xə] ښه  
 also [həm] هم  
 (he/she) is studying [lwani] لولې  
 all of them [duy ʔol] دوی ټول  
 'meeting friends'  
 [de majlās mālgári] دمجلس ملگرې

### Have You Understood?

1. داود کیمیا لولې؟
2. غلځی صاحب شاگرد دی؟
3. رابیا ژورنالزم لولې؟
4. د داود کورنۍ چېرې ده؟
5. لیا د پتنگ ښځه ده؟
6. د رابیا کورنۍ په امریکا کې ده؟
7. لیا او رابیا ملگرې دي؟
8. امان د داود ښوونکی دی؟
9. داود او جون ملگرې دي؟
10. امان، پتنگ او اسد پښتانه دي؟

## Section 4: Word Structure

## Pashto Noun Classes, Part 1

## Examples:

- DSg*: [paxtún laylā ta muntazír da.] پښتون لیلآ ته منتظر دی.  
*DSg*: [de paxtānā xédza shāgárdá da.] د پښتانه پنځه شاگرده ده.  
*DPI*: [paxtānā laylā ta muntazír di.] پښتانه لیلآ ته منتظر دی.  
*OPI*: [dawud de paxtāno mālḡaray da.] داود د پښتنو ملگری 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* [-] *OPI* [-āno] انو -

Example: *DSg*: [shāḡárd] شاگرد *DPI*: [shāḡárdān] شاگردان  
*OSg*: [shāḡárd] شاگرد *OPI*: [shāḡárdāno] شاگردانو

M1 class nouns in this unit:

[shāḡárd] شاگرد      [sāyɪb] صاحب      [dākṭár] ډاکټر  
 [shāír] شاعر      [tāríkx poh] تاریخ پوه

**M2 nouns** Characteristics: *Dsg* ends in consonant, usually inanimate  
Endings: *Dsg* [-] *DPI* [-una] ونه- *Dsg* [-] *DPI* [-o/-uno] و-ونو/و

Example: *Dsg*: [kor] کور *DPI*: [korúna] کورونه  
*Dsg*: [kor] کور *DPI*: [koró] / [korúno] کورو/کورونو

M2 class nouns in this unit:

[kor] کور [pohantún] پوهنتون [zhornalízm] ژورنالیزم  
[roghtún] روغتون [sɪnf] صنف

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

[paxtún] پښتون '(male) Pashtun'

*Dsg*: [paxtún] پښتون *DPI*: [paxtānə] پښتانه  
*Dsg*: [paxtānə] پښتانه *DPI*: [paxtanó] پښتنو

**F1 nouns** Characteristics: *Dsg* ends in [a] ه or [ə] ه or [e] ي  
Endings: *Dsg* [a/ə/e] ه- / ي- *DPI* [-ə] ي- *Dsg* [-e] ي *DPI* [-o] و-

Example: *Dsg*: [xádza] ښځه *DPI*: [xádze] ښځې  
*Dsg*: [xádze] ښځې *DPI*: [xádzo] ښځو

F1 class nouns in this unit:

[xádza] ښځه [parastára] پرستاره [məlgáre] ملگرې  
[layliyá] لیلیه [shāgárda] شاگرده

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

[paxtó] پښتو 'Pashto language'

*Dsg*: [paxtó] پښتو *DPI*: [paxtó] پښتو  
*Dsg*: [paxtó] پښتو *DPI*: [paxtó] پښتو

## Practice

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

1. داود او جون په پوهنتون کې د پښتو شاگردان دی.
2. غلځي صاحب د داود او جون د پښتو ښوونکي دی.
3. پتنگ ډاکټر دی.
4. د امان ښځه لپلا پرستاره ده.
5. اسد او رابيا شاگردان دی.
6. رابيا ټورناليزم لولي.
7. جون او رابيا ډيرې نژدې ملگري دی.
8. امان، لپلا، رابيا، پتنگ او اسد ټول د افغانستان او پښتانه دی.
9. د امان او رابيا کورنۍ په امريکا کې دی.
10. د نوو کورنۍ په افغانستان کې دی.
11. دوی ټول ملگري دی.

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

\_\_\_\_\_ چېرې دی / ده؟

شاگرد	ډاکټر	پرستاره
شاعر	پښتون	ملگري
تاريخ پوه	ښځه	شاگرده

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

لپليه	کور	پوهنتون
	روغتون	صنف

## Section 5. The Pashto Alphabet

## Ligatures and Borrowed Letters

ا + ل = لا

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

أ = [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:

[Islāmabād] اسلام آباد [jalālabād] جلال آباد  
[khānābād] خان آباد

ء = [ʔ] ('glottal stop') in words originally from Arabic. The letter name is [hamzá].

## 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. مه څنگه نه ده سره له په ته

Group 2. نور کور يم يو او هو

Group 3. ياستئ چېرې دی دی يې کې

Group 4. په خیر يې؟ څنگه يې؟ مهربانی تشکر سلام

Group 5. روسيا پاکستان امريکا افغانستان



Section 6: Diversions

# چې خان يې په ياران يې

[che khān ye pə yārān ye]

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



## Unit 3: ته څه کار کوي؟

### Section 1: Dialogue

- Theresa: [salām.] تريسا: سلام.
- Asad: [salām.] اسد: سلام.
- Theresa: [de ghəldzī sāyɪb məlgəray ye?] تريسا: د غلځي صاحب ملگري يې؟
- Asad: [wó. zə asád yəm.] اسد: هو! زه اسد يم.
- Theresa: [di mā núm tarísa da.] تريسا: ز ما نوم تريسا ده.
- Asad: [tə ba de ghəldzī sāyɪb nəwé shāgárda ye.] اسد: ته به د غلځي صاحب نوې شاگرده يې.
- Theresa: [po né swəm.] تريسا: پوه نه شوم.
- Asad: [de ghəldzī sāyɪb zdá kawúnke ye?] اسد: د غلځي صاحب زده کوونکې يې؟
- Theresa: [wo. de ghəldzī sāyɪb zdá kawúnke yəm.] تريسا: هو! دغلځي صاحب زده کوونکې يم.
- Asad: [rādza kéna.] اسد: راځه کښېنه.
- Theresa: [tashakúr. tə tsé kār kawe?] تريسا: تشکر. ته څه کار کوي؟
- Asad: [zda kawúnkay yəm.] اسد: زده کوونکي يم.
- Theresa: [tsé shay lwane?] تريسا: څه شي لولې؟
- Asad: [kimyá lwane. tá tsəngá? yawāze paxtó lwane?] اسد: کيميا لولم. ته څنگه؟ يوازې پښتو لولې؟
- Theresa: [na. zə de zəbpoháne zdá kawúnke yəm.] تريسا: نه. زه د ژبپوهنې زده کوونکې يم.
- Asad: [de kúm dzay ye?] اسد: د کوم ځای يې؟
- Theresa: [de míshigan yəm.] تريسا: د مشيگن يم.
- Asad: [dəltə chére wosége?] اسد: دلته چېرې اوسېږې؟
- Theresa: [pə jórjtawn ke woségəm.] تريسا: په جورج تون کې اوسېږم.

## New Vocabulary

Nouns

name M2 [num] نوم  
 linguistics F1 [zəbpoɦana] ژبپوهنه  
 thing M3 [shay] شي  
 place M3 [dzāy] ځای  
 student F1 [zdá kawúnke] زده کونکي  
 work M2 [kār] کار

Pronouns

my *emphatic* [di mā] / [zmā] زما  
 I *emphatic* [zə] زه

Verbs

study [lwan<sup>ˀ</sup>] لول-  
 live [woség-] اوسېږ-  
 do, work [kaw<sup>ˀ</sup>] کو-

American names

Theresa [tarisá] تریسا  
 Michigan [míshigan] مشیګن  
 Georgetown [jórjɹtawn] جورج ټون

Question words

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

Adverbs, phrases, idioms

yes [wo] هو  
 particle [ba] به  
 Come sit down. [rādza kéna.] راځه کښېنه.  
 How about you? [tə tsənga?] ته څنگه؟  
 no [na] نه  
 I didn't understand. [po né swəm.] پوه نه شوم.

## Practice

- Construct personal answers to the following questions.
  - څه کار کوي؟
  - دلته څه شي لولي؟
  - د کوم ځای يې؟
  - چېرې اوسېږې؟
- 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 tsé kār kawé?]	تڅه کار کوي؟
'What are you studying?'	[tsé shay lwane?]	څه شی لولي؟
'Are you studying only Pashto?'	[yawāze paxtó lwane?]	یوازې پښتو لولي؟
'Where are you living?'	[chére wosége?]	چېرې اوسېږې؟
'I'm living here.'	[dəltə woségəm.]	دلته اوسېږم.

## Notes:

1. The Pashto present imperfective tense is parallel to the English simple present (e.g. 'I work') and the English present continuous (e.g. 'I am working') tenses.
2. This tense is imperfective\*; it carries the implication that the action is still going on, or that the action is a regularly occurring one that will continue in the future.

## Forms

*Positives:*

'I'm working/work (regularly)'	[kār kawém.]	کار کوم.
'You're working/work (regularly)'	[kār kawé.]	کار کوي.
'He/she is working/works (regularly)'	[kār kawí.]	کار کوی.
'We're working/work (regularly)'	[kār kawú.]	کار کوو.
'You-all are working/work (regularly)'	[kār kawáy.]	کار کوئ.
'They are working/work (regularly)'	[kār kawí.]	کار کوی.

\* 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)'	[kãr ná kawəm.]	کار نه کوم.
'You're not working/don't work (regularly)'	[kãr ná kawé.]	کار نه کوي.
'He etc. isn't working/doesn't work (regularly)'	[kãr ná kawí.]	کار نه کوي.
'We're not working/don't work (regularly)'	[kãr ná kawu.]	کار نه کوو.
'You-all aren't working/don't work (regularly)'	[kãr ná kawáy.]	کار نه کوي.
'They aren't working/don't work (regularly)'	[kãr ná kawí.]	کار نه کوي.

*Questions:*

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

2nd person plural: [-əy] ئ-

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

The stress falls on the personal ending.

2. Negatives are formed by adding the particle [nə] نه 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 څه کار <u>کوي</u> ؟ | d. يوازې پښتو <u>لولي</u> ؟        |
| b. څه شی <u>لولي</u> ؟    | e. دلته چېرې <u>اوسېږي</u> ؟       |
| c. کيميا <u>لولم</u> .    | f. په جورج ټاون کې <u>اوسېږم</u> . |

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

- |    |  |
|----|--|
| a. | رابيا ژورنالزم لولي.                         |
| b. | جون او رابيا په ليليه کې اوسېږي.             |
| c. | غلخي صاحب په پوهنتون کې کار کوي.             |
| d. | د اسد کورنۍ په افغانستان کې اوسېږي.          |
| e. | پتنگ او ليلا په روغتون کې کار کوي.           |
| f. | د غلخي صاحب کورنۍ په افغانستان کې نه اوسېږي. |

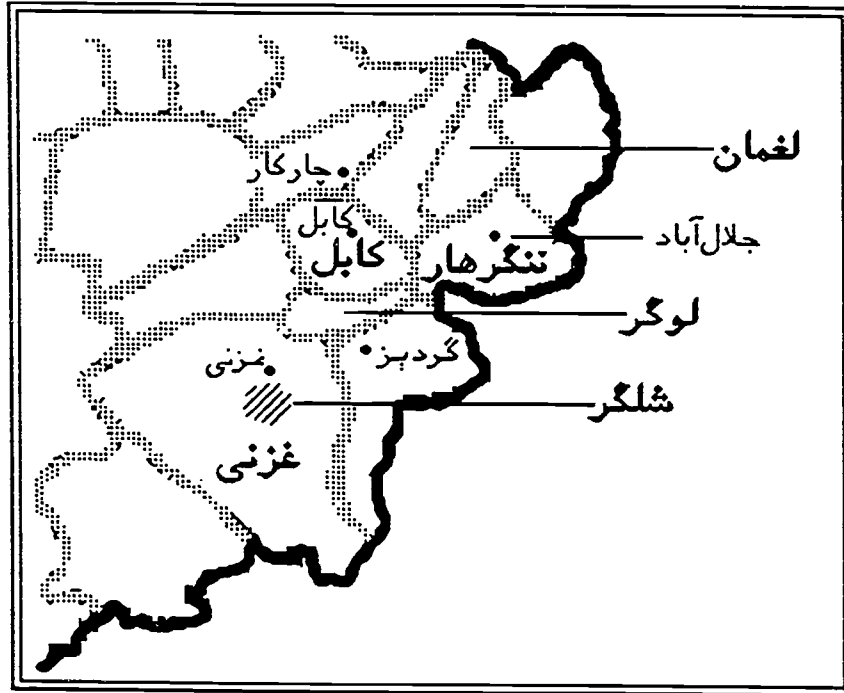
3. Construct sentences, negative sentences and questions with the following verbs:

کار کو- کښېښ- لول- اوسېږ-

4. Answer the following questions.

- |    |                          |
|----|--------------------------|
| a. | په ليليه کې اوسېږي؟      |
| b. | په پوهنتون کې پښتو لولي؟ |
| c. | کار کوي؟                 |
| d. | يوازې اوسېږي؟            |
| e. | چېرې کښېښي؟              |

## Section 3: Reading



دداود ملگري ټول افغانان او د افغانستان د بېلو بېلو سيمو دي. پتنگ د لغمان او اسد د لوگر دي. رابيا د ننگرهار او ليلا د لوگر ده.

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

غلخي صاحب د غزني دي. د غلخي ماما د شلگر ملك دي. د شلگر د خلکو جامي هرڅوك خوبسوي، خو غلخي صاحب يې نه اغوندي. د شلگر ډير اوسېدونكي اندر دي. د ليلا او اسد مور اندر ده.

غلخي صاحب هم په شلگر کې بلد دي. خور يې په شلگر کې واده ده. د غلخي صاحب يو خوري د مجاهدينو قومندان او د امان ملگري دي.

امان کله کله پېښور ته ځي او ور سره گوري. د رابيا يو ورور هم په پېښور کې دي. هغه د پېښور په پوهنتون کې استاد دي.

### New Vocabulary

#### Pashtun provinces, areas

Laghman [laghmán] لغمان

Shalgar [shəlgár] شلگر

Logar [logár] لوگر

Ningrahar [ningrā́r] ننگرهار

Kabul [kābál] کابل

Ghazni [ghazní] غزني

#### People

Afghan *M1* [afghán] افغان

inhabitants *M3* [osedúunki] اوسېدونکي

leader *M1* [məshár] مشر

head man (of village) *M1* [malák] ملك

people, populace *M1* [khálak] خلك

guerillas *M irreg.* [mujahídin] مجاهدين

commandant *M1* [qumandán] قومندان

professor *M1* [ustād] استاد

#### Pronouns

everyone [artsók] هرڅوک

them/his [ye] يې

he (out of sight) [aghá] هغه

all [təl] ټول

#### Adjectives

separate *M DPI form* [bélo belo] بېلو بېلو

famiilar *M DSgform* [balád] بلد

married *F DSgform* [wādá] واده

one *M DSg form* [yaw] يو

#### Relatives

sister *F irreg.* [khor] خور

brother *M irreg.* [wrór] ورور

maternal uncle *M irreg.* [māmá] ماما

paternal uncle *M irreg.* [trə] تره

mother *F irreg.* [mor] مور

nephew *M irreg.* [khwrayáy] خور يي

#### Pashtun tribe names

Ander [andár] اندر

Niazay [nyāzáy] نيازي

#### Verbs

enjoy, like [khwaxaw-] خوښو

wear (clothes) [aghund-] اغوند

meet, visit with [gor-] گور

go [dz-] ځي

#### Nouns

area *F1*. [síma] سيمه

clothes *F1*. [jāmé] جامي

province *M2*. [wīlāyát] ولايت

#### Adverbs, phrases, idioms

many *adv.* [ḡer] ډېر

sometimes *adv.* [kála kəla] کله کله

with him *phr.* [wár sara] ورسره

#### Conjunction

but [kho] خو



## Have You Understood?

1. Answer the following questions.

1. پټنگ د لوگر دی؟
2. د غلځي صاحب خور په شلگر کې اوسېږي؟
3. رابيا افغانه ده؟
4. د غلځي صاحب خور د اسد ملگرې ده؟
5. ليلا د افغانستان ده؟
6. د مجاهدينو قومندان د امان ملگرې دی؟
7. امان د لغمان دی؟
8. غلځي صاحب په شلگر کې اوسېږي؟
9. اسد په لوگر کې دی؟
10. شلگر په غزني کې دی؟

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

څوک؟	چېرې اوسېږي؟
د پټنگ کورنۍ	
د اسد او ليلا کورنۍ	
د غلځي صاحب خور	
د امان کورنۍ	
د غلځي د ماما کورنۍ	
د رابيا ورور	

## Section 4: Word Structure

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

Endings: *DSg* [-ay] ی- *DPI* [-i] ی- / [-yān] بیان-

*OSg* [-i] ی- *OPI* [-o] و- / [-yāno] بیانو-

Stress on final syllable

Example: *DSg*: [ghəldzáy] غلځی *DPI*: [ghəldzǎf] غلځی /

[ghəldzyǎn] غلځیان

*OSg*: [ghəldzǎf] غلځی *OPI*: [ghəldzól] غلځو /

[ghəldzyǎno] غلځیانو

Stress on next-to-final syllable

Example: *DSg*: [məlgáray] ملگری *DPI*: [məlgári] ملگری

*OSg*: [məlgári] ملگری *OPI*: [məlgáro] ملگرو

M3 class nouns learned so far:

[ghəldzáy] غلځی [məlgáray] ملگری [xowúnkay] ښوونکی

[shay] شی [khwrayáy] خوری [dzáy] ځای [nyāzáy] نیازی

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

Endings: *DSg* [ā] ل- *DPI* [-gān] گان-

*OSg* [ā] ل- *OPI* [-gāno] گانو-

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

*OSg* [māmā] ماما *OPI* [māmāgāno] ماماگانو

M4 class nouns learned so far: [māmā] ماما

**F2 nouns** Characteristics: *DSg* ends in [əy] ی-

Endings: *DSg, DPI, OSg* [-əy] ی- *OPI* [-əyo] نیو-

Example: *DSg*: [koranáy] کورنی *DPI*: [koranáy] کورنی

*OSg*: [koranáy] کورنی *OPI*: [koranəyo] کورنیو

F2 class nouns learned so far: [koranáy] کورنی

**F3 nouns** Characteristics: *DSg* ends in [ā] ل-

Endings: *DSg* [-ā] ل- *DPI* [-we] وي / [-gāne] گانې-

*OSg* [-ā] ل- *OPI* [-wo] وو / [gāno] گانو-

Example: *DSg*: [amrikā] امریکا *DPI*: [amrikāwe] امریکاوي /  
[amrikāgāne] امریکاگانې  
*OSg*: [amrikā] امریکا *OPI*: [amrikāwo] امریکاوو /  
[amrikāgāno] امریکاگانو

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

### Irregular Nouns in This Unit

#### Masculine nouns:

[wrɔr] وروړ *DSg*: [wrɔr] وروړ *DPI*: [wrúna] ورونه

*OSg*: [wrɔr] وروړ *OPI*: [wrúno] ورونو

[trə] تره *DSg*: [trə] تره *DPI*: [trúna] ترونه

*OSg*: [trə] تره *OPI*: [trúno] ترونو

[mujāhíd] مجاهد *DSg*: [mujāhíd] مجاهد *DPI*: [mujāhídín] مجاهدین

*OSg*: [mujāhíd] مجاهد *OPI*: [mujāhídíno] مجاهدینو

#### Feminine nouns:

[mor] مور *DSg*: [mor] مور *DPI*: [máynde] میندې

*OSg*: [mor] مور *OPI*: [máyndó] میندو

[khor] خور *DSg*: [khor] خور *DPI*: [khwáynde] خویندې

*OSg*: [khor] خور *OPI*: [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.

- a. د داود ملگری ټول افغانان او د افغانستان د بېلو بېلو سیمو دی.
- b. د امان تره د نیازیو مشر دی.
- c. د غلخی ماما د شلگر ملک دی.
- d. د شلگر د خلکو جامې هرڅوک خوښوی، خو غلخی صاحب یې نه اغوندی.
- e. د غلخی صاحب یو خوری د مجاهدینو قومندان او د امان ملگری دی.
- f. امان کله کله پېښور ته ځی او ور سره گوری.
- g. هغه د پېښور په پوهنتون کې استاد دی.

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

- د \_\_\_\_\_ استاد دی.
- د \_\_\_\_\_ پېښور ته ځی.
- د \_\_\_\_\_ د \_\_\_\_\_ ملگری دی.

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

- girl *F1* [péghla] پېغله      man *M3* [saráy] سړی      assistant [asistán] استستان
- friend *M1* [dost] دوست      office *F1* [Idārál] اداره      chair *F3* [tsawkəy] څوکی

## 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.

## Unit 4: ورونه او خویندې

### Section 1: Dialogue

- تریسا: د اسد کورنۍ په لوگر کې اوسېږی؟
- امان: هو. د اسد پلار د لوگر یو لوی او مشهور خان دی.
- تریسا: اسد څو ورونه او خویندې لری؟
- امان: څلور ورونه او دوه نورې خویندې لری.
- تریسا: خویندې او ورونه یې هم اسد او لیلیا غوندې دی؟
- امان: هو، ټول لکه اسد غوندې 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 وی.
- تریسا: ټول یې اسد او لیلیا غوندې بنایسته دی؟
- امان: د لوگر خلك ټول بنایسته دی.

### New Vocabulary

#### Nouns

father *n, M irreg.* [plār] پلار

proverb *n, M2.* [matál] متل

#### Numbers

one, a [yaw] یو

four [tsalór] څلور

two [dwa] دوه

Adjectives

big, important [loy] لوی

well-known [mashhúr] مشهور

similar [wárta] ورته

good-looking [xāystá] ښایسته

Preposition

like [(laka)...ghúnde] لکه... غوندي

Question word

how many [tso] څو

Adverbs, phrases and idioms

What does ... mean? [...tsá mānā?] ... څه معنا؟

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

all of them [tól ye] ټول يې

Look at the brother, guess at the sister (*proverb*)

[wror ye kása khor ye nása]

ورور يې کسه خور يې نيسه.

Pronoun

that [dā] دا

Verbs

have [lar-] لر

is [wi] وی

**Practice**

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

A: اسد څو ورونه او خویندې لری؟

B: څلور ورونه او دوه نورې خویندې لری.

2. Ask a classmate:

- if he/she has any brothers or sisters
- how many brothers he/she has
- how many sisters he/she has
- where his/her parents live

2. 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	٦	one	[yaw]	يو	١
seven	[wə]	اووه	٧	two	[dwa]	دوه	٢
eight	[atə]	اته	٨	three	[dre]	درې	٣
nine	[nəhə]	نهه	٩	four	[tsalór]	څلور	٤
ten	[las]	لس	١٠	five	[pindzə]	پنځه	٥

## Practice

1. Read the following rows of numbers.

a)	٥	٤	٩	٣	٨	٢	١	٦
b)	١	١٠	٧	٣	٩	٨	٦	٤
c)	٤	٨	٦	٣	٥	٣	١٠	١
d)	٩	٣	٨	١٠	٤	٣	٧	٥
e)	٥	٣	٩	٨	٤	٣	٦	٧

2. Answer the following questions:

١. څو خویندې لري؟
٢. څو ورونه لري؟
٣. څو ماماگان لري؟
٤. څو ترونه لري؟
٥. څو خورپان لري؟
٦. څو نژدې ملگرې لري؟
٧. څو ښوونکي لري؟
٨. پلار دې څو ورونه لري؟
٩. غلځی صاحب څو د پښتو زده کوونکي لري؟



## Section 3: Weak Possessive Pronouns\*

## Examples

'Asad's brothers live in Logar.'	د اسد ورورونه په لوگر کې اوسېږي.
'His brothers live in Logar.'	ورورونه يې په لوگر کې اوسېږي.
'Asad is Laylā's brother.'	اسد د ليلا ورور دی.
'Asad is her brother.'	اسد يې ورور دی.
'We are sitting with Laylā's brother.'	د ليلا له ورور سره ناست يو.
'We are sitting with her brother.'	له ورور سره يې ناست يو.
'Patang is visiting Laylā's brother.'	پتنگ د ليلا له ورور سره گوري.
'Patang is visiting her brother.'	پتنگ يې 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] دې	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 شلگر کې واده ده.
۲. معنا یې دا ده چه خور ورور ته ورته وی.
۲. ټول یې اسد او لیلا غونډې ښایسته دی؟
۴. خویندې او ورونه یې هم اسد او لیلا غونډې 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.
۲. د لیلا له ورور سره ناست یو.
۴. پټنگ د لیلا ورور ته گوری.

3. Answer the following questions.

۱. کورنۍ دې چېرې اوسېږي؟
۲. پلار دې څه کار کوي؟
۲. مور دې کار کوي؟
۴. د ښوونکي نوم دې څه دی؟
۵. کور دې چېرې دی؟
۶. د ملگرو نومونه دې څه دی؟
۷. کور دې په جورج ټاون کې دی؟
۸. پلار دې چېرې دی؟
۹. ملگری دې څه شی لولی؟

## Section 4: Reading

اسد د لوگر په باره کې غږېږي:

لوگر ډېر اباد ځای دی. ډېرې زیاتې اوبه او خوږې مېوې لري. منې یې ډېرې مشهورې دي. مخکې یې ابادې دي.

زما کورنۍ دوه ډېر لوی باغونه لري. پلار مې غواړی چه یو بل باغ هم واخلي. یو باغ مو کور ته بیخي نژدی دی.

کله کله مې مور او خویندې هم ورځي. کله کله نورې پېغلې هم باغ ته راځي او مېلې کوي. سندرې وايي؛ اتنونه کوي او تالونه خوري. د لوگر پېغلې ډېرې مستې او پلوندي دي. په اتن او تالونو هېڅ نه ستري کېږي.

## New Vocabulary

Nouns

water <i>F irreg.</i> [wobál]	اوبه
fruit <i>F1</i> [méwa]	مېوه
apple <i>F1</i> [māṅa]	منه
soil <i>F1</i> [mdzáka]	مخکه
orchard <i>M2</i> [bāgh]	باغ
girl, maiden <i>F1</i> [péghla]	پېغله
picnic <i>F1</i> [méla]	مېله
song <i>F1</i> [sandóra]	سندره
name of a dance <i>M2</i> [atán]	اتن
swing <i>M2</i> [tāl]	تال

Adjectives

fertile, prosperous [abād]	آباد
much ( <i>fem. pl.</i> ) [zyāte]	زیاتې
sweet ( <i>fem. pl.</i> ) [khwāge]	خوږې
other [bāl]	بل
lively ( <i>fem. pl.</i> ) [māste]	مستې
strong ( <i>fem. pl.</i> ) [palwānde]	پلوندي
tired ( <i>fem. pl.</i> ) [stóre]	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-] تالونه خور  
 none, no [hets] هېڅ

Verbs

talk [ghagég-] غږېږې -  
 want, intend [ghwar-] غواړ -  
 buy *perfective* [wakhí-] واخ -  
 go (there) [wardz-] ورځ -  
 come (here) [rādz-] راځ -  
 do, make [kaw-] کو -  
 say, sing [wāy-] وای -  
 be, become [keg-] کېږ -

**Have You Understood?**

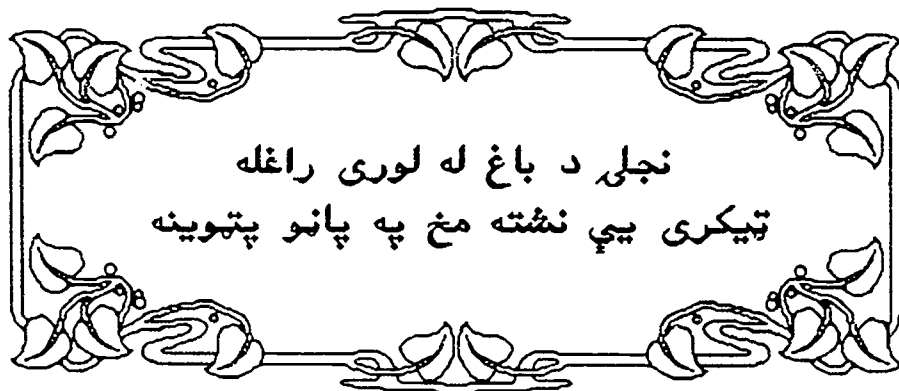
1. Answer the following questions.

۱. د اسد پلار د کوم ځای اوسیدونکی دی؟
۲. د لوگر پېغلې څنگه دی؟
۳. پېغلې د اسد د پلار په باغ کې څه کوی؟
۴. د اسد پلار غواړی چه څه شی واخلي؟
۵. د اسد خویندې او ملگری کله کله څه کوی؟
۶. ته څنگه؟ سندرې خوښوې؟
۷. د اسد مور او خویندې کله کله چېرې ځی؟

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

۱. منې یې ډېرې مشهورې دی.
۲. مځکې یې ښې ابادې دي.
۳. پلار مې غواړی چه یو بل باغ هم واخلي.
۴. یو باغ مو کورته بیخی نژدی دی.
۵. کله کله مې مور او خویندې هم ورځی.

## Section 5: Diversions



[njəláy de bāgh læ lóri rághla

ṭikráy ye násta mákh pə pāno pəṭawí-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

پټنگ: ياره، هوا سخته توده ده. دلته عموماً هوا څنگه وي؟

داود: په اوږي كې هوا عموماً نن غوندي توده او لنده وي.  
په كور او دفتر كې يې له ابيركاندېشن نه گوزاره نه كېږي.

پټنگ: ژمي څنگه وي؟

داود: ژمي بڼايسته سوږ وي. اكثره سخت باد لگېږي.

پټنگ: واوړه اوږېږي؟

داود: هو. كله كله دومره زياته واوړه اوږېږي چه سركونه بېخي بندېږي.

پټنگ: پسرلي او مني څنگه وي؟

داود: په پسرلي او مني كې هوا عموماً نرمه وي، خو باران ډېر زيات اوږېږي.

پټنگ: وايي چه باران د خداي رحمت دي.

### New Vocabulary

#### Nouns

weather F3 [awǎ] هوا

office Mirreg [daftár] دفتر

air conditioning M2

abir kándeshán [éyar kándeshán] ابيركاندېشن

street M2 [sarák] سرك

snow F3 [wáwrā] واوړه

rain M2 [bārān] باران

mercy M2 [rahmát] رحمت

The seasons

spring M3 [pəsarláy] پسرلی

summer M3 [zámáy] ژمی

fall M3 [mánay] منی

winter M3 [wóray] اوړی

Adjectives

heavy, very / [sakht] سخت

hot irreg. [tawdá] توده

wet irreg. [lamdá] لنده

cold irreg. [sor] سور

pleasant irreg. [nárma] نرمه

Preposition

without [be la ... na] بې له ... نه

Verbs

fall (snow or rain) [worég-] - اوړېد

become blocked [bandég-] - بندېد

Adverbs, phrases, idioms

friend (addressed) [yāra] یاره

usually adv. [amúman] عموماً

just adv. [amdā] همدا

today adv. [nən] نن

can't get along phrase [guzāra ná kegi] گوزاره نه کېږي

often [aksára] اکثراً

the wind blows [bād lagég-] لگېږي

so ... that phrase [dúmra ... tse] دومره ... چه

**Practice**

1. Answer the following questions.

۱. په خای کې دې هوا په پسرلی کې عموماً څنگه وی؟
۲. په خای کې دې هوا په ژمی کې عموماً څنگه وی؟
۳. په خای کې دې هوا په منی کې عموماً څنگه وی؟
۴. په خای کې دې هوا په اوړی کې عموماً څنگه وی؟
۵. نن هوا څنگه 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.'	<u>هوا</u> <u>سخته</u> <u>سوره</u> ده.
'Winter is very cold.'	<u>ژمي</u> <u>بنايسته</u> <u>سور</u> وي.
'Sometimes so much snow falls that...'	کله کله دومره <u>زيات</u> <u>واوړه</u> اورېږي چه...
'Are you Ghalzay Sahib's new student?'	د غلزي صاحب <u>نوې</u> <u>شاگرد</u> ده يې؟
'They are from different areas in Afghanistan.'	د افغانستان د <u>بيلو</u> <u>بيلو</u> سيمو دي.

## 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 OPl: F forms like F1 nouns)

M: DSg: [joɾ] جوړ	DPl: [joɾ] جوړ	OSg: [joɾ] جوړ	OPl: [jɔɾo] جوړو
F: DSg: [jɔɾa] جوړه	DPl: [jɔɾe] جوړې	OSg: [jɔɾe] جوړې	OPl: [jɔɾo] جوړو

## Class 1 adjectives:

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

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

M: DSg: [nəwaj] نوې	DPl: [nəwi] نوې	OSg: [nəwi] نوې	OPl: [nəwo] نوو
F: DSg: [nəwe] نوې	DPl: [nəwe] نوې	OSg: [nəwe] نوې	OPl: [nəwo] نوو

## Class 2 adjectives:

نوی ستړی



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

M: DSg: [xə] بڼه	DPl: [xə] بڼه	OSg: [xə] بڼه	OP1: [xo] بڼو
F: DSg: [xa] بڼه	DPl: [xe] بڼې	OSg: [xe] بڼې	OP1: [xo] بڼو

Class 4 (all forms the same)

M and F: DSg: [xāystá] بڼایسته	DPl: [xāystá] بڼایسته
OSg: [xāystá] بڼایسته	OP1: [xāystá] بڼایسته

## Class 4 adjectives:

ورته      نژدې      بڼایسته      واده

Class 5 (MDSg ends in [or]: [o] changes to [ā] or [a]: F forms end like F1 nouns)

M: DSg: [sor] سور	DPl: [sārál] ساره	OSg: [sor] سور	OP1: [saró] سرو
F: DSg: [sarál] سره	DPl: [saré] سرې	OSg: [saré] سرې	OP1: [saró] سرو

Irregular Adjectives

'hot' تود

M: DSg: [tod] تود	DPl, OSg: [tāwdé] تاوده	OP1: [tawdó] تودو
F: DSg: [tawdá] توده	DPl, OSg: [tawdé] تودې	OP1: [tawdó] تودو

'pleasant' نرم

M: DSg, DPl, OSg: [narém] نرم	OP1: [nármo] نرمو	
F: DSg: [nárma] نرمه	DPl, OSg: [nárme] نرمې	OP1: [nármo] نرمو

'sweet' خوږ

M: DSg: [khog] خوږ	DPl, OSg: [khwāgə] خواږه	OP1: [khwágo] خوږو
F: DSg: [khwága] خوږه	DPl, OSg: [khwáge] خوږې	OP1: [khwágo] خوږو

'wet' لوند

M: DSg: [lund] لوند	DPl, OSg: [lāmdé] لنده	OP1: [lámdo] لندو
F: DSg: [lámda] لنده	DPl, OSg: [lámde] لندي	OP1: [lámdo] لندو

## Practice

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

۱. ستپې مه شی.
۲. ته به د غلځي صاحب نوې شاگرده یې.
۳. د داود ملگری ټول افغانان او د افغانستان د بیلو بیلو سیمو دی.
۴. غلځي صاحب هم په شلگر کې یلد دی.
۵. خور ورور ته وړت وی.
۶. د لوگر خلك ټول ښایسته دی.
۷. ډېرې زیاتې اوبه او خوږې میوې لری.
۸. زما کورنۍ دوه ډېر لوی باغونه لری.
۹. د لوگر پېغلې ډېرې مستې او پلونډې دی.
۱۰. په اتن او تالونو هېڅ نه ستپې کیږی.

2. Answer the following questions.

۱. سیمه دې ډېر اباد ځای دی؟
۲. سیمه دې ډېرې زیاتې اوبه لری؟
۳. سیمه دې خوږې میوې لری؟
۴. په سیمې کې دې زیاته واوره اوریدې؟
۵. په سیمې کې دې مخکې ډېرې ابادې دی.
۶. په سیمې کې دې هوا عموماً ښه وی؟

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

lazy 1 [laʔ]	لټ	stupid 1 [ahmáq]	احمق
crazy 2 [lewánáy]	لېونی	ugly 1 [badráng]	بدرنگ
sick 4 [nājórə]	ناچوره	thirsty 2 [təgay]	تږې
hungry 2 [wəgay]	وړې	sad 4 [khapá]	خپه
smart 1 [wuxyār]	هونښیار	sleepy 2 [khobawáray]	خوبوړی

## Section 3: Reading

هر کال څلور موسمون لري - پسرلی، اوړی، منی، ژمی. هر موسم درې میاشتې دی.

په پسرلی او منی کې هوا ښه او نرمه وی. په اوړی کې هوا توده او په ژمی کې سره وی.

په افغانستان کې پسرلی د گلانو موسم دی. اوړی بعضې مېوې او فصلونه پخپړی. منی د مېوو موسم دی. ژمی د واورې موسم دی.

د پسرلی اولې ورځې ته نوروز وايي. د نوروز ورځ عامه رخصتی وی. خلك مېلې کوي.

د نوروز ډېره لویه مېله د گل سرخ مېله ده. دا مېله په مزارشریف کې کېږي. دې مېلې ته د ټول افغانستان او حتی د نورو ملکونو زیات خلك ورځي.

## New Vocabulary

Nouns

year M2 [kā] کال

season M2 [mosám] موسم

month F1-[a]. [myāst] میاشت

flower M1 [gwəl] گل

crop M2 [fásəl] فصل

day F1-[a]. [wradz] ورځ

New Year M2 [nawróz] نوروز

holiday F irreg. [rukhsatí] رخصتی

Gwale Surkh(festival) [gwale súrkh] گل سرخ

country M2 [malk] ملک

Verb

ripen [pakhég-] - پخېږېد

Adverbs, phrases, idioms

even [hátā] حتا

X is called Y *phr.* [X ta Y wāyi] X ته Y واييAdjectives

public 1 [āma] عامه

some 4 [bāze] بعضي

every 1 [ar] هر

## Have You Understood?

1. Answer the questions.

۱. د څلورو موسمونو نومونه څه دي؟
۲. یو موسم څو میاشتي لري؟
۳. د گل سرخ مېله چېرې کېږي؟
۴. د پسرلي اولې ورځې ته څه وايي؟
۵. په افغانستان کې په ژمي کې هوا څنگه وي؟
۶. په افغانستان کې په اوړي کې واوړه اوریدي؟
۷. پښتانه نوروز ډېر خوښوي؟
۸. په کومو موسمونو کې هوا نرمه وي؟
۹. دافغانستان خلك د پسرلي په اوله ورځ څه کوي؟

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

۱. د نوروز ډېر لويه مېله د گل سرخ مېله ده.
۲. دې مېلې ته د ټول افغانستان او حتی د نورو ملکونو زيات خلك ورځي.
۳. په پسرلي او مني کې هوا ښه او نرمه وي.
۴. د پسرلي لولې ورځې ته نوروز وايي.
۵. د نوروز ورځ عامه رخصتي وي.

## Section 4: Asking for Vocabulary

Model: د پسرلی اولې ورځې ته نوروز وایی.

Literal: 'They say "Nawroz" for the first day of spring.'

Idiomatic: 'The first day of spring is called "Nawroz".'

To ask for a translation into Pashto: په پښتو کې 'hello' ته څه وایی؟

Literal: 'In Pashto what do they say for 'hello'?'

Idiomatic: 'What's the word for 'hello' in Pashto?'

To ask for a word in Pashto

(pointing to an object up close):

په پښتو کې دې ته څه وایی؟

Literal: 'In Pashto what do they say for this?'

Idiomatic: 'What's the word for this in Pashto?'

To ask for a word in Pashto

(pointing to an object far away):

په پښتو کې هغه ته څه وایی؟

Literal: 'What thing is that?'

Idiomatic: 'What's that?'

## Practice

1. Answer the following questions.

په پښتو کې 'hello' ته څه وایی؟

په پښتو کې 'swing' ته څه وایی؟

په پښتو کې 'inhabitant' ته څه وایی؟

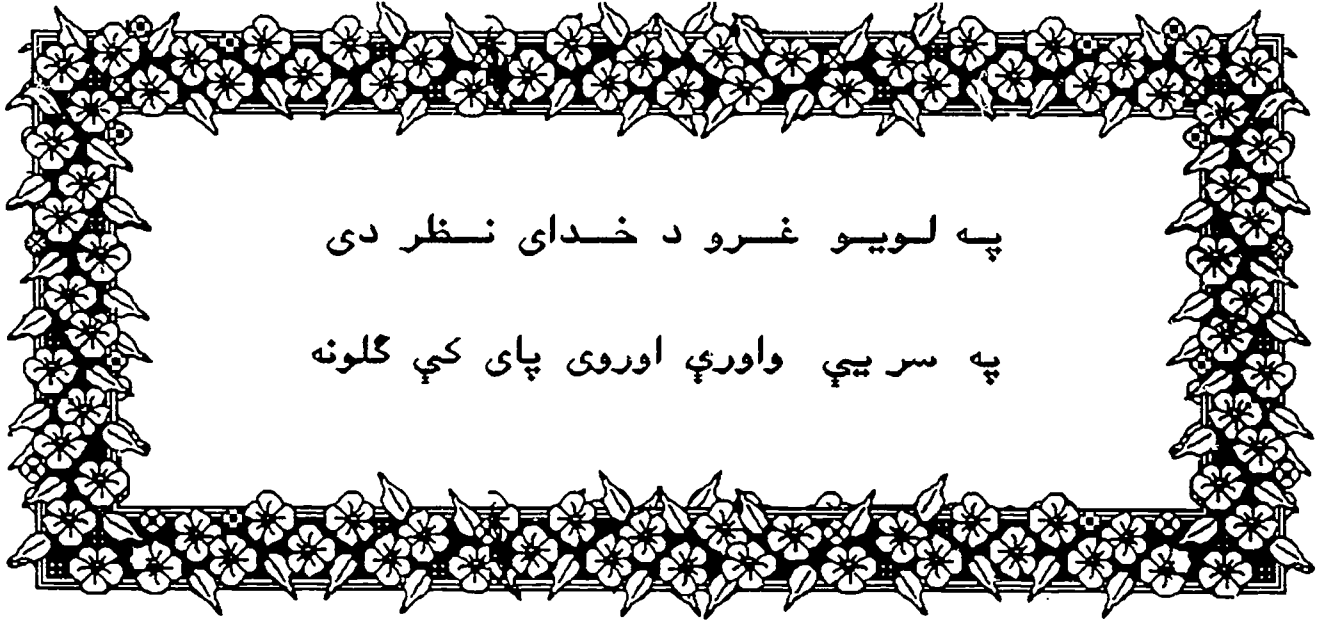
په پښتو کې 'student' ته څه وایی؟

په پښتو کې 'song' ته څه وایی؟

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

3. Point to objects far away, and ask your teacher what they are.

## Section 5: Diversions



[pə lóyo ghró de khwdāy nazār da.  
pə sar ye wāwre worawi, 'āy ke gwəlúna.]

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

## Unit 6: شنبې څه کوي؟

### Section 1: Dialogue

اسد: د شنبې په ورځ څه کوي؟

تريسا: ورجنيا ته ځم.

اسد: څه وخت بهرته راځي؟

تريسا: ددوشنبې په ورځ سهار وخته بهرته راځم.

اسد: دچارشنبې په ماښام څه پروگرام لري؟

تريسا: کتابخانې ته ځم. پنجشنبې امتحان لرم.

اسد: دجمعي په ماښام څه کوي؟

تريسا: څه خاص پروگرام نه لرم.

اسد: راځه په کابل کاروان رستوران کې زما مېلمنه شه.

تريسا: ښه ده. وايي چه کابل کاروان رستوران ښه افغاني ډوډي پخوي.

اسد: هو! بيخي ښه ډوډي لري.

### New Vocabulary

#### Nouns

Virginia F3 [wirjinyǎ] ورجنيا  
 plan(s) M2 [progrām] پروگرام  
 library F1 [kitābkhānā] کتابخانه  
 exam M2 [imtihān] امتحان  
 Kabul Caravan (restaurant name)  
 [kābəl kārwān] کابل کاروان

restaurant M2 [rasturān] رستوران  
 guest F1 [meلمانá] مېلمنه  
 food F2 [ḍoḍáy] ډوډي

Time words

Saturday F1. [shambé] شنبې

Monday F1. [dushambé] دوشنبې

Wednesday F1. [charshambé] چار شنبې

Thursday F1. [panshambé] پنجشنبې

Friday F1. [jumá] جمعه

evening M2. [māxām] ماښام

time M2. [wakht] وخت

morning M2 [sahār] سهار

Preposition

at, on (with time phrases) [pə] په

Verbs

come imperative [rādzá] راځه

be [sa] شه

cook [pakhaw<sup>2</sup>] پخو-Adjectives

special 1 [khās] خاص

Afghan 4 [awghānī] افغانی

Adverbs, phrases, idioms

when? [tsé wakht] څه وخت

back [bérta] بهرته

early morning [sahār wákhta] سهار وخته

any [tsə] څه

**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 ورځ څه کوي؟

B: \_\_\_\_\_ ته خم.

A: څه وخت بهرته راځي؟

B: د \_\_\_\_\_ په ورځ سهار وخته بهرته راځم.

2. Memorize Asad's line:

راځه په کابل کاروان رستوران کې زما مېلمه شه.

Substitute the names of restaurants in your area for کاروان.



## Section 2: Time Words and Phrases

## Days of the Week

Saturday	[shámbe]	شنبه
Sunday	[yákshambe]	یکشنبه
Monday	[dú shambe]	دو شنبې
Tuesday	[sé shambe]	سه شنبې
Wednesday	[chār shambe]	چار شنبې
Thursday	pánshambe]	پنجشنبه
Friday	[júma]	جمعه

## Notes:

1. All day names are *F1* nouns. They never occur in the plural.
2. دوه شنبې, سه شنبې and چار 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 ورځ څه کوي؟  
شنبه څه کوي؟

'I'm coming back on Monday.'

د دو شنبې په ورځ بهرته راځم.  
دو شنبې بهرته راځم.

'I have an exam (on) Friday.'

د جمعې په ورځ امتحان لرم.  
جمعه امتحان لرم.

'I have an exam every Friday.'

د هرې جمعې په ورځ امتحان لرم.  
هره جمعه امتحان لرم.

## Times of Day

morning	M2	[sahǎr]	سهار
late morning	M2	[tsǎxt (mahāi)]	څانښت (مهال)
noon	F1	[ghárma]	غرمه
afternoon	M2	[māspəxín]	ماسپښين
late afternoon	M2	[māzdigár]	مازيگر
dusk	M2	[māxǎm]	مانډام
late evening	M2	[māskhután]	ماسختن
midnight	F1	[níma shpa]	نيمه شپه

## 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?'

دچهارشنبې په مانډام څه پروگرام لري؟

'I come back Saturday night.'

د شنبې په ماسپښين بېرته راځم.

'I have an exam this afternoon.'

نن ماسپښين امتحان لرم.

'I come back in the evening.'

ماسپښين بېرته راځم.

## Practice

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

۱. تریسا او اسد څه وخت کابل کاروان ته ځي؟
۲. د جمعې په ورځ څه وخت ځي؟
۳. د چهارشنبې په ماښام 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 پورې راځي؟

2. Answer the following questions.

۱. د یکشنبې په ورځ عموماً څه کوي؟
۲. د جمعې په ورځ عموماً چېرې ځي؟
۳. دودې عموماً چېرې خوري؟
۴. درس څه وخت لولي؟
۵. رستوران ته عموماً څه وخت ځي؟
۶. نن شپه څه کوي؟
۷. د غرمې دودې عموماً چېرې خوري؟

3. Describe your schedule.

## Section 3: Reading

پټنگ ډېر زيات مصرف دى. سهار وخته روغتون ته ځي. تر څانځته پورې ناروغان گوري. څانځته مهال عموماً عمليات کوي. وروسته له عملياتو نه لږ دمه کوي. وروسته له هغه نه بيا ناروغان گوري. غرمه کافتريا ته ځي، ډوډي خوري. ماسپين په لابراتوار کې کار کوي. مزدیگر خپلو اسستنانو ته درس ورکوي. ماښام کورته ځي، ډوډي خوري او يو څه دمه کوي. ماسختن بېرته روغتون ته ځي او تر نيمې شپې پورې ناروغان معاینه کوي. وروسته له نيمې شپې کورته ځي.

## New Vocabulary

Nouns

patient M1. [nārógh] ناروغ  
 operation M2. [amaliyāt] عمليات  
 rest F1. [dáma] دمه  
 cafeteria F3 [kafitiryā] کافتريا  
 laboratory M2 [labrātowār] لابراتوار  
 assistant M1 [asistán] اسستان  
 lesson M2 [dars] درس

Adjectives

busy / [masrúf] مصرف  
 little / [læg] لږ  
 (his, her) own / [khpəl] خپل

Adverbs. Phrases. Idioms

then, again [byā] بيا  
 a little [yáw tsə] يو څه

Pronoun

that Op1 [aghol] هغو

Verbs

eat [ḍoḍáy khwr-] ډوډي خور-  
 give [wárkaw-] ورکو-  
 examine [māyená kaw-] معاینه کو-

Prepositions

until [tər ... pore] تر...پورې  
 after [wrusta la ... (na)] نه ... وروسته له ...

## Have You Understood?

1. Answer the following questions.

۱. پټنگ سهار وخته چېرې ځی؟
۲. پټنگ څه کار کوی؟
۳. پټنگ د غرمې ډوډی چېرې خوری؟
۴. پټنگ د ماښام ډوډی چېرې خوری؟
۵. پټنگ خپل ملگری څه وخت گوری؟
۶. پټنگ څه وخت دمه کوی؟
۷. پټنگ له څه وخته تر څه وخته پورې کار کوی؟

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

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

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

— ډېر زیات مصروف — سهار وخته روغتون ته — تر  
 څانښته پورې ناروغان — څانښت مهال عموماً عملیات — وروسته  
 له عملیاتو نه لږ دمه — وروسته له هغو نه بیا ناروغان — غرمه  
 کافتريا ته — ډوډی — ماسپینین په لابراتوار کې کار —  
 مازدیگر خپلو اسستانونو ته درس — ماښام کور ته — ډوډی  
 — او یو څه دمه — ماسختن بهرته روغتون ته — او تر نیمې  
 شپې پورې ناروغان معاینه — وروسته له نیمې شپې کورته —

## Section 4: Telling Time

## Examples

'What time is it?'	څو بجې دی؟
'It's about one o'clock.'	نژدې یوه بجه ده.
'It's ten after one.'	لس باندي یوه بجه ده.
'It's quarter after one.'	پاو باندي یوه بجه ده.
'It's one thirty.'	یوه نیمه بجه ده.
'It's quarter to two.'	پاو کم دوه بجې دی.
'It's ten to two.'	لس کم دوه بجې دی.
'It's two o'clock.'	دوه بجې دی.

'At what time...?'	په څو بجو ...؟
'After about one o'clock...'	له نژدې یوې بجې نه وروسته ...
'Before ten after one...'	له لس باندي یوې بجې نه مخ کې ...
'From quarter after one...'	له پاو باندي یوې بجې نه ...
'Until one thirty...'	تر یوې نیمې بجې پورې ...
'Before quarter to two...'	له پاو کم دوو بجو نه مخ کې ...
'At ten to two...'	په لس کم دوو بجو ...
'Before two o'clock...'	له دوو بجو نه مخ کې ...

## Notes:

1. Time-telling on the twenty-four hour clock is expressed in phrases revolving around the word [bája] بجه, which is *F1*. Phrases involving times other than one o'clock require the plural بجې.
2. Time phrases other than statements of the time ('It's ... o'clock', etc.), are expressed via prepositional phrases with بجه 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	[yáwíst]	یو ویشت	۲۱	11	[yawólas]	یوولس	۱۱
22	[dwáwíst]	دوه ویشت	۲۲	12	[dólas]	دوولس	۱۲
23	[dárwíst]	درویشت	۲۲	13	[dyárlas]	دیارلس	۱۳
24	[tsalérist]	څلیریشت	۲۴	14	[tswárlas]	څوارلس	۱۴
25	[pindzówíst]	پنځه ویشت	۲۵	15	[pindzólás]	پنځلس	۱۵
26	[shpágwíst]	شپږویشت	۲۶	16	[shpárlas]	شپاړلس	۱۶
27	[wáwíst]	اوه ویشت	۲۷	17	[wólás]	اوولس	۱۷
28	[atówíst]	اته ویشت	۲۸	18	[atólás]	اتولس	۱۸
29	[náhəwíst]	نه ویشت	۲۹	19	[núnas]	نونس	۱۹
30	[ders]	دیرش	۳۰	20	[shəl]	شل	۲۰

Prepositions involved in time-telling

before [lə ... (na) məkh kel] له ... نه مخ کې

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

from [lə ... (na)] له ... نه

until [tər ... pore] تر...پورې

Other vocabulary involved in time-telling

clock, hour *n, F1*. [bája] بجه

quarter (in time-telling) *n, M2*. [pāw] پاو

until (with minutes in time-telling) *adv.* [... kam] کم

over, past, after (with minutes in time-telling) *prep.* [... bānde] باندي ...

half, thirty (in time-telling) *adj1*. [nim] نیم

about, near *adj 4* [nizdé] نیژدې

## Practice

1. What time is it in Pashto?

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

2. Substitute different times in the following sentences.

- په — دودۍ خورو.
- له — تر — پورې کار کوم.
- په — صنف ته ځم.
- له — نه وروسته اکثره درس وایم.
- په — راځه.
- له — نه مخ کې رستوران ته ځو.
- په — امتحان لری.

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 ورځ ده؟"

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



## زه به آشك راوغوارم. Unit 7:

### Section 1: Dialogue

اسد: وایه څه شی خورې؟

تریسا: ته ودرېږه، چه څه شی لری.

اسد: هرڅه لری. څه شی دې ښه ایسی؟

تریسا: ستا څه شی ښه ایسی؟

اسد: زما کباب او آشك ښه ایسی، خو قابلی پلو او منتوی یې هم ډېر ښه دی.

تریسا: زمرد چلو یې څنگه دی؟

اسد: زمرد چلو او بانجان چلو یې هم ښه دی.

تریسا: آشك یې مرچ لری؟

اسد: نه، مرچ نه لری.

تریسا: زه به آشك را وغوارم. ته څه شی راغوارې؟

اسد: زه به، نو، قابلی پلو او کباب را وغوارم او گد به یې سره وخورو.

### New Vocabulary

Afghan food (all M2 nouns)

[kabāb] کباب

[āshák] آشك

[qābili paláw] قابلی پلو

[mantú] منتو

[zamarud chaláw] زمردچلو

[bānjān chaláw] بانجان چلو

Noun

pepper M2. [mrach] مرچ

Pronounthem *wk pro.* [ye] يېVerbs

wait, stand, stop [darég-] - درېږد

ask for, order [ghwār-] - غواړ

Adverbs, phrases, idioms

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

وايه څه شي خورې؟

everything [ár tsə] هرڅه

seems good [xá yisi] ښه ايسی

here (to where I am) [rā] را

then, indeed [no] نو

together [gaḍ] گډ

**Practice**

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

ا: وايه څه شي خورې؟

ب: ته ودرېږه، چه څه شي لری.

ا: هرڅه لری. څه شي دې ښه ايسی؟

ب: ستا څه شي ښه ايسی؟

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

زما قابلی پلو ښه ايسی.

3. Ask and answer questions on the following models:

ستا افغانی ډودی ښه ايسی؟

هو! زما افغانی ډودی ښه ايسی.

نه، زما افغانی ډودی ښه نه ايسی.

## Section 2: The Perfective Form of Simple Verbs

### Examples

'Wait.'	ته ودرېږه .
'I'm going to order aushak.'	زه به آشك را وغوارم .
'We'll eat it together.'	گد به يې سره 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' - اورېږ-	'buy' - اخل-	'have' - لر-
'want, invite' - غوار-	'live' - اوسېږ-	'wear' - اغوند-	'drink' - څك-
'stop, wait' - درېږ-	'show' - بښي-	'say' - وايي-	'eat' - خور-
		'talk' - غږېږ-	'read' - لول-

### The Present Perfective Form of Simple Verbs

#### Root (and present imperfective form)

[tsk-] - څك-

[khwr-] - خور-

#### Present perfective form

[wátsk-] - وڅك-

[wákhwr-] - وخور-

#### Notes:

1. The perfective form of simple verbs is formed by adding the prefix [wá] و, to the root (which is also the present imperfective form) of the verb.
2. Perfective و, is always stressed. It is frequently pronounced as [wú].
3. [wá] و, + [a...] ا = [wá...], e.g. [wá] و, + [aghúnd-] اغوند = [wághund-] واغوند  
[wá] و, + [akhl-] اخل = [wákh1-] واخل

## Section 3: Commands

## Examples

## Positives:

'Wait.' (to one person)	[wédarega]	ودرېږه .
'Wait.' (to more than one)	[wédaregəy.]	ودرېږئ .
'Buy the pepper.' (to one person)	[mrəch wăkhla.]	مرچ واخه .
'Buy the pepper.' (to more than one)	[mrəch wăkhlay.]	مرچ واخلي .

## Negatives:

'Don't wait.' (to one person)	[médarega]	مه درېږه .
'Don't wait.' (to more than one)	[médaregəy]	مه درېږئ .
'Don't buy the pepper.' (to one person)	[mrəch măkhla]	مرچ مه اخه .
'Don't buy the pepper.' (to more than one)	[mrəch măkhlay]	مرچ مه اخلي .

## Notes:

1. Ordinary commands in Pashto are formed by affixing [-a] ← or [-əy] ئی- 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] ئی.
3. Negative commands are formed with the particle [mé] م and the imperfective root of the verb.
4. [mé] + [a...] = [mă...], e.g. [mé] م + [ákhla] اخه = [măkhla] مه اخه

## 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 وبښئ.    | ۶. سندره مه وايئ.               |
| ۲. خویندې دې وگوره. | ۷. ته ودرېږه.                   |
| ۳. ډوډۍ دې وخوره.   | ۸. استاد دې وگوره.              |
| ۴. لنډۍ ووايئ.      | ۹. كافي وڅكه.                   |
| ۵. كافي مه څكئ.     | ۱۰. د پتنګ په باره كې مه غږېږه. |

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

۱. ليلا ته مه گوره.
۲. ودرېږه.
۳. فراه را وبښه.
۴. ډوډۍ مه غواړه.
۵. كتاب مه لوله.
۶. دلته واوسېږه.
۷. افغاني جامې واغونده.
۸. باغ مه اخله.
۹. درس دې ولوله.
۱۰. وغږېږه.

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 kāfí wākhli.]	اسد به کافي واخلي.
'He will buy coffee.'	[kāfí ba wākhli.]	کافي به واخلي.
'His father will wait.'	[plār ba ye wédaregi.]	پلار به يې ودرېږي.

## Negatives:

'Asad won't wait.'	[asád ba wə 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 kāfí wā nákhli.]	اسد به کافي به وا نهخلي.
'He won't buy coffee.'	[kāfí ba wā ná khli.]	کافي به وا نه خلي.
'His father won't wait.'	[plār ba ye wə ná daregi.]	پلار به يې و نه درېږي.

## Notes:

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

2. The future particle به 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] به + [wé] و + ([ná] نه) + vb stem + endings*

If there is both a subject and an object:

*subject + [ba] به + object + [wé] و + ([ná] نه) + vb stem + endings*

If there is neither:

*[wé] و + [ba] به + ([ná] نه) + vb stem + endings*

If the subject or object includes a weak pronoun possessive:

*subject/object + [ba] به + wk pron. + ([nə] نه) + vb stem + endings*

3. [wə] و + [ná] نه + [a...] ا = [wā] وا + [nə] نه + [...], e.g. [wā ná khli] روا 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 آشك را وغواړم.
۲. زه به، نو، قابلي پلو او كباب را وغواړم.
۳. گد به يې سره وخورو.
۴. زه به كتاب ولولم.
۵. اسد به كافي وڅكي.
۶. امان به له ليلا سره وغږېږي.
۷. باران به و اورېږي.
۸. اسد به افغاني جامې واغوندي.
۹. رابيا به پتنگ ته ډوډي را وغواړي.
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 ...' _____
درېږم -	غږېږم - اوسېږم -

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

۱. څه شې به وخورې؟
۲. په كتابخانه كې به درس ولولې؟
۳. په رستوران كې به ډوډي وخورو؟
۴. له خپلو ملگرو سره به وغږېږې؟
۵. كورنۍ به دې وگورې؟
۶. باران به و اورېږي؟
۷. كافي به وڅكي؟
۸. څه شې به وڅكي؟



## Section 5: Reading

د شنبه په ورځ به ټول ملگري مېلمستيا ته راوغوارو. سبا نه بل سبا به اسد وليږو چه د ورجينيا په کوم فارم کې يو ښه لوی پسه واخلي. پرېمانه کباب به پوخ کړو. پسته، بادام او تازه مېوه به د اسد ملگري له ليزبرگ نه راوليږي. نوره سودا به د جمعې په ورځ په بازار کې واخلو.

ليلا به خپله ملگري، زرینه، هم راوغواري. کباب به زه خپله پوخ کړم. نور پخلي به ليلا او زرمينه وکړي. سلاته به رابيا وکړي. داود ته به تيليفون وکړو چه بير په واشنگتن کې واخلي او سبا ماښام يې راوړي.

## New Vocabulary

Nouns

party F3 [melmastyã] مېلمستيا

farm M2 [fãrm] فارم

lamb M2 [pæsá] پسه

pistachio nuts F1 [pistá] پسته

almonds M2 [bãdã] بادام

Leesburg (in VA) [lizbãrg] ليزبرگ

stuff, goods F3 [sawdã] سودا

market M2 [bãzãr] بازار

cooking M3 [pakhláy] پخلي

salad F1 [salãtá] سلاته

beer M2 [bir] بير

Verbs

invite [ghwãr-] غوار-

send [leg-] لېږ-

pf. of [pakhaw-] [pókh k-] پوخ کړ-

phone pf. [telefún wá k-] تيليفون وکړ-

pf. of [kaw-] [k-] کړ-

Adjectives

a, some 1 [kum] کوم

abundant 4 [premãna] پرېمانه

fresh 4 [tãzá] تازه

Pronoun

it wk pron. [ye] يې

Adverbs, phrases, idioms

tomorrow [sabā] سبا

day after tomorrow [bāl sabā] بل سبا

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

...self [khpāla] خپله

Pashtana name

[zarīna] زرینه

**Have You Understood?**

## 1. Answer the questions.

۱. امان او لیلیا څه وخت مېلمستیا لری؟
۲. څوک مېلمستیا ته راځی؟
۳. اسد به په ورجینیا کې څه واخلي؟
۴. داسد ملگری به له لیزبرگ نه څه شي راولیږی؟
۵. پسه به له کوم ځای نه واخلي؟
۶. څوک به کباب پوخ کړی؟
۷. څوک به پلو او چلو پوخ کړی؟
۸. څوک به سلاته وکړی؟
۹. داود به څه وخت بیر راولیږی؟
۱۰. امان او لیلیا به څه شي پوخ کړی؟

## 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.

## په پله تېر شه. Unit 8:

### Section 1: Dialogue

امان: د شنبه په ماښام دودۍ ته زموږ کره راتلای شي؟

پتنگ: هو! په ډېره خوشحالی. څو بجې؟

امان: اوه بجې.

پتنگ: تشکر. د کور نښه خودې را ته ووايه.

امان: د جفرسن پله ته لار شه. په پله تېر شه. نژدې دوه ميله نور هم وړاندې لار شه.

پتنگ: ښه.

امان: بيا په ديارلسم سړک چپ لاس ته تاو شه.

پتنگ: ښه.

امان: د ترافيک له دوو څراغونو نه تېر شه. له درېيم څراغ سره بياچپ لاس ته تاو شه.

پتنگ: ښه.

امان: يو يونيم ميل وړاندې لار شه څو مارکت ته ورسېږې. درست؟  
څنگه چه مارکت نه تېر شي، ښی لاس ته دې مگنوليا روډ دی. په  
مگنولياروډ مخامخ لار شه. چپ لاس ته دې څلورم کور زموږ دی.

پتنگ: د جفرسن له پله نه ستاسې تر کوره پورې ټوله لار به څو  
ميله وي؟

امان: ياره... پنځلس ميله به وي.

پتنگ: ډېر تشکر.

## New Vocabulary

Nouns

[kor ta] كورته = [kara] كره  
 hour F1 [baja] بجه  
 directions F1 [náxa] نښه  
 bridge M irreg. [plə] پله  
 miles M2 [míla] ميله  
 side M2 [lās] لاس  
 shopping mall M2 [markít] ماركت  
 way, road F1-[a] [lār] لار

Ordinal Numbers

thirteenth [dyarlasám] ديارلسم  
 fourth [tsalorám] څلورم

Verbs

command form of - لار شه [lār sa]  
 pass by der. vb [tér sa] تېر شه  
 turn der.: vb [tāw sa] تاو شه  
 reach smp. vb [raség-] رسېږي

Adverbs, Phrases and Idioms

can you come [rātláy se?] راتلای شې؟  
 With pleasure... [pə dəra khushāí] په ډېره خوشحالی  
 ahead [wřānde] وړاندې  
 traffic light [de tarāfík tsirāgh] د ترافیک څراغ  
 yes... (I'm listening... [xa...] ښه  
 right? [drust?] درست؟  
 one and a half [yawním] یو نیم  
 straight [mákhāmákh] مخامخ

Pronouns

our str. pron. [di múng] زموږ  
 your (pl.) str. pron. [di tāsē] ستاسې

Adjectives

left 4 [chap] چپ  
 right 4 [xi] ښی  
 whole 1 [tə] ټول

Prepositions

on, at (with places) [pə] په

Conjunctions

until [tso] څو  
 as soon as [tsénga tse] څنگه چه

English words

Magnolia Road [magnólyā róđ] مگنولیا رود  
 Jefferson [jéfarsan] جېفرسن

## Practice

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

A: د شنبې په ماښام دودۍ ته زموږ کره راتلای شي؟

B: هو! په ډېره خوشحالی. څو بجې؟

A: اوه بجې.

B: تشکر. د کور نښه خودې را ته ووايه.

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

A: د جفرسن له پله نه ستاسې تر کوره پورې ټوله لار به څو 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'	<i>M:</i>	<i>DSg</i>	<i>DPI</i>	<i>OSg</i>	<i>OPI</i>
		څلورم	څلورم	څلورم	څلورمو
		[tsalorám]	[tsalorám]	[tsalorám]	[tsalorámo]

<i>F:</i>	<i>DSg</i>	<i>DPI</i>	<i>OSg</i>	<i>OPI</i>
	څلورمه	څلورمې	څلورمې	څلورمو
	[tsaloréma]	[tsaloráme]	[tsaloráme]	[tsalorámo]

'seventh'	<i>M:</i>	<i>DSg</i>	<i>DPI</i>	<i>OSg</i>	<i>OPI</i>
		اوم	اوم	اوم	اومو
		[wam]	[wam]	[wam]	[wámo]

<i>F:</i>	<i>DSg</i>	<i>DPI</i>	<i>OSg</i>	<i>OPI</i>
	اومه	اومې	اومې	اومو
	[wáma]	[wáme]	[wáme]	[wámo]

## Notes:

1. The ordinal forms of numbers ending in consonants are parallel to the forms for څلورم 'fourth' given above.
2. The ordinal forms of the numbers ending in [ə] are parallel to the forms for اوم 'seventh' given above.
3. The ordinal root for دوه is [doy-] -دوي-; for درې is [drey-] -درپي-; the ordinal endings for دوه and درې are parallel to څلورم.
4. The ordinal for يو is [awál] اول '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. ۶	r. ۱۴	v. ۱۱
c. ۲	g. ۲۴	k. ۲۱	o. ۲	s. ۸	w. ۱۷
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:

- the third street
- the fifth light
- the second shop
- the first bridge
- the sixth house

Tell someone to pass by:

- the ninth shop
- the fourth classroom
- the seventh light
- the tenth house
- the eighth office

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

... اول، دوهم، درې، يم، ...



## Section 3: Derivative Verbs

## Examples

'Cross over the bridge.'	په پله <u>تېر</u> شه.
'Turn left at the fourth street.'	بيا په ديارلسم سړك چپ لاس ته <u>تاو</u> شه.
'Go through two traffic lights.'	د ترافيك له دوو څراغونو نه <u>تېر</u> شه.
'The streets are getting blocked.'	سړكونه <u>بنده</u> پېږي.
'In summer some fruits and crops ripen.'	اوړي بعضې مېوې او فصلونه <u>پخېږي</u> .
'The restaurant cooks good Afghan food.'	رستوران بڼه افغاني ډوډي <u>پخوي</u> .
'Patang is examining patients.'	پتنگ 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-] - کړ- or the intransitive auxiliary [keg-] - کېږ-. These auxiliaries are similar to the full verbs - کړ 'do' and - کېږ 'become'.

3. Any noun or adjective in Pashto can be converted into a derivative verb by adding the auxiliary, e.g.

'close, near'	نژدې
'become close, draw near, approach'	نژدې کېږ-
'bring (something) close, make (something) approach'	نژدې کېږ-

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

'call'	تېليفون کړ-	'get blocked'	بنده پېږ-
'be sold'	خرڅېږ-	'ripen'	پخېږ-
'understand'	پوه کېږ-	'cook'	پخو-
'enjoy, like'	خوښو-	'examine'	معاینه کړ-

## Forms of Derivative Verbs

### Present Imperfective

*With transitive auxiliary* - کو:

'cook' [pakhaw´] - پخو (first element ends in consonant)

'examine' [māyena kaw´] - معاینه کو (first element ends in vowel)

*With intransitive auxiliary* - کېږ:

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

'get close' [nizdég-] - نژدې کېږ (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 -ېږ or -و.

### Present Perfective

*With transitive auxiliary* - کر:

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

'examine' [māyena k-] - معاینه کر

*With intransitive auxiliary* - شه:

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

'get close' [nizdég s-] - نژدې شه (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-] - شه (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 [kɾ-]; - شه is pronounced [s-] or [sh-].

## Section 4: Using Derivative Verbs

## Commands

'Cook the food.' (sg)	[dodəy pakhá ka.]	دودې پخه كړه.
'Don't cook the food.' (sg)	[dodəy mé pakhawa.]	دودې مه پخوه.
'Cook the kabob.' (pl)	[kabāb pókh kāy.]	كباب پوخ كړئ.
'Don't cook the kabob.' (pl)	[kabāb mé pakhawəy.]	كباب مه پخوئ.
'Examine the women.' (sg)	[xədze māyená ka.]	ښځې معاینه كړه.
'Don't examine the women.' (sg)	[xədze mé māyena kawa.]	ښځې مه معاینه كوه.
'Turn to the right.' (pl)	[xí lās ta tāw səy.]	ښي لاس ته تاو شئ.
'Don't turn to the right.' (pl)	[xi lās ta mé tāwégəy.]	ښي لاس ته مه تاوېږئ.
'Get close to the table.' (sg)	[mez ta nizde sa.]	مېز ته نژدې شه.
'Don't get close to the table.' (sg)	[mez ta mé nizde kega.]	مېز ته مه نژدې كېږه.

## Notes:

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

## Practice

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

تېلېفون كو-      پخو-      معاینه كو-      تېرېږې-

## Future Expressions

'I will cook the food.'	[ḍoḍáy ba pakhá kəm.]	ډوډی به پخه کړم.
'I won't cook the food.'	[ḍoḍáy ba pakha ná kəm.]	ډوډی به پخه نه کړم.
'I will cook the kabob.'	[kabāb ba pókh kəm.]	کباب به پوخ کړم.
'I won't cook the kabob.'	[kabāb ba pokh ná kəm.]	کباب به پوخ نه کړم.
'He will examine the women.'	[xədze ba māyena kī.]	ښځې به معاینه کړی.
'He won't examine the women.'	[xədze ba māyena ná kī.]	ښځې به معاینه نه کړی.
'She will turn to the right.'	[xí lās ta ba tāw sí.]	ښی لاس ته به تاو شی.
'She won't turn to the right.'	[xí lās ta ba tāw ná sí.]	ښی لاس ته به تاو نه شی.
'She'll get close to the table.'	[mez ta ba nizardé sí.]	مېز ته به نژدې شی.
'She won't get close to the table.'	[mez ta ba nizde ná sí.]	مېز ته به نژدې نه شی.

## Notes:

1. As with simple verbs, future statements are formed with the particle به 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] نه 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. په پله تېر شه.
۲. په ديارلسم سړك چپ لاس ته تاو شه.
۳. د ترافيك له دوو څراغو نه تېر شه.
۴. له درېيم څراغ سره چپ لاس ته تاو شه.
۵. ا- ماركت نه تېر شه.

2. Make the following commands negative.

۱. له پله نه تېر شه.
۲. له اول څراغ سره چپ لاس ته تاو شه.
۳. په سړك باندې بڼی لاس ته تاو شه.
۴. ته ودرېږه!
۵. د ترافيك له څراغ نه تېر 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.)

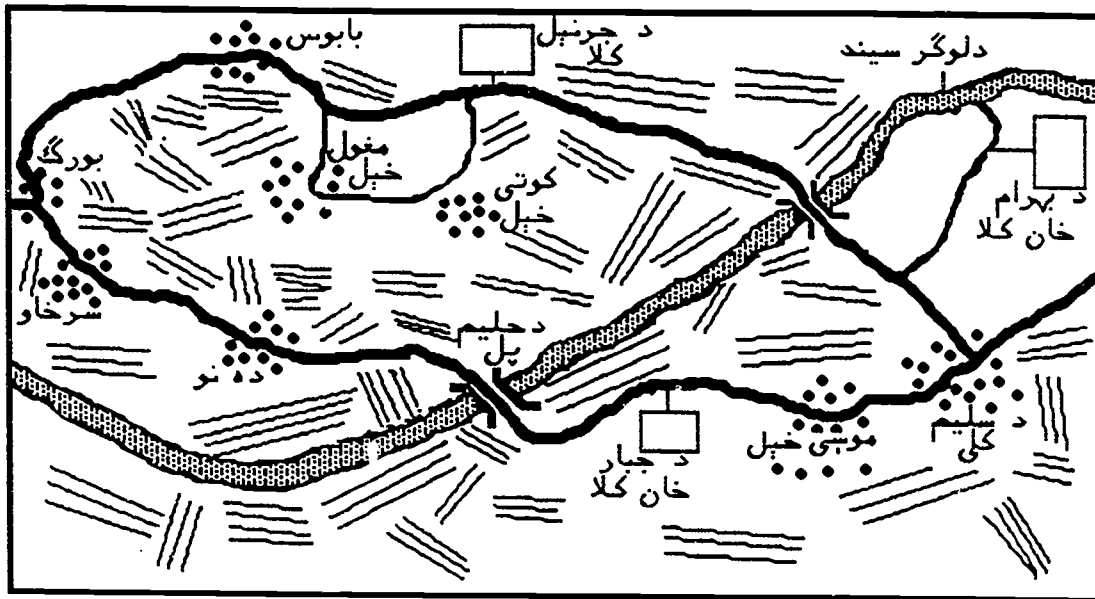
Example:

له پله نه تېر شه. پټنگ به له پله نه تېر شي.

۱. نژدې دوه ميله نور هم وړاندې لاړ شه.
۲. بيا په ديارلسم سړك چپ لاس ته تاو شه.
۳. د ترافيك له دوو څراغو نه تېر شه.
۴. يو يونيم ميل وړاندې لاړ شه.
۵. له ماركت نه تېر شه.
۶. په مگنوليا روډ باندې بڼی 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 جمعې ورځ ده. د اسد پلار به سبا نه بل سبا له سرخاو نه روان شي. غرمه به په ده نو کې تېره کړي. ماسختن به د جبار خان کلا ته ورسېږي. شپه به د جبار خان په کلا کې تېره کړي.

سهار وخته به د بهرام خان کلا ته روان شي. غرمه به د سلیم په کلی کې تېره کړي. ماسپښین به د بهرام خان کلا ته ورسېږي. هلته به دوه شپې تېرې کړي.

بیا به د جرنیل کلا ته لار شي. د جرنیل کلا نه به بابوسو ته لار شي. شپه به له خپل تربره سره په بابوسو کې تېره کړي.

له بابوسو نه به پورگ ته ولاړ شي. بیا به یو څه تم شي. بیا به بېرته سرخاو ته لار شي.

## New Vocabulary

Nouns

compound F3 [ka1á] كلا

village M3 [ka1ay] كلي

relative irreg., Dsg. [ta1bra1] تربره

Places on the map

Logar River [de logar sin] دلوگر سيند

Halim Bridge [de alim pul] د حلیم پول

Asad's father's friends

Jabar Khan [jabar kha1n] جبار خان

Baram Khan [ba1ra1m kha1n] برام خان

Jarnayi [ja1na1y1] جرنیل

Adverb

there adv. [a1ta] هلته

Verbs

start out der. [rawa1ne1g-1] روانېږ-

spend (time) der. [ta1ra1w-1] تېرو-

make a stop der. [ta1me1g-1] تمېږ-

Villages

[borg] بورگ

[ba1bu1s] بابوس

[ma1ghwa1 kha1l] مغول خېل

[kute kha1l] کوتې خېل

[mu1sa1kha1l] موسی خېل

[de salim ka1lay] د سلیم کلی

[de1na1w] ده نو

[surkha1w] سرخاو

## Have You Understood?

د اسد پلار به شپې چېرې تهرې کړی؟

\_\_\_\_\_ د جمعې شپه:

\_\_\_\_\_ د شنبې شپه:

\_\_\_\_\_ د یکشنبې شپه:

\_\_\_\_\_ د دو شنبې شپه:

\_\_\_\_\_ د سه شنبې شپه:

\_\_\_\_\_ د چار شنبې شپه:

\_\_\_\_\_ د پنجشنبې شپه:

## Section 6: Diversions



په پوښتنه سرې مکې ته رسېږي

[pə puxtána saɾay make ta raségi.]

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



## Unit 9: دالته كښينه.

### Section 1: Dialogue

- امان: ستړی مه شې. په خیر راغلي.
- پتنګ: خوار مه شې. په خیر اوسې.
- امان: څنگه یې؟ صحت دې ښه دی؟
- پتنګ: تشکر.
- امان: دالته كښينه.
- پتنګ: مهرباني.
- امان: په لاره کې خو په تکلیف نه شوې؟
- پتنګ: نه. بیخي ښه راغلم.
- امان: څه شې څکې؟
- پتنګ: لږ کوك راکړه.
- امان: ملګری دې ښه دی؟
- پتنګ: تشکر. تر اوسه خو ښه دی.
- امان: له وطنه خبرېږې؟
- پتنګ: یاره ډېر خو نه خبرېږم. خو کله کله یو نیم خط راځي.
- امان: په کور کې خیریت دی؟
- پتنګ: تر اوسه خو خیریت دی.
- امان: د وطن په باره کې څه اورې؟
- پتنګ: څه نوې خبره خو نشته.
- امان: وایې چه په کابل کې جنگونه زیات شوی دی.
- پتنګ: هو! بیخي زیات شوی دی.

## New Vocabulary

Nouns

health M2 [sihát] صحت  
 trouble M2 [taklíf] تكليف  
 Coke M2 [kok] كوك  
 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 [rāghlām] راغلم  
 give *dbl. irreg.* [rāk-] - راكړ  
 hear *der.* [khabrég-] - خبرېږ  
 hear *smp.* [awr-] - اور  
 there isn't [násta] نشته

Adjective

heavy 1 [zyāt] زيات

Adverbs, phrases, idioms

You came in health. [pə kháyr rāghle.] په خير راغلي.  
 Live in health. [pə kháyr wóse.] په خير اوسي.  
 there [dálta] دالته  
 you weren't [ná we.] نه وي  
 Is everything all right at home? [pə kór ke khayriát da?] په كور كې خيريت دي؟  
 has become heavy [zyāt sáwi di] زيات شوي دي

## Practice

1. Memorize the first twelve lines of the dialogue. In pairs, take the parts of Amān and Patang and practice their conversation.
2. Still in pairs, play host and guest with each other. Vary the dialogue by asking for something other than Coke to drink, using different greeting phrases, etc.

## Section 2: Doubly Irregular Verbs\*

## Examples

'He is my guest at the restaurant.'	[da! / [day].	په رستوران كې زما مېلمه دى.
'He will be my guest at the restaurant.'	[si] / [shi].	په رستوران كې به زما مېلمه شى.
'They never get tired of swinging.'	[kégil].	په ټالونو هېڅ نه ستړى كېږى.
'They will never get tired of swinging.'	[si] / [shi].	په ټالونو به هېڅ ستړى نه شى.
'They are dancing the atan.'	[kawí].	اتن كوى.
'Dance the atan.'	[wáka].	اتن وكړه.
'He is giving me some Coke.'	[rākawí].	لږ كوك راكوى.
'Give me some Coke.'	[rāka].	لږ كوك راكړه.
'In the evening he gives lessons.'	[warkawí].	مازديگر درس وركوى.
'This evening he will give lessons.'	[wárki].	مازديگر به درس وركړى.
'Laylā is going to Virginia.'	[dzi].	ليلا ورجنيا ته ځى.
'Laylā will go to Virginia.'	[lāra si].	ليلا به ورجنيا ته لاره شى.
'Once in a while a letter comes.'	[rādzí].	كله كله يو نيم خط راځى.
'Come here.'	[rādzá].	راځه.
'A letter will come tomorrow.'	[rā si].	سباته به خط را شى.
'Sometimes Asad goes there.'	[wardzí].	اسد كله كله ورځى.
'Go there.'	[wardzá].	ورځه.
'Asad will go there.'	[wár si].	اسد به ورشى.
'He is sitting down there.'	[kení].	دالته كښېنى.
'Sit down there.'	[kéna].	دالته كښېنه.

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

## Forms

Stress shift\* alone:

<u>Present Imperfective</u>	<u>Present Perfective</u>
'sit down' [ken <sup>ˈ</sup> ] - كښنه	[kén-] - كښنه
'get up' [pātség-] - پاڅېږ	[pātség-] - پاڅېږ
'bring (to me)' [rāwr <sup>ˈ</sup> ] - راوړ	[rāwr-] - راوړ
'take (to him)' [warwr <sup>ˈ</sup> ] - وروړ	[wārwr-] - وروړ

Root change alone:

<u>Present Imperfective</u>	<u>Present Perfective</u>
'be' يم / يې / دی / یو / یاستی / دی	[s-] - شـ
'become' [keg-] - کېږ	[s-] - شـ
'go' [dz-] - ځـ	[lāṛ] / [lāṛa s-] - لاره شـ

Stress shift and root change:

<u>Present Imperfective</u>	<u>Present Perfective</u>
'make', 'do' [kaw <sup>ˈ</sup> ] - کو	[wák-] / - وکړ
'give (to me)' [rākaw <sup>ˈ</sup> ] - راکو	[rāk-] - راکړ
'give / (to him)' [warkaw <sup>ˈ</sup> ] - ورکو	[wárk-] - ورکړ
'give (to you)' [darkaw <sup>ˈ</sup> ] - درکو	[dárk-] - درکړ
'come (to me)' [rādz <sup>ˈ</sup> ] - راځـ	[rādz-] - راځـ
'go (to him)' [wardz <sup>ˈ</sup> ] - ورځـ	[wárdz-] - ورځـ

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. - ځ) is formed by changing the root of the verb.
3. The perfective of other doubly irregular verbs (henceforth called 'stress-shift verbs') (e.g. - كښنه) 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: [kenáɣ] 'you are all sitting down' and [kénəɣ] 'sit down' are both written كښينئ.

4. The perfective of other doubly irregular verbs (e.g. -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 -راځ- and -ورځ-, commands and future expressions are formed with the present perfective form of doubly irregular verbs. Commands with -راځ- and -ورځ- 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.

دالتہ کښېنم. [dɔlta kenəm.]

دالتہ نه کښېنم. [dɔlta nə kenəm.]

دالتہ کښېنه. [dɔlta kəna.]

دالتہ مه کښېنه. [dɔlta mə kəna.]

پتنګ ته کوك ورکوی. [patang ta kok warkawi.]

پتنګ ته کوك نه ورکوی. [patang ta kok nə warkawi.]

پتنګ ته کوك ورکړه. [patang ta kok warka.]

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

پتنګ وخته پاڅېړی. [patang wakhta pātsegi.]

پتنګ وخته نه پاڅېړی. [patang wakhta nə pātsegi.]

وخته پاڅېړه. [wakhta pātsega.]

وخته مه پاڅېړه. [wakhta mə pātsega.]

## Section 3: Future Expressions

## Examples

'I'll sit down here.'	[dálta ba kénəm.]	دلته به كښېنم.
'I won't sit down here.'	[dálta ba ke ná nəm.]	دلته به كښې نه نم.
'He'll give Patang a Coke.'	[patáng ta ba kok wárki.]	پتنگ ته به كوك وركړی.
'He won't give Patang a Coke.'	[patáng ta ba kok war ná ki.]	پتنگ ته به كوك ورنكړی.
'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.'	[ataṇuna ba wáki.]	اتن به وكړی.
'They won't dance the atan.'	[ataṇuna ba wə ná ki.]	اتن به و كړی.
'Laylā will go.'	[laylā ba lāra si.]	ليلا به لاره شی.
'Laylā won't go.'	[laylā ba lāra nə si.]	ليلا به لاره نه شی.

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

## Practice

1. Make the following statements negative.

۱. اسد به پاڅېږي.
۲. رابيا به بادام دركړي.
۳. اسد به په مېز كښېني.
۴. ليلا به د غلځي صاحب له بڼځې سره كښېني.
۵. داود به بير دركړي.
۶. پتنگ به پاڅېږي، ليلا به كښېني.
۷. داود ته به بانجان چلو وركړو.
۸. تول به وخته پاڅېږي.
۹. پتنگ ته به څه شي وركړي؟
۱۰. په څو بجو به مهلمستيا ته ورشي؟

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

ته به سبا ته وخته پاڅېږي؟  
نه، زه به سبا ته وخته پا نه څېږم.

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

## Section 4: Reading

## مېلمه پالنه

په پښتنو کې مېلمه يو مفهوم لري او په امريکايانو کې بل مفهوم لري. په امريکايانو کې مېلمه يا بلل کېږي او يا، لږ تر لږه کوربه د مېلمه په ورتگ خبر وي. خو په پښتنو کې دا ضرور نه ده چې مېلمه وبلل شي او يا کور به د مېلمه په ورتگ خبر وي. هلته مېلمه اکثره په سړي پېښېږي. بله خبره داده چې پښتانه مېلمه ته دومره ښه ډوډي برابر وي چې خپله يې ډېره کمه خوري. که د پښتانه کره دښمن هم ور پېښ شي مېلمه يې دي او د هغه قدر کوي. پښتانه مسافر ته هم شپه ورکوي. خو د هغه دومره قدر نه کوي لکه د مېلمه چې کوي. لنډه دا چې مسافر او مېلمه فرق سره لري.

## New Vocabulary

Nounshospitality *F1* [melma pālána] مېلمه پالنهconcept *M2* [mafhum] مفهومhost *M, irreg.* [korbá] کوربهarrival *M2* [wartág] ورتگenemy *M, irreg.* [duxmán] دښمنtraveler *M1* [masāfár] مسافر

کره [kára] = کور ته or په کور کې

Verbshappen *der.* [pexég-] پېښېږيprepare *der.* [barābaraw-] برابر ويConjunctions

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

if [ka] که

like, as [láka] لکه

Adjectivesaware, informed *I* [khabár] خبرnecessary *I* [zarúr] ضرورrare, little *I* [kam] کم



Adverbs, phrases, and idioms

is invited [baləl kégi] بلل كېږي

at least [lág tar lágga] لږ تر لږه

is invited [wábaləl si] وبلل شي

drops in on one [pə sarɪ pexégi] په سړي پېښېږي

another thing [is that...] [bɛ :a khabəra] بله خبره

they themselves [khpála ye] خپله يې

happen to him [wər pexég-] ورپېښېږي -

show respect, hospitality to [r ɔər kaw-] قدر كو -

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

in short [landa dā tse] لنډه دا چه

are different [fárq sara lari] فرق سره لري

**Have You Understood?**

1. Explain, in English, the difference between the treatment given a مېلمه and that given a مسافر .
2. Discuss the differences between Pashtun مېلمه پالنه and modern American customs regarding houseguests.

## Section 5: Diversions

بې وخته مېلمه د آسمان چرك دى.

[bé wakhta melmá de asmán chṛák da.]

An uninvited guest is a thunderbolt from the sky.

سل بللى ځايړى، يو نا بللى نه ځايړى.

[sól baləli dzayégi, yaw nábaləlay ná dzayegi.]

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

يو چا په كلي كې نه پرې ښوده  
ده ويل آس مې د خان كره وترى.

[yaw chā pə kəli ke ná prexóda  
də wayól əs me de khān kara wətarəy.]

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

## Unit 10: اسد به مې بوزی

### Section 1: Dialogue

امان: ته خو موټر نه لري، څوك دې بيايي؟

تريسا: اسد به مې بوزی.

پتنګ: زه هم په هغه خوا ځم، يو به دې زم.

تريسا: ډېر تشكر. اسد بيخي راته نژدې دی، هغه به مې بوزی.

\*\*\*\*\*

غلځي صاحب: تريسا به څوك كورته بوزی؟

امان: گومان كوم چه اسد به يې هر ورو بوزی.

غلځي صاحب: كه بل څوك نه وي، مونږ به يې بوزو.

\*\*\*\*\*

تريسا: ما به كورته ورسوي؟

اسد: ولی نه.

تريسا: لار خو دې ليدلې ده؟

اسد: هو، ليدلې مې ده، خو ته به هم كومك را سره وكړې.

تريسا: ته په رانده، رانده ته لار نسي.

اسد: دا څه وايي؟ هر كله مې په ډېره بڼه لاره بيايي.

تريسا: راځه گورو به. توكل په خداي.

## New Vocabulary

Nouns

- car *n, M2*. [moʃár] موټر  
 direction *n, F3*. [khwā] خوا  
 blind person *n, M irreg. Obl*. [rāndé] رانده

Verbs

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

Adverbs, phrases, idioms

- very probably [arúmaru] هر و مرو  
 Of course! [wále nā.] ولی نه.  
 familiar to ... [... lidále] لیدلې  
 help [komák kaw-] کومک کو-  
 Trust in God. [tawkál pə khwdāy.] توکل په خدای

Pronouns

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

Preposition

- with, by means of [pə] په

## 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 ورسوي؟  
 ما به رستوران ته ورسوي؟

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 Pren.</u>
1Sg. ('my', 'me')	-	[me] مې	[me] مې	[rā] را
2Sg. ('your', 'you')	-	[de] دې	[de] دې	[dər] در
3Sg. ('his/her', 'him/her')	-	[ye] يې	[ye] يې	[wər] ور
1Pl. ('our', 'us')	-	[mo] مو	[mo] مو	[rā] را
2Pl. ('your', 'you')	-	[mo] مو	[mo] مو	[dər] در
3Pl. ('their', 'them')	-	[ye] يې	[ye] يې	[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] ورسره له امان سره >>>> [wər sara] ورسره.
- The weak pronoun object of the preposition په... کې drops, rather than the په, resulting in the phrase [pə ke] په 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.  
I'm sitting with them.  
I'm sitting with you all.  
I'm sitting with you.

Send me.  
Send them.  
Send him.

He is meeting us.  
He is meeting you.  
He is meeting her.  
He is meeting me.

## Position

'Amān is inviting you to the party.'	[amān <u>de</u> melmastyā ta ghwārī.]	امان دې مېلمستيا ته غواړي.
'He is inviting you to the party.'	[melmastyā ta <u>de</u> ghwārī.]	مېلمستيا ته دې غواړي.
'Patang is taking us.'	[patang <u>mo</u> byāyī.]	پتنگ مو بيايي.
'He is taking us.'	[byāyī <u>mo</u> .]	بيايي مو.
'Theresa is going to the party with him.'	[terisa melmastyā ta <u>wār</u> sara dzi.]	تريسا مېلمستيا ته ورسره ځي.
'She is going to the party with him.'	[melmastyā ta <u>wār</u> sara dzi.]	مېلمستيا ته ورسره ځي.

## 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 يې په شلگر کې واده ده.
۲. خويندې يې هم ليلا غوندې دي؟
۳. منې يې ډېرې مشورې دي.
۴. د امان او ليلا کورته يې بوزه.
۵. په پښتو يې ووايه.
۶. گد به يې سره وخورو.
۷. سبا ماښام يې راوړي.
۸. لرم يې.

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

## Examples

'My father is sending you.' [plār me de legi.] پلار مې دې لېږی.

or 'Your father is sending me.' 1 2

'My father will send you.' [plār ba me de wálegi.] پلار به مې دې ولېږی.

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

'Maybe my father is sending you.' [plār kho me de légi.] پلار خو مې دې لېږی.

or 'Maybe your father is sending me.' 1 2 3

## Notes:

1. There are several particles that 'float': their position in a sentence must be just after the first stressed element in a sentence. These floating particles are [kho] خو 'maybe', the future marker به, 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:

یې then دې then مو/ مې then به then خو

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 نښه خودې را ته ووايه.
۲. ورور به مو دې سبا ته وگوری.
۳. ورور به يې په چارشنبې وگورم.
۴. پلار خو به دې اتن ونکړی.
۵. ليلا به نه راسره ځی.
۶. خور به دې جمعې را ورسپړی.
۷. لار خو دې ليدلی ده؟
۸. مور به مې تېلېفون وکړی.
۹. ملگری دې درسره اوسپړی؟
۱۰. نه ورسره ځی.

\* 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.'	[byāyí me.] 1	بیایی مې .
'He isn't taking me.'	[ná me byāyi.] 1	نه مې بیایی .
'He will take me.'	[bó ba me zi.] 1 2	بو مې زی .
'He won't take me.'	[bó ba me ná zi.] 1 2	بو به مې نه زی .
'The teacher is taking me.'	[xowúnkay me byāyí.] 1	ښوونکی مې بیایی .
'The teacher isn't taking me.'	[xowúnkay me ná byāyi.] 1	ښوونکی مې نه بیایی .
'The teacher will take me.'	[xowúnkay ba me bózi.] 1 2	ښوونکی به مې بوزی .
'The teacher won't take me.'	[xowúnkay ba me bo ná'zi.] 1 2	ښوونکی به مې بو نه زی .
'Take me.'	[bó me za.] 1	بو مې زه .
'Don't take me.'	[má me byāyá.] 1	مه مې بیایه .

## 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 وروړه.
۷. دلته خو مه کښېنه.
۸. تربرونه به مو یې بوزی.
۹. پتنگ خو به نه ورځی؟
۱۰. وریې کره.

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 موتیر درنکړی.
۲. رابیا لیلی ته بوزه.
۳. خط خو راوړه.
۴. اخبار به مې ملگری ته ورکړم.
۵. اسد جامې خپلې مور ته ور نه وړې.
۶. کتاب درکوی.
۷. بیر خو مه راکوه.
۸. داود پسته او بادام راوړی.
۹. خور به دې مېلمستیا ته بو نه زې.
۱۰. پتنگ ته نور کباب مه ورکوه.

## Section 4: Reading

په کابل کې شخصي موټر لږ دی. خلك له يوه نه بل ځای ته يا پياده ځي يا په سروپس او ټكسي كې. ډېر نارينه په باپسكلونو هم سپرېږي. كه سروپس وي، په ټكسي كې عموماً ډېر خلك نه سپرېږي. ځكه د ټكسي كرايه ډېره زياته ده. سروپسونه عموماً ډك وي او ډېر خلك په كې ولاړ وي. كله كله خلك يو يا دوه ساعته سروپس ته انتظار باسي.

په سروپس كې بڼځې او نارينه څنگ په څنگ نه كښيښي. بڼځو ته د سروپس په مخ كې يو څو څوكي ټاكل شوي وي. بڼځې يا په همدغو څوكيو كښيښي او يا يې خوا ته ولاړې وي.

كله چه خلك په كلو كې له يوه نه بل ځای ته ځي، په خرو يا اسونو سپرېږي. بعضې خلك په بايسكل هم سپرېږي. خو كه لار ډېره اوږده نه وي، نو خلك، عموماً پياده ځي.

## New Vocabulary

Nouns

bus M2. [sarwés] سروپس

taxi M irreg. [taksí] ټكسي

man, male M irreg. [nāriná] نارينه

bicycle M2 [baysikí] بايسكل

fare F1 [krāyá] كرايه

hour M2 [sāt] ساعت

front, face M2 [makh] مخ

chair, seat F2 [tsawkáy] څوكي

donkey M irreg, DPI [khro] خرو

horse M2 [as] اس

Demonstrative pronounthose (same) *dem.* [amdágha] همدغهConjunctionsbecause *conj.* [dzéka] ځکهwhen *conj.* [kála tse] کله چهif ... then *conj.* [ka ... no] که ... نهAdverbs, phrases, idiomson foot *adv.* [pyādád] پیادهstanding *phr.* [wəlář] ولاړwait *phr. w/smp. vb* [intizār bās-] انتظار باس-side by side *phr.* [tsáng pə tsáng] څنگ په څنگassigned *phr.* [tākəl səwe] ټاکل شوېVerbsride *der. vb.* [sparég-] سپرېږي -there is (*conditional*) [wi] ویAdjectives

private 4 [shakhsí] شخصي

high 1 [zyāt] زیات

full 1 [ḡak] ډک

long 1 [ugd] اوږد

**Have You Understood?**

۱. په کابل کې شخصي موټر ډېر زیات دی. هو — نه —
۲. په کلو کې ډېر خلک په موټرو کې سپرېږي. هو — نه —
۳. په کابل کې خلک پیاده ځي، ځکه هوا ډېره نرمه وی. هو — نه —
۴. په کلو کې خلک په خرو سپرېږي. هو — نه —
۵. په کابل کې څوک بایسکل نه لري. هو — نه —
۶. په کابل کې سروپسونه بېڅي کم دی. هو — نه —
۷. په کلو کې خلک اسونه نه لري. هو — نه —
۸. په کابل کې بېڅي په سروپس کې نه سپرېږي. هو — نه —
۹. په سروپسو کې بېڅي له نارینه وو سره نه کښيښي. هو — نه —
۱۰. په کابل کې ډېر خلک په بایسکلونو سپرېږي. هو — نه —
۱۱. ډېر افغانان لوی موټر لري. هو — نه —
۱۲. په کابل کې ټول خلک په بایسکل سپرېږي. هو — نه —
۱۳. د کابل اوسېدونکي اکثره په اسونو سپرېږي. هو — نه —

## Section 5: Diversions

په خره سپور، خر يې ورك كړی دی

[pə khrə spor, khár ye wrək kəray dai]

'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 يې؟

The mullah answered: خر مې ورك دی، پسي گرځم.

lost *adj, 1.* [wrək] ورك

look for *phr. with smp. vb.* [pəsé gardz-] - پشي گرځ

on, riding *adj, 1.* [spor] سپور

## Unit 11: قیمت یې څو دی؟

### Section 1: Dialogue

د اسد ورور: دهغه سور سالو قیمت څو دی؟

دوکاندار: د دې؟

د اسد ورور: نه! د هغه بل.

دوکاندار: د دې؟

د اسد ورور: هو! د همدغه.

دوکاندار: د دې قیمت څلور زره افغانۍ دی.

د اسد ورور: څلور زره بیخی زیاتې دی.

دوکاندار: سل به یې کمې کړم.

د اسد ورور: نه بابا، سل څه شی دی.

دوکاندار: سل نورې هم کمې 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 پیسه هم زیاته نه درکوم.

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

## New Vocabulary

Nouns

scarf *F irreg.* [sāiú] سالیو  
 price, value *M2* [qemát] قیمت  
 grandfather *M irreg.* [bābā] بابا  
 half [nim] نیم

Verbs

lower *der.* [kamaw' -] کمو  
*F prf. (pl) of* [kámel] کمې

Adverbs, phrases, idioms

I can give you [darkawáláy sám]  
 درکولی شم  
 lose [tāwǎn kaw-] - تاوان کو

Pronouns

this *str., F.* [del] دې

Numbers

thousands [zəra] زره  
 hundred [səl] سل

Afghan currency

"af" [awghanáy] افغانی  
*parallel to* penny, cent [paysá] پیسه

Adjective

red *F irreg; obl. sg.* [srə] 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>
کتاب	۵۰۰۰	۹۰۰۰
بادام	۵۰۰	۷۰۰
بایسکل	۵۰۰۰۰	۹۰۰۰۰
پسته	۲۵۰	۴۵۰
پسه	۲۰۰۰	۵۰۰۰

## Section 2: Numbers beyond Thirty

## Thirties

35	[pindzə ders]	پنځه دیرش	۲۵	30	[ders]	دیرش	۲۰
36	[shpəg ders]	شپږ دیرش	۲۶	31	[yáw ders]	یو دیرش	۲۱
37	[wə ders]	اوه دیرش	۲۷	32	[dú ders]	دو دیرش	۲۲
38	[atə ders]	اته دیرش	۲۸	33	[drí ders]	دری دیرش	۲۳
39	[náhə ders]	نه دیرش	۲۹	34	[tsalór ders]	څلور دیرش	۲۴

## Forties though Sixties (like Thirties)

60	[shpéta]	شپهته	۶۰	50	[pəndzós]	پنځوس	۵۰	40	[tsalwéxt]	څلویښت	۴۰
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## Seventies

75	[pindzə awyǎ]	پنځه اويا	۷۵	70	[awyǎ]	اويا	۷۰
76	[shpəg awyǎ]	شپږ اويا	۷۶	71	[yaw awyǎ]	يو اويا	۷۱
77	[wə awyǎ]	اوه اويا	۷۷	72	[dwa awyǎ]	دوه اويا	۷۲
78	[atə awyǎ]	اته اويا	۷۸	73	[dre awyǎ]	درې اويا	۷۳
79	[nəhə awyǎ]	نه اويا	۷۹	74	[tsalor awyǎ]	څلور اويا	۷۴

## Eighties and Nineties (like Seventies)

90	[nawí]	نوی	۹۰	80	[atyǎ]	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 دیرش 42 [du tsalwéxt] دو څلویښت 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 awyǎ] دوه اويا, 86 [dwa atyā] دوه اتيا

## Practice

1. Read the following numbers.

٤٥	٦٧	٤٨	٢٩	٤٦	٦٢
٧٨	٢٠	٥٧	٦٩	٨٢	٦٢
٣٧	٩١	٤٠	٧٢	٤٢	٧٤
٤٤	٩٤	٥٨	٩٠	٧٠	٥٥
٨٤	٢٢	٤٢	٦٥	٧٨	٥٦

2. Square the following numbers.

٤                      ٧                      ٨                      ٩                      ٥                      ٦

3. Multiply the following numbers.

= ٤ x ٩	= ١٥ x ٦	= ٧ x ٨	= ٥ x ١٠
= ٩ x ٨	= ١٢ x ٨	= ١١ x ٧	= ٦ x ١٢
= ١٤ x ٤	= ١٧ x ٥	= ٢١ x ٤	= ٢ x ٢٢

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]	څلورسوه	seven hundred [wə səwa]	اووه سوه
four thousand [tsalor zəra]	څلورزره	seven thousand [wə zəra]	اووه 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

درې زره يو سل او پنځه څلوېښت	۲۱۴۵
شپږويشت زره نه سوه او اووه اتيا	۲۶۹۸۷
يو زر او پنځه سوه	۱۵۰۰
پنځه زره دوه سوه او پنځه اتيا	۵۲۸۵
شپږزره نه سوه او شل	۶۹۲۰

## 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	۷۲۳	۸۶۷	۴۱۹	۶۷۸	۲۶۰
۳۴۱	۵۰۲	۹۲۳	۲۵۶	۳۰۹	۱۰۲
	۱۰۷۳	۵۲۴۲	۹۷۸۶	۷۰۴۳	۴۸۲۰
	۳۹۵۵	۲۶۳۹	۶۱۰۴	۱۱۰۰	۵۲۷۹

2. Answer the following questions.

۱. یوه ورځ څو ساعته ده؟
۲. یوه میاشت څو ورځې ده؟
۳. یو کال څو موسم دی؟
۴. یوه افغانی څو پیسې کېږي؟
۵. یوه هفته څو ورځې ده؟
۶. یوه هفته څو ساعته ده؟
۷. یو کال څو ورځې 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>Subj.</u>	<u>Obj.</u>	<u>Obj. of Prep.</u>	<u>All positions</u>
1st :	[zə] زه	[mā] ما	[mā] ما	[mung] مونږ
2nd :	[tə] ته	[tā] تا	[tā] تا	[tāse] تاسې
3rd (in sight):				
m.	[day] دی	[day] دی	[də] ده	[duy] دوی
f.	[dā] دا	[dā] دا	[de] دې	[duy] دوی
3rd (out of sight):				
m.	[aghá] هغه	[aghá] هغه	[aghá] هغه	[aghúy] هغوی
f.	[aghá] هغه	[aghá] هغه	[aghé] هغې	[aghúy] هغوی

## Notes:

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

## Practice

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

Example:

څه شی دې بڼه ایسی؟ ستا څه شی بڼه ایسی؟

'What seems good to you?'

۱. زه به آشک را وغواړم. ته څه شی راغواړې؟
۲. کباب به زه خپله پوخ کړم.
۲. ته څنگه یوازې ناست یې؟
۴. ته به د غلځی صاحب نوې شاگرده یې.
۵. ته څه کار کوې؟
۶. ته څنگه یې؟
۷. زما کورنۍ دوه ډېر لوی باغونه لري.
۸. راځه په کابل کاروان رستوران کې زما مېلمه شه.
۹. چپ لاس ته دې څلورم کور زموږ 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 Sg.</u>	<u>Direct Pl.</u>	<u>Obl. Sg.</u>	<u>Obl. Pl.</u>
<i>close</i>	[dā] دا or	[dā] دا or	[de] دې or	[de] دې or
('this', 'these')	[dāgha] دغه	[dāgha] دغه	[dāghə] دغه	[dāgho] دغو
<i>middle</i>	[āgha] هغه	[āgha] هغه	[āghə] هغه	[āgho] هغو
('that', 'those')				
<i>far</i>	[ūgha] هوغه	[ūgha] هوغه	[ūghə] هوغه	[ūgho] هوغو
('that', 'those')				

## Feminine Forms

	<u>Direct Sg.</u>	<u>Direct Pl.</u>	<u>Obl. Sg.</u>	<u>Obl. Pl.</u>
<i>close</i>	[dā] دا or	[dā] دا or	[de] دې or	[de] دې or
('this', 'these')	[dāgha] دغه	[dāghe] دغه	[dāghe] دغې	[dāgho] دغو
<i>middle</i>	[āgha] هغه	[āghe] هغې	[āghe] هغې	[āgho] هغو
('that', 'those')				
<i>far</i>	[ūgha] هوغه	[ūghe] هوغې	[ūghe] هوغې	[ūgho] هوغو
('that', 'those')				

## 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 ښار دی.

3. The two-syllabled demonstratives are pronounced with stress on the first syllable. Similarly spelled strong pronouns are stressed on the last syllable:

[āgha] هغه = 'that' (demonstrative) [aghá] 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 قیمت څو دی؟  
 دوکاندار: د دې؟  
 د اسد ورور: نه د هغه بل.  
 دوکاندار: د دې؟  
 د اسد ورور: هو د همدغه.  
 دوکاندار: د دې قیمت څلورزره افغانی دی.

2. Finish the following sentences.

۱. دا پېغله بڼایسته ده. هغه پېغله .....  
 ۲. د هغه موټر قیمت ډېر زیات دی. د هغه موټر قیمت .....  
 ۲. هوغه د بارام خان کلا ده. دغه .....  
 ۴. دغه بایسکل د پتنگ دی. هغه بایسکل .....  
 ۵. دا کتاب پتنگ ته مه ورکوه. هغه کتاب ورته ....

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

۱. معنا یې دا ده چه خور ورور ته ورته وی.  
 ۲. دا مېله په مزار شریف کې کېږی.  
 ۲. وروسته له هغه نه بیا ناروغان گوری.  
 ۴. په پښتنو کې دا ضرور نه ده چه مېلمه وبلل شی.  
 ۵. بله خبره دا ده چه پښتانه مېلمه ته ښه ډوډی برابروی.

## Section 5: Reading

په کابل کې، پرته له یو څو مغازو نه، په نورو دوکانونو او مغازو کې په شیانو باندې نرخونه نه وی لیکل شوی. مغازه داران او دوکانداران خلکو ته د هر شی نرخ پخپله وایی. یو شی د هغه له مناسب نرخ نه، معمولاً، زیات بیه کوی. خو اخستونکی یې په کم نرخ غواری. حتی که دوکاندار یو شی په مناسب نرخ هم بیه کړی اخستونکی هرو مرو ور سره چنی وهی. ځکه دا د افغانانو او حتی د ټولې سیمې د خلکو دود دی.

دوکاندار اکثره نابله خلکو، په تېره بیا خارجیانو ته یو شی د هغه له اصلی نرخ نه یو یا دوه چنده زیات بیه کوی. کله کله یې لا څو چنده زیات بیه کوی. مثلاً: بنایي د یوې پوستینچې نرخ زر افغانی وی، خو بنایي چه یو دوکاندار یې یوه خارجی ته په لس یا پنځه لس زره افغانی بیه کړی. که خارجی نابله وی، په لس یا پنځه لس زره یې اخلی. که بلد وی، چنی ورسره وهی او په کم نرخ یې ورنه اخلی.

## New Vocabulary

Nouns

store F1 [maghāzā] مغازه

thing, goods M1 [shay] شی

price M2 [narkh] نرخ

storekeeper M1 [maghāzadār] مغازه دار

buyer M3 [akhistúnkay] اخستونکی

custom, tradition M2 [dod] دود

sheepskin jacket F1 [postinchá] پوستینچه

foreigner M2 [khārejí] خارجی

Verb phrases

set a price [bayá kaw-] بیه کو-

bargain [cháne wah-] چنی وه-

Adjectives

reasonable 1 [munāsfib] مناسب

inexperienced 4 [nābalada] نابله

real, original 4 [asíí] اصلی

experienced 4 [balád] بلد

Adverbs, phrases, idioms

written [likál sawl] لیکل شوی

everything [árshi] هر شی

په خپله = پخپله

usually [māmúlan] معمولاً

especially [pə tera byā] په تېره بیا

... times as much [ ... chānda zyāt] ... چنده زیات

even more [lā tso] لا څو

for example [másalan] مثلاً

maybe [xāyi] بنایي

It might be that = [xāyi tse] بنایي چه

Prepositions

except for [práta la ... na] پرته له ... نه

on [pə ... bānde] په ... باندې

**Have You Understood?**

1. Summarize the passage in English.

2. Answer the following questions:

۱. په مارکېټ کې خلك اكثره چنې نه وهی؟
۲. دوکاندار هر شی په مناسب نرخ بیه کوی؟
۲. دوکاندار هر چا ته یو نرخ وایی؟
۴. دوکاندار خارجیانو ته هر شی قیمتته بیه کوی؟
۵. افغانان څنگه چنې وهی؟ امریکایان څنگه چنې 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 څو ورکوي؟

The seller replied:

په سل افغانۍ.

The buyer said:

سل افغانۍ بیخي زیاتې دی.

The seller said:

دا څه وایي؟ دا دېر لوی فیل مرغ دی. هلته په هغې بلې کوڅې کې  
یو سړی یو وور طوطی په یونیم زر افغانۍ خرڅوی.

The buyer said:

طوطی خو خبرې کوی!

The seller retorted:

زما فیل مرغ فکر کوی!

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

small *adj, irreg.* [wor] وور

parrot *n, M1* [tot] طوطی

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

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

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

## Unit 12: ملا يې ژوبله ده

### Section 1: Dialogue

- رابيا: بيگا ماښام نه وې. خيريت و؟  
 داود: هو! نه وم. شفاخانې ته د اسد پوښتنې ته تللې وم.  
 رابيا: ولې! په اسد څه شوی؟  
 داود: موټر يې ټکر کړی و. ملا يې ژوبله ده.  
 رابيا: ډېره ژوبله ده؟  
 داود: ښايسته زيايه ژوبله ده، خو اميد دی چې خطرناکه به نه وي.  
 رابيا: ډاکټر څه وايي؟  
 داود: ډاکټر يې عکسونه اخستی دی، خو نتيجه يې نه ده معلومه.  
 رابيا: پټنگ ليدلی دی؟  
 داود: هو! هم پټنگ ليدلی او هم يې ليلا هر يو دوه ساعته بعد گوری.  
 رابيا: پټنگ يې د ملا په باره کې څه وايي؟  
 داود: هغه هم عکسونو ته انتظار باسي.  
 رابيا: ته بيا څه وخت ورځي؟  
 داود: نن ماښام. ولې ته هم غواړې چه ورشې؟  
 رابيا: هو! زه هم غواړم چه ورشم.  
 داود: زه به پاور باندې اوه بجې درشم، را سره وا به دې خلم.  
 رابيا: تشکر.

## New Vocabulary

Nouns

hospital F1 [shafā khānā] شفاخانه

accident M2 [ṭakār] تکر

back F3 [mlā] ملا

hope M2 [oméd] امید

picture, x-ray M2 [aks] عکس

result F1 [natijá] نتیجه

Adjectives

injured 1 [zóbə] ژوبل

serious 1 [khatarnāka] خطرناکه

known 1 [māiúm] معلوم

Verbs

you were [we] وې

it was [wə] ؤ

I was [wəm] وم

I had gone [tlálay wəm] تللی وم

had been in [káray wə] و کړی

has taken [akhísti di] اخستی دی

has seen [lidálay da] لیدلی دی

Adverbs, Phrases, Idioms

last night [begā] بېگا

what happened to ... [pə ... tsé sawil] په څه شوي

inquiry about ... [de ... puxtána] د ... پوښتنه

afterwards [bād] بعد

take with [wər sara ákhl-] ور سره اخل-

## Practice

1. Fill in different names in the sentence: د — پوښتنې ته ځم.
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 ماښام 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 [zána] زنه	mouth F1 [khwlá] خوله	face M2 [mækh] مخ
neck F1 [ghāra] غاړه	cheek F irreg. [bārkhú] بارخو	ear M2 [ghwag] غوږ
tooth M2 [ghāx] غاښ	hair M1 [wextān] وپښتان	nose F1 [páza] پزه
eye F1 [stárga] سترگه	lip F1 [shúnda] شونده	tongue F1 [zába] ژبه
forehead M3 [tandáy] تندي		

body M2 [badán] بدن

chest M2 [kogá] کوگل	leg, foot F1 [pəxá] پښه	shoulder F1 [wogá] اوږه
stomach F1 [khéta] خپته	thigh M irreg. [wrun] ورون	arm, hand M2 [lās] لاس
back (upper) F3 [shā] شا	knee M irreg. [zangún] زنگون	forearm F1-a [məṭ] مټ
hip M3 [kunāṭáy] کوناتي	elbow F1-a [tsangá] څنگل	calf F2 [pundəy] پوندي
waist/lower back F3 [mlā] ملا		

hand M2 [lās] لاس

finger, toe, thumb F1 [gwáta] گوته
wrist M2 [marwánd] مروند
palm M3 [worgháway] ورغوی
fingernail M1 [nuk] نوك

Words describing pain and injury

ache <i>imp. nt. vb.</i> [khogég-] خوږېږ -
hurt <i>adj 1</i> [zóbəl] ژوبل
injure <i>der. tr. vb</i> [zoblaw-] ژوبلو -
be hurt, injured <i>der. int. vb.</i> [zoblég-] ژوبلېږ -

## Practice

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

رابيا: په اسد څه شوی؟  
 داود: موټر يې ټکر کړی ؤ. ملا يې ژوبله ده.  
 رابيا: ډېره ژوبله ده؟  
 داود: بنایسته ژوبله ده.

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

Singular

'I was' [wəm] / [wum] وم

'you were' [we] وې

'he was' [wə] و

'she was' [wa] وه

Plural

'we were' [wu] وو

'you (pl) were' [wəy] وئ

'they (m) were' [wə] وو

'they (f) were' [we] وې

## 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 بهگا or [parún] 'yesterday', and make the necessary changes in the verb.

۱. نن يې ورونه او خوبندې په کور کې دی.
۲. نن سترې يم.
۳. نن پتنگ چېرې دی؟
۴. نن هوا څنگه ده؟
۵. نن پتنگ ته منتظر يو.
۶. نن هوا سخته توده ده.
۷. نن تاسې ډېر زيات مصروف ياستئ.
۸. نن ناجوره يم.
۹. نن په کور کې خيريت دی؟
۱۰. نن مېوې تازه دی؟
۱۱. نن خلک چېرې دی؟
۱۲. نن د کافتريا دودې بڼه ده؟
۱۳. نن هوا سره ده؟
۱۴. نن سرکونه ډېر لاندې دي.
۱۵. نن يې ورونه او خوبندې په کور کې دی.

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

## Past Tenses: Simple Verbs

## Regular:

<i>Present im- perfective:</i>	<i>Present perfective:</i>	<i>Past im- perfective:</i>	<i>Past perfective:</i>
څک-	وڅک-	[tskəl-] څک-	[wátskəl-] وڅک-
لر-	ولر-	[larəl-] لر-	[wálarəl-] ولر-
لېږ-	ولېږ	[legəl-] لېږ-	[wálegəl-] ولېږ-
رسو-	ورسو-	[rasawəl-] رسو-	[wárasawəl-] ورسو-
واي-	وواي-	[wayəl-] ويا-	[wáwayəl-] ووي-

## Irregular:\*

<i>Present im- perfective:</i>	<i>Present perfective:</i>	<i>Past im- perfective:</i>	<i>Past perfective:</i>
اخځ-	واخځ-	[akhistəl-] اخستل-	[wákhistəl-] واخستل-
لولا-	ولولا-	[lwistəl-] لوستل-	[wálwistəl-] ولوستل-
گور-	وگور-	[katəl-] کتل-	[wákatəl-] وکتل-
غواړ-	وغواړ-	[ghuxtəl-] غوښتل-	[wághuxtəl-] وغوښتل-
اور-	واور-	[awredəl-] اورېدل-	[wáwredəl-] واورېدل-
خور-	وخور-	[khwarəl-] خورل-	[wákhwarəl-] وخورول-
اغوند-	واغوند-	[aghustəl-] اغوستل-	[wághustəl-] واغوستل-
اېس-	واېس-	[yesedəl-] اېسېدل-	[wáyasedəl-] وایسېدل-
بني-	وبني-	[xodəl-] ښودل-	[wəxodəl-] وښودل-

## Notes:

1. The past tense of simple verbs is formed by adding the past suffix [əl-] -ل 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 im- perfective:</i>	<i>Present perfective:</i>	<i>Past im- perfective:</i>	<i>Past perfective:</i>
روانېږي-	روان ش-	[rawānedál-] روانېدل-	rawān sw-] روان شو-
نژدې کېږي-	نژدې ش-	[nizde kedál-] نژدې کېدل-	[nizdé sw-] نژدې شو-
پخو-	پوخ کړ-	[pakhawál-] پخول-	[pókh krəl-] پوخ کړل-
معاینه کو-	معاینه کړ-	[māyena kawál-] معاینه کول-	[māyená krəl-] معاینه کړل-

## Notes:

1. The past imperfective form of intransitive derivative verbs is formed by changing [(k)eg] - (ک)ېږي of the present imperfective form to [(k)ed] - (ک)ېدل , and adding the past tense suffix [əl] - ل.
2. The past perfective form of intransitive derivative verbs is formed by changing the -ش of the present perfective form to [sw-] شو.
3. The past imperfective form of transitive derivative verbs is formed by adding the past tense suffix [əl] - ل to the [(k)aw-] - (ک)ړي of the present imperfective form.
4. The past perfective form of transitive derivative verbs is formed by changing the -کړ of the present perfective form to [krəl-] کړل.

## Practice

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

اتن کو-	باد لگېږي-	تاوېږي-	تېليفون کو-	درس وايي-
اغوند-	بندېږي-	تمېږي-	خرڅېږي-	درېږي-
اورېږي-	پخو-	تېرو-	خوښو-	دودى خور-
اوسېږي-	پوښتنه کو-	تېرېږي-	څک-	رسېږي-

### Past Tense Forms: Doubly Irregular Verbs

#### Stress shift alone:

<i>Present im- perfective:</i>	<i>Present perfective:</i>	<i>Past im- perfective:</i>	<i>Past perfective:</i>
[ken-] - کښېڼه	[kén-] - کښېڼه	[kenastál-] - کښېڼاستل	[kénastəl-] - کښېڼاستل
[pātség-] - پاڅېږ	[pātsɛg-] - پاڅېږ	[pātsedál-] - پاڅېدل	[pātsedəl-] - پاڅېدل
[rāwɾ-] - راوړ	[rāwɾ-] - راوړ	[rāwɾál-] - راوړل	[rāwɾəl-] - راوړل
[warwɾ-] - وروړ	[wárwɾ-] - وروړ	[warwɾál-] - وروړل	[wárwɾəl-] - وروړل

#### Root change alone:

<i>Present im- perfective:</i>	<i>Present perfective:</i>	<i>Past im- perfective:</i>	<i>Past perfective:</i>
- کښېڼه	- ش	[ked(ə)-] - کېدل	[sw-] - شو
- کو	- وکړ	[kawál-] - کول	[wákrəl-] - وکړل
- څه	- ولاړه / ولاړ	[tíál-] - تلل	[lār-] - ولاړ

#### Stress shift and root change:

<i>Present im- perfective:</i>	<i>Present perfective:</i>	<i>Past im- perfective:</i>	<i>Past perfective:</i>
- راکو	- راکړ	[rākrál-] - راکړل	[rākrəl-] - راکړل
- ورکو	- ورکړ	[warkrál-] - ورکړل	[wákrəl-] - ورکړل
- درکو	- درکړ	[darkrál-] - درکړل	[dárkrəl-] - درکړل
- راڅه	- راڅه	[rāghíál-] - راغلل	[rāghíəl-] - راغلل
- ورڅه	- ورڅه	[waraghíál-] - ورغلل	[wáraghíəl-] - ورغلل
- بیا	- بوز	[bowál-] - بوول	[bótíəl-] - بوتل

#### 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 -ې

<i>Present im- perfective:</i>	<i>Present perfective:</i>	<i>Past im- perfective:</i>	<i>Past perfective:</i>
اورېږ -	واورېږ -	[woredál-] واورېدل -	[woredəl-] واورېدل -
غږېږ -	وغږېږ -	[ghagedál-] وغږېدل -	[wəghagedəl-] وغږېدل -
درېږ -	ودرېږ -	[daredál-] ودرېدل -	[wədaredəl-] ودرېدل -
پاخېږ -	پاخېږ -	[patsedál-] پاخېدل -	[pátседəl-] پاخېدل -
روانېږ -	---	[rawānedál-] روانېدل -	---
نژدې کېږ -	---	[nizde kedəl-] نژدې کېدل -	---

#### Note:

1. The past tense forms of all verbs ending in -ې is formed by changing the final [g] ږ to [d] د, and adding the suffix [ál] 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:

راوړ -	ورکو -	څ -
وروړ -	راکو -	راڅ -
	درکو -	ورڅ -

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

'sow' <i>smp. tr. vb.</i> [kar-] - کر	'be quiet' <i>der. int. vb.</i> [karārég-] - کرارېږ
'close' <i>smp. tr. vb.</i> [taɾ-] - تر	'open' <i>der. tr. vb.</i> [khlāsaw-] - خلاصو

## Section 5: Reading

پښتانه تل د مریض پوښتنه کوی. دوی ته دا پښتنی او دینی وظیفه ښکاری. کله چه څوک ډېر مریض شی خپلوان او دوستان یې هر ورو پوښتنې ته ورځی.

د مریض پوښتنې ته هم نارینه ځی او هم ښځې. په کلو کې د مریض پوښتنه، عموماً، مشران کوی او کشران د مریض پوښتنې ته نه ځی. مگر په ښارونو کې کشران هم د خپلو ملگرو پوښتنې ته ځی. څوک چه کولی شی، مریض ته تازه مېوه هم وړی. خو په کلو کې په ژمی او پسرلی کې تازه مېوه نه پیدا کیږی.

څوک چه د مریض پوښتنې ته ځی، هغه د مریض او د مریض له کورنی سره هم خواخوږی ښی او هم دا ورته وایی چه څه وکړی او یا څه شی وخوری. مثلاً که د چا تبه وی نو ورته وایی چه د خوسی پوست واغونده. که د مریض رنگ ژېر وی نو ورته وایی چه زېری دې پرې کړه. که د مریض سر خوږیږی، نو ورته وایی چه تاویز وکړه. که یې زنگون خوږیږی، نو ورته وایی چه تاوده خوشایی پرې کېده. که د چا نس خوږیږی، نو ورته وایی چه سپرکی وخوره.

## New Vocabulary

## Nouns

sick (person), ill [maríz] مریض

duty F1 [wazifá] وظیفه

relatives [khpəlwān] خپلوان

friend M1 [dost] دوست

elder M1 [máshar] مشر

younger person M1 [káshar] کشر

sympathies M3 [khwākhúgi] خواخوږی

fever F1 [təba] تبه

calf M3 [khusáy] خوسی

skin M2 [post] پوست

color M2 [rang] رنگ

hepatitis M3 [zəray] زېری

amulet M2 [tāwíz] تاویز

cow manure M3 [khushāyí] خوشایی

stomach M2 [nas] نس

aniseed F2 [sperkáy] سپرکی

Verbs

look like, be considered *sm. [xkār-]* - بنکار  
 be found *der. int. [paydā kég-]* - پېدا کېږ  
 cut, get rid of *der. tr. [prekaw-]* - پرې کو  
 put *dbl. irreg. [kegd-]* - کېږد

Adverbs, phrases, idioms

always [təl] تل  
 whoever [tsók tse kawəlay si] څوک چه کولی شي  
 what to do [tsé wəki] څه وکړي  
 what to eat [tsé shay wəkhwri] څه شي وخوري  
 on it [pe] پرې

Adjectives

ethnic 4 [paxtaní] پښتني  
 religious 4 [diní] ديني  
 yellow 1 [zer] ژېر

Conjunctions

whenever [kəla tse] کله چه  
 however [mágar] مگر

**Have You Understood?**

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

۱. که څوک ډېر مريض شي نو...
۲. که د چا تبه وي نو...
۳. که د مريض رنگ ژېر وي نو...
۴. که د مريض سر خوړپيږي، نو...
۵. که د مريض زنگون خوړپيږي، نو...

## Section 6: Diversions

متل:

روغ صورت پاچهي ده.

[rogh surát pāchāyí da.]

To have a healthy body is to live royally.

لنډی:

پاس په بنگله کې ژړا خپړی  
يا څوک مریض دی یامین له ملکه ځینه

[pās pə banǵlá ke zaṛǎ khédzi  
yā tsok maríz da yā mayán lə málka dzi-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 دې څه کول؟ Unit 13

### Section 1: Dialogue

- اسد: پروڼ ماسپښين چېرې وې؟  
 امان: بازار ته تللی وم.  
 اسد: بازار کې دې بيا څه شي کول؟  
 امان: ورو ته مې يو څه کالی واخستل.  
 اسد: رښتيا دې هم څه شي واخستل او که دې هسې ورځ ورکه کړه؟  
 امان: نه، ښايسته زيات شيان مې واخستل. خوشحال ته مې دريشی،  
 بوټونه او کميسونه واخستل. سپين ته مې د خوب دريشی واخستله.  
 تور ته مې کوټ او جاکټ واخسته. پېکي ته مې يو دوه لمنې او  
 موزې واخستلې. او د ليلا ملگرې ته مې د پاکستاني په دوکان  
 کې يوه جوړه پېښورۍ جامې واخستلې.  
 اسد: پېښورۍ جامې دې په څو واخستلې؟  
 امان: لکه چه ته هم غواړی تريسا ته يې واخلي؟  
 اسد: همداسې ښکاری.  
 امان: په اويا ډالره مې واخستې.  
 اسد: ښايسته خو دی؟  
 امان: بيخي ښايسته دی.  
 اسد: لکه چه ليلا خوارې ته دې هيڅ شي وا نه خستل؟  
 امان: نه بابا، ليلا ته څنگه څه شي نه اخلم! هغې ته مې يو ډېر ښه  
 ساعت او يو د سرو زرو د غاړې ځنځير واخسته. رښتيا ځان ته  
 مې هم يو پېښورۍ واسکت او يو پټکی واخست.  
 اسد: پوهيږم چه ځان در باندې ډېر گران دی.  
 امان: هو نو! چه ځان نه وی جهان دې نه وی.

## New Vocabulary

Clothes

clothes, things M3 [kālī] کالی  
 suit *F irreg* [dareshí] دریشی  
 shoe M2 [boṭ] بوټ  
 shirt M2 [kamís] کمیس  
 sleep M2 [khob] خوب  
 winter coat M2 [koṭ] کوټ  
 sweater M2 [jākát] جاکټ  
 skirt *F1-[a]* [lamén] لمن  
 boot *F1* [móza] موزه  
 vest M2 [wāskát] واسکت  
 turban M3 [paṭkáy] پټکی

Amān and Layla's children

children *adj 5, DPI* [waṛó] وړو  
 M1 [khushál] خوشحال  
 M1 [spin] سپین  
 M1 [tor] تور  
 F 2 [pekáy] پېکی

Adjective

Peshawari 2 [pexawráy] پېښوری

Other Nouns

pair, set [joṛál] جوړه  
 watch M2 [sāt] ساعت  
 gold M2 [srəzár] سره زر  
 chain M2 [zandzír] ځنځیر  
 self, body M2 [dzān] ځان  
 world M2 [jahān] جهان

Adverbs, phrases, idioms

really [rixtyā...həm] رښتیا ... هم  
 just [áse] هسي  
 kill time [wrādz wrəkaw´] ورځ ورکو -  
 exactly [bikhí] بیخي  
 no [hets] هيڅ  
 dear to x [x bānde grān] x باندې گران

## Practice

1. Answer the following questions.

۱. کوټ دې اغوستی دی؟
۲. بوتونه دې اغوستی دی؟
۲. کمیس دې سپین دی؟
۴. د غاړې ځنځیر دې په غاړه کړی؟
۵. جامې دې نوې دی؟

2. Describe what you have on.

## Section 2: The Pashto Past Perfective Tense

## Intransitive Verbs

## Simple intransitive:

'I stopped' [wə daredáləm]	ودرېدلېم	'We stopped' [wə daredálu]	ودرېدلو
'You stopped' [wə daredále]	ودرېدلې	'You all stopped' [wə daredáləy]	ودرېدلي
'He stopped' [wə dared(ə)]	ودرېده	'They (m) stopped' [wə daredál(ə)]	ودرېدله
'She stopped' [wə daredála]	ودرېدله	'They (f) stopped' [wə daredále]	ودرېدلي

## Derivative intransitive:

'I (m) got off'	[kúz swálam]	کوز شولم
'I (f) got off'	[kúza swálam]	کوزه شولم
'You (m) got off'	[kúz swále]	کوز شولي
'You (f) got off'	[kúza swále]	کوزه شولي
'He got off'	[kúz sál]	کوز شو
'She got off'	[kúza swála]	کوزه شوله
'We (m) got off'	[kúz swálu]	کوز شولو
'We (f) got off'	[kúze swálu]	کوزې شولو
'You (m) all got off'	[kúz swáləy]	کوز شولي
'You all (f) got off'	[kúze swáləy]	کوزې شولي
'They (m) got off'	[kúz swálə]	کوز شوله
'They (f) got off'	[kúze swále]	کوزې شولي

## Doubly irregular intransitive:

*Stress-shifting verbs, e.g. پاڅېد -*

'I got up' [pátsedələm]	پاڅېدلېم	'We got up' [pátsedəlu]	پاڅېدلو
'You got up' [pátsedəle]	پاڅېدلې	'You all got up' [pátsedələy]	پاڅېدلي
'He got up' [pátsed(ə)]	پاڅېده	'They (m) got up' [pátsedə(ə)]	پاڅېدله
'She got up' [pátsedəla]	پاڅېدله	'They (f) got up' [pátsedəle]	پاڅېدلي

## Root change verbs, e.g. - ځ

'I went' [lāráləm] ولاړلم  
 'You went' [lārále] ولاړلې  
 'He went' [lārə(ə)] ولاړله  
 'She went' [lārála] ولاړله

'We went' [lārálu] ولاړلو  
 'You all went' [lāráləy] ولاړلئ  
 'They (m) went' [lārə(ə)] ولاړله  
 'They (f) went' [lārále] ولاړلې

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

'I came here' [rāgh(ə)əm] راغللم  
 'You came here' [rāgh(ə)le] راغللې  
 'He came here' [rāghay] راغی  
 'She came here' [rāgh(ə)a] راغلله

'We came here' [rāgh(ə)lu] راغللو  
 'You all came here' [rāgh(ə)ləy] راغللئ  
 'They (m) came here' [rāgh(ə)lə] راغلله  
 'They (f) came here' [rāgh(ə)le] راغللې

## Notes:

- The Pashto past perfective tense is formed by adding the personal endings to the past perfective stem of the verb.
- 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] ←
- 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.
- In intransitive past tense sentences, the verb agrees with the subject in person and number.

## Practice

- Fill in the paradigm with forms for the intransitive verbs listed below:

'I ...'	_____	'We ...'	_____
'You ...'	_____	'You all ...'	_____
'He ...'	_____	'They (m) ...'	_____
'She ...'	_____	'They (f) ...'	_____

تاوېږ - تېرېږ - اورېږ - اور - راځ - خبرېږ - کېږ -



## Transitive Verbs

## Simple transitive:

'sent (me)' [wə legáɫəm]	ولېږلم	'sent (us)' [wə legáɫu]	ولېږلو
'sent (you)' [wə legáɫe]	ولېږلې	'sent (you all)' [wə legáɫəy]	ولېږلې
'sent (him)' [wə leg(ə)ɫ]	ولېږله	'sent (them (m))' [wə legáɫ(ə)]	ولېږله
'sent (her)' [wə legáɫa]	ولېږله	'sent (them (f))' [wə legáɫe]	ولېږلې

## Derivative transitive:

'warmed (me (m))'	[tód kɾáɫəm]	تود کړلم
'warmed (me (f))'	[tāwdá kɾáɫəm]	توده کړلم
'warmed (you (m))'	[tód kɾáɫe]	تود کړلې
'warmed (you (f))'	[tawdá kɾáɫe]	توده کړلې
'warmed (him)'	[tód kə]	تود کړ
'warmed (her)'	[tawdá kɾáɫa]	توده کړله
'warmed (us (m))'	[tāwdá kɾáɫu]	تاوده کړلو
'warmed (us (f))'	[tawdé kɾáɫu]	تودې کړلو
'warmed (you all (m))'	[tāwdá kɾáɫəy]	تاوده کړلې
'warmed (you all (f))'	[tawdé kɾáɫəy]	تودې کړلې
'warmed (them (m))'	[tāwdá kɾáɫə]	تاوده کړله
'warmed (them (f))'	[tawdé kɾáɫe]	تودې کړلې

## Doubly irregular transitive:

*Stress shift verb, e.g. - راوړ-*

'brought (me)' [rāwɾəɫəm]	راوړلم	'brought (us)' [rāwɾəɫu]	راوړلو
'brought (you)' [rāwɾəɫe]	راوړلې	'brought (you all)' [rāwɾəɫəy]	راوړلې
'brought (him)' [rāwɾə]	راوړه	'brought (them (m))' [rāwɾəɫə]	راوړله
'brought (her)' [rāwɾəɫa]	راوړله	'brought (them (f))' [rāwɾəɫe]	راوړلې

Root change verb, e.g. - پري ګو

'cut (me)' [prékɾ(ə)ɐm] پري ګولم

'cut (you)' [prékɾ(ə)ɐ] پري ګولئ

'cut (him)' [prékɾə] پري ګوله

'cut (her)' [prékɾ(ə)ɐ] پري ګوله

'cut (us)' [prékɾ(ə)u] پري ګولو

'cut (you all)' [prékɾ(ə)ɐy] پري ګولئ

'cut (them (m))' [prékɾ(ə)ɐ] پري ګوله

'cut (them (f))' [prékɾ(ə)ɐ] پري ګولئ

Stress shift and root change verb, e.g. - بيایي

'took (me)' [bótɪ(ə)ɐm] بوتللم

'took (you)' [bótɪ(ə)ɐ] بوتلئ

'took (him)' [bótə] بوتله

'took (her)' [bótɪ(ə)ɐ] بوتله

'took (us)' [bótɪ(ə)u] بوتللو

'took (you all)' [bótɪ(ə)ɐy] بوتلئ

'took (them (m))' [bótɪ(ə)ɐ] بوتله

'took (them (f))' [bótɪ(ə)ɐ] بوتلئ

### 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' \_\_\_\_\_

'... you' \_\_\_\_\_

'... him' \_\_\_\_\_

'... her' \_\_\_\_\_

'... us' \_\_\_\_\_

'... you all' \_\_\_\_\_

'... them (m)' \_\_\_\_\_

'... them (f)' \_\_\_\_\_

بيی-

غوار-

ګور-

## Section 3: Using the Past Perfective Tense

## Examples

'I went yesterday.'	[parún lārálam.]	پرون ولاړم .
'We lived in Logar.'	[pə logár ke wáwosedəlu.]	په لوگر کې واوسېدلو .
'Amān bought clothes.'	[amān jāme wākhistəle.]	امان جامې واخستلې .
'We visited Laylā.'	[laylā mo wəkatəla.]	ليلا مو وکتله .
'He took me home.'	[kór ta ye bótłəm.]	کور ته یې بوتلم .
'I saw him.'	[wá me lidə.]	ومي لیده .
'We took them.'	[bó mo tı́lə.]	بومو تله .
'They cooked it.'	[pákha ye krá.]	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 **ل** suffix can drop in verbs with different present and past stems.

۱. په بازار کې دې بیا څه شی واخستله؟
۲. رښتیا دې هم څه واخستل؟
۳. لیلیا خوارې ته دې څه شی وا نه خستله.
۴. ورو ته مې یو څه کالی واخستل.
۵. بیاسته زیات شیان مې واخستل.
۶. تور ته دې کوټ او جاکټ واخسته.
۷. هغې ته مې ډېر بڼه ساعت او یو د غاړې ځنځیر واخسته.
۸. ځان ته مې یو پېښوری واسکت او پټکی واخسته.
۹. خوشحال ته مې دریشی، بوتونه او کمیسونه واخستل.
۱۰. سپین ته مې د خوب دریشی واخستله.
۱۱. پېکی ته مې یو دوه لمنې او موزې واخستلې.
۱۲. د پاکستانی په دوکان کې مې یوه جوړه پېښوری جامې واخستلې.
۱۳. پېښوری جامې دې په څو واخستلې؟

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. کیمیا لولم.
۲. په لیلیه کې اوسېږم.
۳. یوازې پښتو لولي؟
۴. چیرې اوسېږې؟
۵. لوگر دېرې زیاتې اوبه او خوږې مېوې لری.
۶. زما کورنۍ دوه ډېر لوی باغونه لری.
۷. سندرې وایی، اتنونه کوی او تالونه خوری.
۸. سخت باد لگیږی.
۹. واوره اوریږی؟
۱۰. سرکونه بیخي بنديږی.
۱۱. دې مېلې ته د ټول افغانستان خلگ ورځی.
۱۲. غرمه کافتريا ته ځی، ډوډی خوری.
۱۳. د شنبې په ورځ به ټول ملگری ډوډی ته را وغواړو.
۱۴. له وطنه خبرېږې؟
۱۵. ډېر ځو نه خبرېږم.
۱۶. کله کله یو نیم خط راځی.
۱۷. د وطن په باره کې څه اوری؟
۱۸. اسد به مې بوزی.
۱۹. ما به کورته ورسوي؟

## Section 4: Reading

پښتانه عموماً ملی جامې اغوندی. یوازې په ښارونو کې خلك ځینې غریبې جامې اغوندی. د نارینه وو ملی جامې کمیس، پرتوگ، واسکت، خولی او پتکی او څادر دی. د ښځو ملی جامې کمیس، پرتوگ او تیکری دی.

د افغانستان په شمالی ولایتونو کې نارینه د څادر په ځای چپن اغوندی. په ځینو سرو غرنیو سیمو کې لکه نورستان او هزارجات نارینه وړینی کورتی اغوندی. په غزنی او کوهستان کې نارینه په ژمی کې پوستینچه اغوندی. ښځې په ټول افغانستان کې پرته له ښارونو نه، اوږی او ژمی کمیس، پرتوگ او تیکری اغوندی. په ښارونو کې ځینې ښځې له کوره بهر چادری هم اغوندی.

خلك خپلې جامې عموماً په کورونو کې جوړوی. په ځینو سیمو کې دجامو توکر هم په کورونو کې جوړیږی. خو اکثره خلك توکر له بازاره اخلی. د ملی جامو توکران اکثره له هندوستان او جاپان نه راځی. پښتانه-که ښځې دی که نارینه- اکثره پڼې او خپلې پڼو کوی. خو ډېر پښتانه او پښتنې پښېلې هم گرځی.

## New Vocabulary

Clothes

tunic, dress M2 [kamís] کمیس

trousers M irreg. [partúg] پرتوگ

hat, skullcap F2 [khwáláy] خولی

shawl M2 [tsadár] څادر

scarf M2 [tikráy] تیکری

cloak M2 [chapán] چپن

jacket F2 [kurtáy] کورتی

chadri F irreg. [chādarí] چادری

slipper F1 [paṇá] پڼه

sandal F2 [tsapláy] خپلې

Preposition

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

Adverbs, phrases, idioms

instead of x [de x̄ pə dzāy] د x په ځای

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

wear (on feet) [pxo kaw-] پښو کو -

barefoot [pəxébla] پښبېله

Verbs

sew der. [joṛaw-] جوړو -

be sewn/woven der. [joṛég-] جوړېږي -

walk smp [gərdzég-] گرځي -

Nouns

province M2 [welāyát] ولایت

fabric M1 [tukár] توکر

Places

Nuristan [nuristān] نورستان

Hazarat [azarajāt] هزارجات

Koyestan [koyestān] کوهستان

Japan [jāpán] جاپان

Adjectives

national 4 [milí] ملی

some 4 [dzine] ځینې

western 4 [gharbí] غربي

northern 4 [shamālí] شمالي

mountainous 2 [gharanáy] غرنی

wool 1 [warína] وړینه

**Have You Understood?**

1. Answer the following questions.

۱. د پښتنو د ملی جامو توکران عموماً له کومو وطنونو نه راځي؟

۲. پښتانه او پښتني څه شی په پښو کوي؟

۲. د کومو ولايتونو خلک پوستينچې اغوندي؟

۴. پښتانه خولي او پتکي اغوندي؟

۵. چادري څوک 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 ماښام
'yesterday afternoon'	[parún māspəxín]	پرون ماسپښين
'day before yesterday'	[wəɾma wrādz]	ورمه ورځ
'last week'	[téra haftā]	تېره هفته
'last month'	[téra myāst]	تېره میاشت
'last year'	[tér kāl]	تېر کال
	[parósagkāl]	پروسې کال
'before x'	[lə ... na pəkhwā]	له ... نه پخوا
'x days ago'	[x wradze pəkhwā]	څو ورځې پخوا
'a little while ago'	[ləg pəkhwā]	لږ پخوا

## Practice

1. Answer the following questions.

۱. بېگا ماښام دې څه وکړه؟
۲. تېره هفته چېرې لارلې؟
۲. پرون ماسپښين له چا سره وې؟
۴. له پښتو نه پخوا دې کومې ژبې ولوستلې؟
۵. پروسې کال ډېر باران و اورېده؟
۶. نن سهار څه وخت پاڅېدلې؟

2. Finish the following sentences.

۱. کورنۍ مې تېر کال....
۲. پرون د پښتو په صنف کې....
۲. بېگا شپه مې....
۴. لږ پخوا هر څوک....
۵. تېر کال په افغانستان کې...



## Section 6: Diversions

ملا نصرالدین بازار ته ولاړ او یو واسکت یې خوښ کړ. دوکاندار واسکت په کاغذ کې ورته تاو کړ، خو ملا پښېمانه شو او دوکاندار ته یې وویل چه له واسکت نه چپنې ته زیات ضرورت لری او غواړی چه چپن واخلي. دوکاندار چپن په کاغذ کې ورته وتړله او وریې کړه. ملا چپن واخسته او یې له دې چه پېسې ورکړی روان شو. دوکاندار ورته وویل: ملا صاحب دچپنې پیسې دې ندی راکړی. ملا ورته وویل: د چپنې په ځای مې واسکت درته پرې ښوده. دوکاندار ورته وویل: د واسکت پیسې خو دې نه دې راکړی. ملا ورته وویل: څه شی چه نه اخلم د هغه پیسې ولی درکړم.

Nouns

paper /مټ/ [kāghāz] کاغذ

need /مټ/ [zarurāt] ضرورت

Verbschoose *der. ټښت* [khwaxaw-] خوښتوchange one's mind *der. ټښت*

[paxemāna kég-] پښېمان کېږد

tie *smp. ټښت* [taṛ-] تړ

leave (something somewhere) [préxod-] پرېښود

*pst perf. of dbl. irreg. ټښت* [pregd-] پرېږدAdverbs, phrases, idioms

without having paid [be la de che payse wárkri] بې له دې چه پیسې ورکړی

something I didn't buy [tsa shay tse nâkhlam] څه شی چه نه اخلم

## په کار پسې ګرځېدل: Unit 14

### Section 1: Dialogue

ليلا: دا څه موده نه وي؛ چېرې وي؟

رابيا: مېرېلند ته تللي وم.

ليلا: په مېرېلند کې دې څه کول؟

رابيا: په کار پسې ګرځېدل.

ليلا: چېرې اوسېدلې؟

رابيا: د مې له نه وريشته د جون تر دويمه پورې په بالتيمور کې له خپلې يوې پخوانۍ ملګرې سره اوسېدل او د جون له دويمه د جون تر پنځمه پورې په اوښن سټي کې د جون له کورنۍ سره اوسېدل.

ليلا: څه دې وکړه؟

رابيا: اکثره په کار پسې ګرځېدل، خو کله کله د سمندر غاړې ته مېلې او لامبو ته هم تللم.

ليلا: رښتيا کار دې پيدا کړ؟

رابيا: نه، په دې ورځو کې د کار پيدا کول آسانه نه دي.

ليلا: په بالتيمور سن کې دې هم کار پيدا نشو کړی؟

رابيا: نه، هلته مې هم پيدا نشو کړی.

ليلا: څه وخت بهرته راغلي؟

رابيا: وړمه ورځ.

ليلا: ښه شو چه راغلي، د شنبې په شپه د اسد د ملګري واده دی. ټول يې غوښتي يو.

## New Vocabulary

American names

Maryland [merelánd] مېرېلنډ

Baltimore [baltimór] بالتيمور

Ocean City [oshən sití] اوشن سټي

Baltimore Sun [baltimor sən] بالتيمور سن

Nounsocean *M irreg.* [samandár] سمندرbank (i.e. beach) *F1* [ghāra] غاړهswimming *n, F3* [lāmbó] لامبوoffice *M irreg.* [daftár] دفترVerbfind *der.* [paydā kaw´] پيدا كوAdjectiveslongtime *adj 2* [pəkhāwnáy] پخوانيeasy *adj 1* [asān] اسانAdverbs, phrases, idioms

for awhile [dā tsé moda] دا څه موده

look for work [pə kār pəse gərdzég-] په کار پسې گرځېد

these days, now [pə de wrádzə ke] په دې ورځو کې

## Practice

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

May 24th

March 21st

January 31st

June 2nd

July 17th

August 12th

September 13th

February 18th

October 26th

December 24th

April 5th

November 9th

2. List American holidays and their dates, in sentences like

د جولای په څلورم رخصتی ده.

## Section 2: The Past Imperfective Tense

## Examples

'What were you doing?'	[tsá de kawála?]	څه دې کوله؟
'I was looking for work.'	[pə kár pəse ɡərdzedálam.]	په کار پسې ګرځېدل.
'Where were you staying?'	[chére wosedále?]	چېرې اوسېدلې؟
'The rice wasn't cooking.'	[palaw ná pakhedə.]	پلو نه پخېده.
'Laylā was dancing the atan.'	[laylā atán kāwá.]	ليلا اتن کاؤ.
'Asad was cooking.'	[asad ɖoɖəy khwaɖála.]	اسد ډوډی خورله.
'Rabya was going to school.'	[rābyā maktab ta tálá.]	رابيا مکتب ته تلله.
'Patang was riding a horse.'	[patang pə as sparedála.]	پتنگ په اس سپرېده.
'Asad was doing the translation.'	[amad tarjuma kawála.]	اسد ترجمه کوله.
'Layla was bringing the rice.'	[laylā palaw rāwoɖ.]	ليلا پلو راوور.

## 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 ...'	_____

ګرځېدو -	چنې وه -	پېښمانېږو -	روانېږو -	پېدا کېږو -	تمېږو -
راځو -	ورځو -	کنېږو -	اورېږو -	بڼه ایسو -	انتظار باسو -

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

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

ویند- لېږ- تر- وروړ- پرېږد- مینه کو- خوښو- 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 مېرېلند کې دې څه کول؟
۲. په کار پسې ګرځېدلیم.
۲. چېرې اوسېدلې؟
۴. څه دې وکړله؟
۵. اکثره په کار پسې ګرځېدلیم.
۶. کله کله د سمندر غاړې ته مېلې او لامبو ته هم تللیم.
۷. رښتیا کار دې پېدا کې؟
۸. په بالتمور سن کې دې هم کار پېدا نشو کې؟
۹. څه وخت بهرته راغلې؟
۱۰. ښه شو چه راغلې.

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

۱. اسد څه کول چه ملا یې ژوبله کړه؟
۲. د اسد وروړ په لوگر کې په بازار کې څه کول؟
۲. کله چه تریسا پېښوری جامې اغوستلې وې څنگه ښکارېدلې؟
۴. چا غوښتل چه تریسا د امان او لیل د مېلمستیا نه کورته بوزی؟
۵. د لیل او امان په مېلمستیا کې څوک د افغانستان په باره کې غږېدل؟
۶. امان په بازار کې څه اخستل؟

5. Answer the following questions.

۱. نن سهار دې څه کول؟
۲. پروڼ دې څه شی اغوستل؟
۲. نن سهار چه صنف ته راتلې هوا څنگه وه؟
۴. کله چه نن سهار مکتب ته تلې چا ولېدلې؟

## Section 3: The Pashto Infinitive

## Examples

'Finding work is not easy.'	[kār payda kawál āsāna nā di.]	کار پېدا کول آسانه نه دی.
'Layla likes to cook.'	[ḍoḍəḍ pakhawál de laylā xá yisi.]	دودۍ پخول د لیلې لپاره ایسی.
Theresa likes studying Pashto.	[paxto lwistál de terisá xá yisi.]	ټرېسا لوستل د ترېسا لپاره ایسی.
Learning Pashto takes a lot of time.	[paxto zdakawál dér wakht ghwārí.]	پښتو زده کول ډېروخت غواړی.
We have studied [kedál] and [kawál].	[kedál aw kawál mo lwastáli di.]	کهېدل او کول مو لوستلی دی.
What is the difference between [tləl] and [bowál]?	[tləl aw bowál tsá farq lari?]	تلل او بیول څه فرق لری؟

## 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:

تېرو-	خوښو-	درکو-	لېږ-	څک-	بیای-
ورېږ-	راکو-	ورځ-	برابرو-	خبرو-	راور-
ایس-	خور-	اغوند-	ښی-	غواړ-	اور-
راځ-	ځ-	ویند-	کښېن-	باس-	ورکو-

## Section 4: Reading

په افغانستان کې په جنتری کې اسلامي شمسي مياشتې، اسلامي قمری مياشتې او غربي مياشتې درې واړه ليکل شوي وي. مگر خلك، معمولاً، له شمسي حساب نه كار اخلي. شمسي كال څلور موسمونه او دولس مياشتې لري. د كال څلور موسمونه پسرلي، اوړي، مني او ژمي دي. هر موسم درې مياشتې دي. د پسرلي موسم د مارچ په يوويشتم شروع كېږي.

د شمسي كال دولس مياشتې حمل، ثور، جوزا، سرطان، اسد، سنبله، میزان، عقرب، قوس، جدی، دلو او حوت دي. د حمل د مياشتې اوله ورځ د كال شروع او د مارچ له يوويشتمې سره برابره ده. د حمل په اوله ورځ شپه او ورځ يو برابر وي.

دا د شمسي مياشتو نومونه ټول عربي دي. پښتو مرکي او پښتو ټولني د شمسي مياشتو نومونه پښتو کرل. دوی کوشش وکړ چه دغه نومونه عام کړي. خو دا کوشش اساساً ناکامه شو. اما دپښتو ژبې ځينې ليکوالان يې لاهم استعمالوي.

په افغاني جنتری کې عموماً د عربي نومونو تر څنگ پښتو نومونه هم ليکل شوي وي.

## New Vocabulary

Nounscalendar *F irreg.* [jantarí] جنتریattempt *M2* [koshésh] کوششbeginning, start *F irreg.* [shuró] شروعfailure *F1* [nākāma] ناکامهname *M2* [num] نومlanguage *F1* [zəba] ژبهArabic (language) *F irreg.* [arabí] عربيwriter *M1* [likwāi] ليکوال

Verbsbegin *der.* [shuro kég-] - شروع کېږيpopularize *der.* [āmaw-] - عاموuse *der.* [istimālaw-] - استعمالوAdjectives

Islamic 4 [Islāmí] اسلامي

solar 4 [shamsí] شمسي

lunar 4 [qamarí] قمری

corresponding, equal / [barābár] برابر

Months

[fiamá] حمل

[sáwār] ثور

[jawzā] جوزا

[saratān] سرطان

[asád] اسد

[sunbulá] سنبله

[mizān] میزان

[aqráb] عقرب

[qaws] قوس

[jádi] جدی

[dálwa] دلو

[fiut] حوت

Adverbs, phrases, idioms

all three [dréwāra] درې واړه

are written [likəl sáwe wil] لیکل شوی وی

however, but [māgar] مګر

usually [māmúlan] معمولاً

use [kār akh-] کار اخځ

Pashto Society [paxtó maraka] پښتو مرکه

Pashto Academy [paxto ʔoləna] پښتو ټولنه

basically *adv.* [asāsan] اساساًhowever *conj.* [ámā] اماstill *adv.* [lāhám] لاهم

side by side with [de ... ʔar tsáng] د... ترڅنګ

**Have You Understood?**

۱. په کومو میاشتو کې هوا ډېره سره وی؟
۲. د پسرلي گلان په کومو میاشتو کې راوړی؟
۳. غربي جنتری شمسي ده که قمری؟
۴. پښتانه د میاشتو پښتو نومونه استعمالوی او که عربي نومونه؟
۵. د مارچ یوویشتم د حمل له کومې ورځې سره برابره ده؟
۶. د کال کومې ورځې ته نوروز وایي؟
۷. پسرلي څه وخت شروع کېږي؟
۸. اوړی څو میاشتی دی؟
۹. په جدی، دلو او حوت کې هوا څنګه وی؟



## Section 5: The Afghan calendar

له څو میاشتو سره برابره؟	څو ورځې؟	پښتو نومونه	عربي نومونه	موسم:
March - April	۳۱	[wuréy] وری		حمل
April - May	۳۱	[ghwayáy] غویی		ثور
May - June	۳۱	[ghbargólay] غبرګولی		جوزا
June - July	۳۱	[changǎx] چنگاښ		سرطان
July - August	۳۱	[zmaráy] زمري		اسد
August - September	۳۱	[wágay] وږی		سنبله
September - October	۳۰	[tála] تله		میزان
October - November	۳۰	[tarám] لړم		عقرب
November - December	۳۰	[lindá] لینده		قوس
December - January	۳۰	[marghómay] مرغومی		جدی
January - February	۳۰	[sáiwāghá] سلواغه		دلو
February - March	۲۹	[kab] کب		حوت

## Practice

- 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.

- Look at the calendar on the next page, then answer the questions below.

- میاشت د هفتې په کومه ورځ شروع کېږي؟
- د حمل کومه ورځ د اپریل له اوه لسم سره برابره ده؟
- په غربي جنتری کې د میاشتې درېیمه دوشنبې کومه ورځ ده؟
- په شمسي جنتری کې د میاشتې درېیمه دوشنبې کومه ورځ ده؟
- په شمسي جنتری کې د هفتې اوله ورځ کومه ورځ ده؟
- ثور په کومه ورځ شروع کېږي؟

ورې		حمل				
شنبه	یکشنبه	دو شنبه	سه شنبه	چهارشنبه	پنجشنبه	جمعه
					۱	۲
23	24	25	26	27	28	29
۳	۴	۵	۶	۷	۸	۹
30	31	1	2	3	4	5
۱۰	۱۱	۱۲	۱۳	۱۴	۱۵	۱۶
۱۷	۱۸	۱۹	۲۰	۲۱	۲۲	۲۳
6	7	8	9	10	11	12
۲۴	۲۵	۲۶	۲۷	۲۸	۲۹	۳۰
13	14	15	16	17	18	19
۲۰	۲۱					

## Section 6: Diversions

یوه چرچرک ټول اوږی او منی په سندرو تهر کړ. ژمی د ځمکې  
مخ واورې پټ کړ او چرچرک څه نه لرل چه و یې خوری. همدا و  
چه مېړتانه ته ورغی چه کومک ور سره وکړی.  
مېړتانه چرچرک نه پوښتنه وکړه چه ټول کال دې څه کول چه اوس  
په ځان پورې حیران یې؟  
چرچرک ورته وویل چه ټول کال مې سندري ويليې. مېړتانه ورته  
ووویل چه ټول کال دې سندري ويليې اوس ورڅه اتن کوه.

Verb

cover *der.* [paṭaw-] پټ کول

Adverbs, phrases, idioms

It happened [amdā wə] همدا و

at a loss [pə dzān pore aryān] په ځان پورې حیران

Nouns

cricket *M1.* [charcharák] چرچرک

earth *F1.* [mdzáka] ځمکه

ant *M irreg.* [megatún] مېړتون

ابتدائی پښتو  
Beginning Pashto

د درسی کتاب ضمیمه  
Workbook

Revised Edition

Center for Applied Linguistics

ابتدائی پښتو  
Beginning Pashto

د درسی کتاب ضمیمه

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: ملا يې ژوبله 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. PD17A 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

---

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

remember that in Pashtu there is considerable fluidity, not only of pronunciation but of usage and vocabulary, according to locality and dialect. Many an Afridi or Shinwari phrase or pronunciation will incur the contempt of the Peshawar Munshi as a solecism or a boorishness, while to the countryman the Munshi's speech will seem foreign, womanish, and mincing. The foreigner can only become a partisan until he acquires the breadth of view and tolerance which come at length with a wide experience and divided sympathies.' (p. viii)

We have dealt with this problem by choosing the pronunciation of just one speaker as the model for the transcription, the Pashtun author of these materials. Tegey Sahib is a highly educated male Pashtun, originally from a village outside Kabul, who is well known as a Pashtun writer and whose command of Pashto is respected among literate Pashtuns. The rationale for our choice is that if you finish your Pashto studies with pronunciation approximating his, you will consistently sound like an educated, urban Pashtun, and native speakers will be able to understand you.

If you are working with a teacher, you will naturally choose his or her pronunciation as a guide for your own. You might be confused at first by discrepancies between your teacher's pronunciation and the transcription, but soon you will notice the correspondences between them.

It is quite possible that your Pashtun teacher will want you to focus entirely on written Pashto. Whether you do so should depend on what you intend to do with the language. If you are learning it in preparation for work in the field in Pakistan or Afghanistan, in particular, you will probably want to focus on the spoken language, as most of the people you will meet in the field will be illiterate.

## Preview to Section 1: Greetings and Goodbye Phrases

**Cultural Notes.** Pashto, like all languages, has formulaic phrases that speakers use to open and close conversations. Pashto greetings vary in length depending on the formality of the situation and how long it has been since the people in question have seen one another. The greetings given in the textbook are just a few of many phrases that Pashtuns use.

An ordinary greeting - say, between people who work or study together every day - typically consists of an opening phrase and response:

[asalāmālaykum] اسلام علیکم and

[wālaykum] وعلیکم .

or, informally, just

[salām] سلام , followed by

one or two of the formulaic questions, followed perhaps by

[merabānī] مهربانی 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] سترې 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 [asalāmālaykum] اسلام علیکم and [wālaykum] وعلیکم are originally from Arabic.

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

The phrase [khwdāy pāmān] خدای په امان is a "Pashtunization" of the Farsi phrase [ba ?amān ne khuda], '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] سترې / [stáre] سترې , [jor] جور / [jora] جوره , [xə] به / [xa] به , [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 [kitɕb], the [ə] in [tsəŋga], 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 as great as the differences between Chicago and New Orleans. There are vocabulary differences among these dialects, and some cross-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' [mal] 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 [x], only pronounced farther back in the mouth. [kh] is similar to the *ch* in German *ach*.

[q]. [q] is just like the Arabic [q]. It is the same kind of sound as [k], but pronounced far back in the mouth.

[r]. Pashto [r] is a dental sound, close to Spanish [r]. If you pronounce an English [r] in Pashto, you will not be understood.

[x]. For [x], the tongue is in the same position as for [k], but air is allowed to blow past the tongue for [x], whereas it is stopped for [k]. This sound is the *ch* in German *ich*.

The retroflex\* consonants. A retroflex sound is made by curling the tip of the tongue up and back, out of its usual flat position. There are retroflex sounds in Hindi, Urdu and various other languages spoken in the area (but not the various dialects of

Persian), and the presence of retroflexes in Pashto is probably due to the influence of these languages.

The Pashto retroflex consonants are not as "retroflex" as the Hindi consonants, however. In casual, non-self-conscious speech, in fact, Pashto retroflex [ʈ], [ɖ] and [ɳ] are almost identical to ordinary English [t], [d], and [r], 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 [ʂ] that Ningrahār/central dialect speakers pronounce as [x], and a retroflex [ʒ] that Ningrahār/central dialect speakers pronounce as [g]. The variation between retroflex [ʂ] 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 [ʂ] of the Kandahār dialect. One nineteenth-century grammar tried to cover both dialects in the title "A grammar of the Pukkhto or Pukshto 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
- [ɪ]: high front lax unrounded vowel
- [i]: high front tense unrounded vowel
- [o]: mid back rounded vowel
- [u]: high back tense rounded vowel
- [ʊ]: high back lax rounded vowel
- [ə]: mid central lax unrounded vowel (the symbol is called 'schwa')

- [b]: voiced bilabial stop
- [ç]: 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 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
- [ŋ]: 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
ژ	[z]	[j]	[zh]
ډ	[g]	[g]	retroflex [zh]
ځ	[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 [ʁ] is listed as the pronunciation of the letter ع. 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] لندی 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 ([mulá] 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] شین.

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 ([ṛ] or [ḍ]) you hear.

- |              |               |
|--------------|---------------|
| 1. [ṛ] [ḍ] | 6. [ṛ] [ḍ]  |
| 2. [ṛ] [ḍ] | 7. [ṛ] [ḍ]  |
| 3. [ṛ] [ḍ] | 8. [ṛ] [ḍ]  |
| 4. [ṛ] [ḍ] | 9. [ṛ] [ḍ]  |
| 5. [ṛ] [ḍ] | 10. [ṛ] [ḍ] |

Exercise 6. Practice writing your name in Pashto.

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

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 و, ی, ا, ې, and ه.

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

B. Practice پ, ب, ت, ټ, and ټ .

- |                    |                 |                 |
|--------------------|-----------------|-----------------|
| 1. [pit] _____     | 2. [wib] _____  | 3. [pib] _____  |
| 4. [tɛp] _____     | 5. [bapǎ] _____ | 6. [paɟú] _____ |
| 7. [yop] _____     | 8. [wip] _____  | 9. [pob] _____  |
| 10. [tasbít] _____ |                 |                 |



C. Practice چ, چ, چ, خ, خ, and خ: Remember: [ts] = س + ت, not ش  
 [dz] = ز + د, not خ  
 [kh] = ک + ه, not خ

- |                   |                  |                  |
|-------------------|------------------|------------------|
| 1. [khuy] _____   | 2. [bachí] _____ | 3. [pawdz] _____ |
| 4. [tañí] _____   | 5. [pech] _____  | 6. [khedz] _____ |
| 7. [ñabí] _____   | 8. [tso] _____   | 9. [pokh] _____  |
| 10. [jāy] _____   | 11. [wej] _____  | 12. [awj] _____  |
| 13. [pātsé] _____ | 14. [yakh] _____ |                  |

D. Practice د, د, and ذ

- |                 |                |                     |
|-----------------|----------------|---------------------|
| 1. [badí] _____ | 2. [bad] _____ | 3. [tazabzúb] _____ |
| 4. [boz] _____  | 5. [da] _____  | 6. [day] _____      |

E. Practice ر, ر, ر, and ر

- |                   |                  |                |
|-------------------|------------------|----------------|
| 1. [jor] _____    | 2. [wrizé] _____ | 3. [tez] _____ |
| 4. [zrawār] _____ | 5. [wor] _____   | 6. [bār] _____ |
| 7. [tror] _____   | 8. [khor] _____  | 9. [tor] _____ |

F. Practice س, ش, and بن

- |                 |                |                  |
|-----------------|----------------|------------------|
| 1. [dars] _____ | 2. [pex] _____ | 3. [wish] _____  |
| 4. [bas] _____  | 5. [xə] _____  | 6. [paxtó] _____ |

## G. Practice ص and ض

- |                  |                     |
|------------------|---------------------|
| 1. [ghar] _____  | 2. [bāgh] _____     |
| 3. [dāgha] _____ | 4. [ghagégal] _____ |
| 5. [ghaṭ] _____  | 6. [ghwāṛé] _____   |

## H. Practice ف and ق

- |                  |                   |
|------------------|-------------------|
| 1. [barq] _____  | 2. [daqiqá] _____ |
| 3. [qaws] _____  | 4. [tafríh] _____ |
| 5. [farāh] _____ |                   |

## I. Practice ك and گ

- |                   |                 |
|-------------------|-----------------|
| 1. [jəg] _____    | 2. [kawé] _____ |
| 3. [wardág] _____ | 4. [gul] _____  |
| 5. [kor] _____    | 6. [sāk] _____  |

## J. Practice ل, م and ه

- |                     |                  |
|---------------------|------------------|
| 1. [hīrāt] _____    | 2. [hamdé] _____ |
| 3. [amrikā] _____   | 4. [lasám] _____ |
| 5. [kābál] _____    | 6. [malák] _____ |
| 7. [layliyál] _____ | 8. [hartá] _____ |

## K. Practice ن and ن

- |                     |                    |
|---------------------|--------------------|
| 1. [luṇé] _____     | 2. [faránse] _____ |
| 3. [karwandá] _____ | 4. [ghazní] _____  |
| 5. [tankhá] _____   | 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. [zālm] _____  | 5. [azhár] _____ |

## N. Practice ی and ی

Nouns:

- |                   |                    |
|-------------------|--------------------|
| 1. [lanḍáy] _____ | 2. [ḍoḍáy] _____   |
| 3. [beḍáy] _____  | 4. [kuḍaláy] _____ |

Verbs:

- |                   |                  |
|-------------------|------------------|
| 1. [satáy] _____  | 2. [gaṭáy] _____ |
| 3. [khwráy] _____ | 4. [laráy] _____ |

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

- |                 |                    |
|-----------------|--------------------|
| 1. تېلفون _____ | 2. راډيو _____     |
| 3. پېنسل _____  | 4. تلگراف _____    |
| 5. موټر _____   | 6. ډاکټر _____     |
| 7. پلستر _____  | 8. موبيل _____     |
| 9. پارک _____   | 10. فوتوسټيټ _____ |

Exercise 9. Answer the following questions.

a.

واشنگټن چېرې دی؟

\_\_\_\_\_

b.

پيکنګ چېرې دی؟

\_\_\_\_\_

c.

کابل چېرې دی؟

\_\_\_\_\_

d.

مسکو چېرې دی؟

\_\_\_\_\_

e.

تهران چېرې دی؟

\_\_\_\_\_

## Answer Key

## Exercise T1.

- |           |            |             |
|-----------|------------|-------------|
| 1. [bar]  | 6. [māi]   | 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. [khpóle] |
| 4. [tankhá] | 9. [paxtó]  |
| 5. [māxām]  | 10. [xkāta] |

## Exercise T3.

- |              |                  |
|--------------|------------------|
| 1. [ghwar]   | 6. [rāghlé]      |
| 2. [roghtun] | 7. [gardéz]      |
| 3. [tógay]   | 8. [awghanistān] |
| 4. [gwəl]    | 9. [ghwār]       |
| 5. [ghaṭ]    | 10. [gaḍḍ]       |

## Exercise T4.

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

## Exercise T5.

- |                 |              |
|-----------------|--------------|
| 1. [kəɽ]        | 6. [ghundáy] |
| 2. [déra]       | 7. [jóɽa]    |
| 3. [khobawəɽáy] | 8. [ghwāɽu]  |
| 4. [ghwāɽu]     | 9. [lāɽ]     |
| 5. [gaḍḍ]       | 10. [kəɽkáy] |

## Exercise 6. Variable answers.

## Exercise 7.

- |    |          |           |           |           |          |          |
|----|----------|-----------|-----------|-----------|----------|----------|
| A. | 1. وی    | 2. وا     | 3. یوې    | 4. یاوه   | 5. یی    | 6. یو    |
|    | 7. یایه  | 8. او یا  |           |           |          |          |
| B. | 1. پیت   | 2. ویب    | 3. پیب    | 4. تپپ    | 5. بپا   | 6. پتو   |
|    | 7. یوپ   | 8. ویپ    | 9. پوب    | 10. تثبیت |          |          |
| C. | 1. خوی   | 2. بچی    | 3. پوخ    | 4. تحیب   | 5. پېچ   | 6. خېخ   |
|    | 7. حبیب  | 8. څو     | 9. پوخ    | 10. جای   | 11. وېج  | 12. اوج  |
|    | 13. پاڅې | 14. یخ    |           |           |          |          |
| D. | 1. بدی   | 2. بد     | 3. تذبذب  | 4. بوز    | 5. ده    | 6. دی    |
| E. | 1. جوړ   | 2. وریژې  | 3. تېز    | 4. زړور   | 5. وور   | 6. بار   |
|    | 7. ترور  | 8. خور    | 9. تور    |           |          |          |
| F. | 1. درس   | 2. پېښ    | 3. وېش    | 4. بس     | 5. ښه    | 6. پښتو  |
| G. | 1. غر    | 2. باغ    | 3. دغه    | 4. غرېږه  | 5. غټ    | 6. غواړی |
| H. | 1. برق   | 2. دقیقه  | 3. قوس    | 4. تفریح  | 5. فراه  |          |
| I. | 1. جگ    | 2. کوی    | 3. وردگ   | 4. گل     | 5. کور   | 6. ساک   |
| J. | 1. هرات  | 2. همدې   | 3. امریکا | 4. لسم    | 5. کابل  | 6. ملک   |
|    | 7. لیلیه | 8. هفته   |           |           |          |          |
| K. | 1. لونی  | 2. فرانسې | 3. کرونده | 4. غزنی   | 5. تنخا  | 6. نه    |
| L. | 1. قاضی  | 2. قرص    | 3. مرص    | 4. خاص    | 5. قصه   | 6. صبر   |
| N. | Nouns:   | 1. لنډی   | 2. ډوډی   | 3. بهدی   | 4. کودلی |          |
|    | Verbs:   | 1. څتی    | 2. گتی    | 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. پیکنگ په چین کې دی.
- c. کابل په افغانستان کې دی.
- d. مسکو په شوروی اتحاد کې دی.
- e. تهران په ایران کې دی.

# Unit 2: نور چیرې دی؟

## Unit Overview

In this unit, you will be introduced to the people who often sit together for coffee at a table in the cafeteria of a university. You will be reading more about these characters, their backgrounds and their activities in subsequent units.

You will learn to make positive and negative statements, and ask and answer questions, about simple identity and location. You will be introduced to the order of words in a basic Pashto sentence, the forms of the Pashto equivalent of 'be', the structure of prepositional phrases\*, and the gender system of nouns.

You will learn the fine points of the Pashto writing system - the ligatures and conventions - and practice reading words that will turn up frequently in your study of the language.

For fun, you will learn a Pashto proverb.

## Preview to Section 1: Dialogue

Cultural Notes. The names Amān, Asad, Patang, 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] زی .

It has become the custom in Afghanistan for educated men (but not women!) to choose a second name for themselves. Many Pashtuns choose their tribe's name as their second name - Niazi, Achagzai, and Ghalzai are examples - but others choose simple words, geographical areas, or whatever appeals to them. An Afghan man dealing with western societies in which he has to 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.

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\* 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] چیره has several variants in spelling and pronunciation. Other frequently-occurring possibilities are [chéra] چیره and [chértá] چیرته, چیرته.

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

The sentence [lə nəwí shāgərd sara nəst da] له نوی شاگرد 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 kór ke]	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 shāgərd sara]	له نوی شاگرد 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:

ته څنگه يوازې ناست يې؟ [tə tsəŋgə yawāze nəst 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 xədzə] د امان ښځه, 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.

English	Transcription	Pashto
'Pashto students'	[de paxtó shāgərdān]	د پښتو شاگردان
'David's and Joan's Pashto teacher'	[de dāwúd aw jón de paxtó xowúnkaj]	د داور او جون د پښتو ښوونکی

<u>English</u>	<u>Transcription</u>	<u>Pashto</u>
'Amān's wife'	[de amān xáɖza]	د امان ښځه
'G. Sahib's, Amān's and Rābyā's families'	[de ghaɫɖí sáɣɪb, amān aw rābyā koranáy]	د غلځي صاحب، امان او رابيا كورني
'the others' families'	[de nóro koranáy]	د نورو كورني

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

<u>English</u>	<u>Transcription</u>	<u>Pashto</u>
'are ... from Afghanistan'	[de awghānistān ...di]	د افغانستان دي
'are ... from America'	[de amrikā di]	د امريكا دي
'"meeting" friends'	[de majɫəs mæɫgəri]	د مجلس ملگري

### 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 [shāgərdə] شاگرده 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 [shāgərdə] شاگرده: an alternative plural to [shāgərdé] شاگردي is [shāgərdāne] شاگرداني.

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 ټول] دوی ټول is the 3rd person plural strong pronoun, parallel to [tə] ت 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] ډاکټر , [zhornālízm] ژورنالیزم 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 [poh], which means 'know' or 'knowledge' and shows up again in the word for university, [pohantún] پوهنتون . [parastāra] پرستاره 'nurse' is from Persian.

Only the word for poet - [sháír] 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 majlās mǎlgári] د مجلس ملگری refers to people who meet and talk on a regular basis, but are not extremely close. [majlās] 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 لولی. 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: [paxtɔ́] پښتو and [paxtún] پښتون. 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 يې په ياران يې [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] يار is an Pashto word meaning 'friend'. In the proverb, the form ought to be [yārāno] يارانو, oblique plural, because the word is the object of the preposition په [pə], but in poetry and folk literature you can get away with a lot if it rhymes. [pə] په, incidentally, is not related to [pə ... ke] 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] [r̄]  | 11. [d] [ḍ] | 16. [x] [kh] |
| 2. [a] [ā] | 7. [r] [r̄]  | 12. [d] [ḍ] | 17. [x] [kh] |
| 3. [a] [ā] | 8. [r] [r̄]  | 13. [d] [ḍ] | 18. [x] [kh] |
| 4. [a] [ā] | 9. [r] [r̄]  | 14. [d] [ḍ] | 19. [x] [kh] |
| 5. [a] [ā] | 10. [r] [r̄] | 15. [d] [ḍ] | 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 شاگرده ده.                      |
|    | <u>Verb</u> | <u>Complement</u> <u>Subject</u>    |
|    | _____       | _____                               |
| 4. |             | په پوهنتون کې د پښتو شاگردان یاستی. |
|    | <u>Verb</u> | <u>Complement</u> <u>Subject</u>    |
|    | _____       | _____                               |



5. اسد له نوى شاگرد سره ناست دى.

VerbComplementSubject

-----

-----

-----

6. جون او رابيا نژدې ملگرى دى.

VerbComplementSubject

-----

-----

-----

7. د امان بڼه پرستاره ده.

VerbComplementSubject

-----

-----

-----

8. اسلام آباد په افغانستان کې نه دى.

VerbComplementSubject

-----

-----

-----

9. د غلخى صاحب بڼه په امريكا کې ده.

VerbComplementSubject

-----

-----

-----

10. داود او امان په صنف کې ناست دى.

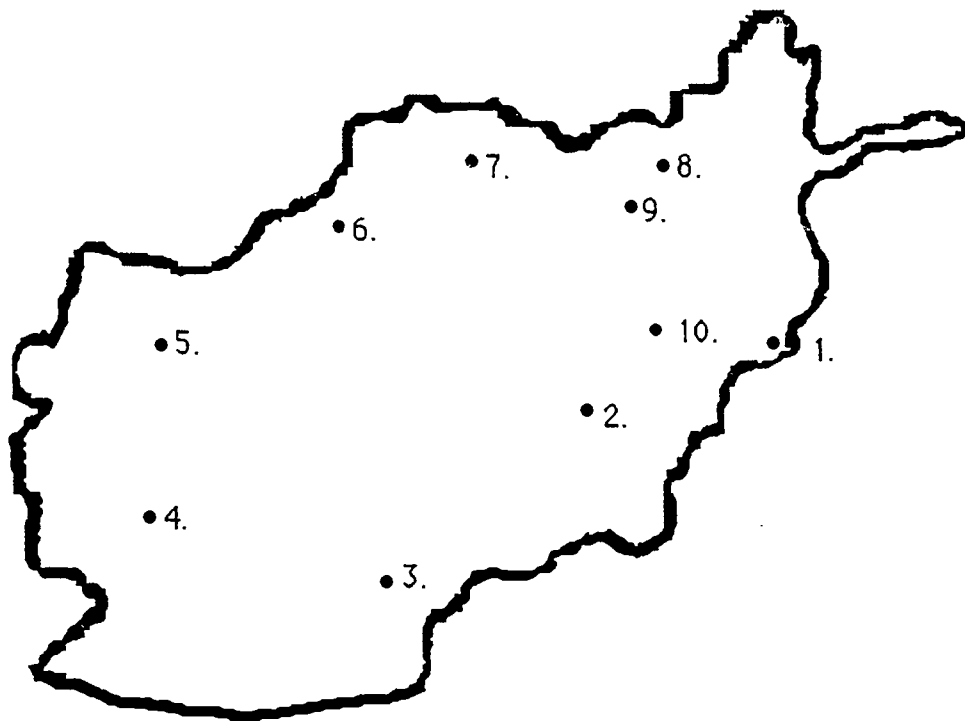
VerbComplementSubject

-----

-----

-----

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 دى ټول داود او جون او نوی شاگرد .

---

2. د مجلس دى په امریکا کې ټول ملگری ؟

---

3. د پښتو ښوونکی غلخی صاحب دى په پوهنتون کې .

---

4. د پښتو شاگردان په پوهنتون کې دى ؟

---

5. دى ښه شاعر امان .

---

## Answer Key

## Exercise T1.

- |                |                |               |              |
|----------------|----------------|---------------|--------------|
| 1. [Islāmābād] | 6. [parastára] | 11. [dére]    | 16. [khayr]  |
| 2. [paxtó]     | 7. [mǎlgáray]  | 12. [duy]     | 17. [paxtó]  |
| 3. [shāgārd]   | 8. [stóray]    | 13. [shāgārd] | 18. [taríkh] |
| 4. [shāír]     | 9. [rixtyǎ]    | 14. [daxtár]  | 19. [rixtyǎ] |
| 5. [taríkh]    | 10. [jórǎ]     | 15. [nizdé]   | 20. [khwdǎy] |

## Exercise T2.

1. statement د امان ښځه پرستاره ده .
2. question داود او جون د امریکا دی؟
3. question غلځی صاحب، امان، لیلیا، رابیا، پتنگ او اسد ټول پښتانه دی؟
4. question لیلیا د پتنگ ښځه ده؟
5. statement پتنگ شاعر نه دی.
6. statement دپوهنتون شاگردان نه یو.
7. question پتنگ ډاکټر دی؟
8. statement امان د داود او جون د پښتو ښوونکی 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 غلځی صاحب، امان، لیلیا، رابیا، پتنگ او اسد ټول پښتانه دی.
3. F لیلیا د پتنگ ښځه ده.
4. F پتنگ ډاکټر نه دی.
5. F جون او داود د افغانستان دی.
6. T د اسد کورنۍ په افغانستان کې ده.
7. T د غلځی صاحب ښځه په امریکا کې ده.
8. T رابیا او جون په پوهنتون کې شاگردې دی.
9. T جون او رابیا نژدې ملګرې دی.

10. F اسد په صنف کې يوازې ناست دى.  
 11. T امان ښه شاعر دى.  
 12. F ليلا په پوهنتون کې شاگرده ده.  
 13. F غلځي صاحب د پښتو شاگرد دى.  
 14. T امان او پتنگ شاگردان نه دى.  
 15. T داود پښتون نه دى.

## Exercise T4.

1. په 2. او 3. کې 4. سلام 5. کور 6. کابل  
 7. دى 8. خداى 9. امريکا 10. چيرې 11. يې 12. دى  
 13. تشکر 14. يم 15. ياستى

## Exercise 5.

- |    |             |                              |                |
|----|-------------|------------------------------|----------------|
| 1. | <u>Verb</u> | <u>Complement</u>            | <u>Subject</u> |
|    | ده          | په افغانستان کې              | د اسد کورنى    |
| 2. | <u>Verb</u> | <u>Complement</u>            | <u>Subject</u> |
|    | دى          | په افغانستان کې              | بغلان او کندز  |
| 3. | <u>Verb</u> | <u>Complement</u>            | <u>Subject</u> |
|    | ده          | شاگرده                       | جون            |
| 4. | <u>Verb</u> | <u>Complement</u>            | <u>Subject</u> |
|    | ياستى       | په پوهنتون کې د پښتو شاگردان | -----          |
| 5. | <u>Verb</u> | <u>Complement</u>            | <u>Subject</u> |
|    | ده          | له نوي شاگرد سره ناست        | اسد            |
| 6. | <u>Verb</u> | <u>Complement</u>            | <u>Subject</u> |
|    | دى          | نزدې ملگرى                   | جون او رابيا   |
| 7. | <u>Verb</u> | <u>Complement</u>            | <u>Subject</u> |
|    | ده          | پرستاره                      | د امان ښځه     |

- |     |                      |                                      |                                   |
|-----|----------------------|--------------------------------------|-----------------------------------|
| 8.  | <u>Verb</u><br>نه دی | <u>Complement</u><br>په افغانستان کې | <u>Subject</u><br>اسلام آباد      |
| 9.  | <u>Verb</u><br>ده    | <u>Complement</u><br>په امریکا کې    | <u>Subject</u><br>د غلځی صاحب بڼه |
| 10. | <u>Verb</u><br>دی    | <u>Complement</u><br>په صنف کې ناست  | <u>Subject</u><br>داود او امان    |

## Exercise 6.

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

## Exercise 7.

1. داود او جون نوی شاگرد ټول د امریکا دی.
2. د مجلس ملگری ټول په امریکا کې دی؟
3. غلځی صاحب په پوهنتون کې د پښتو ښوونکی دی.
4. د پښتو شاگردان په پوهنتون کې دی؟
5. امان بڼه شاعر دی.

## Unit 3: ته دلته څه کوي؟

### 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 kawə?], ته څه کار کوي؟, is the usual way to ask what someone does. Her response when she doesn't understand him - [po nə 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-ese). In Pashto, the full sentence answer is appropriate.

Asad's statement, ته به د غلځي صاحب نوې شاگرده يي, translates most naturally as "You must be Ghalzay Sahib's new student." The particle [ba] به is the future particle, and will be taught in more detail in a subsequent unit.

**Word Study.** The syllable [po] پوه in [po nə swəm] - پوه نه شوم is the same [po] پوه as in [pohantún] پوهنتون, [zəbpo'háne] زېږونهې and [taríkh poh] تاريخ پوه. [po] پوه is a Pashto root/word meaning roughly "one who knows"; the other words are neologisms - words deliberately created to denote new elements in a culture - based on the original root.

The word [zdá kawúnkay] زده کونکي is the Pashto word for 'male student', and is interchangeable with [shágard] شاگرد, the Persian word. Note that the feminine form is

[zdá kawúnke] زده کوونکي. The [-ay] ی /[-e] ي correspondence between male and female is consistent: the word for a female teacher (you learned the male form, [xowúnkay] ښوونکي, in Unit 2) is [xowúnke] ښوونکي.

The pronoun [zə] زه 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 mǎ] زما 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] زه

2nd sg: 'you' [tə] ته

*Possessive pronouns:*

1st sg: 'my' [di mǎ] زما

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] کښېنه, from the root [ken-] کښېد-, refers to the action of sitting down. Once you're down you are [nāst] ناست.

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

The verbs لورل and کو in the dialogue, and [khwaxaw<sup>ټ</sup>] - خوښو and [aghund<sup>ټ</sup>] - اغوند in the reading are transitive\* verbs - they have direct objects. The verbs [wóseg-] - اوسېږي, [ken-] - کښېښي, and [dz-] - ټ 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>ټ</sup>] - گور, '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 tsə kār kawe?]	ته څه کار کوي؟
[kimyā lwanəm.]	کيميا لولم.
[yawāze daxto lwane?]	يوانې بنسټ لولي؟

### 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.



natural in giving information about Ghalzay Sahib's nephew and maternal uncle, and Amān's paternal uncle.

The terms [wrɔr] ورور 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] هغه is a strong pronoun, parallel to [zə] زه and [tə] ته. هغه 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] زه

*Oblique/direct object pronouns:*

1st sg: 'my' [di má] زما

The [ye] يې in the sentence

[...ghaldzáy sāyɪb ye nə aghundi]. خو غلخی صاحب يې نه اغوندى.

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 shəlgár ke wādé da]. خور يې په شلگر کې واده ده.

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

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

### Preview to Section 4: Word Structure

In this section, you are given the other classes of nouns: M3, M4, F2 and F3.

The number of noun classes is by no means agreed on by Pashto grammarians. We have, for example, grouped together all the feminine nouns ending in [a] and [e], whereas other analyses separate them into two classes. Different grammarians have different rationales for their classification - ours is to simplify the memory load for the student as much as possible - and Pashto grammar has not been studied long or deeply enough for any one classification to have become accepted as the standard.

You will notice that almost all of the kinship terms is irregular. It is usually the case in Indo-European languages that the irregular nouns and verbs are words that denote elements very central to the culture. Pashto is no different from the other Indo-European languages in this respect: the irregularity of the kinship terms reflect the very deep Pashtun values with regard to family and tribe in their irregularity and their numbers.

Note that the next-to-last letter of the Pashto alphabet, **ی**, is the letter used to spell the [-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.

	چېرې اوسېږي؟	د کوم ځای؟	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 نه.

- |          |          |          |           |
|----------|----------|----------|-----------|
| 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 شريف    ماما    مشر  
مجاهد    مجلس    ملك

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2. کار    کله کله    کور  
کوم    کورنۍ    کیمیا

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3. شلگر    ستري    شی  
شاگرد    شاگرده    شاعر

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4. پوهنتون    په    پښتو  
پيکنګ    پتنګ    پښتانه

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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. ته 'you' | 13. ياستئ |
| 2. چپرې     | 5. به | 8. يو 'we're' | 11. د        | 14. نه    |
| 3. دي 'are' | 6. هو | 9. ده         | 12. ته 'to'  | 15. يم    |

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

1. \_\_\_\_\_ د امان تره:
2. \_\_\_\_\_ د غلځي صاحب ماما:
3. \_\_\_\_\_ د شلگر ډير اوسيدونكى:
4. \_\_\_\_\_ د ليلا او اسد خور:
5. \_\_\_\_\_ د غلځي صاحب خور:
6. \_\_\_\_\_ د غلځي صاحب يو خوريي:
7. \_\_\_\_\_ د رابيا يو ورور:

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

1. څه کار کوي؟
2. ژبپوهنه لولي.
3. رابيا ژورنالزم لولي.
4. غلځي صاحب د شلگر د خلکو جامې خوښوي؟
5. رابيا او ليلا کله کله افغاني جامې اغوندي.



## Answer Key

## Exercise T1.

	چېرې اوسپړې؟	د کوم ځای؟	نوم يې؟
Speaker 1:	امريکا	لغمان	پتنګ
Speaker 2:	غزني	کابل	[spin] سپين
Speaker 3:	امريکا	لوګر	اسد
Speaker 4:	ننګرهار	شلګر	[ahmád] احمد
Speaker 5:	لوګر	کابل	[hasán] حسن

## Exercise T2.

1. question د غلځي ماما د شلګر ملك دى؟
2. sentence د ليلا او اسد مور اندرې ده.
3. question غلځي صاحب د شلګر د خلکو جامې اغوندى؟
4. sentence کيميا لولى.
5. sentence په ننګرهار کې اوسپړم.
6. question په پوهنتون کې تاريخ پوهنه لولى؟
7. sentence په لوګر کې کار کوو.
8. sentence د ليلا او اسد کورنۍ په غزني کې اوسپړې.
9. sentence ليلا او رابيا کله کله د امريکا د خلکو جامې اغوندى.
10. question د غلځي صاحب ټول زده کوونکې پښتو لولى؟

## Exercise T3.

1. هو. غلځي صاحب د غزني دى؟
2. هو. لوګر په افغانستان کې يو ولايت دى؟
3. نه. پتنګ په کابل کې اوسپړې؟
4. نه. د امان ښځه په افغانستان کې اوسپړې؟
5. هو. جلال آباد په ننګرهار کې دى؟
6. نه. امان کيميا لولى؟
7. هو. د امان يو ملګرى د مجاهدينو قومندان دى؟
8. هو. ليلا د اسد خور ده؟
9. نه. د غلځي ماما په امريکا کې اوسپړې؟

10. نه. رابيا په کابل کې په پوهنتون کې شاگرده ده؟  
 11. نه. د داود ملگري ټول د افغانستان د يوې سيمې دی؟  
 12. هو. داود او جان او ترپسا ټول پښتو لولي؟

## Exercise T4.

- |         |         |         |          |         |
|---------|---------|---------|----------|---------|
| 1. خو   | 2. او   | 3. په   | 4. ته    | 5. خان  |
| 6. چېرې | 7. پښتو | 8. څنگه | 9. د     | 10. ټول |
| 11. دی  | 12. دی  | 13. دی  | 14. ډېرې | 15. ښه  |
| 16. کور | 17. نور | 18. نه  | 19. هو   | 20. يم  |

## Exercise T5.

- |              |               |             |                 |
|--------------|---------------|-------------|-----------------|
| 1. استاد     | 2. صنف        | 3. اوسپرو   | 4. پوه شوی      |
| 5. زما       | 6. هرڅوک      | 7. هغه      | 8. ايران        |
| 9. جلال آباد | 10. خان آباد  | 11. صاحب    | 12. اوسېدونکی   |
| 13. عربستان  | 14. مزار شريف | 15. مهرباني | 16. اسلام عليکم |
| 17. هو       | 18. نه        |             |                 |

## Exercise 6.

- |           |         |         |         |
|-----------|---------|---------|---------|
| 1. ماما   | 2. کار  | 3. سترې | 4. پتنگ |
| مجاهد     | کله کله | شاعر    | پښتانه  |
| مجلس      | کور     | شاگرد   | پښتو    |
| مزار شريف | کورنۍ   | شاگرده  | په      |
| مشر       | کوم     | شلگر    | 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 نياز يو مشر دی.
2. د غلځي صاحب ماما: د غلځي صاحب ماما د شلگر ملك دی.
3. د شلگر ډير اوسېدونکي: د شلگر ډير اوسېدونکي اندر دی.
4. د ليلا او اسد مور: د ليلا او اسد مور اندر ده.
5. د غلځي صاحب خور: د غلځي صاحب خور په شلگر کې اوسېږي.
6. د غلځي صاحب يو خوريي: د غلځي صاحب يو خوريي د مجاهدينو قومندان دی.
7. د رابيا يو ورور: د رابيا يو ورور په پېښور کې اوسېږي.

## Exercise 9.

1. څه کار کوي؟
2. ژبپوهنه لولي.
3. رابيا ژورنالزم لولي.
4. غلځي صاحب د شلگر د خلکو جامې خوښوي؟
5. رابيا او ليلا کله کله افغاني جامې اغوندي.

## Unit 4: 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 landay and a proverb.

From this unit on, the transcription will be used only when a new word is introduced, or when pronunciation in particular is being discussed. Items in exercises will also be labelled with Pashto rather than English numbers whenever possible.

### Preview to Section 1: Dialogue

In this dialogue, Theresa is asking Aman about Asad's family. Remember that Aman is married to Asad's sister Layla, and can be expected to know the family well.

Cultural Notes. Asad's father's family is a typically large one. If Asad's father is a well-known khan, as Aman says, it can be assumed that he owns a great deal of land (which is tantamount to being wealthy).

The proverb that Aman quotes to Theresa - ورونه او خویندې یې کسه خور یې نیسه - becomes more meaningful when you put it in the context of traditional Pashtun society in which a man is not supposed to see the faces of any women except those in his own family. The proverb comments both on the notion that siblings tend to resemble one another, and also on the mystery surrounding women that you know about but have never seen.

Aman's comment at the end of the dialogue to the effect that the people of Logar are all handsome is a popular stereotype, on a par with the notion that the people from Laghman are clever enough to outwit the devil.

Word study. The word بنايسته 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. بنايسته can be used to describe both men and women: it translates as 'handsome' in the one context and 'pretty' in the other.

The preposition لکه...غوندي surrounds its objects; its objects are in the oblique case. Often the لکه part is left out.

Theresa's question **ورور يې كس خور يې نيسه 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 **وي** in Amān's remark about sisters resembling their brothers is parallel to **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 **يو** 'one' have only one form, in the Central dialect. **يو** is a normal adjective, but of course has only singular forms, which are [yaw] **يو** for masculine, and [yáwa] **يوه** / [yáwe] **يوې** 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.'

ليلا يې خور ده.

'His father's orchards are

دپلار باغونه يې په لوگر کې دي.

in Logar.'

b: the direct object, in sentences without expressed subjects, e.g.

'I am wearing her clothes.'

جامې يې اغوند م.

'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 يې ناست يم.

d: an adverb, e.g.

'Sometimes her brother goes

کله کله يې ورور پاکستان ته ځي.

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.'

پتنگ يې 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 يې 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. له ورور سره يې or

له ورور سره يې.

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 په is the instrumental - you saw it in the proverb چه خان يې په ياران يې in Unit 2 - and translates as 'on account of' or 'by' or 'with' or 'from' or 'because of'. In the reading, in the sentence په اتن او تالونو هېڅ نه ستړی کيږي. 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 اوبه 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 پېغله 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 پېغله 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 تال is very much like an old-fashioned American swing, with a wooden seat and ropes. Children sit on the swings and are pushed; bigger boys will stand on the swing and "pump" it until it swings high. The romantic possibilities of swings do not go unnoticed: there is a lot of folk poetry about swinging. A prim translation for one such



landay is "Come onto the swing with me; the swing is our excuse for being in each other's arms."

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 نور 'other' or بل 'another' in sentences, e.g. the sentence پلار مې غواړی چه یو بل باغ هم واخلي. In another sentence in the reading, مور او خویندې هم ورخی, the هم reflects the fact that ordinarily only men go to the orchards.

مستي translates as 'lively' or 'vivacious'. It is often used in poetry to mean 'high' or 'tipsy' or even 'giddy'.

The sentence پلار مې غواړی چه یو بل باغ هم واخلي. translates as "My father wants/intends to buy another orchard." The structure is simple: subject + wants/intends + چه + a sentence detailing what it is that the subject wants to do. Here are some parallel sentences, with their translations:

'I want you to buy my orchard.' غواړم چه باغ مې واخلي.

'He wants me to buy his orchard.' غواړی چه باغ یې واخلم.

The verb واخدا is in the present perfective tense, which you will study in Unit 7.

### Preview to Section 5: Diversions

This landay captures the charm of a modest young girl who is caught with her face uncovered. The literal translation is "The girl came from the direction of the orchard. Her scarf isn't there, she hid her face with the leaves."

The word نجلی translates as 'girl', and refers to females from the time they are born until they reach their twenties. A پېغله is a نجلی, but a نجلی is not necessarily a پېغله.

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 landay is that the girl didn't expect to be seen by a stranger, and so did not take her scarf into the orchard. Then, when she was caught, she ducked into the leaves of the trees so that the stranger would not be able to see her face. The leaves, of course, only partially hid her.

**Exercises**

Exercise T1. Fill out the chart with the information on the four families talked about.

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, , and rewrite the sentences and questions.

۱. د غلخي صاحب ملگري يې؟ \_\_\_\_\_

۲. زما نوم تريسا ده. \_\_\_\_\_

۳. ته به د غلخي صاحب نوې شاگرده يې. \_\_\_\_\_

۴. د غلخي صاحب زده کوونکې يم. \_\_\_\_\_

۵. دداود ملگري ټول افغانان دي. \_\_\_\_\_

۶. د امان تره د نيازيو مشر دي. \_\_\_\_\_

۷. د غلخي ماما د شلگر ملک دي. \_\_\_\_\_

۸. د ليلا او اسد مور انډره ده. \_\_\_\_\_

۹. د غلخي صاحب يو خوري د مجاهدينو قومندان دي. \_\_\_\_\_

\_\_\_\_\_

۱۰. د واپيا يو ورور هم په پېښورکې دي. \_\_\_\_\_

\_\_\_\_\_

Exercise 5. Write the Pashto number symbols for the following words.

- |               |               |               |               |
|---------------|---------------|---------------|---------------|
| a. نه _____   | g. اوه _____  | m. دوه _____  | s. څلور _____ |
| b. پنځه _____ | h. اته _____  | n. شپږ _____  | t. پنځه _____ |
| c. نه _____   | i. اوه _____  | o. درې _____  | u. څلور _____ |
| d. لس _____   | j. څلور _____ | p. پنځه _____ | v. درې _____  |
| e. اته _____  | k. نه _____   | q. درې _____  | w. اته _____  |
| 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!

$$\underline{\quad} = 1 + 1$$

$$\underline{\quad} = 2 + 2$$

$$\underline{\quad} = 1 + 2$$

$$\underline{\quad} = 5 + 2$$

$$\underline{\quad} = 6 + 2$$

$$\underline{\quad} = 2 - 4$$

$$\underline{\quad} = 5 - 7$$

$$\underline{\quad} = 2 - 8$$

$$\underline{\quad} = 1 - 2$$

$$\underline{\quad} = 2 - 9$$

$$\underline{\quad} = 2 \times 2$$

$$\underline{\quad} = 1 \times 2$$

$$\underline{\quad} = 2 \times 4$$

$$\underline{\quad} = 7 \times 2$$

$$\underline{\quad} = 2 \times 5$$

Exercise 7. Write out the answers to the following questions worked on in class.

۱. کورنۍ دې چېرې اوسېږي؟ \_\_\_\_\_

۲. ورونه او خویندې لري؟ \_\_\_\_\_

۲. پلار دې څه کار کوي؟ \_\_\_\_\_

۴. مور دې کار کوي؟ \_\_\_\_\_

۵. د ښوونکي نوم دې څه دی؟ \_\_\_\_\_

۶. کور دې چېرې دی؟ \_\_\_\_\_

۷. د ملگرو نومونه دې څه دي؟ \_\_\_\_\_

۸. کور دې په جورج ټاون کې دي؟ \_\_\_\_\_

۹. پلار دې چېرته دي؟ \_\_\_\_\_

۱۰. ملگري دې څه شي لولي؟ \_\_\_\_\_

Exercise 8. Alphabetize the following groups of words.

1. مشهور \_\_\_\_\_  
متل \_\_\_\_\_  
مست \_\_\_\_\_  
منه \_\_\_\_\_  
مخکۀ \_\_\_\_\_

2. بيخي \_\_\_\_\_  
باغ \_\_\_\_\_  
پلار \_\_\_\_\_  
بل \_\_\_\_\_  
پېغله \_\_\_\_\_

3. خوب \_\_\_\_\_  
څه معنا؟ \_\_\_\_\_  
څه وايي؟ \_\_\_\_\_  
څلور \_\_\_\_\_  
خوارپه \_\_\_\_\_

4. ستړی \_\_\_\_\_  
بڼه \_\_\_\_\_  
سندره \_\_\_\_\_  
بنايسته \_\_\_\_\_  
سندرې واي \_\_\_\_\_

## Answer Key

## Exercise T1.

1. —امان—                      —۲—                      —۲—  
 زه امان يم . ښځه مې د لوگر او د اسد خور ده . زما خور يې په  
 کابل کې اوسېږي . دوه ورونه او درې خویندې لرم . تره مې د کابل  
 د نیازو مشر دی .
2. —رابيا—                      —۲—                      —۱—  
 زما نوم رابيا دی . پلار، مور او کورنۍ مې په امریکا کې دی .  
 دوه خویندې او يو ورور لرم . ورور مې په پاکستان کې د پېښور  
 په پوهنتون کې استاد دی .
3. —پتنگ—                      —۲—                      —۱—  
 زه پتنگ يم . کورنۍ مې په افغانستان کې ده . پلار مې د کابل  
 په پوهنتون کې استاد دی . يو ورور مې په پوهنتون کې شاگرد  
 دی . دوه نور ورونه مې ښوونکي دی . خور مې په مکتب کې ده .
4. —اسد—                      —۴—                      —۲—  
 زما نوم اسد دی . يوه خور مې دلته په امریکا کې ده . نوره  
 کورنۍ مې په افغانستان کې په لوگر کې ده . دوه نورې خویندې او  
 څلور 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	۵	۲	۱	۸
Group B:	۲	۱	۹	۴	۲	۶
Group C:	۶	۸	۵	۷	۱۰	۲
Group D:	۹	۱	۴	۶	۸	۲
Group E:	۵	۷	۲	۴	۹	۱۰

## Exercise 4.

۱. ملگری یې یې؟
۲. نوم مې تریسا ده.
۳. ته به یې نوې شاگرده یې.
۴. زده کوونکې یې یم.
۵. ملگری یې ټول افغانان دی.
۶. د امان تره یې مشر دی.
۷. ماما یې د شلگر ملک دی.
۸. موندل یې اندرې ده.
۹. یو خوری یې د مجاهدینو قومندان دی.
۱۰. یو ورور یې هم په پېښور کې دی.

## Exercise 5.

a. ۹	g. ۷	m. ۲	s. ۴
b. ۵	h. ۸	n. ۶	t. ۵
c. ۹	i. ۷	o. ۲	u. ۴
d. ۱۰	j. ۴	p. ۵	v. ۲
e. ۸	k. ۹	q. ۲	w. ۸
f. ۷	l. ۶	r. ۱۰	x. ۶

## Exercise 6.

$۲ = ۱ + ۱$

$۲ = ۲ - ۰$

$۹ = ۳ \times ۳$

$۵ = ۳ + ۲$

$۲ = ۵ - ۳$

$۲ = ۱ \times ۲$

$۴ = ۱ + ۳$

$۵ = ۳ - ۸$

$۸ = ۲ \times ۴$

$۷ = ۵ + ۲$

$۱ = ۱ - ۲$

$۷ = ۷ \times ۱$

$۹ = ۶ + ۳$

$۷ = ۲ - ۹$

$۱۰ = ۲ \times ۵$

## Exercise 7. Variable answers.

## Exercise 8.

1. متل

2. باغ

3. خوارې

4. سترې

مست

بل

خوپه

سندره

مشهور

بېخې

څلور

سندرې وای

مخکه

پېغله

څه معنا؟

بنايسته

منه

پلار

څه وایې؟

بڼه



## Unit 5: هوا سخته توده ده

### Unit Overview

In this unit, you will learn how to talk about the weather. You will also learn something about the seasons in Afghanistan.

You will also learn how to use adjectives, and how to ask for vocabulary items in Pashto.

### Preview to Section 1: Dialogue

In this dialogue, Patang, who is new to the area, is complaining to David about the weather, and asking about weather at other times during the year.

**Cultural Notes.** Patang's comment at the end of the dialogue about the saying that rain is God's mercy is to be expected, given Afghanistan's geographical characteristics. The average rainfall in the country is about 13 inches per year, and in the desert areas to the southwest it rains as little as 2 inches a year. In the mountains, the rainfall is considerably more: the highest average is the Salang Pass, with 36 inches a year (compared to 42 inches per year in Washington, D.C.). The river and underground water systems formed from the rain and melted snow in the mountains are the only dependable source of water for agricultural areas. Direct rain is considered a bonus - the mercy of God.

**Word Study.** The word **ياره** in Patang's first line is the vocative form (the form you use when addressing someone) of the word **يار**. You have seen **يار** before, in the proverb **چه خان يې په ياران يې**. 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 - **سرکونه** are wet streets; **لندي جامې** are wet clothes, etc.

The word **وي**, 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.'

پټنگ عموماً په روغتون کې وی.

'Patang is at the hospital (now).'

پټنگ په روغتون کې دی.

This distinction between usual and right now is made only with verbs meaning 'be', and only in the third person.

You have probably noticed the number of verb stems ending in [-ég-] -هېږ-. This is no coincidence: [-ég-] -هېږ- (or [kégi-] -کېږ- after a vowel) is the intransitive suffix. [-aw-] -و- is the transitive suffix. You can see the difference by comparing the sentence [wāwra worégi] واوړه اورهېږی "It snows" with the sentence from the landay in this unit [pə sar ye wāwre worawí] په سر یی واوړی اوروی which translates literally as "At its summit He (God) causes snows to fall." The verb -کېږ- translates pretty well as 'happen' or 'become'; -کو- translates pretty well as 'do', as in "What work do you do?" Note that -هېږ- is always the stressed syllable. Pashtuns regularly pronounce the syllable with [i] rather than [e] with the third person ending ([kígi] rather than [kégi] for کېږی, for example), and frequently the spelling reflects this pronunciation.

The phrase [guzāra ná kegi] (گوزاره نه کېږی) involves a noun, (گوزاره) which translates as 'getting along', followed by نه کېږی 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'

بې له اسده مې گوزاره نه کېږی

The نه in the preposition بې له ... نه becomes just [a] ټ and attaches to the previous word when that word ends in a consonant, e.g.

[be lə asáda] بې له اسده

[be lə laylá na] بې له لایلا نه

In the next unit, you will see other prepositions (all of them variations on نه ... نه) in which the ټ alternates with ټ.

The phrase ... چې وايی 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 ډېر, ښه, زیات, ښایسته and سخت have been used to modify other

adjectives. Here is how they compare in strength (the adverb بیخی is also included in the scale):

'rather'	ښایسته
'very'	ډېر / ښه / زیات
'completely, totally'	بېخی / بیخی
'excessively'	سخت

So when Patang complains that the weather is سخته توده, it's very, very hot indeed. And when David says that winters are ښایسته سور, they are not terribly cold. On the other hand, if the streets are بېخی بندپړی, 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 سترې مه شی / سترې مه 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 – ورخ and مياشت – are like this, and are correspondingly listed in the glossary as "F1-[a]".

The word مېله in connection with Gwale Surkh is closer to English 'festival' than to 'picnic'. This festival focuses on spring ('Gwale Surkh' translates literally as 'red flower', i.e. tulip) and also on a religious practice, in which faithful Moslems can gain merit at the tomb of Hazrat 'Ali in Mazar-i-Sharif. Festivities include a number of buzkashi matches (the famous Afghan game parallel to polo), one of them a formal affair arranged by the government.

### Preview to Section 4: Asking for Vocabulary

The phrases shown in this section will allow you to ask for the Pashto equivalents of English words, or to ask for the Pashto word for something you can point to. The phrase ... ته څه وايي؟ 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.

	پسرلی	اوږی	منی	ژمی
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 Unit 2. Substitute a weak pronoun possessive for each د phrase and rewrite the sentence.

- \_\_\_\_\_ ۱. غلځی صاحب د داود او جون د پښتو ښوونکی دی.
- \_\_\_\_\_ ۲. د امان ښځه، لیلیا، پرستاره ده.
- \_\_\_\_\_ ۳. د غلځی صاحب، امان او زابیا کورنۍ په امریکا کې دی.
- \_\_\_\_\_ ۴. د نورو کورنۍ په افغانستان کې دی.

Exercise 6. Write out the answers to the questions discussed in class.

۱. نن هوا څنگه ده؟  
\_\_\_\_\_
۲. هوا په اوږی کې عموماً څنگه وی؟  
\_\_\_\_\_
۲. په ژمی کې هوا عموماً څنگه وی؟  
\_\_\_\_\_
۴. په ژمی کې واوره اورېدی؟  
\_\_\_\_\_
۵. په اوږی کې باران اورېدی؟  
\_\_\_\_\_
۶. په پسرلی کې هوا ښه وی؟  
\_\_\_\_\_

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 په پښتو کې 'class' ته څه وایي ؟

\_\_\_\_\_ . ۲ په پښتو کې 'proverb' ته څه وایي ؟

\_\_\_\_\_ . ۳ په پښتو کې 'sister' ته څه وایي ؟

\_\_\_\_\_ . ۴ په پښتو کې 'where' ته څه وایي ؟

\_\_\_\_\_ . ۵ په پښتو کې 'four' ته څه وایي ؟

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>		<u>to Patang</u>	<u>to Layla</u>
1.	_____	___x___	6.	_____	___x___
2.	_____	___x___	7.	___x___	_____
3.	___x___	_____	8.	___x___	_____
4.	_____	___x___	9.	_____	___x___
5.	___x___	_____	10.	___x___	_____

۱. جوړه يې؟
۲. گومان کوم چه ډېره شايسته نه يم.
۳. واده يې؟
۴. خواره يې؟
۵. اسد ته منتظر يې؟
۶. په لوگر کې بلده يم.
۷. له نورو ډاکترانو سره ناست يم.
۸. جوړ نه يم .
۹. ډېره سترې يم.
۱۰. بيخي خوار يم.

Exercise T2.

	<u>پسرلی</u>	<u>اوړی</u>	<u>منی</u>	<u>ژمی</u>
1.	_____	___x___	_____	_____
2.	_____	_____	_____	___x___
3.	___x___	_____	_____	_____
4.	_____	_____	___x___	_____
5.	___x___	_____	_____	_____
6.	_____	_____	_____	___x___

۱. خلك ډېر زيات كار كوی. هوا ښه توده ده، خو باران نه اورېږی. كله كله باد لگېږی. بعضې مېوې او فصلونه پاخه شوی. خلك زيات كار كوی.
۲. خلك عموماً په كور كې وی. هوا سخته سره وی. واوره اورېږی او باد لگېږی.

۲. هوا دومره نرمه ده چه سرې غواړې درسته ورځ په باغونو کې وگرځي. هر چېرې ښايسته گلان غورېدلي او خلك مېلې كوي.
۴. هوا نرمه وي. ډېرې مېوې پخېږي. خلك ډېر زيات كار كوي.
۵. دا د كابل ښه موسم دي. هوا بيخي ښه وي. پېغلې نوې او ښايسته جامې اغوندي. خلك غرو ته ځي او مېلې كوي.
۶. لارې په واورو بندي وي. كله كله ډېر سخت باد لگيږي. شپې ډېرې سرې او اوږدې 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 |
1. په اوږې کې بعضې مېوې پخېږي.
  2. په ژمي کې هر څوك مېلې كوي.
  3. په كابل کې پسرلي ښه موسم نه وي.
  4. په اوږې کې هوا سره وي.
  5. د افغانستان په غرو کې ډېره زياته واوره اورېږي.
  6. پتنگ توده هوا خوښوي.
  7. په مني کې ټول فصلونه او مېوې پخېږي.
  8. په اوږې کې هر څوك زيات كار كوي.
  9. د گل سرخ مېله په مزار شريف کې كېږي.
  10. د نورو ورځ عامه رخصتي نه وي.
  11. د ډېرو ملكونو خلك گل سرخ ته ځي.
  12. په پسرلي کې مېوې پخېږي.
  13. په ژمي کې د اسد كورني باغونو ته نه ځي.
  14. په افغانستان کې هر څوك باران خوښوي.
  15. د مني اولې ورځې ته نورو وايي.

## Exercise T4.

- |              |             |           |                |
|--------------|-------------|-----------|----------------|
| 1. استاد     | 6. ښه       | 11. هرڅوك | 16. وعليكم     |
| 2. اوسېدونكى | 7. صاحب     | 12. هغه   | 17. ښه         |
| 3. اوسېږي    | 8. عربستان  | 13. هوا   | 18. ايران      |
| 4. ته        | 9. لولم     | 14. چه    | 19. منتظر      |
| 5. زما       | 10. مهرباني | 15. اكثره | 20. راځه كښېنه |

## Exercise 5.

۱. غلځي صاحب يې د پښتو ښوونكي دى.
۲. ښځه يې، ليلا، پرستاره ده.
۳. كورنۍ يې په امريكا كې دى.
۴. كورنۍ يې په افغانستان كې دى.

## Exercise 6. Variable answers.

## Exercise 7.

1. سترې يې؟
2. جور يې؟
3. امان او ليلا اسده منتظر دى.
4. تريسا او رابيا له جون سره ناستې دى.
5. امان ډېر ښه شاعر دى.
6. په لغمان كې بلد يې؟
7. لوگر اباد دى؟
8. خويندې يې پلوندې او مستې دى؟
9. ليلا واده ده.
10. ته د پښتو نوې شاگرده يې؟

Exercise 8.

۱. په پښتو کې 'class' ته صنف وايي .
۲. په پښتو کې 'proverb' ته متل وايي .
۳. په پښتو کې 'sister' ته خور وايي .
۴. په پښتو کې 'where' ته چېرې وايي .
۵. په پښتو کې 'four' ته څلور وايي .

Exercise 9.

- |         |          |         |          |          |
|---------|----------|---------|----------|----------|
| 1. لرم  | 2. کډې   | 3. کوې  | 4. واپي  | 5. پخېږي |
| 6. ورځم | 7. غواړي | 8. راځي | 9. غږېږو | 10. واپي |

## Unit 6: شنبې ته كوی؟

### 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 **شنبه** words are Persian; [yak], [du], [se], [char] and [panj] are the Persian numbers from one to five, respectively. The word [shámbe] **شنبه** for Saturday is used among educated Pashtuns; uneducated Pashtuns use the word [haftá] **هفته**, which also means 'week'.

**وخت** by itself is the ordinary word for 'day' as well as 'time'. Its opposite is **شپه**. The word **وخت** as in **سپاروخته** can be used with any of the time words, as in **ماښام وخته** 'early evening', and so on.

**کتابخانه** is a combination of the Pashto (ultimately Arabic) word for book, **کتاب**, followed by the Persian word for 'room' or 'house', **خانه**.

**پروگرام**, borrowed from English, translates better as 'plans'; an idiomatic translation of Asad's question **د چهارشنبه په ماښام څه پروگرام لري؟** is "Do you have any plans for Wednesday evening?"

The word for male guest is [melmá] مېلمه, as opposed to مېلمنه for female guest. In the phrase د ما مېلمه څه 'be my guest', the masculine form is customarily used regardless of the gender of the guest.

### Preview to Section 2: Time Words and Phrases

The twenty-four hour clock, with hours and minutes, is a relatively recent phenomenon in Pashtun culture. The time words you are learning here have been used far longer and in rural areas (and in informal situations in urban areas) are still more widely used, than the more precise hour-and-minute system.

The terms are based on the position of the sun in the sky, and during the winter cover shorter periods during the day. The terms starting with [mā-] are derived from Persian words for prayer times (the Persian word for prayer was originally [namáz]), which are themselves based on the position of the sun. Here is a more detailed description of the intervals:

morning, just after dawn	سهار
late morning	څانښت (مهال)
noon	غرمه
afternoon, sun still high in the sky	ماسپښين
late afternoon, almost sunset	مازديگر
dusk	ماښام
late evening, sky is dark	ماسختن
midnight	نيمه شپه

### 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] نا meaning 'not', and the root روغ which is also in روغتون. The [nā] prefix shows up often: the word for 'late', for example, is [nāwakhta] ناوخته, which consists of the نا prefix attached to وخته.

لږ is used with nouns that aren't counted, like *د مې*, so the plural forms don't occur. In the Kabul dialect, the masculine/feminine distinction disappears, which is why the phrase is *لږ د مې* instead of [læga dama] *لږه د مې*. In other dialects, the distinction is preserved.

*خپل* 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.' *اسد يې له ورور سره ځي.*  
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 *خپل*, i.e.

'Asad is going with his own brother.' *اسد له خپل ورور سره ځي.*  
*خپل* 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 ځم.*

'I'm going with my own brother.' *زه مې له خپل ورور سره ځم.*

'You're going with your brother.' *ته دې له ورور سره ځې.*

'You're going with your own brother.' *ته دې له خپل ورور سره ځې.*

In the reading, the use of *خپل* in the sentence

*مازديگر خپلو اسستانونو ته درس ورکوي.*

makes it clear that there are people working under Patang's direction rather than someone else's.

The preposition *له ... نه* behaves like *بې له ... نه*: The *نه* becomes just [a] and attaches to the previous word when that word ends in a consonant, e.g.

*وروسته له درسه* [wrústa læ sínfa]

*وروسته له ماښامه* [wrústa læ māxāma]

Sometimes, as in the Have You Understood question #7, the *وروسته* isn't used. #7 translates as follows:

'From when until when *پتنګ له څه وخته تر څه وخته پورې کار کوي؟*  
does Patang work?'

### Preview to Section 4: Telling Time

The system described and practiced in this section is used only among educated Pashtuns, and only when there is a particular reason to be precise, e.g. in western contexts, or in discussing radio or bus schedules and the like. Under ordinary circumstances, the time-of-day words are used to make appointments, invite people to one's house, and carry out other business and social activities.

### Preview to Section 5: Diversions

Mullah Nasruddin is a famous folk hero throughout the Islamic world. Countless stories revolve around him, some of them celebrating his wit, others displaying his putative stupidity. The story in this section displays the latter.

Each of the languages in the Islamic world has sayings which started out life as the punchlines to Nasruddin stories. In Pashtun society, Nasruddin, as a mullah, is celebrated for his greediness with regard to food: mullahs are traditionally always hungry.



## Exercises

Exercise T1. Listen to the descriptions of Laylā's, Ghalzay Sahib's, and Rābyā's activities. Indicate on the chart below where each one goes on which days.

لیلا :	غلځی صاحب :	رابیا :	
_____	_____	_____	شنبه
_____	_____	_____	یکشنبه
_____	_____	_____	دو شنبې
_____	_____	_____	سه شنبې
_____	_____	_____	چار شنبې
_____	_____	_____	پنجشنبه
_____	_____	_____	جمعه

Exercise T2. Listen to the following plans, then write the day and time mentioned.

ورځ	وخت	ورځ	وخت
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

Exercise T3. Write the number you hear.

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

Exercise T4. Who goes to restaurants, and when? Listen to the speaker and fill in as much of the chart as you can.

په کومو ورځو؟ څه وخت؟

_____	_____	امان او ليلا:
_____	_____	پتنگ:
_____	_____	غلځی صاحب:
_____	_____	رابيا:
_____	_____	جون:
_____	_____	داوود:
_____	_____	تريسا:
_____	_____	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	_____	_____	_____
خوری	_____	_____	_____
پلار	_____	_____	_____
ماما	_____	_____	_____
اوبه	_____	_____	_____
مجاهد	_____	_____	_____
مور	_____	_____	_____
ورور	_____	_____	_____

Exercise 6. Alphabetize the following lists of words.

- |              |             |                |
|--------------|-------------|----------------|
| 1. ورخ _____ | 2. دی _____ | 3. افغان _____ |
| واوره _____  | دفتر _____  | آباد _____     |
| ورته _____   | دوه _____   | اسد _____      |
| ورور _____   | دې _____    | اتنونه _____   |
| ورونه _____  | دومره _____ | استاد _____    |

4. تال _____	5. حتی _____	6. کورنۍ _____
تالونه _____	خدای _____	کار _____
ته _____	جامې _____	کوم _____
توده _____	خلک _____	کال _____
تول _____	چېرې _____	کله کله _____

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

رابیا د دوشنبې، سه شنبې او پنجشنبې په ورځ سهار وخته پوهنتون ته ځی. تر غرمې پورې درس وایی. غرمه له خپلو ملگرو سره کافتريا ته ځی، دودۍ خوری. ماښام کتابخانې ته ځی. ماسختن بیا کافتريا ته ځی، کافی څکی. بیا عموماً له اسد سره پنگ پانگ کوی او بیا کور ته ځی.

study *phr.* [dárs way-] درس وایه

coffee *n, Firreg* [kāfí] کافی

drink *vb.* [tsk-] څک

ping pong *n, M2* [píng pong] پانگ پانگ

whom *obl. form of* څوگ [chá]

۱. په کومو ورځو رابیا په کافتريا کې دودۍ خوری؟

\_\_\_\_\_

۲. له چا سره پنگ پانگ کوی؟

۲. د دوشنبې، سه شنبې او پنجشنبې په ورځ رابیا ماښام څه کوی؟

\_\_\_\_\_

۴. ماسختن کافی چېرې څکی؟

۵. څه وخت کتابخانې ته ځی؟

\_\_\_\_\_

## Answer Key

## Exercise T1.

<u>لیلا:</u>	<u>غلځی صاحب:</u>	<u>رابیا:</u>	شنبه:
په کور کې وی	په کور کې وی	کار کوی	یکشنبه:
کار کوی	په کور کې وی	په کور کې وی	دو شنبه:
کار کوی	درس ورکوی	صنف ته ځی	سه شنبه:
کار کوی	په دفتر کې وی	صنف ته ځی	چارشنبه:
کار کوی	درس ورکوی	کار کوی	پنجشنبه:
کار کوی	په دفتر کې وی	صنف ته ځی	جمعه:
په کور کې وی	درس ورکوی	کار کوی	

لیلا په روغتون کې کار کوی. لیلا پرستاره ده. لیلا د یکشنبه، دو شنبه، سه شنبه او چهارشنبه په ورځ په خپل دفتر کې کار کوی.

غلځی صاحب په پوهنتون کې استاد دی. د جمعې، دو شنبه او چهارشنبه په ورځ درس ورکوی. د سه شنبه او پنجشنبه په ورځ په دفتر کې کار کوی. د شنبه او یکشنبه په ورځ په کور کې وی.

رابیا په پوهنتون کې شاګرده ده. کار هم کوی. د دو شنبه، سه شنبه او پنجشنبه په ورځ صنف ته ځی. د چهارشنبه، جمعې او شنبه په ورځ دفتر ته ځی. د یکشنبه په ورځ کار نه کوی.

## Exercise T2.

وخت	ډنډ	وخت	ډنډ
۱. ماسپښین	یکشنبې	۶. څانښت	یکشنبې
۲. ماښام	سې شنبې	۷. مازدیگر	چار شنبې
۲. غرمه	پنجشنبې	۸. ماښام	شنبې
۴. څانښت	دو شنبې	۹. سهار	پنجشنبې
۵. ماښام	جمعه	۱۰. ماسختن	دو شنبې

۱. امان او لیل د شنبې په ورځ ماسپښین نوی کارته ځی.
۲. پتنگ د شنبې په ماښام سینما ته ځی.
۲. اسد او ملگری یې د پنجشنبې په غرمه په کافتريا کې مجلس کوی.
۴. لیل د دوشنبې په ورځ سهار وخته کار ته ځی.
۵. لیل د جمعې په ماښام د اسد مېلمنه ده.
۶. ته د یکشنبې په ورځ څانښت مهال فوتبال کوی؟
۷. دوی د چارشنبې په مازدیگر کتابخانې ته ځی.
۸. زه د شنبې په ماښام لیل سینما ته بیایم.
۹. امان د پنجشنبې په ورځ څانښت مهال ډاکتر ته ځی.
۱۰. اسد د دوشنبې په ورځ ماسختن تریسا سره کتابخانې ته ځی.

## Exercise T3.

۱. ۲۴ د پتنگ پلار څلیریشته اسونه لری.
۲. ۲۰ اسد دیرش کتابونه لری.
۲. ۱۷ غلځی صاحب اوه لس شاگردان لری.
۴. ۴ د پتنگ پلار څلور کورونه لری.
۵. ۲۶ اسد شپړویشته ورځې په نیویارک کې وی.
۶. ۷ امان اوه امریکایی ملگری لری.
۷. ۱۲ لیل دوولس شپې په ورجنیا کې وی.
۸. ۱۵ اسد پنځلس کتابچې واخستې.
۹. ۱ خدای یو دی.
۱۰. ۱۲ هر کال دوولس میاشته لری.

## Exercise T4.

<u>په کوم وړځو؟</u>	<u>څه وخت؟</u>	
نه ځي	-	امان او ليلا:
هره وړځ	غرمه	پتنگ:
هره يکشنبې	؟	غلځي صاحب:
چهارشنبه، جمعه، شنبې	شپه	رابيا:
هره وړځ	غرمه	جون:
هره وړځ	شپه	داوود:
جمعي	ماښام	تريسا:
جمعي او شنبې	ماښام	اسد:

د مجلس ملگري اکثره رستوران ته ځي . پتنگ او جون هره غرمه په کافتريا کې ډوډي خوري . اسد د جمعي او شنبې په ماښام په رستوران کې ډوډي خوري . غلځي صاحب له خپلې کورنۍ سره هره يکشنبې رستوران ته ځي . داود هره شپه له خپل ملگري سره په رستوران کې ډوډي خوري . رابيا هره چهارشنبه، جمعه او شنبې وروسته له کاره رستوران ته ځي . تريسا اکثره د جمعي په ماښام له خپلو ملگرو سره رستوران ته ځي . امان او ليلا هيڅکله رستوران ته نه ځي .

## 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	خويندې	خور	خويندو
رخصتي	رخصتي	رخصتي	رخصتيو
پښتون	پښتانه	پښتانه	پښتنو
خوريي	خوريان	خوريي	خوريانو/خوريو
پلار	پلرونه	پلار	پلرو/پلرونو
ماما	ماماگان	ماما	ماماگانو

## Exercise 5. (cont.)

<u>Direct Singular</u>	<u>Direct Plural</u>	<u>Oblique Singular</u>	<u>Oblique Plural</u>
(اوبه)	اوبه	(اوبه)	اوبو
مجاهد	مجاهدین	مجاهد	مجاهدینو
مور	میندې	مور	میندو
ورور	ورونه	ورور	ورونو

## Exercise 6.

1. واوره	2. دفتر	3. اباد	4. توده	5. جامې	6. کار
ورته	دومره	اتنونه	ته	چېرې	کال
ورخ	دوه	استاد	تال	حتی	کله کله
ورور	دی	اسد	تالونه	خدای	کورنۍ
ورونه	دې	افغان	تول	خلك	کوم

## Exercise 7.

۱. د دوشنبې، سه شنبې او پنجشنبې په ورځ په کافتريا کې دودۍ خورۍ.
۲. له اسد سره پنگ پانگ کوی.
۲. ماښام کتابخانې ته ځی.
۴. په کافتريا کې کافی څکی.
۲. ماښام کتابخانې ته ځی.



# Unit 7: زه به آشك را وغوارم.

## 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 چلو, 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. كباب is simply roasted or grilled meat; the meat has not necessarily been cut up into pieces. كباب 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 اوبه and بېر.

The phrase وايه څه شي خوري؟ is literally "Say what thing you eat". It is one of the phrases used to invite someone to choose something to eat.

The word چه regularly translates as English 'that'. As in English, it occurs after verbs and introduces clauses. Sometimes these sentences with چه translate almost word-for-word into English, for example:

'They say that rain is a gift of God.' وايي چه باران د خدای رحمت دی.

'They say that the Kabul Caravan restaurant cooks very good Afghan food.' وايي چه کابل کاروان رستوران ښه افغانی ډوډی پخوی.

'Its meaning is this, that sisters look like brothers.' معنا يې دا ده چه خور ورور ته ورته وی.

In other sentences, however, the meaning of the sentence as a whole is transparent but the translation into English has to be fixed up. For example:

پلار مې غواړی چه یو بل باغ هم واخلي.

Literal: My father wants that he (will) buy another orchard.

Idiomatic: My father wants to buy another orchard.

کله کله دومره زیاته واوره اورېږی چه سرکونه بېخي بندېږی.

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 ودرېږه چه څه 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 څوك 'every' + 'who' = 'everyone'.

The phrase ښه ايسي 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 دې ښه ايسي؟

'What do you like?'/ 'What seems good to you?'

ستا څه شي ښه ايسي؟

'I like kebab and aushak...'/ 'Aushak and kebab seem good to me.'

زما كباب او آشك ښه ايسي.

The [xə] ښه in ايسي ښه 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 ښه ايسي. 'Patang likes coffee.'

To say someone doesn't like something, insert the negative نه before the verb, e.g.

د امان کافي ښه نه ايسي. 'Aman doesn't like coffee.'

کافي مې ښه نه ايسي. 'I don't like coffee.'

The word را is an adverb meaning 'here' in reference to the speaker. It is the را in the verb را-غواړ 'come'. Theresa's statement زه به آشك را وغوارم translates literally as "I will ask [them to bring] aushak here," and idiomatically as 'I will order aushak.'

-درېږ- has several meanings, among them 'stand', 'stand up', 'stop', and 'wait'. -غوار-, also has several meanings: 'want' - غوار-, 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. -ښی, -درېږي, 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.

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\* 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] درېږه, 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 -اخل before, in the sentence

پلار مې غواړي چه يو بل باغ هم واخلي.

Another use of the present perfective form of verbs is in clauses introduced with چه.

You are probably thinking that these commands are more complex than they need to be, and so will be happy to be told that in other Pashto dialects, the system of commands has simplified itself somewhat.

### 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 به. Again, note the careful use of the term 'ordinary': به used with the present imperfective form of a verb results in a phrase parallel to English future continuous, for example

'Asad will be standing.' اسد به درېږي.

The particle به behaves like the weak possessive pronouns, in that it must come after the first stressed element in the sentence. Note that when there's به as well as a weak pronoun in a sentence, به comes first. Pay careful attention to the examples with -اخل- in which the negative particle comes between the [wã] وا, which looks to be part perfective marker and part the first syllable of the verb, and the [khli] خلی 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] چه 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] چه is in the present/ perfective form.

سبا نه بل سبا به اسد ولېږو چه د ورجینیا په کوم فارم کې یو ښه  
لوی پسه واخلي.

'Day after tomorrow we'll send Asad to buy a good-sized lamb at a farm in Virginia.'

داود ته به تېلېفون وکړو چه بیر په واشنگتن کې واخلي او سبا ماښام  
یې راولېږی.

'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 ته, for example

Literal: 'I'm making a telephone [call] to Asad.' اسد ته تېلېفون کو م.

Idiomatic: 'I'm calling Asad.'

In Pashto, سلاته 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'.

بلا سبا نه سبا, which translates literally as 'not tomorrow, the other tomorrow', simply means the day after tomorrow, as does just بلا سبا.

[khpála] خپله, 'self', can occur with any of the pronouns or any noun, for example 'Do you yourself give Pashto lessons?' ته خپله پښتو درس ورکوي؟  
'Patang himself does operations.' پتنگ خپله عمليات کوي.  
Don't confuse this intensive خپله with the reflexive خپله which is the feminine form of the adjective, as in the sentence in the reading, لېلا به خپله ملگرې زرینه هم راوغواري. in which Laylā is inviting her friend Zarina to the party. As in English, the intensive خپله goes right after the noun or pronoun; the reflexive خپله 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 پرېمانه کباب. پرېمانه کباب translates best as 'a lot of kabab'.

سودا, پسته, بادام, and بېر are mass nouns. سودا and پسته are always singular; بېر and بادام 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.

څه شی؟

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څوك؟

. ۱

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څه شی؟

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څوك؟

. ۲

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څه شی؟

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څوك؟

. ۳

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Exercise T3. Listen to the following sentences, then write what day and what time the speaker mentions.

څه وخت؟	په کومې ورځې؟	
_____	_____	. ۱
_____	_____	. ۲
_____	_____	. ۲
_____	_____	. 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-] - گرځېږ - 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	كباب	بانجان چلو
منتو	ماشاه	گوش فيل
قابلي پلو	فرني	آشك
زمردچلو	شامي كباب	بغلاوه
كدوپلو	سبزي	سبزي پلو
	كدوچلو	آش

Aush

Noodle and vegetable soup with yogurt, mint, spices, and ground beef

Mashauwa

Combination soup of vegetables with spices and ground beef

Quabile Palow

Delicately seasoned pieces of lamb under a mound of saffron rice, topped with carrot strips, pistachios, almonds and raisins

Zamarud Chalow

Spinach with lamb and spices, served with rice which is cooked with spinach water

Shamy Kabab

Ground beef, chickpeas, and spices broiled with vegetables on a skewer and served with rice

Kabab

Chunks of lamb or beef, marinated in spices, broiled with vegetables on a skewer, and served with rice

Kadu Chalow

Sauteed pumpkin cooked with lamb and tomato and onions, served with green rice which is cooked in spinach water

Banjan Chalow

Eggplant cooked with lamb, tomatoes, onions, and spices, served with green rice which is cooked in spinach water

**Aushak** \_\_\_\_\_

Portion of scallion-filled dumplings with meat sauce and yogurt, sprinkled with mint

**Manto** \_\_\_\_\_

Ground beef with onions, filled dumplings with yogurt and sprinkled with coriander

**Sabzi** \_\_\_\_\_

Spinach with sauce, spices and garlic

**Salata** \_\_\_\_\_

Salad of cucumber, lettuce and tomato in house dressing

**Sabzi Palow** \_\_\_\_\_

Spinach with sauce, spices and garlic served with rice, salad and bread

**Kadu Palow** \_\_\_\_\_

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 كابل په ښار كې د كباب دوكانونه ډېر زيات دي. كباب د افغانانو ډېر ښه ايسی. ډېر خلك د غرمې ډوډۍ د كباب په دوكانونو كې خوري. كباب له ډوډۍ سره يوځای خرڅېږي. كباب ډېر ډولونه لري، خو خلك اكثره تکه كباب او قيمه كباب خوري.

Nouns

city M2 [xār] ښار

shop M2 [dukān] دوكان

bread F2 [ḍoḍáy] ډوډۍ

kind M2 [ḍāwāl] ډول

Adverb

together [yáwdzāy] يوځای

Verb

is sold [khartségi] خرڅېږي

Afghan dishes

Small pieces of meat grilled on skewers, i.e. shish kebab. *n, M2.* [tiká kabāb] تکه كباب

Shish kebab with ground meat. *n, M2* [qemá kabāb] قيمه كباب



## Answers

## Exercise T1.

۱. (Sentence) هر څوك به مهلمستيا ته ور وغواړي.  
 ۲. (Question) داود به بېر واخلي؟  
 ۲. (Question) ليلا او زرینه به په بازار کې سودا واخلي؟  
 ۴. (Question) اسد به پسه چېرته واخلي؟  
 ۵. (Sentence) بېر به وڅكي.  
 ۶. (Sentence) هر څوك به په مهلمستيا کې افغاني جامې واغوندي.  
 ۷. (Sentence) رابيا به په مهلمستيا کې اتن وكړي.  
 ۸. (Sentence) ليلا او زرینه به قابلي پلو پوخ كړي.  
 ۹. (Question) داود ته به تېليفون وكړو؟  
 ۱۰. (Sentence) لندي ووايم.

## Exercise T2.

۱. څه شي؟ څوك؟  
 \_\_\_\_\_ قابلي پلو \_\_\_\_\_ داود  
 \_\_\_\_\_ سلاته \_\_\_\_\_ جون  
 \_\_\_\_\_ كباب \_\_\_\_\_ زه
۲. څه شي؟ څوك؟  
 \_\_\_\_\_ بېر \_\_\_\_\_ داود  
 \_\_\_\_\_ كافي \_\_\_\_\_ تريسا  
 \_\_\_\_\_ كافي \_\_\_\_\_ جون
۲. څه شي؟ څوك؟  
 \_\_\_\_\_ زمرد چلو \_\_\_\_\_ تريسا  
 \_\_\_\_\_ آشك \_\_\_\_\_ اسد  
 \_\_\_\_\_ قابلي پلو \_\_\_\_\_ پتنګ

۱. په افغانی رستوران کې ناست یو. ډوډی به راوغواړو. داود به قابلی پلو را وغواړی. د جون د پسه غوښه ښه نه ایسی. قابلی پلو به ونه خوری. سلاته را وغواړی. زه به کباب را وغواړم.
۲. په کافتريا کې ناست دی. داود به بیر وڅکی. تریسا او جون بیر نه څکی. مافی څکی.
۲. تریسا، اسد او پتنگ په کابل کاروان کې دی. تریسا به زمرد چلو راوغواړی. اسد به آشك راوغواړی. پتنگ به قابلی پلو راوغواړی.

## Exercise T3.

۱. شنبه	ماښام	۶. پنجشنبه	مازديگر
۲. سبا	ماسپښين	۷. جمعه	؟
۲. چارشنبه	سهار	۸. شنبه	ماښام
۴. نن	ماسپښين	۹. دوشنبه	ماښام
۵. شنبه	ماښام	۱۰. يکشنبه	څاښت مهال

۱. اسد به د سې شنبې په ماښام پسه واخلي.
۲. سبا ماسپښين به واوړه و اوریدي.
۲. د چارشنبه په سهار به مې کورنۍ موټر واخلي.
۴. نن ماسپښين به خپل ملگري وگورم.
۵. پتنگ به د شنبه په ماښام د امان او ليلا په کور کې ډوډی وخورى.
۶. د پنجشنبه په مازديگر به داود له خپلې ملگرې سره بیر وڅکی.
۷. د جمعې په ورځ به ليلا او زرينه پخلي وکړي.
۸. هر څوک به د شنبه په ماښام د ليلا او امان په مېلمستيا کې پرېمانه ډوډی وخورى.
۹. د دوشنبې په ماښام به مې ملگرې وگورم.
۱۰. د يکشنبې په ورځ څاښت مهال به خپل خورې راوليږي.



## Exercise T4.

- |                     |                      |
|---------------------|----------------------|
| 1. to one person    | 6. to one person     |
| 2. to more than one | 7. to more than one  |
| 3. to more than one | 8. to more than one  |
| 4. to one person    | 9. to more than one  |
| 5. to one person    | 10. to more than one |

۱. راڅه چه دمه وکړو.
۲. بېر مې کورته ولېږئ.
۳. نن رخصتی ده. درس مه لولئ.
۴. راڅه چه بېر وڅکو.
۵. سبا امتحان لرې. درس ولوله.
۶. داود او جون مېلمستیا ته راولېږه.
۷. د امتحان په باره کې مه غږېږئ.
۸. مه درېږئ.
۹. اتن را ونیئ.
۱۰. پرېمانه قابلی پلو پوخ کړئ.

## Exercise 5.

- |                     |                                  |
|---------------------|----------------------------------|
| ۱. سندره ووايه      | ۶. په لیلیه کې مه اوسېږه.        |
| ۲. آشك راوغواړه.    | ۷. افغانی جامې مه اغونده.        |
| ۳. درس ولوله.       | ۸. د امتحان په باره کې مه غږېږه. |
| ۴. پرستاره وگوره.   | ۹. اوبه مه څکه.                  |
| ۵. ملگرې دې وغواړه. | ۱۰. مرچ مه خوره.                 |

## Exercise 6.

Present imperfective:

- |              |              |
|--------------|--------------|
| 1 sg: گرځېږم | 1 pl: گرځېږو |
| 2 sg: گرځېږې | 2 pl: گرځېږئ |
| 3 sg: گرځېږی | 3 pl: گرځېږی |

Present perfective:

- |               |               |
|---------------|---------------|
| 1 sg: وگرځېږم | 1 pl: وگرځېږو |
| 2 sg: وگرځېږې | 2 pl: وگرځېږئ |
| 3 sg: وگرځېږی | 3 pl: وگرځېږی |

## Exercise 7.

Aush آش

Mashauwa ماشاوه

Quabile Palow قابلي پلو

Zamarud Chalow زمردچلو

Shamy Kabab شامي كباب

Kabab كباب

Kadu Chalow كدوچلو

Banjan Chalow بانجان چلو

Aushak آشك

Manto منتو

Sabzi سبزي

Salata سلاته

Sabzi Palow سبزي پلو

Kadu Palow كدوپلو

Baughlauwa بغلاوه

Firnee فرني

Gosh-E-Feel گوش فيل

## 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 *خا؟* with the same effect. Parallels in English are "Okay?" or "Right?" Patang's interjected *به* is how a Pashto speaker indicates that he is following the content. Parallels in English are "Yeah.." or "Uh-huh.." or nods at appropriate places.

**Word Study.** *کره* is the same as *کورته* or *په کور کې*. *کره* is used when the possessor(s) of the house are clearly mentioned, as in the phrase in Aman's question,

د شنبه په ماښام ډوډۍ ته زمونږ کره راتلای شې؟

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. (*څو* is considered a number.) Note the phrases in the dialogue:

نژدې دوه میله نور... لار شه.  
...توله لار به څو میله وی؟  
پنځلس میله به وی.

The term *مارکت*, as it is used in Pashto, is not parallel to our 'market': it refers to a group of shops in an enclosed area, i.e. American shopping centers or malls.

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 ورځ which drop the final < in the direct singular.

The [a] < that gets added on to the noun in the preposition تر... پورې doesn't get added on when the noun ends in a vowel.

Note that the verb تهرېږي is used with the preposition له ... نه. 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] (lyāraaaaaaaa), 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 ph to achieve the same effect.

Two new possessive strong pronouns are used in the dialogue: ستاسې and زمونږې. They are pronounced either [di múng] / [zmung] or [di tãse] / [stãse] 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    زمونږې
2 sg    ته	2 pl    ستاسې

## 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] څلورم. If you look closely, you'll see that if you think of the ordinal suffix as being basically [əm], the ordinals behave like Class 1 adjectives except for the masculine direct singular.

There is no way to combine the numerals and the ordinal suffix in writing in Pashto. You have to spell out the whole word. In other words, there is no way to write the ordinals parallel to 1st, 2nd, 3rd, 13th, etc., in English.

In writing, you will sometimes see the word [lumráy] لومړی instead of اول for 'first'. لومړی is a Class 2 adjective, like ستړی.

In use, the ordinals are exactly parallel to English ordinals.

### Preview to Section 3: Derivative Verbs\*

This section introduces the derivative verbs, the second category of verbs determined by the shape of their perfective forms. You learned the first category - the simple verbs - in the last unit.

All languages have grammatical mechanisms for making nouns into verbs, verbs into adjectives, and so on. Pashto derivative verbs are nouns, adjectives or adverbs which have been converted into verbs via a mechanism which involves auxiliaries\* similar to the full verbs - ګو 'do, make', and - کېږ 'become'. This mechanism is also used on borrowed words from other languages, for example [sortaw-] سورتاو '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 - و or - ېږ is a derivative verb. There are many simple verbs ending in - و or - ېږ, among them some you have already learned (غږېږ, درېږ, اورېږ, اوسېږ, and لگېږ). 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>
<i>Imperfective:</i>	[ghagég-] - غږېږ	[tāwég-] - تاوېږ
<i>Perfective:</i>	[wá ghageg-] - وغږېږ	[tāw s-] - تار شه

The second caution: don't confuse derivative verbs with - ګو and - کېږ with the full verbs - ګو 'do' and - کېږ 'become'. Just as in English the verb 'do' does double duty as a full verb ("I'm doing the dishes") and as an auxiliary ("Do you often wash dishes?"),

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

Pashto -كو and -كېږ- also do double duty. You have seen the full verb -كو in the phrase -كار كو. Below, it is contrasted with the derivative verb -معاینه كو :

	<u>Full verb</u>	<u>Derivative verb</u>
<i>Imperfective:</i>	[[kãr] kaw-] کارکو	[māyená kaw-] معاینه كو
<i>Perfective:</i>	[[kãr] wák-] کاروکړ	[māyená k-] معاینه کړ
	<u>Full verb</u>	<u>Derivative verb</u>
<i>Imperfective:</i>	[bārān kég-] باران کېږ	[nizde kég-] نژدې کېږ
<i>Perfective:</i>	[bārān wá s-] باران وشه	[nizdé s-] نژدې شه

A last word on the form of perfective derivative verbs: don't be terribly surprised to run across something like [tám kaw-] تم كو or [tám keg-] تم کېږ instead of [tamaw-] تم 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 به.

The forms [sa] شه and [səy] شئ are the command forms of the Pashto equivalent of 'be, for example:

'Be my guest' [melmá me sa] مېلمه مې شه .

'Be my guests' [melmaná me səy] مېلمانې مې شئ .

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' [má me melma kega.] مې مېلمه کېږه .

'Don't be my guests' [má me melmānə kegəy.] مې مېلمانې کېږئ .

### 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.** تربرور refers to a distant male cousin on one's father's side. [tərbrá] تربره (F1) is the feminine counterpart. The word can also - curiously enough - mean 'rival'.

تمېر- 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. بابوس presumably doesn't have anything to do with hay, but its oblique form is always plural! By the same token, any village ending in خېل will be plural in its oblique form: خېل is the word for a branch of a tribe, and villages with خېل 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 - پوښتنه کو - , which means 'ask'. Other useful vocabulary in the proverb:

man *n, M3* [saráy] سړی

inquiry *n, F1* [puxtóna] پوښتنه

Mecca *n, F1* [máka] مکه

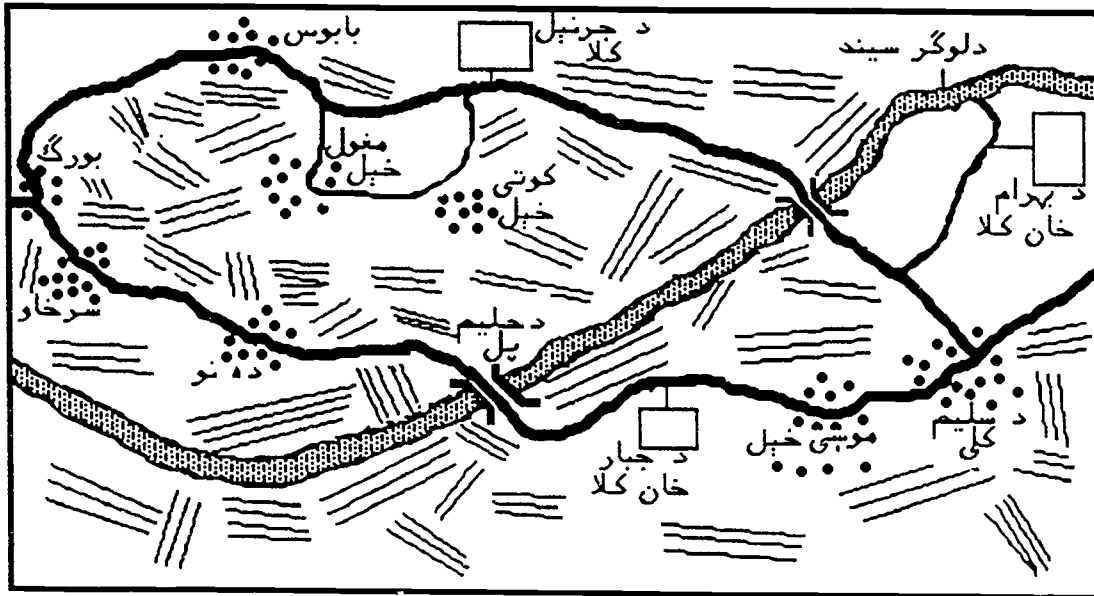


Exercises

Exercise T1. Write the number you hear in each sentence.

- a. \_\_\_\_\_ b. \_\_\_\_\_ c. \_\_\_\_\_ d. \_\_\_\_\_ e. \_\_\_\_\_  
 f. \_\_\_\_\_ g. \_\_\_\_\_ h. \_\_\_\_\_ i. \_\_\_\_\_ j. \_\_\_\_\_

Exercise T2. Using the map, follow each set of directions. Then answer the question at the end of each set.



- \_\_\_\_\_ .۱  
 \_\_\_\_\_ .۲  
 \_\_\_\_\_ .۲  
 \_\_\_\_\_ .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 کړ-
_____	_____	بلد شه-
_____	_____	جوړ کړ-
_____	_____	جوړ شه-
_____	_____	ستړی شه-
_____	_____	مست شه-
_____	_____	ناوخته کړ-
_____	_____	لوند شه-
_____	_____	سور شه-
_____	_____	معروف کړ-

Exercise 4. Answer the following questions about Asad's father's trip.

۱. د اسد پلار به د لوگر له سیند نه تېر شي؟

---



---

۲. د اسد پلار به په بابوسو کې څوک وگوري؟

---



---

۳. د اسد پلار به مغل خېلو ته لار شي؟

---



---

۴. د اسد پلار چېرې اوسېږي؟

---



---

۵. د اسد پلار به د يکشنبه په ورځ په ده نو کې څه وکړي؟

---



---

۶. د اسد پلار به له څو کلو نه تېر شي؟

---



---



4. هلته به دوه شپې تېرې کړې.

Derivative verb      1st component      M/F? Sg./Pl?      Agrees with:      Which is:

\_\_\_\_\_

5. شپه به له خپل تربره سره په بابوسو کې تېره کړې.

Derivative verb      1st component      M/F? Sg./Pl?      Agrees with:      Which is:

\_\_\_\_\_

### Answers

#### Exercise T1.

- a. ۲ اسد دوه اسونه لري.
- b. ۴ ليلا په څلورم ټولگي کې ده.
- c. ۶ هغه شپږم کور زما دی.
- d. ۲ ملنگ درې خره واخستل.
- e. ۵ په پنځمه څوکي مه کښېنه.
- f. ۹ نه ورځې په کابل کې تېرې.
- g. ۱۲ په سرويس کې دوولس ښځې سپرې دي.
- h. ۲۰ امان شل ډالره راکړل.
- i. ۱۶ ليلا شپاړس کتابچې راوړې.
- j. ۹ دا د پري نهم زوی دی.

#### Exercise T2.

۱. په موسی خېلو کې يم.  
اوس د جبارخان په کلا کې يې. سرک ته لار شه. ښی لاس ته تاو شه.  
مخامخ لار شه، څو کلی ته ورسېږې. او س چېرې يې؟

۲. له پله سره يم.  
د جرنېل په كلا كې يې. سر ك ته لار شه. په سر ك چپ لاس ته تاو شه.  
مخامخ لار شه، څو د سيند پله ته ورسېږې. اوس چېرې يې؟

۳. په بورگ كې يم.  
په سرخاو كې يې. سر ك ته لار شه. په سر ك چپ لاس ته تاو شه.  
مخامخ لار شه، څو بورگ ته ورسېږې. اوس چېرې يې؟

۴. په بورگ كې يم.  
په مغل خېلو كې يې. سر ك ته لار شه. مخامخ لار شه، څولوی سر ك ته  
هله چپ لاس ته تاو شه. مخامخ لار شه څو بابوسو ته ورسېږې.  
له بابوسو نه تېر شه. مخامخ لار شه څو بورگ ته ورسېږې.  
اوس چېرې يې؟

۵. په سرخاو كې يم.  
د جبارخان په كلا كې يې. سر ك ته لار شه. په سر ك چپ لاس ته تاو  
شه. مخامخ لار شه، څو ده نو ته ورسېږې. له ده نو نه تېر شه. مخامخ  
لار شه، څو سرخاو ته ورسېږې. اوس چېرې يې؟

## Exercise 3.

<u>English translation</u>	<u>Imperfective form:</u>	<u>Perfective form:</u>
'make (s.o.) familiar'	بلدو-	بلدكړ-
'become familiar'	بلدېږ-	بلد ش-
'make (s.o.) healthy, cure'	جوړو-	جوړكړ-
'become healthy, get well'	جوړېږ-	جوړ ش-
'get tired, tire'	ستړی كېږ-	ستړی ش-
'get lively, liven up'	مستېږ-	مست ش-
'make (s.o.) late'	ناوخته كو-	ناوخته كړ-
'get wet'	لندېږ-	لوند ش-
'get cold'	سرېږ-	سور ش-
'make (s.o.) famous'	معروفو-	معروف-

## Exercise 4.

۱. هو! د لوگر له سیند نه به تېر شی.
۲. د اسد پلار به په بابوسو کې خپل تربور وگوری.
۳. نه. مغل خپلو ته به لار نه شی.
۴. په سرخاو کې اوسېږی.
۵. د غرمې ډوډی به وخورئ.
۶. له څلورو کلو نه به تېر شی. دا کلی ده نو، موسی خپل،  
د سلیمان کلی، او بابوس دی.
۷. د حلیم په پله به تېر شی.
۸. پنځه ورځې به سفر وکړی.

## 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 کړی	تېر	fem. sg.	غرمه	obj.
2.	تېره کړی	تېر	fem. sg.	شپه	obj.
3.	روان شی	روان	masc. sg.	(بهرام خان)	subj.
4.	تېرې کړی	تېر	fem. pl.	شپې	obj.
5.	تېرې کړی	تېر	fem. sg.	شپه	obj.

## Unit 9: دالته كښينه.

### 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. په خیر اوسې and په خیر راغلي are formulaic phrases used when someone arrives at someone else's house. [árkəla rāse] هر کله راشې and [árkəla wose] هر کله اوسې are other formulas also used in this situation. The اوسې's in these phrases are a form of اوسېږ -.

Note that Amān asks after Patang's friends (in the phrase ( ملگری دې به دی .) and also after his family in Afghanistan (in the phrase (په کور کې خیریت دی؟). Asking about one's family is part of the greeting ritual, and will be more detailed if the people know each other well. In traditional – and conservative modern! – circles, it is absolutely not appropriate for a male guest to ask directly about his host's wife; questions about the family are overtly about the house or the children.

Word study. The difference between دالته and دلته is roughly the same as between 'here' and 'there' that you can point to. The difference between دالته and هلته is that دالته is usually used for something in sight, and هلته 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' <i>n, F1</i>	[khabára] خبره
'news, information' <i>n, M2</i>	[khabár] خبر
'aware' <i>adj 1</i>	[kħabár] خبر
'become informed, get news' <i>der. int. vb.</i>	[khabrég-] خبرېږي
'inform, give news' <i>der. tr. vb.</i>	[khabraw-] خبروي

The derivative verbs are derived from the adjective خبر; their perfective forms are خبر and خبره. Interestingly, the Pashto word for 'newspaper' is [akhbār] 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] شته and its negative [nástá] نشته, which mean literally 'exist' and 'not exist'. Patang's answer to Amān's question:

'There's really no important news.' څه مهمه خبره خو نشته.

translates literally as 'Any important news, then, doesn't exist.' شته and نشته are also used in telephone conversations, e.g.

Answerer: بلی! [bále!]

Caller: بلی. امان شته؟

Answerer: نه، نشته.

تر...ه [tər...a] is a straightforward combination of the preposition [tər...a] تر...ه with [wos] اوس. 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 , در and وړ 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] وړ 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 - وړ, 'carry' - کو, 'do' and - ځ, 'go'. The وړ verbs are conjugated below.

Verb	Present	Command	Future
[warwɾ-] وړوړ - 'take (there)'	[warwɾám] وړوړم [warwɾé] وړوړې [warwɾí] وړوړی [warwɾú] وړوړو [warwɾəy] وړوړئ	[wárwɾa] وړوړه [wárwɾəy] وړوړئ	[wárwɾəm] وړوړم [wárwɾe] وړوړې [wárwɾi] وړوړی [wárwɾu] وړوړو [wárwɾəy] وړوړئ
[warkaw-] وړکو - 'give (to him)'	[warkawám] وړکوم [warkawé] وړکوې [warkawí] وړکوی [warkawú] وړکوو [warkawáy] وړکوی	[wárka] وړکړه [wárkəy] وړکړئ	[wárkəm] وړکړم [wárke] وړکړې [wárki] وړکړی [wárku] وړکړو [wárkəy] وړکړئ
[wardz-] وړځ - 'go (there)' [wardzí] وړځی	[wardzám] وړخم [wardzé] وړځې [wardzú] وړځو [wardzáy] وړځئ	[wárdza] وړځه [wárdzəy] وړځئ	[wársəm] وړشم [wárse] وړشې [wársi] وړشی [wársu] وړشو [wársəy] وړشئ

### Preview to Section 3: Future Expressions

The most startling feature of the doubly irregular verbs is the position of the negative particle [nə] ن in future expressions: between the prefix and root of those verbs whose perfective forms involve stress shift. The position seems reasonable with two-syllabled verbs like [wardz˘] and [rakaw˘], in which you can clearly see both syllables. It seems odd, however, with one-syllable verbs like [ken˘] - كېښنه, 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 مېلمه, 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 مېلمه 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 مېلمه. 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 مهلمه 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 مهلمه 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 پېښېږ- and برابر- are formed from class 1 adjectives. Their perfective forms are, accordingly:

پېښ / پېښه ش- [pex/péxa s-]; پېښېږ- [pexég-]

برابر / برابره كړ- [barābár/barābára k-]; برابر- [barābaraw-]

The two phrases for 'be invited' are different verb constructions, neither of which you have studied yet.

Sentence study. This reading is close to "real" Pashto - i.e. Pashto that has not been edited for pedagogical purposes. It therefore contains sentences of more complexity than you have seen before, but you will probably notice that they translate fairly straightforwardly. Unlike the structure of words in the language, sentence structure in Pashto is not radically different from sentence structure in English

The either/or construction, for example, is exactly the same in both languages. The conjunctions **يا** and **او يا** (the **او** part of **او يا** is frequently dropped) can be used to connect nouns, e.g.

'Bring either a beer or a Coke.' **يا بېر او يا كوك راكړه.**

or verbs:

'He is either studying or drinking coffee.' **يا درس وايي او يا كافي څكي.**

or sentences, as in the reading:

'Either the guest is invited or  
the host is aware of his coming.' **مېلمه يا بلل كېږي او يا كوربه  
د مېلمه په ورتگ خبر وي.**

Another **يا ... او يا** construction in the reading is the following sentence:

'But among Pashtuns it is not  
necessary that a guest be invited  
or (that) the host know of his coming.' **په پښتنو كې دا ضرور نه ده چه  
مېلمه وبلل شي او يا كوربه  
د مېلمه په ورتگ 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 (**چه** in Pashto, 'that' in English) that introduces the clause.

There is the same use of a 'place holder' in the next sentence in the reading:

'Another thing is this, that  
Pashtuns prepare for guests as good  
food as they themselves rarely eat.' **بله خبره دا ده چه پښتانه مېلمه ته  
دومره ښه دودې برابرې چه  
خپله يې ډېره كمه خوري.**

You have seen another sentence along these lines, in Unit 4:

'Its meaning is this, that  
sisters resemble their brothers.' **معنا يې دا ده چه 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 **چه**. The place where it would go in the sentence if it were a simple noun is marked with the word **دا**. In the sentence about guests not necessarily being expected, the noun clause would be the subject of the main sentence; in the sentence about 'the other thing about Pashtuns' and the one about sisters and brothers, the noun clauses would be the objects.

These constructions will be studied in more detail later. For now, however, keep in mind that دا 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 كوي  
لكه د مېلمه چه كوي.

#### 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 |
|            | _____ . ۸ |

Exercise T3. Mark whether the speaker is making a choice (يا... او يا) or talking about two things (او/هم ... هم).

يا... او يا	هم... او/هم	۹.	يا... او يا	هم... او/هم	۱.
يا... او يا	هم... او/هم	۱۰.	يا... او يا	هم... او/هم	۲.
يا... او يا	هم... او/هم	۱۱.	يا... او يا	هم... او/هم	۲.
يا... او يا	هم... او/هم	۱۲.	يا... او يا	هم... او/هم	۴.
يا... او يا	هم... او/هم	۱۲.	يا... او يا	هم... او/هم	۵.
يا... او يا	هم... او/هم	۱۴.	يا... او يا	هم... او/هم	۶.
يا... او يا	هم... او/هم	۱۵.	يا... او يا	هم... او/هم	۷.
			يا... او يا	هم... او/هم	۸.

Exercise T4. Write the dictated words.

_____	۱۱.	_____	۱.
_____	۱۲.	_____	۲.
_____	۱۲.	_____	۲.
_____	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 كښېنې. [keni]
۲. امان بل سبا وخته پاڅېږي. [pātsegi]
۲. كتاب راوړه. [rāwṛa]
۴. اسد به كالي راوړي. [rāwṛi]
۵. امان اسد ته موټر وركوي. [warkawi]
۶. امان به رابيا ته كتاب وركوي. [warki]
۷. ليلا نه راځي. [rādzi]
۸. اسد به څه وخت درشي؟ [darsi]
۹. امان دلته راځي. [rādzi]
۱۰. ليلا به غلځي صاحب سره كښېني. [keni]

Exercise 6. Make the following commands negative.

۱. پتنگه پاڅېږه. \_\_\_\_\_
۲. ته دلته كښېنه. \_\_\_\_\_
۳. پتنگ ته كوك وركړه. \_\_\_\_\_
۴. راځه! \_\_\_\_\_
۵. لږ كافي راكړه. \_\_\_\_\_
۶. بادام رابيا ته وركړه. \_\_\_\_\_
۷. ټول پاڅېږئ. \_\_\_\_\_
۸. لږ پلو راكړه. \_\_\_\_\_
۹. تاسې دلته كښېنئ. \_\_\_\_\_
۱۰. پسته اسد ته وركړه. \_\_\_\_\_

## Answers

## Exercise T1.

1. Command. کتاب راكړه.
2. Present. پتنګ سبا ته خبرېږي.
3. Future. په اسد به ډېر مېلمانه پېښ شي.
4. Present. رابيا ډوډي برابرېږي.
5. Present. د اسد پلار هر وخت مسافر و ته شپه ورکوي.
6. Command. اسد ژر خبر كړه.
7. Future. امان او رابيا به اسد ته موټر ورکړي.
8. Command. هغه بل تېلېفون راكړه.
9. Present. اسد مسافر ته شپه نه ورکوي.
10. Future. ډوډي به ژر برباره شي.
11. Command. کتاب معلم صاحب ته ورکړه.
12. Command. اسد مه خبروه.

## Exercise T2.

۱. اسد دوه بجې راځي. 2 o'clock
۲. پتنګ به درې بجې راشي. 3 o'clock
۲. رابيا به ماښام ته راشي. evening
۴. اسد به غرمه راورسېږي. noon
۵. ليلا پنځه بجې ډوډي پخوي. 5 o'clock
۶. مېلمه مازديگر رارسېږي. late afternoon
۷. اسد سهار وخته روانېږي. morning
۸. سبا ته ناوخته مه راځه. tomorrow
۹. ليلا څلور بجې کتابخانې ته ځي. 4 o'clock
۱۰. ډوډي به يوه بجه برباره شي. 1 o'clock
۱۱. اسد ماښام مکتب ته ځي. afternoon
۱۲. مونږ پنځه بجې رستوران ته ځو. 5 o'clock

۱۲. شاگردان اته بجې راځي. 8 o'clock  
 ۱۴. رابيا ماښام ته د پتنګ کره راځي. evening  
 ۱۵. اسد نن کور ته نه ځي. today

## Exercise T3.

۱. د اسد پلو او چلو ښه اېسي. او/هم ... هم  
 ۲. پتنګ ياپه روغتون کې وي او يا په کور کې. يا... او يا  
 ۲. امان يا کار کوي او يا درس وايي. يا... او يا  
 ۴. ليلا هم کار کوي او هم ډوډي برابرې. او/هم ... هم  
 ۵. اسد به يا بادام راوړي او يا پسته. يا... او يا  
 ۶. اسد يا دوه بجې راځي او يا درې بجې. يا... او يا  
 ۷. امان هم کافي څکي او هم کوك. او/هم ... هم  
 ۸. رابيا يا اوبه څکي او يا بير. يا... او يا  
 ۹. امان يا سهار ډوډي خوري او يا ماښام. يا... او يا  
 ۱۰. پتنګ هم کور لري هم اپارتمان. او/هم ... هم  
 ۱۱. اسد به هم کتاب راوړي او هم قلم. او/هم ... هم  
 ۱۲. جان يا په موټر کې ځي او يا په بس کې. يا... او يا  
 ۱۲. اسد يا دلته وي او يا هلته. يا... او يا  
 ۱۴. رابيا هم دلته کښېني هم هلته. او/هم ... هم  
 ۱۵. امان هم موټر اخلي هم کور. او/هم ... هم

## Exercise T4.

- |              |             |             |           |
|--------------|-------------|-------------|-----------|
| ۱. لږ تر لږه | ۶. قدرکوم   | ۱۱. تر اوسه | ۱۶. مهم   |
| ۲. پېښېږي    | ۷. دا       | ۱۲. په خير  | ۱۷. نشته  |
| ۲. ضرور      | ۸. فرق سره  | ۱۲. خيريت   | ۱۸. وطن   |
| ۴. خپله يې   | ۹. بله خبره | ۱۴. مسافر   | ۱۹. خبر   |
| ۵. لکه       | ۱۰. دښمن    | ۱۵. برابرې  | ۲۰. کوربه |

## Exercise 5.

- |              |            |            |              |            |
|--------------|------------|------------|--------------|------------|
| [warkawí] .۵ | [rǎwri] .۴ | [rǎwra] .۲ | [pǎtségi] .۲ | [kení] .۱  |
| [kéní] .۱۰   | [rǎdzí] .۹ | [dǎrsi] .۸ | [rǎdzí] .۷   | [wárki] .۶ |

## Exercise 6.

۱. پتنگه، مه پاڅېږه.
۲. ته دلته مه كښينه.
۳. پتنگ ته كوك مه وركوه.
۴. مه راځه!
۵. لږ كافي مه راكوه.
۶. بادام رابيا ته مه وركوه.
۷. ټول مه پاڅېږئ.
۸. لږ پلو مه راكوه.
۹. تاسې دلته مه كښينئ.
۱۰. پسته اسد ته مه وركوه.

# Unit 10: اسد به مې 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, ولی نه, translates literally as "Why not?", and is a gracious response to a request. It translates best as "Of course", or more formally "Certainly!" or "By all means." In other words, it is more enthusiastic and positive than the English "Why not?"

Word study. The word هغه 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 په 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) ته په رانده رانده ته لار ښيي.

and

'You always take me by means of a very good route.' هر کله مې په ډېره ښه لار بيايي.

This په is the preposition in the saying چې خان يې په ياران يې.

The phrase - کومک کو involves the full verb - کو (not the auxiliary; this isn't a compound verb), and utilizes the preposition له... سره. 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 له drops before the weak pronoun را, 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] بو يې 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 مې, دې, يې, and مو (ام in some dialects), and that they are parallel to our ordinary 'my', 'your', 'his', and so on. You have also learned how they "float": they occur after the first stressed element in the sentence. Now you are learning the other forms of the weak pronouns and how to use them in direct object and object-of-preposition positions. In other words, you are learning how to say things like 'He's taking me home', and 'We're seeing him tomorrow' and 'I'm going with you.'

In the first part of the presentation in Section 3, Forms, the weak pronoun forms are given, along with notes about details. Note that the direct object weak pronouns are the same as the possessive pronouns you have already learned, and that the object-of-preposition weak pronouns are parallel to the particles you were introduced to as parts of doubly irregular verbs in the last unit, i.e. را, در, and وړ.

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 به '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 به. Third in line come the first person weak pronoun مې and the first/second person مو. Fourth is the second person weak pronoun دې, and fifth is the third person يې. This ordering is rigid: the sentence پلار دې مې بيایي (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 پلار مې or بڼوونکی مو, 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 مې/مو and دې 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 دې يې سبا ته ولېږدی.

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 دې بيایي.

or

'Your father is taking me.' ستا پلار مې بيایي.

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 نه, 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 سرویس 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 نارینه is used when the differences between the sexes is emphasized, and so it translates better as 'male'. نارینه differs from سړی in that سړی 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'.

مخ meaning 'front' is the word occurring in په مخه دې به, and in مخامخ where it means something like 'the way before you'. Its literal meaning is 'face'.

The derivative verb سپرېږ - is formed with the class 1 adjective سپر 'riding, astride'.

ولار 'standing' and ټاکل 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.

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

**Exercise T2. Your what?** Listen to each sentence, then write what it is that belongs to you.

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

**Exercise T3. His/her/their what?** Listen to each sentence, then write what it is that belongs to him, her or them.

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

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.

۱. د امان بڼڅه پرستاره ده؟  
\_\_\_\_\_
۲. له پتنګ سره مېلمستیا ته خو.  
\_\_\_\_\_
۲. تریسا به د داود د پښتو کتاب واخلي.  
\_\_\_\_\_
۴. د لیلا کورنۍ ډېره لویه ده.  
\_\_\_\_\_
۵. اسد به د امان کور ته یو لوی پسه وروړی.  
\_\_\_\_\_
۶. غلڅی صاحب له ملګری سره ناست دی.  
\_\_\_\_\_
۷. زما په کورنۍ مېلمه کله کله پېښیږی.  
\_\_\_\_\_
۸. د اسد پلار به هدام خان وګوری.  
\_\_\_\_\_

۹. د لوگ مخکې ابادې دی.

۱۰. غلځی صاحب د شلگر د خلکو جامې نه اغوندی.

Exercise 6. Change the underlined nouns or strong pronouns into weak pronouns and rewrite the sentence.

۱. غلځی صاحب د داود او جون د پښتو ښوونکی دی.

۲. د لیلا او اسد مور اندره ده.

۳. راځه په کابل کاروان رستوران کې زما مېلمه شه.

۴. پرېمانه کباب به وخورو.

۵. پسته، بادام او تازه مېوه به د اسد ملگری له لیز برگ نه راولېږی.

۶. کباب به زه خپله پوخ نکړم.

۷. ډېر خلک د غرمې ډوډۍ د کباب په دوکانونو کې خوری.

۸. ستا څه شی ښه ایسی؟

۹. هو، وروڼه او خویندې لری.

Exercise 7. Give the possible readings of each sentence below.

۱. ورور به مې دې سبا ته وگوری.

\_\_\_\_\_ / \_\_\_\_\_

۲. ډاکټر به مې دې معاینه کړی.

\_\_\_\_\_ / \_\_\_\_\_

۳. ماما به مې دې مېلمستیا ته ولېږی.

\_\_\_\_\_ / \_\_\_\_\_

۴. اسستان مې دې بیایي.

\_\_\_\_\_ / \_\_\_\_\_

۵. تره به مې دې خبر کړی.

\_\_\_\_\_ / \_\_\_\_\_

Exercise 8. Give the most likely meaning of each sentence below.

۱. خوښې به مې یې درورې. \_\_\_\_\_

۲. ښوونکی به مو دې ونه گوری. \_\_\_\_\_

۳. ورونه به مو یې بوزی. \_\_\_\_\_

۴. ملگری دې یې لېږی. \_\_\_\_\_

۵. شاگرده به مې دې بو نه زی. \_\_\_\_\_

Exercise 9. Change the underlined noun to a weak pronoun, and rewrite the sentence.

۱. پلار به مې موتی درنکړی. \_\_\_\_\_
۲. رابیا لیلیې ته بوزه. \_\_\_\_\_
۳. خط خو راوړه. \_\_\_\_\_
۴. اخبار به مې ملگري ته ورکړم. \_\_\_\_\_
۵. اسد به جامې خپلې مور ته ور نه وړې. \_\_\_\_\_
۶. کتاب درکوی. \_\_\_\_\_
۷. بیر مه ورکوه. \_\_\_\_\_
۸. داود یادام او پسته راوړې. \_\_\_\_\_
۹. خور به دې مېلمستیا ته بو نه زی. \_\_\_\_\_
۱۰. پتنگ ته نور کباب مه ورکوه. \_\_\_\_\_

Exercise 10. Asad's brother has gone to Kabul. Read the following dialogue, then answer the questions.

- د اسد ورور: وبخښئ. د کرهڼې وزارت چپرته دی؟  
 سړی: په جمال مېنه کې دی.  
 د اسد ورور: جمال مېنه لري ده که نژدې؟  
 سړی: بنایسته لري ده.  
 د اسد ورور: سروپس ورځی؟  
 سړی: د هغې کوڅې خوله کې ودرېږه. هلته سروپس راځی. په کې سپور شه. په دوهمه اېستادگاه کې کوز شه. هلته ښی لاس ته یو سرک دی. په هغه مخامخ لار شه. بیا چپ لاس ته په دویم

سړك تاو شه. ښه وړاندې لار شه، څو دوكانونو ته ورسېږې.  
 په دوكانونو كې پوښتنه وكړه.  
 د اسد ورور: ډېر تشكر. خدای په امان.  
 سړی: په مخه دې ښه.

\*\*\*

د اسد ورور: وبخښئ. د كرنې وزارت چېرته دی؟  
 دوكاندار: هوغه دغونډۍ په بېخ كې لويه ودانۍ د كرنې وزارت دی.  
 د اسد ورور: كومه لار ورته نژدې ده؟  
 دوكاندار: هغه سړك.  
 د اسد ورور: تشكر. خدای په امان.  
 دوكاندار: په مخه دې ښه.

Nouns

section of Kabul F1 [jamāl mena] جمال مېنه

mouth, opening F1 [khwā́] خوله

bus stop F3 [istādgā́] ابستادگاه

shopkeeper M1 [dukāndār] دوكاندار

hill F2 [ghundáý] غونډۍ

foot, bottom M2 [bekh] بېخ

building F2 [wadānáy] ودانۍ

Adjective

far 4 [laré] لرې

Verbget off *cmp.* [kuzég-] - کوزېږ -Phrase

Ministry of Agriculture [de karéne

wezārát] د كرنې وزارت

۱. د اسد ورور په كابل كې څه كار كړی؟
۲. څوك كومك ورسره كوی؟
۳. د اسد ورور په سروېس كې سپرېږی؟
۴. په دوكان كې څوك كومك ورسره كوی؟
۵. دوكان د كرنې وزارت نه لرې دی كه نژدې؟

## Answers

## Exercise T1.

۱. ملگری مې پښتانه دی.
۲. خویندې مې دې گوری.
۳. اسد مې وړونه بیایي.
۴. مور مې موتړ نه لری. (ambiguous)
۵. تړیرونه مې په کابل کې کار کوی.
۶. له شخپه سره مې اوسېږم.
۷. ډېر زیات خلک مې کوډ ته راځي.
۸. شوونکي مې یې گوری.
۹. بهرام خان به مې سبا ته پلار وگوری.
۱۰. لیلیا او خپله ملگری مې په کوډ کې ناستې دی.

## Exercise T2.

۱. ورور به دې یې سبا ته وگوری؟
۲. بنځه دې پرستاره ده؟ (ambiguous)
۳. له پلار سره دې مه اوسېږه.
۴. راځه چه په موتړ کې دې بوزو.
۵. مېلمه دې په صنف کې ناست دی.
۶. د پښتو دریس ته څې؟
۷. له کوډ به دې مازدیگر روان شو.
۸. اسد دې وړور نه بیایي.
۹. راځه چه له کوډنې سره دې ډوډی وخورو.
۱۰. د غلځي صاحب بنځه دې مېلمستیا ته بیایي؟

## Exercise T3.

۱. کوډنې یې ډېره لویه ده.
۲. کوډ یې په شلگر کې دی.
۳. خویندې او وړونه یې هم اسد او لیلیا غوندې دی؟
۴. کوډ یې د بهرام خان په کلا کې دی.

۵. زه يې له ملگري سره درس لولم.
۶. د اسد پلار يې ياغ اخلي.
۷. اخيارد به يې ولولم.
۸. مور به مې يې خويندې وگوري.
۹. سبا نه بل سبا به يې ملگري کومک راسره وکړي.
۱۰. زه يې په موتد 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. ښځه يې پرستاره ده؟
۲. مېلمستيا ته ور سره خو.
۳. تريسا به يې واخلي.
۴. کورنۍ يې ډېره لويه ده؟
۵. اسد به يې د امان کور ته ور وړي.
۶. غلځي صاحب ور سره ناست دی.
۷. په کورنۍ مې مېلمه کله کله پېښېږي.
۸. د اسد پلار به يې وگوري.
۹. مخکې يې ابادې دی.
۱۰. غلځي صاحب يې نه اغوندي.

## Exercise 6.

۱. غلځي صاحب يې د پښتو ښوونکي دی.
۲. مور يې اندرې ده.
۳. راځه په کابل کاروان رستوران کې مې مېلمه شه.
۴. و به يې خورو.
۵. د اسد ملگري به يې له ليز برگ نه راولېږي.
۶. زه به يې خپله پوخ نه کړم.
۷. ډېر خلک يې د کباب په دوکانونو کې خوري.



۸. څه شی دې بڼه ایسی؟

۹. هو، لری 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.
2. Our teacher won't meet with you.
3. Our brothers will take him.
4. Your friends are sending it.
5. My student won't take you.

### Exercise 9.

۱. پلار به مې یې درنکړی.
۲. لیلیې ته یې بوزه.
۲. را خو یې وړه.
۴. ملگری ته به مې یې ورکړم.
۵. اسد به یې خپلې مور ته ور نه وړی.
۶. درکوی یې.
۷. مه یې ورکوه.
۸. داود یې راوړی.
۹. مېلمستیا ته به یې بو نه زی.
۱۰. پتنگ ته یې مه ورکوه.

### Exercise 10.

۱. د کرنې وزارت ته څې؟
۲. یو سړی او یو دوکاندار کومک ورسره کوی.
۲. هو، په سروېس کې سپرېږی.
۴. دوکاندار کومک ورسره کوی.
۵. نژدې دی.

# Unit 11: قیمت یې څو دی؟

## Unit Overview

The topic for this unit is shopping. You will learn to count in Pashto up to a million, and to use the numbers in talking about prices and bargaining. In the dialogue, you will see a typical bargaining session between a customer and a shopkeeper, and the reading is a discussion of the custom of bargaining. You will be given tables of all the strong pronouns, and all the demonstratives, with a summary of their use and exercises to give you practice with them. You will also review irregular verbs.

## Preview to Section 1: Dialogue

In the dialogue, Asad's brother is buying a scarf in a bazaar in Logar. He and the shopkeeper bargain over the price of the scarf Asad's brother wants, and they arrive at a mutually agreeable price.

Cultural notes. A **سالو** is a very large scarf. Women cover themselves with a **سالو** when they go out as a pretty alternative to a simple [tikráy] **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 **افغانی** is called an 'af' by foreigners; there are 100 **پیسو** in an af. **پیسو**'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 **بابا** is pleasant and respectful, and the shopkeeper's "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, ... ښه سرې 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 نورې هم کمې 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] اخبارونه

'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] هغه* in the writing of others.

The possessives with strong pronouns are spelled and pronounced as follows:

1Sg	[zmā] , [di má]	زما
2Sg	[stā] , [di tá]	ستا
3SgM (in sight)	[di dá]	دده
3SgF (in sight)	[di dé]	ددې
3Sg M (out of sight)	[de aghá]	دهغه
3SgF (out of sight)	[de aghé]	دهغې
1Pl	[zmung] , [di múng]	زمونږ
2Pl	[stáse] , [di táse]	ستاسې
3Pl M&F (in sight)	[de dúy]	ددوی
3Pl M&F (out of sight)	[de aghúy]	دهغوی

### 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 مغازه is a western-type store, with aisles of goods and a check-out counter. A دوکان, 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 مارکټ is a compound full of shops - open American shopping malls, with shops surrounding a central public area, fit the description of a مارکټ.

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)      \_\_\_\_\_ (پ)      \_\_\_\_\_ (ا)  
 \_\_\_\_\_ (چ)      \_\_\_\_\_ (ښ)      \_\_\_\_\_ (ت)      \_\_\_\_\_ (ب)

Exercise T2. Write (in Pashto numerals) the amount of money mentioned in each of the following sentences.

\_\_\_\_\_ .٦      \_\_\_\_\_ .١  
 \_\_\_\_\_ .٧      \_\_\_\_\_ .٢  
 \_\_\_\_\_ .٨      \_\_\_\_\_ .٣  
 \_\_\_\_\_ .٩      \_\_\_\_\_ .٤  
 \_\_\_\_\_ .١٠      \_\_\_\_\_ .٥

Exercise T3. Write the Pashto numerals for the numbers you hear.

\_\_\_\_\_ (ښ)      \_\_\_\_\_ (ا)  
 \_\_\_\_\_ (ج)      \_\_\_\_\_ (ب)  
 \_\_\_\_\_ (چ)      \_\_\_\_\_ (پ)  
 \_\_\_\_\_ (ح)      \_\_\_\_\_ (ت)  
 \_\_\_\_\_ (خ)      \_\_\_\_\_ (ټ)

Exercise T4. Listen to each of the following statements, and mark whether a shopkeeper or a customer or either is likely to say it.

<u>دوکاندار</u>	<u>اڅستونکی</u>		<u>دوکاندار</u>	<u>اڅستونکی</u>	
_____	_____	.۶	_____	_____	.۱
_____	_____	.۷	_____	_____	.۲
_____	_____	.۸	_____	_____	.۲
_____	_____	.۹	_____	_____	.۳
_____	_____	.۱۰	_____	_____	.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. دودى دې پخه كړه. \_\_\_\_\_

۲. ورځ دې له مور سره تېره كړه.  
\_\_\_\_\_

۳. پلار مې خبر كړه. \_\_\_\_\_

۴. سبا وخته روان شئ. \_\_\_\_\_

۵. قیمت یې کم كړه. \_\_\_\_\_

۶. موټر مو خرڅ كړئ. \_\_\_\_\_

۷. ښى لاس ته تاو شه. \_\_\_\_\_

۸. په كتابخانه كې ورځ تېره كړه.  
\_\_\_\_\_

۹. په اس سپور شه. \_\_\_\_\_

۱۰. په دوهمه ایستگاه كې كوز شئ.  
\_\_\_\_\_



Exercise 7. Read the following dialogue, then tell whether the statements below are true or false.

د اسد ورور: بڼې وریژې لری؟  
 دوکاندار: هو! ډېرې اعلی دېره دونی وریژې لرم.  
 د اسد ورور: من په څو ورکوی؟  
 دوکاندار: په زر افغانی.  
 د اسد ورور: لږ یې کمې کړه.  
 دوکاندار: بڼه. نه نیم سوه راکړه.  
 د اسد ورور: نه سوه درکوم.  
 دوکاندار: راځه تا ته به یې په نه سوه هم درکرم.

uncooked rice *n, F1*. [wrídze] وریژې

outstanding *adj 4* [ālá] اعلی

Basmati rice *phr.* [deradunáy wrídze] دېره دونی وریژې

unit of weight, about sixteen pounds *n, M2*. [man] من

۱. د اسد ورور په مغازه کې دی. هو — نه —
۲. دوکاندار وریژې لری. هو — نه —
۳. وریژې من په دوه زره دی. هو — نه —
۴. د اسد ورور وریژې من په نه سوه افغانی اخلی. هو — نه —
۵. دوکاندار ډېرې بڼې دېره دونی وریژې لری. هو — نه —

Exercise 8. Alphabetize the following groups of words.

۱. دمه دوکان دښمن  
دوشنبې دوکاندار دفتر

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۲. ژمی زمونږ زمردچلو  
زیات زما زده کوونکې

۳. اوږدو اوږه  
اندرې اندر افغانه

۴. تود توکل  
تم تشکر

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## Answer Key

## Exercise T1.

٥٦٨ (ت)	٦٠ (پ)	٢٠٠٠ (ب)	٢ (ا)
٧٩ (ج)	٧٨٨ (ج)	١٦٥٠ (ث)	٥٠ (ت)

## Exercise T2.

٩٠٠	.٦	١٥٠٠٠	.١
٢٥٠٠	.٧	٢٠٠	.٢
١٥٠٠	.٨	٢٠٠٠٠	.٢
٨٠٠٠	.٩	٢٥٠	.٤
٢٥٠	.١٠	١٢٥٠٠	.٥

## Exercise T3.

٧٦٨ (ت)	٨٦٥ (ت)	٦٢٢٩ (پ)	٤٩٧ (ب)	٥٢٦٧ (ا)
٠٧٧٨ (خ)	٨٢٥٤ (ح)	٢٢٨٠ (ج)	٩٠٦ (ج)	٦٢١ (ث)

## Exercise T4.

١. اخستونکی - دا قالينه په څو ورکوي؟
٢. اخستونکی - په دوه نیم زره يې ورکوي؟
٣. اخستونکی - پنځه زره بيخي ډېرې دي.
٤. دوکاندار - قيمته نه ده.
٥. اخستونکی - په دوه زره يې که راکوي، آ يې خلم.
٦. اخستونکی - د هغه کتاب قيمت څو دی؟
٧. دوکاندار - يو څه نورې به هم کمې کړم.
٨. دوکاندار - لس زره څه شي دي، بيخي کمې دي.
٩. دوکاندار - په اته نیم زره يې هم نشم درکولي.
١٠. اخستونکی - له دوه زره او اووه سوه نه يوه پيسه هم زياته نه درکوم.

## Exercise 5. Something like:

په مگنولیا رود مخامخ لار شه خو مارکت ته ورسپړې. له مارکت سره  
چپ لاس ته تاو شه. یو یونیم میل وړاندې لار شه. د ترافیک له  
څراغ سره بڼی لاس ته تاو شه. د ترافیک له دوو نورو څراغونو  
نه هم تېر شه. په اول سرک بڼی لاس ته تاو شه. مخامخ لار شه خو  
د جفرسن پله ته ورسپړې.

## Exercise 6.

۱. دودی دې مه پخوه.
۲. ورځ دې له مور سره مه تېروه.
۲. پلار مې مه خبروه.
۴. سبا وخته مه روانپړئ.
۵. قیمت یې مه کموه.
۶. موټر مو مه خرڅوئ.
۷. بڼی لاس ته مه تاویږه.
۸. په کتابخانه کې ورځ مه تېروه.
۹. په اس مه سپرپړه.
۱۰. په دوهمه ایستگاه کې مه کوزپړئ.

## Exercise 7.

۱. نه      ۲. هو      ۲. نه      ۴. نه      ۵. هو

## Exercise 8.

۱. دښمن	۲. افغانه	۲. زده کوونکې	۴. تشکر
دفتر	آمان	زما	تکلیف
دمه	اندر	زمر دچلو	تم
دوشنبې	اندره	زمونږ	تود
دوکان	اوپړدو	زیات	توده
دوکاندار	اوبه	ژمی	توکل

# Unit 12: ملا يې ژوبله 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 Rabya about it, and they make arrangements for them both to visit Asad.

**Cultural notes.** The phrase  $x$  د پوښتنه 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  $بيگا ماښام نه وي$  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  $نه وم$  agrees with her observation. The English idiomatic translation would of course be 'No, I wasn't' rather than 'Yes, I wasn't.'

$شفاخان$  is the Persian word for hospital, whereas  $روغتون$  is a Pashto neologism. Both words are in use.

$عكس$  ordinarily means 'picture'; in this context, it translates as 'x-ray'.

The phrase about Laylā's seeing Asad,  $هر يو دوه ساعته بعد$ , translates best as 'every hour or two'.

The phrase  $x$  ي  $x$  سره اخلي, 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 اخلم.

'David will pick Rābyā up.' داود به رابيا ورسره واخلي.

The phrases  $م$  تلی وم,  $د$  کړی و,  $د$  اخستی دی, and  $د$  لیدلی دی 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] یی; 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 غاښ مې خوږیږی or سر مې خوږیږی.

## Section 3: Past Form of 'be'

These past forms of 'be' function just like their present tense counterparts ده / یې / یم, 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.

'Rābyā and Laylā were at home.' رابیا او لیلا په کور کې وې.

'Amān and Asad were at home.' امان او اسد په کور کې وو.

As usual, if the plural subject is both masculine and feminine, the masculine plural is used, e.g.

'Amān and Laylā were at home.' امان او لیلا په کور کې وو.

## 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 [-əɪ] 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 ته دا پښتني او ديني وظيفه بکاري ., in which it is used, translates more naturally as 'They consider it their ethnic and religious duty.'

The **تاويز** 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 **كله چه** and **خوك 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.

... ورتہ وايي چه د خوسى پوست واغونده.

'...they tell him, "Put on a calfskin." ' or 'they tell him to wear a calfskin.'

... ورتہ وايي چه زهرى دې پرې کره.

'...they tell him, "Cut your jaundice." ' or '...they tell him to cut his jaundice.'

... ورتہ وايي چه تاويز وکره.

'...they tell him, "Do an amulet." ' or '...they tell him to do an amulet.'

... ورتہ وايي چه تاوده خوشايي پرې کېده.

'...they tell him, "Put warm manure on it." ' or '...they tell him to put warm manure on it.'

... ورتہ وايي چه سپهرکى وخوره.

'...they tell him, "Eat aniseed." ' or '...they tell him to eat aniseed.'

### Preview to Section 6: Diversions

The landay makes reference to someone 'leaving the country' **له ملکه خينه**. To leave the country doesn't mean to leave Afghanistan; it rather refers to leaving one's home area. In the days before roads, automobiles, planes and telephones (and still in the rural areas), making a journey involved great hardships, not the least of which was being out of communication with those at home. All this notwithstanding, young men often traveled outside their home areas for jobs, or school, or other activities which would keep them away from home for a long time.

Hence the parallel in the second line between the sick person and the lover about to leave: both involved pain and crying.



A [banglá] بنگله - the word is from Hindi, and is the source of the English word 'bungalow' - is a house, a little fancier than a كور. This بنگله has a second floor.

The last word in the landay, خينه, is the familiar خي with the landay-ending syllable [na] نه attached.

Exercises

Exercise T1. Listen to the following sentences and questions, and write the part that got hurt.

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

Exercise T2. Listen to the passage, then on the lines below, list what has been bought and how much it cost.

قيمت يې څو دی؟

هغه څه اخستلی دی؟

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

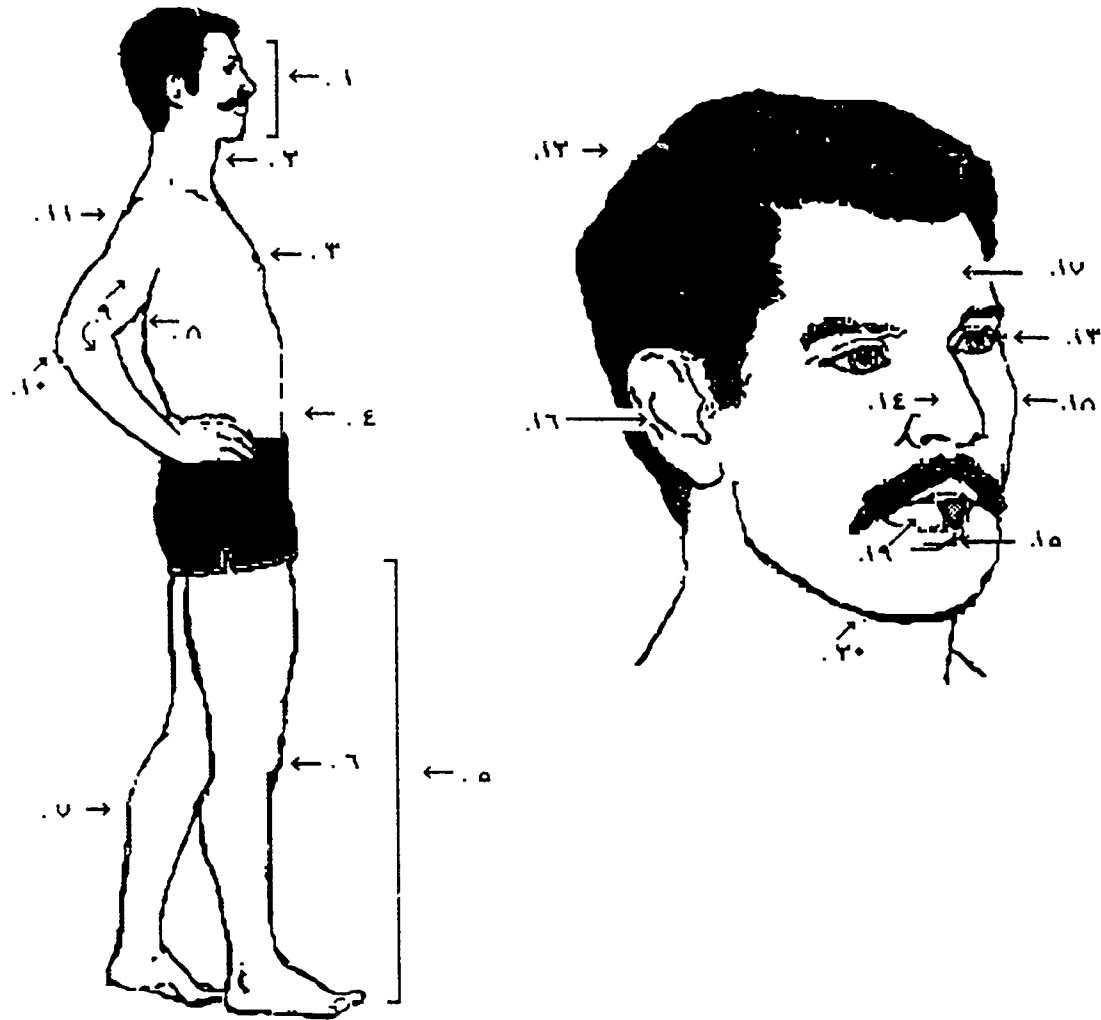
Exercise T3. Write the words as they are dictated.

_____ . ۱۲	_____ . ۷	_____ . ۱
_____ . ۱۴	_____ . ۸	_____ . ۲
_____ . ۱۵	_____ . ۹	_____ . ۳
_____ . ۱۶	_____ . ۱۰	_____ . ۴
_____ . ۱۷	_____ . ۱۱	_____ . ۵
_____ . ۱۸	_____ . ۱۲	_____ . ۶

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.	دریږ-	_____	_____	_____
2.	کو-	_____	_____	_____
3.	کېږ-	_____	_____	_____
4.	بندېږ-	_____	_____	_____
5.	تېرو-	_____	_____	_____
6.	لر-	_____	_____	_____
7.	اخل-	_____	_____	_____
8.	گور-	_____	_____	_____
9.	بیایه-	_____	_____	_____
10.	راځ-	_____	_____	_____

Exercise 5. Label the head and body parts in the spaces below the picture.



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

Exercise 6. Read the following letter and answer the questions.

گران ابا او گرانې مورې!  
سلام مې ومنئ. زه او امان او واړه بيخي ښه يو. هيله ده چه تاسې به  
هم ښه وي. د اسد موټر څه موده مخکې تکر کړی ؤ او ملا يې ژوبله  
شوې وه. څو شپې په شفاخانې کې ؤ. خو اوس راوتلی او بيخي جوړ دی.  
دا يوه هفته کيږي چه صنف ته هم ځي. دوا هم زياتي نه خوري. مگر  
تمرین تر اوسه هم کوي او ډاکتر ورته ويلى دی چه تمرین ته دوام  
ورکړي....ستاسې د خوشحالی او روغتیا په هيله... ليلا

Nouns

daddy M1 [abā] ابا

children M irreg. [warā] واړه

hope F1 [hīla] هيله

medicine F1 [dawā] دوا

exercise M2 [tamrīn] تمرین

happiness M2 [khushalī] خوشحالی

health F3 [roghtyā] روغتیا

Verbsaccept *smp.* [womān'] ومن-

has been [sāwe wā] شوې وه

has told [wayālay da] ويلى دی

Adjectives

dear 1 [grān] گران

out (of the hospital) 2 [watālay] وتلی

healthy 1 [rogh] روغ

Adverbs, phrases, idioms

a while ago [tsā moda mákhke] څه موده مخکې

It's been a week since...[dā yawa hafta kegi] دا يوه هفته کيږي

any more [zyāti] زياتي

continue *phr.* [dawām warkaw-] دوام ورکو-

۱. اسد نن جوړ دی؟ \_\_\_\_\_

۲. اسد تر اوسه په روغتون کې دی؟ \_\_\_\_\_

۳. امان او ليلا واړه لري؟ \_\_\_\_\_

۴. اسد د خپلې ملا دپاره څه کوي؟ \_\_\_\_\_

۵. اسد نن بيا صنف ته ځي؟ \_\_\_\_\_

## Answer Key

## Exercise T1.

_____ سر _____ .۶	_____ سر _____ .۱
_____ غاښ _____ .۷	_____ لاس _____ .۲
_____ زنگون _____ .۸	_____ ملا _____ .۲
_____ گوت _____ .۹	_____ پښې _____ .۴
_____ سر _____ .۱۰	_____ سر _____ .۵

## Exercise T2.

<u>قيمت يې څو دی؟</u>	<u>هغه څه اخستلی دی؟</u>
_____ شل زره افغانی _____	_____ اس _____ .۱
_____ اته زره افغانی _____	_____ راډيو _____ .۲
_____ اته زره افغانی _____	_____ بايسکل _____ .۲
_____ يو نيم زر افغانی _____	_____ يو کيلو پسته _____ .۴
_____ پنځلس زره افغانی _____	_____ پسه _____ .۵
_____ اته ويشت زره افغانی _____	_____ پوستينچه _____ .۶
_____ پنځه دېرش زره افغانی _____	_____ خر _____ .۷
_____ څلېرو ويشت افغانی _____	_____ درې ډوډی _____ .۸
_____ درې زره افغانی _____	_____ سالو _____ .۹
_____ پنځوس افغانی _____	_____ گلان _____ .۱۰

## Exercise T3.

_____ بعضي _____ .۱۲	_____ اوږی _____ .۷	_____ اصلي _____ .۱
_____ پنجشنبې _____ .۱۴	_____ اوږد _____ .۸	_____ اعلي _____ .۲
_____ جمعه _____ .۱۵	_____ اوس _____ .۹	_____ اكثره _____ .۲
_____ خط _____ .۱۶	_____ اوسېدونکی _____ .۱۰	_____ انتظار _____ .۴
_____ دوولس _____ .۱۷	_____ اوسپړی _____ .۱۱	_____ اوبه _____ .۵
_____ رخصتي _____ .۱۸	_____ اوه ويشت _____ .۱۲	_____ اورپړی _____ .۶

## Exercise 4.

	<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>
1.	دریږ-	ودرېږ-	درېدل-	ودرېدل-
2.	کو-	وکر-	کرل-	وکرل-
3.	کېږ-	ش-	کېدل-	شو-
4.	بنديږ-	بند ش-	بنديدل-	بند شو-
5.	تېرو-	تېر کر-	تېرول-	تېر کرل-
6.	لر-	ولر-	لرل-	ولرل-
7.	اخلا-	واخلا-	اخستل-	واخستل-
8.	گور-	وگور-	کتل-	وکتل-
9.	بياي-	بوز-	بول-	بوتلل-
10.	راځ-	راځ-	راغل-	راغل-

## Exercise 5.

۱۶. غوړ	۱۱. اوږه	۶. زنگون	۱. مخ
۱۷. تندي	۱۲. وېښتان	۷. پوندي	۲. غاړه
۱۸. بارخو	۱۳. سترگه	۸. شا	۲. کوگل
۱۹. ژبه	۱۴. پزه	۹. لاس	۴. خېټه
۲۰. زنه	۱۵. خوله	۱۰. څنگل	۵. پښه

## Exercise 6.

۱. هو! نن جور دی.
۲. نه، په کور کې دی.
۲. هو! واړه لری.
۴. تمرین کوی.
۵. هو! صنف ته ځی.

## په بازار کې دې 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 پېښورۍ جامې 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:

کمیښ - 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.

پرتوگ ([partúg]) - a pair of trousers (there are various styles) worn under the tunic.

تیکری ([tikráy]) - a long, narrow scarf, worn covering the head when circumstances require, but at other times draped becomingly around one's shoulders.

As is true of women's clothes in general, different necklines and fabrics and colors and patterns and ways of draping the تیکری go in and out of fashion. The tunic and trousers are traditionally made of cotton or silk; now synthetic fabrics are often used.

The items Amān bought for himself - a واسکت and a 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 **کمیښ** does double-duty, referring not only to the Afghan men's and women's tunic, but also to western shirts and blouses. The word **پرتوگ** refers to the Afghan trousers/bloomers, and but 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 Amān quotes to Asad, **چه خان نه وی جهان دې نه وی** 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?' **خپلې جامې یې اغوستلې 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 **ورخ 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 ته**, 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 **ورځ**, **راځ**, and **درځ** are unique in the language in that the third person masculine ending is [ay] **ی** rather than [ə]. **ورځ** and **درځ** are further unique in that there is an extra vowel in some of the forms. Their paradigms are given below. The optional **-l** is usually dropped.

'I went to him' [wáraghl(ə)əm] ورغلم	'We went to him' [wáraghl(ə)u] ورغلو
'You went to him' [wáraghl(ə)e] ورغللي	'You all went to him' [wáraghl(ə)əy] ورغللي
'He went to him' [wáraghay] ورغی	'They (m) went to him' [wáraghl(ə)ə] ورغله
'She went to him' [wáraghl(ə)a] ورغله	'They (f) went to him' [wáraghl(ə)e] ورغللي
'I went to you' [dárághl(ə)əm] درغلم	'We went to you' [dárághl(ə)u] درغلو
'You went to you' [dárághl(ə)e] درغللي	'You all went to you' [dárághl(ə)əy] درغللي
'He went to you' [dárághay] درغی	'They (m) went to you' [dárághl(ə)ə] درغله
'She went to you' [dárághl(ə)a] درغله	'They (f) went to you' [dárághl(ə)e] درغللي

### 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] ليا 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 خولی is any hat that covers the head closely - a ski cap or a balaclava, for example, is a خولی. There are two general types of خولی worn with a پتکی - one is a skullcap; the other is a fez minus the tassel, with a flat top. The پتکی is wrapped around the خولی, and the end product leaves some of the خولی showing. Men wear the خولی and پتکی all the time, indoors and out, removing it only at bedtime. There are of course many ways to wrap the پتکی, 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 پرتوگ (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 جامې - were also described in that Preview. A rural woman's پرتوگ and کمیس are cut very differently: the کمیس is effectively a long dress with a very full skirt, and the پرتوگ is a garment resembling very full bloomers. A rural woman's تیکری 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.

پنې 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. څپلی 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 چادری has been an issue in Afghan society for many years. (The novel *Caravans* by James Michener includes an incident involving the wearing of the چادری in 1940s Kabul.)

Word study. A ولایت 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 [gərdzég-] - گرځېږ - usually drops the -ې in the present tense.

The terms غربي and شمالي 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* [sharqí] شرقي

'south' *n, M2* [janúb] جنوب

'southern' *adj 4* [janubí] جنوبي

The words for 'sew' are the same جوړ as the جوړ 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

[joṛég-] - جوړېږ 'get well', 'be sewn/woven', or 'be built'

[joṛaw´] - 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>	
_____	_____	. ٦	_____	_____	. ١
_____	_____	. ٧	_____	_____	. ٢
_____	_____	. ٨	_____	_____	. ٣
_____	_____	. ٩	_____	_____	. ٤
_____	_____	. ١٠	_____	_____	. ٥

**Exercise T2.** Listen to the following sentences. Identify the subject and object.

<u>Subject</u>	<u>Object</u>		<u>Subject</u>	<u>Object</u>	
_____	_____	. ٦	_____	_____	. ١
_____	_____	. ٧	_____	_____	. ٢
_____	_____	. ٨	_____	_____	. ٣
_____	_____	. ٩	_____	_____	. ٤
_____	_____	. ١٠	_____	_____	. ٥

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 جامې	ملي جامې	.۶	غربي جامې	ملي جامې	.۱
غربي جامې	ملي جامې	.۷	غربي جامې	ملي جامې	.۲
غربي جامې	ملي جامې	.۸	غربي جامې	ملي جامې	.۳
غربي جامې	ملي جامې	.۹	غربي جامې	ملي جامې	.۴
غربي جامې	ملي جامې	.۱۰	غربي جامې	ملي جامې	.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.	لور -	_____	_____	_____
3.	غواړ -	_____	_____	_____
4.	لېږ -	_____	_____	_____
5.	پاڅېږ -	_____	_____	_____

Exercise 6. Rewrite the following dialogue in the past tense.

اسد: د شنبې په ورځ څه کوي؟

تريسا: ورجنيا ته ځم.

اسد: څه وخت بهرته راځي؟

تريسا: ددوشنبې په ورځ سهار وخته بهرته راځم.

اسد: دچارشنبې په ماښام څه پروگرام لري؟

تريسا: کتابخانې ته ځم. پنجشنبې امتحان لرم.

اسد: دجمعي په ماښام څه کوي؟

تريسا: څه خاص پروگرام نه لرم.

اسد: \_\_\_\_\_

تريسا: \_\_\_\_\_

اسد: \_\_\_\_\_

تريسا: \_\_\_\_\_

اسد: \_\_\_\_\_

تريسا: \_\_\_\_\_

اسد: \_\_\_\_\_

تريسا: \_\_\_\_\_

Exercise 6. Rewrite the passage below in the past tense.

د اسد پلار به سبانه بل سبا له سرخاو نه روان شی. غرمه به په ده نو  
 کې تېره کړی. ماسختن به د جبار خان کلا ته ورسېږی. شپه به د  
 جبار خان په کلا کې تېره کړی. سهار وخته به د بهرام خان کلا ته  
 روان شی. غرمه به د سلیم په کلی کې تېره کړی. ماسپښین به د بهرام  
 خان کلا ته ورسېږی. هلته به دوه شپې تېرې کړی. بیا به د جرنیل کلا  
 ته لاړ شی. د جرنیل کلا نه به بابوسو ته لاړ شی. شپه به له خپل تربره  
 سره په بابوسو کې تېره کړی. له بابوسو نه به بورگ ته لاړ شی. بیا به  
 یو څه تم شی. بیا به بېرته سرخاو ته لاړ شی.

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Exercise 7. Label the clothes.



\_\_\_\_\_ . ۱

\_\_\_\_\_ . ۲

\_\_\_\_\_ . ۳



\_\_\_\_\_ . ۱

\_\_\_\_\_ . ۲

\_\_\_\_\_ . ۳

\_\_\_\_\_ . ۴

\_\_\_\_\_ . ۵

\_\_\_\_\_ . ۶

Exercise 8. Read the following letter, then answer the questions.

گرانه وروره!  
 سلام دې در ورسپړی. زه تر دې ساعته جوړ یم. هیله ده چه ته به  
 هم روغ او خوښ وي. هغه سالو دې چه تریسا ته رالېږلی و  
 را ورسېده. تریسا ډېر خوښ کړ او زیاته ورته خوشحاله شوه.  
 پروڼ یې خپلې پېښورې جامې چه ما دلته ورته اخستلې وې اغوستلې  
 وې، ډېرې ښې پرې ښکارېدې.  
 ډېره مننه .  
 ستا ورور

لېږلی و [legálay wə] had sent

اخيستلې وې [akhistá'e we] had bought

۱. چا خط ولېږه؟  
\_\_\_\_\_
۲. چا ته یې خط ولېږه؟  
\_\_\_\_\_
۲. تریسا سالو واخسته؟  
\_\_\_\_\_
۴. تریسا څه وخت سالو او پېښورې جامې راغوستلې؟  
\_\_\_\_\_
۵. تریسا څنگه ښکارېدله؟  
\_\_\_\_\_

## Answer Key

## Exercise T1.

<u>Subject</u>	<u>Object</u>	<u>Subject</u>	<u>Object</u>
دې	يې .۶	يې	مې .۱
مو	يې .۷	مې	اخبار مې .۲
مې	مو .۸	دې	يې .۲
مې	يې .۹	مو	يې .۴
مې	يې .۱۰	يې	خپله مور .۵

## Exercise T2.

<u>Subject</u>	<u>Object</u>	<u>Subject</u>	<u>Object</u>
دې	کتاب .۶	يې	قابلی .۱
مې	پلو .۷	يې	موټر .۲
ليلی	دې .۸	يې	چای .۲
يې	خطونه .۹	مې	دودی .۴
يې	اخبار .۱۰	خو	يې .۵

## Exercise T3.

<u>Subject</u>	<u>Object</u>	<u>Subject</u>	<u>Object</u>
يې	- .۶	مو	(يې) .۱
اسد	(يې) .۷	يې	(يې) .۲
يې	اخبار .۸	يې	(يې) .۲
يې	اس .۹	يې	- .۴
مې	کتاب .۱۰	يې	اس .۵

## Exercise T4.

غربي جامې	<del>ملي جامې</del> .۶	غربي جامې	ملي جامې .۱
<del>غربي جامې</del>	ملي جامې .۷	<del>غربي جامې</del>	ملي جامې .۲
<del>غربي جامې</del>	ملي جامې .۸	غربي جامې	<del>ملي جامې</del> .۲
غربي جامې	<del>ملي جامې</del> .۹	<del>غربي جامې</del>	ملي جامې .۴
غربي جامې	<del>ملي جامې</del> .۱۰	غربي جامې	<del>ملي جامې</del> .۵

## Exercise 5.

	<u>Pres. Imp.</u>	<u>Pres. Perf.</u>	<u>Past Imp.</u>	<u>Past Perf.</u>
1.	درکو -	درکړ -	درکړل -	درکړل -
2.	لولا -	ولول -	لوستل -	ولوستل -
3.	غواړ -	وغواړ -	غوښتل -	وغوښتل -
4.	لېږ -	ولېږ -	لېږل -	ولېږل -
5.	پاڅېږ -	پاڅېږ -	پاڅېدل -	پاڅېدل -

## Exercise 6.

اسد: د شنبې په ورځ څه کوي؟  
 تريسا: ورجنيا ته ځم.  
 اسد: څه وخت بهرته راځي؟  
 تريسا: ددوشنبې په ورځ سهار وخته بهرته راځم.  
 اسد: دچارشنبې په ماښام څه پروگرام لري؟  
 تريسا: کتابخانې ته ځم. پنجشنبې امتحان لرم.  
 اسد: دجمعي په ماښام څه کوي؟  
 تريسا: څه خاص پروگرام نه لرم.

## Exercise 7.

د اسد پلار د چارشنبې په ورځ د سرخاو نه روان شو. غرمه يې په ده نو کې تېره کړه. ماسختن د جبار خان کلا ته ورسېده. شپه يې د جبار خان په کلا کې تېره کړه. سهار وخته د بهرام خان کلا ته روان شو. غرمه يې د سليم په کلا کې تېره کړه. ماسپښين د بهرام خان کلا ته ورسېده. هلته يې دوه شپې تېرې کړې. بيا د جرنيل کلا ته لاړ. د جرنيل کلا نه بابوسو ته لاړ. شپه يې له خپل تربر سره په بابوسو کې تېره کړه. له بابوسو نه بورگ ته لاړ. بيا يو څه تم شو. بيا بيرته سرخاو ته لاړ.

## Exercise 8.

بڼځه: ۱. تیکری ۲. کمیس ۳. پرتوگ  
نارینه: ۱. پتکي ۲. واسکت ۳. څادر ۴. څپلی ۵. پرتوگ 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 جامې اغوستلې وې.
۵. تریسا ډېره بڼه ښکارېدله.

# په کار پسې گرځېدل: 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 په کار پسې گرځېدل is literally 'walk in the footsteps of work'.

The verb ځي is one of those like اوسېدل that usually drops the ځي 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. اسانه.

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 مې له نه ويشتمه

'until the second of June' د جون تر دويمه پورې

### 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: [lidál] 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:

English	Pashto	Arabic	English	Pashto	Arabic
'scale'	تله	ميزان	'lamb'	ووری	حمل
'scorpion'	لړم	عقرب	'bull'	غویی	ثور
'bow'	لینده	قوس	'walnut'	غبرګولی	جوزا
'baby goat'	مرغومی	جدی	'crab'	چنگابن	سرطان
'bucket'	سلواغه	دلو	'lion'	زمری	اسد
'fish'	کب	حوت	'tassel (wheat)'	وږی	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; *روغتون* and *ښوونکی* are examples of words that have caught on.



The phrase **واړه درې** consists of the number **درې** plus the suffix **واړه**. **واړه** can be used with any number, e.g. 'all four' **څلور واړه**.

**Sentence study.** In the sentence **دوی کوشش وکړ چه دغه نومونه عام کړی**, the verb **کوشش وکړ** is parallel to the verb **غواړ - غواړي**, 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 کړی .  
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 Hamai 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 **ا چا**.

## Exercises

Exercise T1. Mark the season being talked about.

- |          |      |     |     |           |      |     |     |
|----------|------|-----|-----|-----------|------|-----|-----|
| ۱. پسرلی | اورې | منې | ژمې | ۶. پسرلی  | اورې | منې | ژمې |
| ۲. پسرلی | اورې | منې | ژمې | ۷. پسرلی  | اورې | منې | ژمې |
| ۲. پسرلی | اورې | منې | ژمې | ۸. پسرلی  | اورې | منې | ژمې |
| ۴. پسرلی | اورې | منې | ژمې | ۹. پسرلی  | اورې | منې | ژمې |
| ۵. پسرلی | اورې | منې | ژمې | ۱۰. پسرلی | اورې | منې | ژمې |

Exercise T2. Write the date mentioned in each of the following sentences.

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

Exercise T3. Asad's father made another trip. Where was he on the following dates?

- |       |                       |
|-------|-----------------------|
| _____ | ۱. د سنبلې شپږم:      |
| _____ | ۲. د سنبلې درويشتم:   |
| _____ | ۲. د سنبلې يوولسم:    |
| _____ | ۴. د سنبلې نه ويشتتم: |
| _____ | ۵. د میزان اول:       |

Exercise 4. For each of the underlined verbs in the following sentences from the dialogue, give the tense of the verb and a literal translation.

English translation	Tense of the verb	Verb (in context)
'were'	<i>past imperfective</i>	۱. چېرې وې؟
_____	_____	۲. په مېرلند کې دې څه کول؟
_____	_____	۳. چېرې اوسېدلې؟
_____	_____	۴. څه دې وکره؟
_____	_____	۵. لامبو ته هم تللم.
_____	_____	۶. رښتیا کار دې پېدا کړ؟
_____	_____	۷. د کار پېدا کول آسانه نه دي.
_____	_____	۸. هلته مې هم پېدا نشو کړی.
_____	_____	۹. څه وخت بهرته راغلي؟
_____	_____	۱۰. ښه شو چه راغلي.

Exercise 5. Read the following dialogue, then answer the questions.

د اسد پلار: څه وخت بهرته کابل ته ځي؟  
د اسد ورور: د جدی په پنځلسم بهرته کابل ته ځم.  
پلار: بیا دلته څه وخت راځي؟  
ورور: د جدی تر نولسم پورې په کابل کې يم. د جدی په شلم جلال آباد ته ځم. د جدی له شلمه د دلوی تر اوله د بهرام خان کره اوسېږم.  
پلار: له جلال آباده خو بیا لوگرته ځي؟  
ورور: تر نو روزه پورې لوگر ته نه راځم.  
پلار: نور ټول کال په کابل کې تېروې که کوم بل ځای ته ځي؟  
۱. په کوم موسم کې د اسد ورور جلال آباد ته هم ځي؟

۲. د اسد ورور ولی لوگر ته بیا نه ځي؟

۲. په جلال آباد کې د اسد ورور چېرې اوسېږي؟

---

۴. د اسد ورور څه وخت بیا لوګر ته ځي؟

---

۵. د اسد ورور په جلال آباد کې څو شپې تېروي؟

---

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
_____	_____	_____	_____	۲. کتل
_____	_____	_____	_____	۴. غوښتل
_____	_____	_____	_____	۵. ښودل
_____	_____	_____	_____	۶. خوړل
_____	_____	_____	_____	۷. اورېدل
_____	_____	_____	_____	۸. کښېناستل
_____	_____	_____	_____	۹. پرېښودل
_____	_____	_____	_____	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.

شنبه	یکشنبه	دو شنبه	سه شنبه	چهار شنبه	پنجشنبه	جمعه

## Answer Key

## Exercise T1.

۰۱. اوږی ۰۲. پسرلی ۰۲. منی ۰۴. پسرلی ۰۵. ژمی  
۰۶. اوږی ۰۷. پسرلی ۰۸. اوږی ۰۹. پسرلی ۰۱۰. منی

## Exercise T2.

۰۱. د حمل ۲۷ ۰۲. د حمل ۲۷ ۰۳. د حوت ۲ ۰۴. د جوزا ۱۷  
۰۵. د میزان ۲۲ ۰۶. د حمل ۱۲ ۰۷. د عقرب ۲۱ ۰۸. د قوس ۱۹  
۰۹. د جدی ۲۶ ۰۱۰. د سرطان ۱۱

## Exercise T3.

۰۱. د سنبلې شپږم: په ده نو کې  
۰۲. د سنبلې درویشتم: په زرغون ښار کې  
۰۳. د سنبلې یوولسم: په بورگ کې  
۰۴. د سنبلې نه ویشتم: په سرخاو کې  
۰۵. د میزان اول: په زرغون ښار کې

## Exercise 4.

TranslationTenseVerb

- |                |                             |                    |
|----------------|-----------------------------|--------------------|
| 'were'         | <i>imperfective past</i>    | ۰۱. وې             |
| 'were doing'   | <i>imperfective past</i>    | ۰۲. څه کول         |
| 'were living'  | <i>imperfective past</i>    | ۰۳. اوسېدلې        |
| 'did ... do'   | <i>perfective past</i>      | ۰۴. وکړه           |
| 'was going'    | <i>imperfective past</i>    | ۰۵. تللم           |
| 'did ... find' | <i>perfective past</i>      | ۰۶. پېدا کړ        |
| 'is'           | <i>imperfective present</i> | ۰۷. دې             |
| 'did ... find' | <i>perfective past</i>      | ۰۸. پېدا نه شو کړی |
| 'did ... come' | <i>perfective past</i>      | ۰۹. راغلې          |
| 'was'          | <i>perfective past</i>      | ۰۱۰. شو            |

## Exercise 5.

۱. د اسد ورور په میزان کې جلال آباد ته ځی.
۲. نوره رخصتی نه لری.
۳. د بهرام خان کره اوسېږی.
۴. په نوروز کې بیا لوگر ته ځی.
۵. په جلال آباد کې یوولس شپې تېروی.

## Exercise 6.

<i>Present Imperfective</i>	<i>Present Perfective</i>	<i>Past Imperfective</i>	<i>Past Perfective</i>	<i>Infinitive Form</i>	
اخځل-	واخځل-	اخستل-	واخستل-	اخستل	۱.
لوستل-	ولوستل-	لوستل-	ولوستل-	لوستل	۲.
گور-	وگور-	کتل-	وکتل-	کتل	۳.
غوار-	وغوار-	غوښتل-	وغوښتل-	غوښتل	۴.
بښی-	وبښی-	ښودل-	وښودل-	ښودل	۵.
خوړ-	وخوړ-	خوړل	خوړل-	خوړل	۶.
اور-	واور-	اورېدل-	واورېدل-	اورېدل	۷.
کښېدل-	کښېدل-	کښېناستل-	کښېناستل-	کښېناستل	۸.
پرېږد-	پرېږد-	پرېښودل-	پرېښودل-	پرېښودل	۹.
لار-	لارښه-	تلل-	لار-	تلل	۱۰.

## 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:

<u>have</u> eaten	<u>has been</u> talking	<u>does</u> not see
<u>did</u> he leave?	<u>is</u> going	

Pashto auxiliaries are usually forms of [kaw-] - کړو and [keg-] - کېږو.

**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-] - اوسېږي. The 'transitivity' of every Pashto verb is given in its glossary entry; and in general any verb whose root ends in [-eg-] - ېږي- is intransitive.

irregular verb - a category of the simple verbs in Pashto in which the root of the verb changes between present and past tenses. These irregular verbs are parallel to English irregular verbs, e.g. *go*, the past tense of which is *went*, and so on.

modify - a grammar term referring to the modification or qualification of some words - usually nouns or verbs - by other words or phrases. Adjectives modify nouns; adverbs modify verbs; prepositional phrases modify nouns or verb; and so on. In the following English sentence

*The quick brown fox jumped over the lazy sleeping dog.*

the subject *fox* is modified by the adjectives *quick* and *brown*; the verb *jumped* is modified by the words *lazy* and *sleeping*.

object - a grammatical term referring to the person or thing being acted upon in a sentence. In English, the object comes after the verb, e.g. *John is buying the book*. In Pashto, the object comes between the subject and the verb, e.g.

Aman is buying the book. . 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] ې 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 work like *in, over, to, from*, etc., and a noun phrase. In English, the following are prepositional phrases: *of a preposition, by a phrase, to the house, over the lazy sleeping dog*, etc. In English, the preposition always comes before the noun phrase; in Pashto, however, the preposition can come before, after, or on both sides of the noun phrase.

**retroflex** - a term in phonetics referring to sounds which are made by curling the tip of the tongue back, out of its usual position in the mouth. English *r* is a retroflex sound. Pashto has four retroflex sounds, represented in the writing system with a little circle under the letter, and in the transcription with a dot under the letter.

**root** - a grammatical term for the smallest meaningful part of a word. The root of a noun is the form used as the subject. The root of a verb is (for the purposes of these materials) the present imperfective form minus any personal endings.

**simple verb** - a category of Pashto verbs which form their past tenses by adding the suffix [ə] -1 to the present roots.

**singular** - a grammar term referring to a single object, e.g. *book, desk, doctor*. Compare *plural*.

**stressed/stress** - a stressed syllable is the syllable in a word or phrase that receives the emphasis, or (roughly) is said louder than the other syllables. In the English word *elephant*, for example, the first syllable is the stressed syllable; the first syllable bears the stress. Stress is important in Pashto, even though (like English), the writing system has no way of showing stress. Stressed syllables are marked in the transcription with a ' over the vowel.

**subject** - a grammatical term referring to the person or thing carrying out the action in a sentence. In both English and Pashto, the subject is the first element in the sentence, e.g.

Farah is in Afghanistan. . فراه په افغانستان کې ده .

Frequently in Pashto, however, there is no overt subject: when the subject corresponds to English *I, we, you*, etc., it is dropped in Pashto sentences, e.g.

She's at home. پ کور کې ده .

transcription - a representation of pronunciation. A transcription of the Pashto greeting سترې مه شي is [stəɾəy 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 سترې مه شي, for example, is something like [strɪy mh she].

transitive - a characteristic of verbs. Transitive verbs, in both English and Pashto, are verbs that have direct objects, e.g. 'have' - لر. Some verbs that are transitive in English are intransitive in Pashto, and vice versa. The 'transitivity' of every Pashto verb is given in its glossary entry; and any Pashto verb whose root ends in [-aw-] - و- 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.