LEARNING PASHTO

Intensive Elementary & Secondary Pashto for Military and other Professionals

by

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The Middle East Studies Center (MESC)

The Ohio State University, Columbus

August 2009
Aims of the Course:

* To provide a thorough introductory course in basic Pashto with the accent on practical spoken Pashto, coverage of grammar, familiarity with Pashto pronunciation, and essential vocabulary.

* Ability to communicate within a range of situations and to handle simple survival situations (e.g. finding lodging, food, transportation etc.)

* Ability to read the simple Pashto texts dealing with a variety of social and basic needs.

In addition to author’s own command and expertise, a number of sources (books, both published and unpublished, journals, websites, etc.) have been consulted while preparing this material.

Word of thanks:

The author would like to thank Dr. Alam Payind, Director, Middle East Studies Center (MESC), and Melinda McClimans, Assistant Director, MESC. Their cooperation and assistance certainly made my stay in Columbus easier and enjoyable.

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I. **Pashto Alphabet**

There are forty-five characters in the Pashto version of the Arabic alphabet. The standard order is as follows.

<table>
<thead>
<tr>
<th>Pashto Symbol</th>
<th>Letter Name</th>
<th>Roman symbol</th>
</tr>
</thead>
<tbody>
<tr>
<td>ِ /◌</td>
<td>hamza</td>
<td>a</td>
</tr>
<tr>
<td>ﾄ /ﺁ</td>
<td>Alif (mad aa)</td>
<td>/aa/ (ã)</td>
</tr>
<tr>
<td>ﾃ /ا</td>
<td>Alif</td>
<td>/a/ in the beginning /aa/ (ã) in the middle or end</td>
</tr>
<tr>
<td>ﾕ /ﺏ</td>
<td>Bay</td>
<td>/b/</td>
</tr>
<tr>
<td>ﾕ /پ</td>
<td>Pay</td>
<td>/p/</td>
</tr>
<tr>
<td>ﾕ /ﺕ</td>
<td>Tay</td>
<td>/t/</td>
</tr>
<tr>
<td>ﾕ /ﺕ</td>
<td>Tay</td>
<td>/t/ (ţ)</td>
</tr>
<tr>
<td>ﾕ /ﺙ</td>
<td>Say</td>
<td>/s/</td>
</tr>
<tr>
<td>ﾕ /ﺝ</td>
<td>Jim</td>
<td>/j/</td>
</tr>
<tr>
<td>ﾕ /ﺝ</td>
<td>Chay</td>
<td>ṝ /ch/</td>
</tr>
<tr>
<td>ﾕ /ﺡ</td>
<td>Hay</td>
<td>/h/</td>
</tr>
<tr>
<td>ﾕ /ﺥ</td>
<td>Khay</td>
<td>/kh/</td>
</tr>
<tr>
<td>ﾕ /ﺡ</td>
<td>Tzay</td>
<td>/tz/ (x J)</td>
</tr>
<tr>
<td>ﾕ /ﺡ</td>
<td>Tsay</td>
<td>/ts/ (c)</td>
</tr>
<tr>
<td>ﾕ /ﺭ</td>
<td>Daal</td>
<td>/d/</td>
</tr>
<tr>
<td>ﾕ /ﺩ</td>
<td>Daal</td>
<td>/d/</td>
</tr>
<tr>
<td>ﾕ /ﺯ</td>
<td>Zaal</td>
<td>/z/</td>
</tr>
<tr>
<td>ﾕ /ﺭ</td>
<td>Ray</td>
<td>/r/</td>
</tr>
<tr>
<td>ﾕ /ﻩ</td>
<td>Ray</td>
<td>/r/ (ţ)</td>
</tr>
<tr>
<td>ﾕ /ﺯ</td>
<td>Zay</td>
<td>/z/</td>
</tr>
<tr>
<td>ﾕ /ﺯ</td>
<td>Zhay</td>
<td>/zh/</td>
</tr>
<tr>
<td>ب</td>
<td>Žhay / ghay</td>
<td>/ źh / g / (ž)</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>س</td>
<td>Sin</td>
<td>/s/</td>
</tr>
<tr>
<td>ش</td>
<td>Shin</td>
<td>/sh/</td>
</tr>
<tr>
<td>ش</td>
<td>Šhin/ Khin/ xin</td>
<td>/ Šh/</td>
</tr>
<tr>
<td>ص</td>
<td>Swaad</td>
<td>/s/ (š)</td>
</tr>
<tr>
<td>ض</td>
<td>dzwat</td>
<td>/z/ (d)</td>
</tr>
<tr>
<td>ط</td>
<td>Tway</td>
<td>/t/</td>
</tr>
<tr>
<td>ظ</td>
<td>Zway</td>
<td>/z/</td>
</tr>
<tr>
<td>ع</td>
<td>Ain</td>
<td>/a’/</td>
</tr>
<tr>
<td>غ</td>
<td>Ghain</td>
<td>/gh/</td>
</tr>
<tr>
<td>ف</td>
<td>Fay</td>
<td>/f/</td>
</tr>
<tr>
<td>ق</td>
<td>qaaaf</td>
<td>/q/</td>
</tr>
<tr>
<td>ك</td>
<td>kaaf</td>
<td>/k/</td>
</tr>
<tr>
<td>ك</td>
<td>gaaf</td>
<td>/g/</td>
</tr>
<tr>
<td>ل</td>
<td>Laam</td>
<td>/l/</td>
</tr>
<tr>
<td>م</td>
<td>Mim</td>
<td>/m/</td>
</tr>
<tr>
<td>ن</td>
<td>Nun</td>
<td>/n/</td>
</tr>
<tr>
<td>ن</td>
<td>Ċun</td>
<td>/Č/</td>
</tr>
<tr>
<td>و</td>
<td>wao</td>
<td>/w/ as consonant</td>
</tr>
<tr>
<td>ه</td>
<td>hay</td>
<td>/h/</td>
</tr>
<tr>
<td>ی</td>
<td>yay</td>
<td>/ay/, always used at the end</td>
</tr>
<tr>
<td>ي</td>
<td>yay</td>
<td>/y/, as consonant</td>
</tr>
<tr>
<td>ي</td>
<td>yay</td>
<td>/i/, as vowel</td>
</tr>
<tr>
<td>ي</td>
<td>yay</td>
<td>/e/, used in the middle and at the end only</td>
</tr>
<tr>
<td>ي</td>
<td>yay</td>
<td>/ay/ (ai), used at the end of words only (for feminine)</td>
</tr>
<tr>
<td>ئ</td>
<td>yay</td>
<td>/ay/ (ai), used at the end of words only (for imperative)</td>
</tr>
</tbody>
</table>
A. Pashto Sounds Similar to English

<table>
<thead>
<tr>
<th>Pashto</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ب</td>
<td>b</td>
</tr>
<tr>
<td>ب</td>
<td>p</td>
</tr>
<tr>
<td>ج</td>
<td>j</td>
</tr>
<tr>
<td>ج</td>
<td>ch</td>
</tr>
<tr>
<td>ز</td>
<td>z</td>
</tr>
<tr>
<td>ز</td>
<td>zh/sio</td>
</tr>
<tr>
<td>س</td>
<td>s</td>
</tr>
<tr>
<td>ش</td>
<td>sh</td>
</tr>
<tr>
<td>ک</td>
<td>k</td>
</tr>
<tr>
<td>گ</td>
<td>g</td>
</tr>
<tr>
<td>م</td>
<td>m</td>
</tr>
<tr>
<td>ن</td>
<td>n</td>
</tr>
<tr>
<td>و</td>
<td>w</td>
</tr>
<tr>
<td>ه</td>
<td>h</td>
</tr>
<tr>
<td>ی</td>
<td>y/i</td>
</tr>
</tbody>
</table>

B. Pashto Sounds Different from English

1. /ځ/ /tz/
The sound of /ځ/ is a compound of /tz/. However, some native speakers pronounce it like English ‘z’.

2. /څ/ /ts/
The sound of /څ/ is also a mixed composed of /ts/, nonetheless, some native speakers say it straight away like English ‘s’.

3. /ﺥ/ /kh/
The sound of /ﺥ/ is produced deeply in the throat such as when clearing one’s throat.

4. /ﺯ/ /r/
In the case of English /r/, the tongue is almost suspended in the middle of the mouth, but for Pashto /ﺯ/, the tip of the tongue touches the front of the mouth and very quickly rattles for more than one times.

5. /ړ/ /r/
In order to produce the sound of /ړ/, the whole tongue curls back and then quickly flaps down.

6. /ښ/ /sh or kh/
In order to produce the sound of /ښ/, one needs to touch the back of tongue with the uvula and let the air out in order to create a hissing sound. However, in western (Kandahari) dialect, this sound is straight away produced in the fashion of /sh/.

7. /غ/ /gh/
The location of /غ/ is almost the same as the /ﺥ/, but it is more inclined towards the sound of /g/ while the latter tends towards /k/.
8. /ɾ/ /nr/
The sound of /ɾ/ is rather a mixture of retroflex /n/ and retroflex /ɾ/. It never comes in the beginning of a word.

C. Two letters pronounced differently in major Pashto dialects:
There are three major Pashto dialects. The division is based on the pronunciation of two letters in the Pashto alphabet.

<table>
<thead>
<tr>
<th>Western (Kandahari)</th>
<th>Central (Kabul)</th>
<th>Eastern (Nangarhari/Peshawari)</th>
</tr>
</thead>
<tbody>
<tr>
<td>žhay / ghay</td>
<td>g</td>
<td>g</td>
</tr>
<tr>
<td>xin / khin</td>
<td>x</td>
<td>kh</td>
</tr>
</tbody>
</table>

D. Arabic Letters/ Sounds in Pashto
The following seven letters/sounds are Arabic and became part of Pashto when Pashtoons accepted Islam as their religion.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>٩</td>
<td>/ح/</td>
<td>حكومت، محكمه، نكاح</td>
</tr>
<tr>
<td>٩</td>
<td>/ص/</td>
<td>صبر، بصر، رقص</td>
</tr>
<tr>
<td>٩</td>
<td>/ض/</td>
<td>ضرب، مضمر، مرض</td>
</tr>
<tr>
<td>٩</td>
<td>/ظ/</td>
<td>طلب، مطلب، خياط</td>
</tr>
<tr>
<td>٩</td>
<td>/ع/</td>
<td>عرب، معلم، متاع</td>
</tr>
<tr>
<td>٩</td>
<td>/ف/</td>
<td>فراه، كفر، معاف</td>
</tr>
<tr>
<td>٩</td>
<td>/ق/</td>
<td>نفس، وقف، توافق</td>
</tr>
</tbody>
</table>

II. Greetings and Introductions:
A. English Texts:

1. Talking about oneself and others.
   Jamal: Good morning!
   Naeem: Good morning!
   Jamal: Who are you?
   Naeem: I am Naeem. Who are you?
   Jamal: I am Jamal. Pleased to meet you.
   Naeem: Pleased to meet you too.
   Jamal: Where are you from, Naeem?
   Naeem: I am from Kabul. Where are you from?
   Jamal: I am from Kandahar.

2. Identifying photographs / introducing others.
   Maryam: Who is this?
   Akbar: This is engineer John Miller. He is American.
   Maryam: And this lady? Who is she?
   Akbar: This is doctor Sarah Shaw. She is French.
   Parvin: And this man? Who is he?
   Akbar: This is Lieutenant Sher Khan. He is Afghan.
B. Pashto Texts

1. Talking about oneself and others
   Jamal: salám alaikom.
   Naeem: walaikom salám.
   Jamal: taase tsok yást?
   Naeem: za naeem yam. tâse tsok yást?
   Jamal: za jamal yam. khwash yam che tâse gorum.
   Naeem: za ham der khwash yam.
   Jamal: naeem, tâse d’ kum dzay yást?
   Naeem: za d’ kâbal yam. tâse d’ kum dzay yást?
   Jamal: za d’ kandahâr yam.

2. Identifying photographs / introducing others
   Maryam: dâ tsok dai?
   Akbar: dâ engineer john miller dai. day angrez dai.
   Maryam: ao dâ merman? dâ tsok da?
   Akbar: daa doctor sarah Shaw da. daa amrikaayi da.
   Maryam: ao daa shaaghlay? daa tsok dai?
   Akbar: daa bridman sher khan dai. dai afghaan dai.

III. Grammar and Vocabulary

A. Greetings
   Two greetings are used in Pashto, both are borrowed from Arabic.
   salâm alaikom! / assalaâm alaikum! Peace be with you!
   The latter is more formal. They are used at any time of the day and so correspond to:
   hello!; good morning!; good afternoon!; good evening!
   The response is:
   walaikom salâm! / wa’alaikom assalâm! And peace be with you!

B. Personal Pronouns
   The personal pronouns in our texts are:
   za I
   tâse you
   dai he
   dâ/daa she

C. The Verb to be
   The forms of the verb to be which occurred in our first text are:
   za yam I am
   tâse yást you are
   dai dai he is
   dâ da she is

D. Demonstrative Pronoun this
   The demonstrative pronoun this is the same as the feminine 3rd person pronoun.
   dâ husain dai. This is Husain.
   dâ jamila da. This is Jamila.
dā can also be used in conjunction with a noun: dā shāghalay (this gentleman); dā merman (this lady).

E. Possessive Pronoun
The 1st person singular possessive pronoun my is zmā.

F. Interrogative Pronouns who? which?
The interrogative who is tsok and the interrogative which kum.
tāse tsok yāst? Who are you?
tāse d’ kum dzay yāst? You-from-which-place-are? Where are you from?

G. Word Order in Statements and Questions
The normal word order in statements in Pashto is:
Subject : Object : Verb or
Subject : Complement : Verb
za Jamal yam. I-Jamal-am. I am Ahmad.
tāse d’ kandahar yaast. You-from-Kandahar-are. You are from Kabul.

Questions in Pashto are marked by interrogative (question words) or intonation. There is no change in word order.
tāse d’ kābal yāst? You-from-Kabul-are? Are you from Kabul?
tāse tsok yāst? You-who-are? Who are you?
tāse d’ kum dzay yāst? You-from-what-place-are? Where are you from?

H. Phrases
Note: these two expressions will be analysed in due course.
khwash yam che tāse winam. (I am) pleased to meet you.
landan t’ pa khair raghlāst. London-to welcome! Welcome to London!

I. Vocabulary and Sentences

<table>
<thead>
<tr>
<th>Country</th>
<th>(Pashto Equivalent)</th>
<th>Nationality noun/adj</th>
</tr>
</thead>
<tbody>
<tr>
<td>Afghanistan</td>
<td>afghanistān</td>
<td>afghān</td>
</tr>
<tr>
<td>America</td>
<td>amrikā</td>
<td>amrikāyī</td>
</tr>
<tr>
<td>Britain</td>
<td>bartānīa</td>
<td>bartānaway</td>
</tr>
<tr>
<td>England</td>
<td>inglistān</td>
<td>angrez / inglis</td>
</tr>
<tr>
<td>Iran</td>
<td>irān</td>
<td>irānay</td>
</tr>
<tr>
<td>Pakistan</td>
<td>pakistān</td>
<td>pakistānay</td>
</tr>
<tr>
<td>Germany</td>
<td>Germani</td>
<td>germanay</td>
</tr>
<tr>
<td>Russia</td>
<td>roosia/roos</td>
<td>roosay</td>
</tr>
</tbody>
</table>

J. Other Vocabulary

d’ preposition: from, of
kum question word: which?
dzay place. Note: d’ kum dzay? from which place, from where?
shāghalay gentleman, Mr.
shadza/ khadza wife, (woman)
merman lady, Mrs.
Text (English)
t.3  a. Where is Doctor Brown from?
   b. He is from London.
a. Where is engineer Smith from?
   b. She is from Scotland.
a. Lieutenant Osman and Major Rameshni, where are they from?
   b. They are from Teheran.
a. Ali and Farid, where are you from?
   b. We are from Kabul.

Text (Pashto)
t.3  a. Doctor brown d’ kum dzay day?
   b. day d’ landan day.
a. Engineer smit d’ kum dzay da?
   b. dà d’ scotland da.
a. bridman usmaan ao jagran rameshni d’ kum dzay di?
   b. dui d’ tehràn di.
a. ali ao farid, tâse d’ kum dzay yást?
   b. muzh d’ kábal yu.

K. Personal Pronouns
The personal pronouns in the plural are:

muzh     we
tâse     you
dui      they

Note: There is no gender distinction in the 3rd person plural: dui can refer to both men and women. Further, the 2nd person plural tâse seems to be the same as the 2nd person singular you that we had in text 1. This is because the singular you is only used by speakers who are on intimate terms with each other. In all other cases, the plural form will be used with singular reference. Foreign learners will have little occasion to use the singular form, though it is listed here in brackets for the sake of completion.

L. The Verb to be
The full paradigm of the verb to be in the present tense is as follows:

za yam     I am
(ta ye)     you(singular) are
day day    he is
da da      she is
muzh yu    we are
tâse yást   you(plural) are
dui di      they are

Texts (English)
t.1  a. What’s your name, please?
   b. My name is Palwasha. That is a Pashto name. My husband is Afghan, but I am from Scotland.
a. Ah, you are married! That’s good! Do you have children as well?
   b. Yes, I have a daughter. She is called Breshna.
t.2  a. So what’s her name?
   b. Her name is Palwasha. That’s a Pashtu name. Her husband is Afghan but she is from Scotland.
      a. Oh, she’s married! That’s good! Does she have any children?
      b. Yes, she has a daughter. Her name is Breshna.

   a. Hassan, are you married?
   b. Yes I am. I have a son called Akbar and a daughter called Parwin.

   a. Ali: Are you English or American?
      Susie: I am English. And you?
      Ali: I am Iranian. Are you from London?
      Susie: No, I am from Manchester.
      Pierre: Are you here on holiday?
      Susie: No, I am a student here.

   a. Ahmad is from Afghanistan, isn’t he?
   b. Yes, he’s Afghan.
   a. And Farid? Is he also Afghan?
   b. No, he’s not Afghan. He is from Pakistan.

Texts (Pashto)

   t.1  a. stāse num tā day?
      b. zmā num palwashā day. dā d’ pashto num day. zmā meṛa afghan dāy, kho za d’ scotland yam.
      a. Šha, tāse wāda sawe yāst. der Šha! tāse kuchnian ham larai?
      b. ho, za yawa lurr laram. d’ haghe num breshnā day.

   t.2  a. no, d’ haghe num tā day?
      b. d’ haghe num palwashā day. dā d’ pashto num day. d’ haghe meṛa afghan dāy. kho haghe d’ scotland da.
      a. sha, hagha wāda sawe da! der sha! hagha kuchnyān lari?
      b. ho, hagha yawa lurr lari. d’ haghe num breshnā day.

   t.3  a. hasanā, tāse wāda sawi yāst?
      b. ho wada sawe yam. za yao zway laram. d’ hagha num akbar day. za yawa lurr ham laram. D’ haghe num parwin day.

   t.4  Ali: tāse amrikaayi yāst ka angreza?
      Susie: za angreza yam. ao tāse?
      Ali: za irānay yam. tāse d’ landan yāst?
      Susie: naa, za d’ manchester yam.
      Ali: tāse dalta pa rukhsat yaast?
      Susie: naa, za dalta zda kawunke yam.

   t.5  a. ahmad d’ afghanistan day, ka tsanga?
      b. ho, hagha afghan day.
      a. ao farid? hagha ham afghan day?
      b. naa, hagha afghan na day. hagha d’ pakistān day.
M. Interrogative pronoun *what*?

The interrogative pronoun *what*? is *tsa*. Thus:

\[ \text{stāse num ṭsa day?} \quad \text{What’s your name?} \]

*tsa* invites *identification*, whereas *kum* *which*? invites *selection*: *which one of?*

In English the distinction is not so clear cut. We can say: *which food do you prefer*? Or: *what food do you prefer*?

N. Personal pronouns

Alternative forms for the 3rd person singular pronouns are:

\[ \text{hagha} \quad \text{he} \]
\[ \text{haghe} \quad \text{she} \]

The forms we had previously, namely *day* and *dā*, refer to somebody who is nearby: *he, she*: *this person here*. *hagha*, on the other hand, refers to somebody who is remote: *that person*. Compare the English questions: *who is this*?, *who is that*? We would use the former in the presence of the person referred to, the latter after the person has left the room.

O. Possessive pronouns

The possessive pronouns in Pashtu are:

\[ \text{zmā} \quad \text{my} \]
\[ \text{d’ hagha} \quad \text{his} \]
\[ \text{d’ haghe} \quad \text{her} \]
\[ \text{stāse} \quad \text{your} \]

The 3rd person singular is formed with the preposition: *d’* of and the prepositionale case of the pronoun. Thus:

\[ \text{d’ hagha num} \quad \text{*name of him, his name} \]
\[ \text{d’ haghe num} \quad \text{*name of her, her name} \]

With the masculine the prepositional case is the same as the subject, with the feminine it has a different form.

P. The verb *to have*

The forms of the verb *to have* which occurred in our text are:

\[ \text{laram} \quad I \text{ have} \]
\[ \text{larai} \quad \text{you have} \]
\[ \text{lari} \quad \text{he, she has} \]

Q. Vocative case

The *vocative* case is the form of proper nouns when they are the object of direct address. English does not distinguish between this and the subject case: *Peter came* vs *Peter, come here!* In Pashtu the vocative marker for masculine nouns is *–a*:

\[ \text{hasana, tāse waada sawe yāst?} \quad \text{Hassan, are you married?} \]
R. Indefinite Article. Numeral one.
There is no specific indefinite article in Pashtu corresponding to a / an. Instead Pashtu uses the numeral one, which has a masculine and a feminine form.
yao zway one son / a son
yawa lur one daughter / a daughter

S. Plural
Note the isolated example in our text of a noun in the plural:
tāse kuchnyān larai? Do you have children?
The singular child is kuchnay. We shall see in due course that the –yān ending is just one way amongst others of marking plurality.

T. Negative marker
The negative marker is na not. The form nā with a long vowel sound is no.
nā, hagha afghān na day. No, he is not Afghan.

U. Question tag
The question tag ka tsanga is invariable. Literally it means or what? It is used in both positive and negative questions, irrespective of the form of the main verb. It therefore corresponds to a wide variety of forms in English: is he, isn’t he, didn’t he, won’t we and so on.

ahmad d’ afghanistan day, ka tsanga? Ahmad is from Afghanistan, isn’t he?

V. Sentences
Note: for the time being these unanalysed sentences correspond to is married.
hagha wāda sawe da. She is married.
hagha wāda saway day. He is married.
tāse wāda saway yāst. You are married.

Short answers:
In English we can give short answers to questions either by just saying yes/no or by dropping the noun/adjective:
Are you married? Yes. Yes, I am.
But in Pashto we say either yes/no or we drop the pronoun.
tāse wāda sawi yāst? ho. ho, wāda saway yam.

Vocabulary
num name
paŠhto Pashto. (e.g., d’ paŠto nom a Pashto name.)
meṣa husband
Šha an exclamation: good, fine; der Šha very good!
kuchnay child
ham also
lur daughter
zway son
pa rukhsat holiday
zda kawunke (female) student
IV. WRITING PASHTO:

The first characters represent the vowel sound /aa/ or /a/.

<table>
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<tr>
<th>vowel 1</th>
<th>Initial</th>
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<td>ا</td>
<td>ا</td>
<td>ا</td>
<td>/a/ or /aa/</td>
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Group 1.

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<th>Roman</th>
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<td>ثـ</td>
<td>ثـ</td>
<td>/s/</td>
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</tbody>
</table>

Points to remember:
1. ت، ت represent slightly different sounds but in the script we will use /t/ for both.
2. All these letters join in the same way.

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Group 2.

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<td>ﺝـ</td>
<td>ﺝـ</td>
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</tr>
</tbody>
</table>

Points to remember:
1. All the letters in the group join in the same way.
2. /dz/ (ځ) has almost the same sound as /z/.
3. /ts/ (ځ) has almost the same sound as /s/.

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<tr>
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Group 3.

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<td>ﺻـ</td>
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<td>ﺱـ</td>
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<td>/r/</td>
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<td>ﺱـ</td>
<td>ﺱـ</td>
<td>ﺱـ</td>
<td>/r/</td>
</tr>
</tbody>
</table>
Points to remember:

1. These letters do not join with the letters following them.
2. The letters ﺩ and ډ are two variants of /d/.
3. The letters ﺫ and ژ are pronounced in the same way. The former is rarely used.
4. The letters ﺭ and ړ are variants of /r/.
5. The letters ژ and ږ are pronounced almost in the same way.

Before we make words from this group, we must introduce another vowel ﯾ.

<table>
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<th>vowel 2</th>
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<tbody>
<tr>
<td>ﯾ</td>
<td>ﯾ</td>
<td>ﯾ</td>
<td>ﯾ</td>
<td>/o/ or /u/</td>
</tr>
</tbody>
</table>

Points to remember:

1. This letter is a consonant at the beginning of a word /w/.
2. As a vowel it represents /o/ or /u/ sound.
3. It follows the same joining rules as group 3 consonants.

دا دا da da
ژور zur

Group 4.

<table>
<thead>
<tr>
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<th>Initial</th>
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<th>Final</th>
<th>Roman</th>
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</thead>
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<td>س</td>
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<td>ﯾ</td>
<td>/s/</td>
</tr>
<tr>
<td>ش</td>
<td>ش</td>
<td>ﯾ</td>
<td>ﯾ</td>
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<tr>
<td>ﯾ</td>
<td>ﯾ</td>
<td>ﯾ</td>
<td>ﯾ</td>
<td>/z/</td>
</tr>
</tbody>
</table>

Points to remember:

1. The letters س and ﯾ are pronounced the same way. The latter is used less frequently.
2. The letters ش and ﯾ are pronounced similarly. The latter is rarely used in personal names.
3. The letter ﯾ is very rarely used.

Before forming words with these letters, we must introduce the third set of vowels.

<table>
<thead>
<tr>
<th>vowel 3</th>
<th>Initial</th>
<th>Middle</th>
<th>Final</th>
<th>Roman</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﯾ</td>
<td>ﯾ</td>
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<td>ﯾ</td>
<td>ﯾ</td>
<td>/i/</td>
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<td>ﯾ</td>
<td>ﯾ</td>
<td>ﯾ</td>
<td>ﯾ</td>
<td>/e/</td>
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<tr>
<td>ﯾ</td>
<td>ﯾ</td>
<td>ﯾ</td>
<td>ﯾ</td>
<td>/ai/</td>
</tr>
</tbody>
</table>
Points to remember:

1. The letter ی only occurs at the end.
2. The letter ی is a consonant at the start of a word /y/.
3. No word starts with the letter ی.
4. The letter ی only occurs at the end.

شیر - sher
شاادو - shaado
سیب - sabur
سی - saray
سیپی - spai
شیدی - shide

Group 5.

<table>
<thead>
<tr>
<th>Group 5</th>
<th>Initial</th>
<th>Middle</th>
<th>Final</th>
<th>Roman</th>
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</thead>
<tbody>
<tr>
<td>ط</td>
<td>طط</td>
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<td>طط</td>
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<tr>
<td>غ</td>
<td>غغ</td>
<td>غغ</td>
<td>غغ</td>
<td>/a'/ or /'/</td>
</tr>
<tr>
<td>ق</td>
<td>قق</td>
<td>قق</td>
<td>قق</td>
<td>/f/</td>
</tr>
<tr>
<td>ڼ</td>
<td>ڼڼ</td>
<td>ڼڼ</td>
<td>ڼڼ</td>
<td>/q/</td>
</tr>
</tbody>
</table>

Points to remember:

1. All of the letters belonging to this group are pure Arabic letters, so they do not occur very often in Pashto words, except those borrowed from Arabic. However we will come across them in personal names which have come from Arabic.
2. The letter غ most of the times represents the sound in the colloquial pronunciation of bottle namely:  бо?ل

 Geli - toti
ظفر - zafar
عارف - aarif
فاروق - faaruq
ساعت - gharib

Group 6.

<table>
<thead>
<tr>
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<th>Final</th>
<th>Roman</th>
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<td>/n/</td>
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</tbody>
</table>
Points to remember:

1. The letter ګ is also written like گ.
2. The letters ڼ ن and ڼ ن are variants of the sound /n/. No word starts with the latter i.e. ڼ.

Dual Character Letters

<table>
<thead>
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<td></td>
<td>�☺</td>
<td>ﻬ</td>
<td>ﻬ</td>
<td>/h/ as consonant</td>
</tr>
<tr>
<td></td>
<td>ﻴ</td>
<td>ﻴ</td>
<td>ﻴ</td>
<td>/y/ as consonant</td>
</tr>
</tbody>
</table>

Points to remember:

1. We have already done ﻭ and ﻴ. They have been given again for the sake of revision.
2. The letter ﻭ is always a consonant at the start of a word, but it can also be a consonant in the middle.
3. Similarly the letter ﻴ is always a consonant at the start of a word, but it can also be a consonant in the middle.
4. The letter ﻬ is a vowel only when it occurs at the end of a word.
V. Joining the alphabets using Afghan names:

How letters occur in the beginning, middle and end of a word.

<table>
<thead>
<tr>
<th>Independent</th>
<th>Initial</th>
<th>Medial</th>
<th>Final</th>
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</thead>
<tbody>
<tr>
<td>آ</td>
<td>aasif</td>
<td>/aa/</td>
<td>بريشنا</td>
</tr>
</tbody>
</table>
| ا | اتل | /atal/ | خان | ل
| ب | بريال | برك | نجيب | 
| ب | پتنگ | خيلواک | هيبت | ت
| ت | تورالي | باختر | تايت | ت
| ت | تولواک | کتواز | بيت | ت
| ث | ثايت | نجلان | نجيب | ج
| ج | جراح | جراح | جراح | ج
| خ | خلند | سنقر | گهبخ | خ
| خ | خراغ | خراغ | خراغ | خ
| ج | حمزا | محمود | فتح | ح
| ح | بخور | بخور | بخور | ب
| خ | خان | دارو | جندر | د
| د | دارو | دارو | دارو | د
| ذ | ذاكر | ندير | ندير | ذ
| ر | رحيم | بريشنا | ندير | ر
| ز | زغونه | منزري | عزيز | ز
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<tr>
<td>وزیر</td>
<td>وزیر</td>
<td>وزیر</td>
<td>وزیر</td>
<td>وزیر</td>
<td>وزیر</td>
<td>وزیر</td>
</tr>
<tr>
<td>هیبت</td>
<td>هیبت</td>
<td>هیبت</td>
<td>هیبت</td>
<td>هیبت</td>
<td>هیبت</td>
<td>هیبت</td>
</tr>
<tr>
<td>زرمنه</td>
<td>زرمنه</td>
<td>زرمنه</td>
<td>زرمنه</td>
<td>زرمنه</td>
<td>زرمنه</td>
<td>زرمنه</td>
</tr>
<tr>
<td>خلیفه</td>
<td>خلیفه</td>
<td>خلیفه</td>
<td>خلیفه</td>
<td>خلیفه</td>
<td>خلیفه</td>
<td>خلیفه</td>
</tr>
<tr>
<td>لیلا</td>
<td>لیلا</td>
<td>لیلا</td>
<td>لیلا</td>
<td>لیلا</td>
<td>لیلا</td>
<td>لیلا</td>
</tr>
</tbody>
</table>
Points to remember

1. The letter ﯾ does not occur in the middle or end of names.

2. Some of the letters do not join with their following letters, these are as follows

3. No word starts with ﯣ, i.e. /e/ but it can occur in the middle as well as end.

4. Letters ﯣ i.e. /ay/ and ﯣ i.e. /ai/ only occur at the end of words.

5. The letter ﯣ is always a consonant i.e. /y/ whenever a word starts with it. But remember that it can be a consonant in the middle as well.

6. As no words starts with ﯣ i.e. /e/ and ﯣ as a vowel i.e. /i/ therefore those words which must start with an /e/ or /i/ sound, start with ﯣ.

Example:

1. Ikraam ﺍﮐﺮﺍﻣ
2. England ﺍŋɡˈliːnd
VI. Noun (Num/Ism)

In order to understand nouns in Pashto language, three aspects of it such as gender, number and case are very important. The role of these aspects is felt when nouns and adjectives undergo various changes and adopt various forms and ablaut. For non-native speakers it is very important to learn the following guiding rules.

A. Gender

On the basis of gender, Pashto nouns are strictly divided into two exclusively defined categories of (a) masculine and (b) feminine. There is no neutral noun in Pashto.

1. Masculine Nouns

Following are the signs of masculine nouns:

a. Nouns which end with a consonant sound, for example:
   Kitáb (book), ghar (mountain), samandar (ocean), asmán (sky), kamis (shirt), hewád (country)
   کتاب، غر، سمندر، اسمان، کمیس، هیواد....
   دا کتاب دی (this is a book)
   غر لوى دی (mountain is big)
   samandar zhawar day (ocean is deep)
   سمندر زور دی
   Afghanistan zma hewad day (Afghanistan is my country)

b. Nouns which have the sound of /ی/ in the end, for example:
   saray (man), largay (wood), zmaray (lion), kochnai (child)
   سری ناست دی
   Largay tro day (wood is black)
   لرگی تور دی

c. Nouns which ends with the sound of /و/ such as:
   cháku (knife), kachálu (potato)
   cháku tera day (knife is sharp)
   kachálu khozh day (potato is sweet)


d. Nouns which end with the sound of /ه/ such as:
   tra (uncle), wada (wedding), psa (sheep)
   hagha zma tra day (he is my uncle)
   نن ستا واده دی
   psa châgh day (sheep is fat)


e. Diminutive Nouns ending with the sound of /و/ similar to the sound of English /o/:
   káko, balo, sado, golo, jáno, saydo, khálo
   هغه زما کاکو دی
   balo pa kor ki day (Balo is at home)
Note: this is not very strict rule as some of these kind of Nouns are feminine:
laylo,dorkho, babo, shirino...


Torobi, aynchi, murghi, rababi

(guitarist)

sorgul toki day (sorgul is a comedian)
elchi pa sar ki day (envoy is in the city)
Rabab d’ rababi pa las ke day (rabab/ guitar is in the hand of the guitarist)

Note: some nouns of the same category indicating a particular quality or
activity are feminine:
paki (cleanliness), azadi (freedom), khamoshi (silence), dosti (friendship),

2. Feminine Nouns
Following are the signs of feminine nouns:

a. Nouns ending with the sound of /ا (alif) -- a:
nach, asia, bal, dnya, layla...
Shkul (beauty), Dunya (world), Layla (layla)
ta nach kawe (you are dancing)
(Afghanistan pa asya ki day (Afghanistan is in Asia)

Note: the following nouns are masculine:
kak (uncle, paternal), lal (brother), mam (uncle, maternal)

b. Nouns ending with the sound of /ه (h):
Shdza (woman), wana (tree), maNa (apple), starga (eye)
Shza pa kor kid a (woman is at home)
wana pa bag kid a (tree is in the garden)

Donkani, sheirini, malali, yapere, njele...
malal, haper (name), njala (girl)
njala walara da (girl is standing)

Njele Wolare de

Azadi, Naroghi, dosti (friendship)
Naroghi bada da (sickness is bad)
Dosti Shad a (freindship is good)

Note: the following nouns, which explain performers or actor of a particular activity, are masculine:

toki, elchi, marakchi

e. Nouns ending with the sound of (ع = ی):
lailo, shirino, dzango, paShto, bizo (monkey)
lailo raghla (lailo came)
ma paShto zda ka (I learned Pashto)

Note: following nouns belong to the same category, but they are diminutive masculine nouns:
kako, saido, khano

f. Nouns ending with the sound of /ی:/, the nouns of this category are mostly plural except a few:

ade (mom), nawe (bride) shide (milk)...

. ade wida shwa (mom slept)
shide tawde di (milk is hot)

3. Number
In order to render singular nouns into plural, in Pashto language there are different rules for masculine and feminine nouns:

a. Signs of Masculine Plurals
Masculine singular nouns can be rendered into plural by adding the following signs/suffices:

(1) The suffix of /ن/ ãn. In the end of animate masculine singular nouns having a consonant sound in the end:

ooSh = ooShan;
prâng = prângân;
halak = halakân;
kab = kabân;
charg = chargân;
laram = laramân;
mar = märân;

But this rule may also be applied to some inanimate nouns:

motor = motarân;
gul = gulân;
nook = nookân;
tir - tirân;
(2) In the same way the animate nouns ending with the sound of (w, h) /ﻭ /
 are also be converted into plural by adding the suffix of (әn) /әn/:

Margha = Marghәn, chәkoo = Chәkooәn, dәkoo = Dәkooәn.

(3) For making the plural of those masculine nouns/adjectives which have the sound of /ي/ (i) in the end:

*marakchi (mediator), elchi (envoy)*

Tәki = Tәkijәn, elchәi = Elchәiәn, marakchәi = Marakchijәn.

(4) By changing /ى/ into /ي/: (ye)/ay/ into /i/

Storay = Stori, pasarlay = Pasarlәi, gharay = Ghәrai, loShay = LoShi.

*But many other nouns of this category can be pluralized with the help of /ي/ and /әn/.*

LaShtay = LaShtijәn, largay = Lәrgijәn, zmәray = Zәmәrijәn.

(5) By adding the Suffix of /ونә/: (unah) /wnah

i. Mostly inanimate nouns ending with consonant sound are pluralized by adding the suffix of /ونә/: 

Mez = Mezunah, kitәb = Kitәbunah, qәlam = Qәlamunah.

ii. The plural of some nouns ending with the diphthong of /aw/ = /او/ also takes place in the same fashion:

Chaپәw = Chaپәwnah, parәw = Parәwnah.

iii. In order to make the following nouns plural, the suffix of /ونә/ replaces the sound of /ؤ:/, (h/ ah):

Tәrә = Trәnәh, wәraә = Wәraәnәh, wәdәh = Wәdanәh.
(6) By adding the suffix of /ة/:  
   i. The plural of some monosyllable nouns and adjectives takes place 
      by adding the suffix of /ة/:  
         \[ \text{ghal} = \text{ghlah}, \quad \text{shin} = \text{shnah}, \quad \text{khra} = \text{krrah}. \]
   ii. The sound of /ة/ is added to most of those nouns and adjectives 
      which have the sound of vowels of /ي/ or /و/ in the middle. 
      As a result of ablaut another vowel /ا/ the two previous vowels:  
         \[ \text{tud} = \text{täudäh}, \quad \text{sur} = \text{säräh}, \quad \text{zur} = \text{zäräh}. \]

(7) The suffix of /كان/: gän  
   Singular masculine nouns ending with the vowels of /ا/ and /و/ are converted into plural by adding the suffix of /كان/:  
   \[ \text{mäma} = \text{mämägän}, \quad \text{käkä} = \text{käkägän}, \quad \text{depu} = \text{depugän}. \]

(8) Suffix of /يان/: yän  
   The plurals following nouns take place by adding the suffix of /يان/:  
   \[ \text{mulâ} = \text{muläyän}, \quad \text{ashna} = \text{äshnäyän}, \quad \text{budâ} = \text{budäyän}. \]

(9) Always Plural Masculine Nouns:  
   Some masculine nouns are always plural and have no singular:  
   \[ \text{waäßä}, \quad \text{zähr}, \quad \text{ghanäm}, \quad \text{wäßShäh}. \]

(10) Masculine Plural nouns of Relatives  
   Some Masculine nouns of relatives are irregular:  
   \[ \text{plàr} = \text{plarunäh}, \quad \text{zui}=\text{zåmnäh}, \quad \text{wrårah} = \text{wrerunäh}. \]
b. Signs of Feminine Plural Nouns

Singular feminine nouns are rendered into plural by adding the following signs:

1. Replacing the sound of /h/ (h – ah) by /e/ (e):

For changing singular feminine nouns ending with the sound of /h/, replace it by the sound of /e/:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shadzah</td>
<td>Shadze</td>
</tr>
<tr>
<td>wanah</td>
<td>wane</td>
</tr>
<tr>
<td>pānāhe</td>
<td>pāne</td>
</tr>
<tr>
<td>stargah</td>
<td>starge</td>
</tr>
</tbody>
</table>

2. Adding /w/e (we) or /g/ān/y (gāne):

i. Singular feminine nouns ending by the sounds of /a/, change into plural by adding either /w/e or /g/ān/y:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>khāndā</td>
<td>khāndāw/e/ khāndāgāne</td>
</tr>
<tr>
<td>zhrā</td>
<td>zhrāw/e/ zhrāgāne</td>
</tr>
<tr>
<td>ghwa</td>
<td>ghwaw/e/ ghwagāne</td>
</tr>
</tbody>
</table>

ii. Singular feminine nouns ending by the sounds of /o/, change into plural by adding /g/ān/y (gāne):

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>zāngo</td>
<td>zāngogāne</td>
</tr>
<tr>
<td>rádio</td>
<td>rádiogāne</td>
</tr>
</tbody>
</table>

c. Optional plural of the sound of /a/ (ay) or + /yān/y (yañe):

The plural of nouns ending with the sound /a/ is optional. It either remain unchangeable and the same as its singular form; or the sound of /a/ is replaced by /yān/y, however, the former unchanged form is more common:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>dodāy</td>
<td>dodāy/w/ dodāyān/y (bread)</td>
</tr>
<tr>
<td>chokāy</td>
<td>chokāy/w/ chokāyān/y (chair)</td>
</tr>
<tr>
<td>tsapāy</td>
<td>tsapāy/w/ tsapāyān/y (shoe/slipper)</td>
</tr>
</tbody>
</table>

1. In nouns ending with the sound of /a/ (ay), it is replaced by the sound of /a/ (ay):

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>khōhi</td>
<td>khoSh</td>
</tr>
<tr>
<td>dosti</td>
<td>dosti</td>
</tr>
<tr>
<td>pākī</td>
<td>pākī</td>
</tr>
</tbody>
</table>

2. Always Plural Feminine Nouns:

Some feminine nouns are always plural and have no masculine version:
(3) Feminine Plural nouns of Relatives:
Like some masculine nouns of relatives, feminine nouns are also irregular:

mor = mende (mother)
khor = kwende (sister)
lor = loNe (daughter)

B. Numbers
1. Cardinal Numbers:
Following are the real numbers in Pashto:

sifer, yaw, dwa, dre, tsalur, pindzah, shpaZh, auwah, atah, naha, las

Yawulas, dwulas, diârlas, tswàrlas, pindzalas, shpàras, awualas, atalas, nolas, shal.

Yawwisht, dwa-wisht, darwisht, tslur-wisht, pindzah-wisht, shpaSh-wisht, auwah-wisht,

atas-wisht, naha-wisht, dersh.
2. Ordinal Numbers:
For all Ordinal numbers, the sounds of /١/ (m) or /٢/ (yam) is added in the end of Cardinal numbers. But the first ordinal number is /٠/ (lumrai) or /٠/ (rumbai)

Rumbai/ lumrai, dwayam, dreyam, tsaluram, pindzam, ....

3. Miyashti (the months):
wrai, ghwayai, ghbargolai, chingaSh, zmarai, waZhai, talah, laram, lindei, marghumai, salwaghah, kab.

Hamal, sawar, jawza, saratan, asad, sunbulah, mizan, aqrab, qaus, jadi, dalw, hut.

C. Case
Case means a variation which happens in a noun when it is used in relation to different forms of tenses, verbs etc, for example: tense

<table>
<thead>
<tr>
<th>Original Form</th>
<th>Changed Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﺱﺭﺍﻱ (man)</td>
<td>ﺱﺭﺎﻱ (men)</td>
</tr>
<tr>
<td>ﺩﺯﻠﻣﺎﻱ (young men)</td>
<td>ﺩﺯﻠﻣﺎﻱ (young men)</td>
</tr>
<tr>
<td>ﻞﻭﻥﺎﻱ (mad men)</td>
<td>ﻞﻭﻥﺎﻱ (mad men)</td>
</tr>
</tbody>
</table>

The above examples show that the original noun /ښځﻪ/ (Shadza) has accepted several variations. In other words it is one of those nouns which are changeable. Regarding the implications of Case, Pashto nouns are divided into two groups of: a). changeable, and b). unchangeable nouns.

D. Changeable Nouns
1. Nouns ending with the sound of /١/ (ay) are replaced by /١/ (i):

<table>
<thead>
<tr>
<th>Changed Form</th>
<th>Original Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﺱﺭﺎﻱ (men)</td>
<td>ﺱﺭﺍﻱ (man)</td>
</tr>
<tr>
<td>ﺩﺯﻠﻣﺎﻱ (young men)</td>
<td>ﺩﺯﻠﻣﺎﻱ (young man)</td>
</tr>
<tr>
<td>ﻞﻭﻥﺎﻱ (mad men)</td>
<td>ﻞﻭﻥﺎﻱ (mad man)</td>
</tr>
</tbody>
</table>

2. Nouns ending with the sound of /٠/ (h / ah) are changed into /١/ (e):

<table>
<thead>
<tr>
<th>Changed Form</th>
<th>Original Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﺹﺎ.zh in (women)</td>
<td>ﺹﺎ.zh (woman)</td>
</tr>
<tr>
<td>ﻭﻧﺎ (plants)</td>
<td>ﻭﻧﺎ (plant)</td>
</tr>
<tr>
<td>ﺱﺗﺭﮕﺎ (eyes)</td>
<td>ﺱﺗﺭﮕﺎ (eye)</td>
</tr>
<tr>
<td>ﻣﺎ.n (apples)</td>
<td>ﻣﺎ.n (apple)</td>
</tr>
</tbody>
</table>
3. Most of those nouns/adjectives having the sound of /و/ (w/u) in the middle, which is replaced (ablaut) by the sound of /ا/ (ā) and another sound of /ة/ (h/ ah) is added at the end:

<table>
<thead>
<tr>
<th>Changed Form</th>
<th>Original Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>paShtunah</td>
<td>paShtun</td>
</tr>
<tr>
<td>beltanah</td>
<td>beltun</td>
</tr>
<tr>
<td>zhwandanah</td>
<td>zhwandun</td>
</tr>
<tr>
<td>zanganah</td>
<td>zangoon</td>
</tr>
</tbody>
</table>

*But the following nouns are exceptional:*

- māshum (child)
- shum (hungry/ miser)
- zum (groom)

4. Some monosyllable nouns and adjectives:

<table>
<thead>
<tr>
<th>Changed Form</th>
<th>Original Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>aumah</td>
<td>aum (raw)</td>
</tr>
<tr>
<td>pākhah</td>
<td>pukh (cooked/ ripen)</td>
</tr>
<tr>
<td>khrah</td>
<td>khar (donkey)</td>
</tr>
</tbody>
</table>

5. Following pronouns are also changed:

<table>
<thead>
<tr>
<th>Changed Form</th>
<th>Original Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>mà</td>
<td>za (I)</td>
</tr>
<tr>
<td>tā</td>
<td>ta (you)</td>
</tr>
<tr>
<td>da</td>
<td>day (he)</td>
</tr>
<tr>
<td>de</td>
<td>dá (she)</td>
</tr>
<tr>
<td>chā</td>
<td>tsuk (who)</td>
</tr>
<tr>
<td>kumē</td>
<td>kumah (which )</td>
</tr>
<tr>
<td>daghe</td>
<td>daghah (this)</td>
</tr>
<tr>
<td>haghe</td>
<td>hagnah (that )</td>
</tr>
</tbody>
</table>

E. Unchangeable Nouns

Following are the some nouns which accept no changes and remain invariable in all cases:

1. Nouns ending with the sound of /ا/ à:
   - dunyā, dādā, kākā, màma, màma, dādā, kākā, màma

2. Nouns ending with the sound of /و/ (w/u):
   - bārkhu (cheek), pishu (cat), bizo (monkey)

3. Nouns ending with the sound of /ی/ i:
   - ṭutti, māchi, ṭutti, māchi

4. Nouns ending with the sound of /ای/ ay:
   - ngāli, ngāli, ngāli, ngāli
5. Some adjectives which are equally applicable to both feminine and masculine nouns and ending with the sound of /ة/:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ساده، داده</td>
<td>chapah (left)</td>
</tr>
<tr>
<td>داده، ساده</td>
<td>chadhah (confident)</td>
</tr>
<tr>
<td>صاده</td>
<td>sadah (simple)</td>
</tr>
</tbody>
</table>

VII. Changes in Singular and Plural Nouns

All the above explained rules are applied only to singular changeable nouns which in most instances of case adopt their plural form after case variations, e.g.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>بیه, بیه</td>
<td>biah, biah</td>
</tr>
<tr>
<td>شدزه</td>
<td>Shadze Shdzah</td>
</tr>
<tr>
<td>پیشتوانه</td>
<td>paShtanah paShtun</td>
</tr>
</tbody>
</table>

So far as plural nouns are concerned, in all cases a /و/ is added to all of them, whether they are changeable and unchangeable. Example:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>هلاکانو</td>
<td>halakan paShtan</td>
</tr>
<tr>
<td>شدژو</td>
<td>Shadze Shdzah</td>
</tr>
<tr>
<td>پیشتوانو</td>
<td>paShtun paShtanah</td>
</tr>
</tbody>
</table>

A. More Cases

There are several basic cases: 1. Nominative, 2. Vocative, 3. Possessive, 4. Accusative, 5. Pre/Post Positional (dative, locative, ablative)

1. Nominative Case
When a past tense has a subject of changeable noun and a transitive verb, it is called nominative case. Following are some examples of changeable nouns:

<table>
<thead>
<tr>
<th>Past Tenses (Changed Form)</th>
<th>Present/Future Tenses (Original Form)</th>
</tr>
</thead>
<tbody>
<tr>
<td>سراعی دودی خوری</td>
<td>shadzu dud</td>
</tr>
<tr>
<td>سری دودی وکھرالہ</td>
<td>sari duday wakuralah</td>
</tr>
<tr>
<td>شدزہ دودی پکوئی</td>
<td>Shadza duday pakowai</td>
</tr>
<tr>
<td>شدزہ دودی پکوئی</td>
<td>Shadze duday pakowi</td>
</tr>
</tbody>
</table>

paShtun ba kitā lwali (pashtun will read the book)
paShtanah ba kitā lwali (pashtuns will read the book)

2. Vocative Case
When a noun is called, invited or alerted, and accepts some changes, it is called vocative case.
In this case, the sound of either /و/ (w/u) or /ی/ (yah) or /اي/ (ae) is equally added to before all singular/plural changeable and unchangeable nouns. However, this is optional.
But in the end, it is necessary to add the sound of /ه/ (h/ ah) and /ی/ (e) only to changeable/singular masculine and feminine nouns respectively, and the sound of /و/ (w/u) is added to all kinds of plural nouns. Examples:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>غل، غلة، غلاه، غلا، غلاء کوئه</td>
<td>ghal (thief) ma kawa</td>
</tr>
<tr>
<td>غلة، غلاء کوئه</td>
<td>ghlah, ghla ma kawah</td>
</tr>
</tbody>
</table>
3. Possessive Case

4. Accusative Case
   a. It is very simple and brief.
   b. This case happens in Present and Future tenses; on the contrary, as object
      they maintain their original form in Past tense.
   c. It causes changes only pronouns of first person singular and second person
      singular.
   d. They accept changes when used as direct object of the tense.

<table>
<thead>
<tr>
<th>Past Tense</th>
<th>Future Tense</th>
<th>Present Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>tā ta ba mā wawah</td>
<td>tā tā wā wāh</td>
<td>za wawahalam</td>
</tr>
</tbody>
</table>

5. Pre + Postpositional Case
   a. In standard Pashto, mostly prepositions also have a postposition. In other
      words they are used in pairs.
      Examples:
      lah --- - tsakhah, له --- خخه,
      lah --- - sarah, لة --- سرخ,
      pa --- ke, پې --- کې,
      Tar -- lânde, تر --- لاښد
   (1) However, in some cases either only pre or post position is used.
      Example: ته، لر، و، په (tah, larah, wa, pah)
   (2) In these kind of sentences, an object happens in between the two pre and
      postpositions, which is always an indirect object.
   b. If the object is a changeable nouns/adjective, it will receive morphological
      changes. That is why it is called pre + postpositional case.
   c. Pre + Postpositional case is further divided into the following cases: dative,
      locative, ablative, and instrument.
   (1) Dative (indirect object) Case:
      i. This case has only a postposition: (tah, lah, larah)
         all of them are equivalent have the same meanings of English of or
         for. However, (tah) ته is the most common among them.
      ii. However, in south western (Kandahar) dialect this case also has a
         preposition of و (wa) which is not common among majority of
         native speakers.
         Examples:
emal zarmine tah (lah, larah) sawghat. polis sari ta larah waShudalah.

In these examples, (saray) زرمینه (zarminah) are changeable nouns and indirect objects, while لاره (larah -- way), is direct object and thus unchangeable.

(2) Locative Case

i. In this case an activity is performed towards a location of a changeable noun is identified in a certain point in space and time.

ii. The changeable nouns happen in between the pre and post positions, following pairs of pre and post positions are used:

\[
\begin{align*}
\text{tar} & \quad \text{isl} & \text{war} & \text{khwa/war purtah) } \\
\text{pah} & \quad \text{ke} & \text{lah} & \text{sar} & \text{m}
\end{align*}
\]

Examples:

- Qalam tar kitābche lända day (book is under the table)
- halak tar wiałe rà de khwà wâlär day (boy stands on this side of the stream)
- saray tar wiałe hâ khwà wâlär day (man stands on that side of the stream)
- zah tar gharme puri wîdad wam (I was sleeping till noon)

Note: In the case of the last pair of preposition /tar/, some times only the preposition /war/ is used while the postposition /pur/ is dropped. When this happens, then the unchangeable nouns also become changeable and the sound of /war/ is also added after them.

Example:

- All those Nouns ending with consonant also become changeable

(3) Ablative Case

i. This case very similar to Locative case, but in this an activity originates from a certain point in space and time.

ii. Nouns happen in between the pre and post positions, following pairs are used in this case:

\[
\begin{align*}
\text{lah} & \quad \text{râh} & \text{lah} & \text{warh} & \text{is}
\end{align*}
\]
Examples:

Saray lah Shadze tsakhah duday ghwari. (man wants food/bread from woman)

Halak lah gharne rahihe nargu day (Boy is (feeling) sick since noon)

(4) Intrumentive Case

i. In this case a noun becomes the instrument of a particular activity.
ii. Before the nouns a preposition of / pah (pah) is added.

Examples:
bazgar pah khrah yawe wahalah (farmer was ploughing by donkey)

(5) Possessive Case

i. When some kind of quality is attributed to or a possession is wielded by a noun, it is called possessive case.
ii. In Pashto the sound of / d/ is put before the possessing nouns.

da sari motor (motor (vehicle) of man) saray (sary)
da Shdhz zamis (shirt of woman) Shdzah (shdzh)

B. Adjective

1. Almost all the aforementioned qualities of nouns are also applicable to Pashto adjectives.
2. / tar (tar) and / tar tulu (tar tulu) are respectively used for comparative and superlative degrees of adjectives.

Examples:
khushal tar emal lui dai (Khushal is elder (bigger) than Emal)
roShan tar tulu lui dai (RoShan is the eldest (biggest))

3. Mostly Adjective completely adopts the form according to the case and number related masculine and feminine nouns.

Examples:

<table>
<thead>
<tr>
<th>Plural</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>srah auShan (red camels)</td>
<td>sur auSh (red camel)</td>
</tr>
<tr>
<td>sre maNe (red apples)</td>
<td>srah maNah (red apple)</td>
</tr>
<tr>
<td>shanh kamisan (blue shirts)</td>
<td>shin kamis (blue shirt)</td>
</tr>
<tr>
<td>shne kurtay (blue jackets)</td>
<td>shnah kurtay (blue jacket)</td>
</tr>
</tbody>
</table>
Some adjectives don not change according their plural masculine nouns, however, they do change according their plural feminine nouns. They end in consonant sounds:

**Examples:**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﻣﺸﻴﻦ ﮏﺘﺎﺏ (white book)</td>
<td>ﻣﺸﻴﻦ ﮏﺘﺎﺑﻮﻧﮥ</td>
</tr>
<tr>
<td>ﻣﺸﻴﻦ ﮏﺘﺎﺒﭽﻪ (white notebook)</td>
<td>ﻣﺸﻴﻦ ﮏﺘﺎﺒﭽ démarch</td>
</tr>
<tr>
<td>ﺗﻮﺭ ﻗﻠﻢ (black pen)</td>
<td>ﺗﻮﺭ ﻗﻠﻤﻮﻧﮥ</td>
</tr>
<tr>
<td>ﺗﻮﺭ ﺗﺨﺘﻪ (black board)</td>
<td>ﺗﻮﺭ ﺗﺨﺘڼې</td>
</tr>
</tbody>
</table>

There are some constant adjectives which neither change with masculine plural nor according to the feminine plural. All these adjectives end in the vowels sound of /ي، ا، ه/:

**Examples:**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﺗﺠﺮﺒﻪ ﮐﺎﺭِه ﺳړۍ (experienced man)</td>
<td>ﺗﺠﺮﺒﻪ ﮐﺎﺭِه ﺳړۍ</td>
</tr>
<tr>
<td>ﺗﺠﺮﺒﻪ ﮐﺎﺭِه ﮔه ﺳړۍ (experienced woman)</td>
<td>ﺗﺠﺮﺒﻪ ﮐﺎﺭِه ﮔه ﺳړۍ</td>
</tr>
<tr>
<td>ﯽﺎﻩ ﻫﻠﮏ (walking boy)</td>
<td>ﯽﺎﻩ ﻫﻠﮑﺎﻥ</td>
</tr>
<tr>
<td>ﯽﺎﻩ ﻫﻠﮑﺎ (walking girl)</td>
<td>ﯽﺎﻩ ﻫﻠﮑﺎ</td>
</tr>
<tr>
<td>ﻗﻴﻤﺘﻲ ﻣﻮﺕﺮ (expensive vehicle)</td>
<td>ﻗﻴﻤﺘﻲ ﻣﻮﺕﺮﺍﻥ</td>
</tr>
<tr>
<td>ﻗﻴﻤﺘﻲ ﺍﻟﻮﺗﮑﻪ (expensive plane)</td>
<td>ﻗﻴﻤﺘﻲ ﺍﻟﻮﺗﮑڼې</td>
</tr>
</tbody>
</table>

C. Pronouns

Following are different kinds of Pashto pronouns:

1. Personal Pronouns

Personal pronouns are divided into two categories: a) real personal pronouns, and b) oblique personal pronouns. For details see the following table:

<table>
<thead>
<tr>
<th>Real Pronouns</th>
<th>Oblique Pronouns</th>
<th>Direct Pronouns</th>
<th>Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>(We/US) ﺗﻼوري</td>
<td>(I/ Me) ﺗﻼوري</td>
<td>(I) ﺗﻼوري</td>
<td>1st m/f.</td>
</tr>
<tr>
<td>(You/You) ﺗﻼوري</td>
<td>(You/You) ﺗﻼوري</td>
<td>(You) ﺗﻼوري</td>
<td>2nd m/f.</td>
</tr>
<tr>
<td>(They / Them) ﺗﻼوري</td>
<td>(He/Him) ﺗﻼوري</td>
<td>(He) ﺗﻼوري</td>
<td>3rd m.</td>
</tr>
</tbody>
</table>
2. Possessive Pronouns
Pronouns are divided into two groups a) *Emphatic* possessive pronouns and b) *Non-Emphatic* possessive pronouns. Both kinds have exactly the same function. For details see the following table:

<table>
<thead>
<tr>
<th>Non-Emphatic</th>
<th>Emphatic</th>
<th>Non-Emphatic</th>
<th>Emphatic</th>
<th>Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>(our) مو</td>
<td>زمۇر</td>
<td>(my) مڼ</td>
<td>زما</td>
<td>1st m/f</td>
</tr>
<tr>
<td>(your) مۈ</td>
<td>ستاسى (your)</td>
<td>(your) دې</td>
<td>ستا</td>
<td>2nd m/f</td>
</tr>
<tr>
<td>(their) دى/دئ</td>
<td>(his) دى/دئ</td>
<td>(his) دى/دئ</td>
<td>3rd m/f</td>
<td></td>
</tr>
<tr>
<td>(their) دى/دئ</td>
<td>(her) دى/دئ</td>
<td>(her) دى/دئ</td>
<td>3rd f</td>
<td></td>
</tr>
</tbody>
</table>

**Examples:**

<table>
<thead>
<tr>
<th>Non-Emphatic Pronouns</th>
<th>Emphatic Pronouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>زمۇر پېله کېدل کېدل</td>
<td>پېله کېدل</td>
</tr>
<tr>
<td>پېله کېدل</td>
<td>پېله کېدل</td>
</tr>
<tr>
<td>پېله کېدل</td>
<td>پېله کېدل</td>
</tr>
<tr>
<td>پېله کېدل</td>
<td>پېله کېدل</td>
</tr>
</tbody>
</table>

*Non-Emphatic pronouns also work as personal pronouns. Especially it is more obvious past tense.

**Examples:**

| کار مې وکر | ما کار وکر |
| کار مو وکر | مور کار وکر |
| کار دې وکر | دې/دئ |
| کار مو وکر | هغې/هغې |
| کار پې وکر | کار پې وکر |
| دې/دئ |

3. Demonstrative Pronouns
Demonstrative pronouns identify the distance between the speaker and the location of the *third* person. They also have gender and number variations. For details see the following table:
4. Directive Pronouns

In Pashto when an activity takes place between two persons or locations, its direction must be specified. This function is accomplished by the use of three directive pronouns of /ﺭﺍ، ﺩﺭ، ﻭﺭ/ which are prefixed to verbs.

<table>
<thead>
<tr>
<th>Direction to/towards Location</th>
<th>Direction to/ towards Person</th>
<th>Directive Pronoun</th>
</tr>
</thead>
<tbody>
<tr>
<td>here</td>
<td>me/us</td>
<td>را</td>
</tr>
<tr>
<td>there/it</td>
<td>you</td>
<td>در</td>
</tr>
<tr>
<td>there/that</td>
<td>him/her/them/it</td>
<td>ور</td>
</tr>
</tbody>
</table>

Examples:

He is coming to towards you.

 Hague ما تة راخی

He is coming here

 Hague دلة راخی

He is coming towards you

 Hague تا تة در خی

He is coming there

 Hague هلة در خی

He is going towards him

 Hague دة تة ور خی

He is going there.

 Hague هلة ور خی

5. Interrogative Pronouns

There are many interrogative pronouns in Pashto. They are used when some kind of interrogation is made about the quality, position or action of a person or thing. Following are different interrogative pronouns:

a. ﺖﻠﻮک - ﭼا (Who): They are used to ask about one or more persons. It is the same for singular and plural. Both have the same meanings, however, ﺖﻠﻮک /Xوک/ is used in original case while ﭼا /چا/ is used in oblique case.

Examples:

چا ډودي خوري؟

سیا چا تة دودي وروکل؟

چا موڕ ته دودي راکل؟

موئروکوک و ووله؟

چا و ووله؟ او خوکو پي و ووله؟
b. **What (څ):** Mostly it is used to ask about the quality or nature of things or actions.

*Examples:*

- نه څه کوي؟
- څه دي ګرل؟
- څه هغه دي ځيه وګرل؟
- پلار زړه څه څه وېل؟
- په بازار کښي څه ول؟

c. **Who/Whose (کوم):** It is used for persons, animals and things and changes its form according to gender and number.

*Examples:*

- کوم سري کار کوي؟
- کوم سري کار کوي؟
- کوم سري کار وکرى؟
- کوم سري کار وکرى؟
- کوم سريو کار وکرى؟
- کوم سريو کار وکرى؟


d. **When (کل):** ascertains the timing of an action or happening. It remains unchangeable in all cases.

*Examples:*

- ته کله دودي خوري؟
- تاسي کله دودي وکراله؟
- هغه کله دودي وکراله؟
- هغوي کله دودي وکراله؟
- ما کله دودي وکراله؟
- مور کله دودي وکراله؟

e. **How many (څور):** Determines the number of persons and things when they are more than one.

### VIII. The Pashto Verb

A. **Root or Stem of the verb:** In Pashto we need to identify the stem of the verb (from infinitive) from which we can make present and past tenses of the verb. In Pashto the future tense does not have separate forms of the verb and the present for is used with the addition of `BA` just after the subject. The Pashto verb has been divided into 2 categories according to their respective rules of formation.

1. **Category 1**

   a. **Transitive verbs:** These are those verbs to which prefixes and suffixes (additions) are added as they are and the original shape of the verb is not changed.

   *Examples:*

   - Taral to tie
   - GaNal to consider/imagine
   - tskal to drink
   - Gandal to sew
   - khandal to laugh
   - Ghandal to condemn
   - Karal to sow
   - Achawal to wear, to lay (egg)
   - Laral to mix, to stir
   - Astawal to send
   - LeZhal to send
- Bakhal: to forgive
- Wahal: to beat/hit
- Sātal: to keep
- Manal: to accept/comply with
- Tumbal: to insert
- Sharal: to drive away (e.g. animals)
- Wral: to carry, to take
- Likal: to write
- Stāyal: to praise

Look at the table 1 below. The infitive used here is GANDAL which means to sew.

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Stem of the verb</th>
<th>Present tense</th>
<th>Pronoun</th>
<th>Past tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>ZA</td>
<td>GAND</td>
<td>GANDAM.</td>
<td>MA</td>
<td>WAGANDAL.</td>
</tr>
<tr>
<td>TA</td>
<td>GAND</td>
<td>GANDAY.</td>
<td>TA</td>
<td>WAGANDAL.</td>
</tr>
<tr>
<td>HAGHA</td>
<td>GAND</td>
<td>GANDI.</td>
<td>HAGHA</td>
<td>WAGANDAL.</td>
</tr>
<tr>
<td>DA</td>
<td>GAND</td>
<td>GANDI.</td>
<td>DE</td>
<td>WAGANDAL.</td>
</tr>
<tr>
<td>HAGHUI</td>
<td>GAND</td>
<td>GANDI.</td>
<td>HAGHUI</td>
<td>WAGANDAL.</td>
</tr>
<tr>
<td>TASE</td>
<td>GAND</td>
<td>GADAI(ST).</td>
<td>TASE</td>
<td>WAGANDAL.</td>
</tr>
<tr>
<td>MUZH</td>
<td>GAND</td>
<td>GANDU.</td>
<td>MUZH</td>
<td>WAGANDAL.</td>
</tr>
</tbody>
</table>

b. Dual nature verbs: In this category we have those verbs which are both transitive and intransitive. They also follow same rules as far as the formation of present tense is concerned. A list of these verbs is as follows.

- RAPEDAL: to shake
- KHWAREDAL: to disperse
- DAREDAL: to get scared
- NATSEDAL: to dance
- NAREDAL: to collapse
- PASEDAL: to get up, wake up, take off
- ZGHALEDAL: to run
- CHAGHEDAL: to shout
- LOBEDAL: to play
- LAGEDAL: to receive a blow
- TASHTEDAL: to run away
- WEREDAL: to get frightened
- LAMBEDAL: to take bath
- SHLEDAL: to get torn

The stem of the above verbs is made by omitting the final /DAL/ from them. And to convert them into present tense we follow the same rules for different subjects (pronouns) respectively. Look at the following examples.
a. ZA RAPEZHAM. I am shaking.
b. KOTA KHWAZEZHI. The room is shaking (e.g. in an earthquake).
c. KAUSAR PA SHPA KE WERIZHI. Kausar gets frightened in the night.
d. ALWATAKA PATSEZHI. The plane is taking off.
e. MUZH PA ITWAR LOBEZHU. We play on Sunday.

Again in past tense they follow the same rules discussed above.

Examples:

a. Za warapedalam.
b. Ta wadaredalay.
c. Haghha walagedalo.
d. Haghha walagedala.
e. Tase pasedalast.
f. Haghui wataShtedalu.
g. Muzh waZhaghedalu.

2. Category 2: In this category we have verbs that change their forms in present and past tenses. They are both transitive and intransitive.

Examples:

Watal to go out
Khatal to get on something
Nkhatal to get stuck
Niwal To catch
Pezhandal To recognize
Shuwal to teach
wishtal to shoot
awredal to hear
GuShtal to want
Prǎnistal to open

a. Present Tense

In Pashto language, the Present Tense of the verb is made (from the infinitive) in the following manner. The verb used is LIKAL, which mean to write.
<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Stem of the verb</th>
<th>+</th>
<th>FULL SENTENCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>ZA</td>
<td>LIK</td>
<td>AM</td>
<td>ZA LIKAM.</td>
</tr>
<tr>
<td>TA</td>
<td>LIK</td>
<td>E</td>
<td>TA LIKE</td>
</tr>
<tr>
<td>HAGHA (Masc. &amp; Fem.)</td>
<td>LIK</td>
<td>I</td>
<td>HAGHA LIKI.</td>
</tr>
<tr>
<td>DAI</td>
<td>LIK</td>
<td>I</td>
<td>DAY LIKI.</td>
</tr>
<tr>
<td>DA</td>
<td>LIK</td>
<td>I</td>
<td>DAA LIKI.</td>
</tr>
<tr>
<td>HAGHUI/DUI</td>
<td>LIK</td>
<td>I</td>
<td>HAGHUI LIKI.</td>
</tr>
<tr>
<td>TASE</td>
<td>LIK</td>
<td>Ai(ST)</td>
<td>TASE LIKIY.</td>
</tr>
<tr>
<td>MUZH</td>
<td>LIK</td>
<td>U</td>
<td>MUZH LIKU.</td>
</tr>
</tbody>
</table>

**Negative** of the Pashto sentence is made by putting /nah/ just after the subject; while **interrogative** mode of the sentence is just the same as positive with a little more stress on the verb at the end. *Examples*:

ZA NAH LIKAM.
TA NAH LIKAY.
MUZH NAH LIKU.

*Note: Simple present tense in Pashto is equivalent to both present indefinite and present continuous tenses in English, hence the sentence*

**ZA DZAM** (means both) **I go and I am going.**

**To Go (TLAL) in present tense**

<table>
<thead>
<tr>
<th>Za dzam.</th>
<th>I go.</th>
<th>I am going.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ta dzay.</td>
<td>You go.</td>
<td>You are going.</td>
</tr>
<tr>
<td>Haghah dzi.</td>
<td>He goes.</td>
<td>He is going.</td>
</tr>
<tr>
<td>Dai dzi.</td>
<td>He goes.</td>
<td>He is going.</td>
</tr>
<tr>
<td>Hagha dzi.</td>
<td>She goes.</td>
<td>She is going.</td>
</tr>
</tbody>
</table>
| Da dzi. | She goes.  
| She is going. |
| Haghui dzi. | They go.  
| They are going. |
| Dui dzi. | They go.  
| They are going. |
| Tasi dzai-(ast). | You (plural) go.  
| You (plural) are going. |
| Muzh dzu. | We go.  
| We are going. |

b. Present Perfect Tense  
Verbs table ‘Infinitives’

<table>
<thead>
<tr>
<th>5</th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tran(active)</td>
<td>Tran(passive)</td>
<td>Tran(active)</td>
<td>Tran(passive)</td>
<td>Irregular tran</td>
</tr>
<tr>
<td>ترڅو</td>
<td>نړۍ</td>
<td>څېرې</td>
<td>ورو</td>
<td>خپار</td>
</tr>
<tr>
<td>څېرې</td>
<td>خپار</td>
<td>لږکل</td>
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<tr>
<td>لږکل</td>
<td>چېرې</td>
<td>خپار</td>
<td>څېرې</td>
<td>لڼې</td>
</tr>
<tr>
<td>څېرې</td>
<td>چېرې</td>
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<td>چېرې</td>
</tr>
<tr>
<td>لڼې</td>
<td>چېرې</td>
<td>خپار</td>
<td>څېرې</td>
<td>لڼې</td>
</tr>
</tbody>
</table>

C. Present Perfect Tense Rules  
For the first 3 set of verbs in the above table, the rules for forming the present perfect tense are alike. They are as follows.

**Sentence Structure:** Subject + (object) + Infinitive (+ai) + helping verb (to be).  
**e.g.**

He has read the book.  
Hagha kitab lwastai dai.

I have seen him.  
Ma haghah (dai) lidalai dai.

I have not been to Kabul.  
Zah Kabal tah nah yam tlalai yam.

Have you bought the car?  
(Aya) tasi motor akhistai dai?  
(tasi motor akhistai dai ka tsangah)
3. Intransitive verbs:
   a. Subjective case is used for the subject.
   b. The verb and helping verb agree with the subject.
   
   Examples:

   1. زه وته بی.
   2. ته وته بی.
   3. هغه وته بی.
   4. هغه وته ده.
   5. هغه وته بی.
   6. هوئر وته بی.
   7. نئئی وته بی.

   Note if the person in 1st and 2nd person happens to be feminine then the sentences would be like.

   1. زه وته بی.
   2. ته وته بی.

4. Transitive verbs:
   a. Objective case is used for the subject.
   b. Subjective case is used for the direct object (if there is any).
   c. The verb and helping verb agree with the object (if there is any).
   
   Examples:

   1. ﯽﮐﺎھ ﺇﺷﻮﻟ ﺗﺎ ﻛییره.
   2. ﯽﮐﺎھ ﺇﺷﻮﻟ ﺗﺎ ﻛییره.
   3. تا ﯽکو ﯽلول ﺗﺎ دی.
   4. تا ﯽکو ﯽلول ﺗﺎ دی.
   5. ﯽکو ﯽلول ﺗﺎ دی.
   6. ﯽکو (بیلوش) ﯽلول ﺗﺎ دی.
   7. ﯽکو (بیلوش) ﯽلول ﺗﺎ دی.

   Also

   Negative sentences:

   Examples:

   1. ﯽدیوال ﺗﻮ دی ﯽلول ﻦی.
   2. ﯽدیوال ﺗﻮ ﻦی دی.
   3. ﯽدیوال ﺗﻮ ﻦی دی.
   4. ﯽدیوال ﺗﻮ ﻦی دی.
   5. ﯽدیوال ﺗﻮ ﻦی دی.
   6. ﯽدیوال ﺗﻮ ﻦی دی.
B. Simple Past Tense of verb

1. Pashto intransitive verbs

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Past tense of verb</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Za</td>
<td>Laram.</td>
<td>I went.</td>
</tr>
<tr>
<td>Ta</td>
<td>Laaray.</td>
<td>You went.</td>
</tr>
<tr>
<td>Haghah/Dai</td>
<td>Larai.</td>
<td>He went.</td>
</tr>
<tr>
<td>Haghah/Da</td>
<td>Larah.</td>
<td>She went.</td>
</tr>
<tr>
<td>Haghui</td>
<td>Laru.</td>
<td>They went.</td>
</tr>
<tr>
<td>Tasi</td>
<td>Larai.(st)</td>
<td>You(plural) went.</td>
</tr>
<tr>
<td>Muzh</td>
<td>Laru.</td>
<td>We went.</td>
</tr>
</tbody>
</table>

Make sentences using the following verbs:
- tsamlastal (to sleep);
- kenastal (to sit);
- ratlal (to come)

2. Pashto transitive verb

a. The past tense of transitive verbs are made by adding the prefix /WA/ with the stem of the verbs.

*Example: Aghustal (to wear)*

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Past tense of verb</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ma</td>
<td>Waghust.</td>
<td>I wore.</td>
</tr>
<tr>
<td>Ta</td>
<td>Waghust.</td>
<td>You wore.</td>
</tr>
<tr>
<td>Haghah</td>
<td>Waghust</td>
<td>He wore.</td>
</tr>
<tr>
<td>Haghay</td>
<td>Waghust</td>
<td>She wore.</td>
</tr>
<tr>
<td>Haghui</td>
<td>Waghust</td>
<td>They wore.</td>
</tr>
<tr>
<td>Tasi</td>
<td>Waghust</td>
<td>You wore.</td>
</tr>
<tr>
<td>Muzh</td>
<td>Waghust</td>
<td>We wore.</td>
</tr>
</tbody>
</table>

Note: in transitive verbs the objective case of the pronoun is used (as subject).

b. All other verbs which are made by adding kawal with nouns are described as follows in the past tense.

*Example: Kar kawal (to work); lawast kawal (to study)*

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Past tense of verb</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ma</td>
<td>Kar wakar</td>
<td>I worked.</td>
</tr>
<tr>
<td>Ta</td>
<td>Kar wakar</td>
<td>You worked.</td>
</tr>
<tr>
<td>Haghah</td>
<td>Kar wakar</td>
<td>He worked.</td>
</tr>
<tr>
<td>Haghay</td>
<td>Kar wakar</td>
<td>She worked.</td>
</tr>
<tr>
<td>Haghui</td>
<td>Kar wakar</td>
<td>They worked.</td>
</tr>
<tr>
<td>Tasi</td>
<td>Kar wakar</td>
<td>You worked.</td>
</tr>
<tr>
<td>Muzh</td>
<td>Kar wakar</td>
<td>We worked.</td>
</tr>
</tbody>
</table>
c. All other verbs which are made by adding, *kedal* with the nouns are made past in the following way.

*Example: Udah kedal (to sleep); khaphah kedal (to be angry); portah kedal (to get up, take off, wake up).*

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Past tense of verb</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Za</td>
<td>Udah shwum.</td>
<td>I slept.</td>
</tr>
<tr>
<td>Ta</td>
<td>Udah shwe.</td>
<td>You</td>
</tr>
<tr>
<td>Hagha</td>
<td>Udah Shu.</td>
<td>He slept.</td>
</tr>
<tr>
<td>Hagha</td>
<td>Udah shwah.</td>
<td>She slept.</td>
</tr>
<tr>
<td>Haghui/Dui</td>
<td>Udah Shu.</td>
<td>They slept.</td>
</tr>
<tr>
<td>Tasi</td>
<td>Udah shwai(st).</td>
<td>You (p) slept.</td>
</tr>
<tr>
<td>Muzh</td>
<td>Uda Shu</td>
<td>We slept.</td>
</tr>
</tbody>
</table>

2. **Transitive Verb**
   a. Subjective case for object
   b. Verb agrees with objects
   c. Rules:
      1. When the object is masculine singular or plural, it ends with the auxiliary (٠).
      2. When the object is singular feminine, it takes the auxiliary (٠).
      3. When the object is feminine plural they take the auxiliary (٠) at the end of the sentence.
C. Past Perfect Tense

For the first 3 set of verbs in the above table the rules for forming the present perfect tense are alike. They are as follows.

**Sentence Structure**: Subject + (object) + Infinitive (+ay) + helping verb (to be). e.g

"هغه وتلی و. (هغه وتلی وی)"

1. **Intransitive verbs**:
   a. Subjective case is used for the subject.
   b. The verb and helping verb agree with the subject.

   **Examples**:

   1. زه وتلی وم.
   2. ته وتلی وی.
   3. هغه وتلی و.
   4. هغه وتلی وی.
   5. هغوی وتلی وو.
   6. مور وتلی وو.
   7. ناسی وتلی وی.

   Note if the person in 1st and 2nd person happens to be feminine then the sentences would be like.

   1. زه وتلی وم.
   2. ته وتلی وی.

2. **Transitive verbs**:
   a. Objective case is used for the subject.
   b. Subjective case is used for the direct object (if there is any).
c. The verb and helping verb agree with the object (if there is any).

Examples:

1. ما ليك استولى و.
2. ما دالي استولى و.
3. ما ليكونه استولى و.
4. زا زه نيولي وم.
5. هغي ته نيولي ي.
6. تا هغه (آنور) نيولي و. نيولي و.
7. تا هغه (پلوشه) نيولي و.
8. تا نيولي ده.
9. تا هغوي نيولي وو.
10. هغي ناسي نيولي وى.

Also

And

3. Rules for verbs in set 4 and set 5: Set 4 and 5 have the same kind of verbs. They have been made verbs by putting either KAWAL or KEDAL with nouns/adjectives. (KAWAL means ‘to do’ and KEDAL means ‘to happen’ that is to say verbs with KAWAL are active verbs and verbs with KEDAL are passive verbs). Set 4 is different than set 5 only in that these verbs have been made by joining together a noun or adjective and KAWAL and KEDAL respectively.

Examples:

خور کيدل = خوريديل
زيات کول = زياتول

a. Rules for verbs with KEDAL (کيدل):

1) Sentence structure:

Subject + noun/adjective+shaway+helping verb (to be).

2) Subjective case is used.

3) Verb and helping verb agree with the subject.

Examples:

1. زه ويه شوي وم.
2. ته ويه شوي وي.
3. هغه (کريس) ويه شوي و.
4. هغه (هيلين) ويه شوي و.
5. هغوي ويه شوي وو.
6. مور ويه شوي وو.
7. ناسي ويه شوي وى.

b. Rules for verbs with KAWAL: (کول)

1) Sentence structure:

Subject + noun/adjective + kar*ay + helping verb (to be).

Example: (the infinitive used is /Pakawal/)

هغه پاك کرى و.
(2) Objective case is used for the subject.
(3) Subjective case is used for the object (direct).
(4) The verb and helping verb agree with the object (direct).

Examples:

1. تا زه خور کری وم.
2. ما ته خور کری وي.
3. تا هغه (سلیم) خیه کری و.
4. تا هغه (گلالي) خیه کری وه.
5. تا هغوي (سلیم او گلالي) خیه کری وو.
6. تا مور خیه کری وو.
7. ما تاسی خیه کری و.
8. هغی خیله کوتة یاکه کری وه.
9. غل کتابونه پت کری وو.

(5) Negative sentences:

Examples:

1. دبوق نه و نریدلی.
2. دبوق نریدلی نه و.
3. ما دودی نه و ه خورلی.
4. ما دودی خورلی نه و.
5. جان خیه شوی نه و.

Past perfect

ما لیک استولی
مرم لیک استولی و
دبود لیک استولی و
مورلیک استولی و
هغوی لیک استولی و
تعمیر نر یدلی و

Present perfect

ما لیک ا استولی دی
ومرم لیک استولی دی
دبود لیک استولی دی
مورلیک استولی دی
هغوی لیک استولی دی
تعمیر نر یدلی دی

(6) Changes in auxiliary verbs from present perfect into past perfect are as follows.

<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>يم</td>
<td>int</td>
</tr>
<tr>
<td>يی</td>
<td>int</td>
</tr>
<tr>
<td>دی</td>
<td>int</td>
</tr>
<tr>
<td>ده</td>
<td>int</td>
</tr>
<tr>
<td>دی</td>
<td>int</td>
</tr>
<tr>
<td>يو</td>
<td>int</td>
</tr>
<tr>
<td>يی</td>
<td>int</td>
</tr>
</tbody>
</table>
D. Future Tense
1. *To be* in future tense

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ژه به ویده یم</td>
</tr>
<tr>
<td>2</td>
<td>ته به ناست یي</td>
</tr>
<tr>
<td>3</td>
<td>هغه به ناروغه وي</td>
</tr>
<tr>
<td>4</td>
<td>پيشوبه سپينه وي</td>
</tr>
<tr>
<td>5</td>
<td>لالا به خپه وي</td>
</tr>
<tr>
<td>6</td>
<td>خوکي به نوي وي</td>
</tr>
<tr>
<td>7</td>
<td>خولي به زره وي</td>
</tr>
<tr>
<td>8</td>
<td>تعميربه لور وي</td>
</tr>
<tr>
<td>9</td>
<td>کتابونه به گران وي</td>
</tr>
<tr>
<td>10</td>
<td>لوست به اسان وي</td>
</tr>
<tr>
<td>11</td>
<td>الوتكه به پورته وي</td>
</tr>
</tbody>
</table>
2. *To be* in present, past and future tenses

<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>ZA STARAI YAM.</td>
<td>ZA STARAI WAM.</td>
<td>ZA BA STARAI YAM.</td>
</tr>
<tr>
<td>نه دری یم</td>
<td>نه دری وم</td>
<td>نه به دری یم</td>
</tr>
<tr>
<td>TA STARAI YE.</td>
<td>TA STARAI WAY.</td>
<td>TA BA STARAI YE.</td>
</tr>
<tr>
<td>نه دری ی</td>
<td>نه دری وی</td>
<td>نه به دری ی</td>
</tr>
<tr>
<td>HAGHA STARAI DAY.</td>
<td>HAGHA STARAI WO.</td>
<td>HAGHA BA STARAI WI.</td>
</tr>
<tr>
<td>هغه دری دی</td>
<td>نه دری و</td>
<td>نه به دری وی</td>
</tr>
<tr>
<td>HAGHA STARE DA.</td>
<td>HAGHA STARE WA.</td>
<td>HAGHA BA STARE WI.</td>
</tr>
<tr>
<td>نه دری ده</td>
<td>نه دری و</td>
<td>نه به دری وی</td>
</tr>
<tr>
<td>HAGHUI STARI DI.</td>
<td>HAGHUI STARI WU.</td>
<td>HAGHUI BA STARI WI.</td>
</tr>
<tr>
<td>نه دری دی</td>
<td>نه دری و</td>
<td>نه به دری وی</td>
</tr>
<tr>
<td>MUZH STARI YU.</td>
<td>MUZH STARI WU.</td>
<td>MUZH BA STARI YU.</td>
</tr>
<tr>
<td>مور په دری یو</td>
<td>مور دری و</td>
<td>مور به دری یو</td>
</tr>
<tr>
<td>TASE STARI YAI.</td>
<td>TASE STARI WAI.</td>
<td>TASE BA STARI YAI.</td>
</tr>
<tr>
<td>تاسي دری یي</td>
<td>تاسي دری وی</td>
<td>تاسي به دری یي</td>
</tr>
<tr>
<td>MEZ ZARGHUN DAI.</td>
<td>MEZ ZARGHUN WU.</td>
<td>MEZ BA ZARGHUN WI.</td>
</tr>
<tr>
<td>میز زرغون دی</td>
<td>میز زرغون و</td>
<td>ميز به زرغون وي</td>
</tr>
</tbody>
</table>
E. Imperatives in Pashto

1. Imperatives are commands given to another person or persons. Imperatives can be obtained by using the verb as an implied sentence which gives full sense of meaning. In Pashto, there are two main types of commands:
   a. Instant command: This command is used to do an action on the moment for one time: Do it now.
   b. Habitual command: This command is given to keep the continuity of action: Keep it doing.

2. Rules for obtaining imperatives
   a. Regular transitive verbs follow a uniform pattern. When the command is intended for a singular person ﻭ is placed before the verb and the end ﻝ is replaced with ﻩ.
   b. When the command is intended for more than one person ﻭ is placed before the verb and ﻟ replaces the end ﻝ of the infinitives.
   c. The verb ending with ﻯ ﻲ ﻮ ﻯ will be replaced with ﻰ ﻰ for singular and ﻰ ﻰ for plural command: Examples:

IX. Dialogues
A. Disarm and Search
Written Dialogue 1 (English): A soldier encounters a man carrying a gun. The soldier controls the situation.

Soldier: Stop!

Stop or I will shoot! (The gunman stops)

Do not move! Do not raise your weapon!

Put your weapon down! Surrender!

Hands up! Turn around!

Come here! Walk forward!

Stop! Stay there!
(When the soldier is satisfied that it is safe to approach the gunman)

We must search you.

Hands down

Written Dialogue 1 (Pashto): A soldier encounters a man carrying a gun. The soldier controls the situation.

Soldier: drezh!

drezh, kane za daz kawam! (The gunman stops)

ma shora! khpala wasla ma porta kawa!

khpala wasla waachawa! taslim!

laasuna porta kra! shaa gardz!

dalta raasa! wraande raasa!

drezh! daghalta wadarezha!

(When the soldier is satisfied that it is safe to approach the gunman)

muzh taa talaashi kawu.

laasuna kshata kra.
1. Vocabulary and Grammar
   a. Vocabulary
      
      dushman  enemy
      wraande  forward
      porta    up
      kShata/ Khakta  down
      tol      all
      Zhar!    quick!

   b. Imperative in Pashto: Rules for forming imperatives are as follows:
      (1) For singular you: \textit{wa}+root of the verb+\textit{a}
      \textit{Example}
      \textit{wa+darezh+a}  \textit{wadarezha}
      The infinitive is \textit{daredal} meaning to \textit{stand up} or \textit{to stop}
      \textit{wa+achaw+a}  \textit{waachawa}
      The infinitive is \textit{achawal} which means \textit{to put down}

      (2) For plural you: \textit{wa}+root of the verb+\textit{ai}
      \textit{Example}
      \textit{wa+darezh+ai}  \textit{wadarezhai}
      \textit{wa+achaw+ai}  \textit{waachawai}

      (3) Those verbs which are made of two segments do not take the
      imperative marker \textit{wa-} ist segment+root of the verb+\textit{a/ai}
      \textit{Example}
      \textit{raa+s+a}  \textit{raa+s+ai}  \text{\textit{come}}
      Please note that the infinitive is \textit{raatlal} (to come), a combination of the
      directive pronoun \textit{raa} (to me/us) and \textit{tlal} (to go). In this case
      \textit{raa} replaces \textit{wa-}.

      (4) Those verbs which are made by the combination of an adjective/noun
      and the verb \textit{kawal} (to do) are formed in the following manner
      i. Positive command
         adjective/noun    + kr+a (s)
         adjective/noun    +kr+ai (p)
         \textit{Example}
         (laasuna) porta kra \text{\textit{raise (your) hands(s)}}
         (laasuna) porta krai \text{\textit{raise (your) hands(p)}}
         (laasuna) kshata kra \text{\textit{lower (your) hands}}
         (laasuna) kshata krai \text{\textit{lower (your) hands}}

      ii. Negative commands
         \textit{ma}    +adjective    + kaw+a
         \textit{ma}    +adjective    + kaw+ai
         \textit{Example}
         (wasla) ma porta kawa \text{\textit{do not raise (your) weapon(s)}}
         (wasle) ma porta kawai \text{\textit{do not raise (your) weapons(p)}}
Please note that ma is equivalent of the English do not and it replaces wa in imperatives.

*Examples*

<table>
<thead>
<tr>
<th>ma shora</th>
<th>move</th>
</tr>
</thead>
<tbody>
<tr>
<td>wa+shor+a</td>
<td>washora</td>
</tr>
<tr>
<td>ma shora</td>
<td>do not move</td>
</tr>
</tbody>
</table>

(5) When kawal is used as an independent verb then the imperative is formed in the following manner

i. Positive commands

object + wa+kr+a (s)
object + wa+kr+ai (p)

*Examples*

<table>
<thead>
<tr>
<th>daz wakra</th>
<th>daz wakrai</th>
<th>fire!</th>
</tr>
</thead>
<tbody>
<tr>
<td>prot wakra</td>
<td>prot wakrai</td>
<td>lie down!</td>
</tr>
</tbody>
</table>

Please note that prot is a noun meaning the state of lying down.

ii. Negative commands

object + ma + kaw+a
object + ma + kaw+ai

*Examples*

<table>
<thead>
<tr>
<th>daz ma kawa</th>
<th>daz ma kawai</th>
<th>do not fire!</th>
</tr>
</thead>
<tbody>
<tr>
<td>prot ma kawa</td>
<td>prot ma kawai</td>
<td>do not lie down!</td>
</tr>
</tbody>
</table>

c. Vocabulary notes

**laasuna**

hands. This is plural of laas following a regular pattern of making plural.

**drezh!**

stop. According to the rules we should have wadarezha for stop, but in spoken Pashto drezh is used as a sign of warning, especially by military.

**kane**

otherwise. The word is a short form of ka na wi, meaning if not.

**Daz**

fire (noun), a shot. The word is onomatopoeic i.e. it directly imitates the sound made when firing and because it is a noun and roughly corresponds to a shot/one shot in English that’s why kawal (to do) is used before it to make it a verb.

**kawam**

I am doing/ I will do.

**sama (khabara) da**

it (this thing) is alright.

**khpala**

your. This is feminine of khpal. This word always points to the subject and the subject in this case is 2nd person. Here it agrees with wasla, weapon.
taslim!  
* surrender!. The word is a noun which means *the state of surrender*, but when it is said in a warning tone it has this meaning. The full expression is *taslim sa!* Or *taslim sai! sa* or *sai* mean *be*, in other words it is imperative from the verb *kedal*.

shaa gradz!  
* turn around!, similarly we have warning in short form for turn around in this expression, wherein *shaa* is short for *pa shaa* meaning *on back* and *gardz* is short for *wa+gardz+a* *(wagardza or wagardzai)* meaning *turn!* Please note that the infinitive of the verb is *gardzedal* which has two meanings, 1 *to walk* and 2 *to turn (around)*.

daghalta  
* there. This verb points to a particular place. The expression *daghalta wadarezha* means *stay there (where you are)*.

chup!  
* quiet!, silent! . This is again short for *chup sa/sai*.

pa lor  
* in the direction of. It literally means *on the direction of zmaa pa lor* in my direction, towards me

khpal  
* kin, relative. za khpal yam* means that *I am one among you, I am not enemy.*

waayai  
* you say. Its infinitive is waayal, hence the present form for 2nd person plural is stem+ai waay+ai.*

pa waar yao  
* one at a time. Literally it means *on turn one, or one on (his) turn.*

darwadzu  
* we are coming out. The verb is a combination of two segments, the directive pronoun *dar* meaning *to you* or *towards you* and *watal* meaning *to go out.*

manam  
* I obey, I agree. Its infinitive is manal.*

porta!  
* up!. This is short from *porta sa/sai, be up!*

dza!  
* go!. Its infinitive is tlah.*
dardzam  
i am coming (towards you). Its infinitive is dartlal which is a combination of the directive pronoun dar and tlah which means to go.

d. Selected phrases

sama da  
Alright. sama is feminine of sam and it means right, correct. da has been used because khabara is implied.

talaashi kawu  
We are searching or we will search. The infinitive is talashi kawal meaning to do (carry out) a search.

muzh taslim yu  
We surrender. Literally the expression means we are in state of giving ourselves up.

taase che tsa waayai  
Whatever you say. Literally this expression means, you(p) that what(ever) say, whatever that you say.

laas ma warwra!  
Do not touch. The infinitive is laas warwral ,to touch something. warwral is the combination of the directive pronoun war meaning in the direction of a third person or place or thing and warl meaning to carry. So literally the sentence khpale wasle t’ laas ma warwra means, do not carry hands towards your weapon.
B. Stopping & Searching a Vehicle

Written Dialogue 2 (English)

Soldier: (Appropriate Greeting)
Local: (Appropriate Greeting)
Soldier: Is this your lorry?
Local: Yes, it is.
Soldier: This is a busy junction. You cannot leave it here. You must move it.
Local: I cannot move it. I am waiting for my brother. He is bringing fuel.
Soldier: Where is your brother?
Local: Gone to the petrol station. I have run out of fuel.
Soldier: You must get the lorry off the road.
Local: Where?
Soldier: Over there (he points). Off the road.
Local: Yes, okay.
Soldier: Great! Thank you for your help. Goodbye.
Local: Goodbye.

Written Dialogue 2 (Pashto)

Soldier: salaamu alaikum.
Local: walaikum salaam.
Soldier: daa staa laarai da?
Local: ho, zmaa da.
Soldier: pa de duraahi ke berobaar day. ta daa dalta na se preshodalay. daa lare kra.
Local: za na sam lare kawalay. daa kharaaba da.
Soldier: sha… ka ta daa na lare kawe, no za ba ye lare kram.
Local:    sha…. chere?
Soldier:   halta.
Local:    chere?
Soldier:   halta (he points). d’ sarak sara.
Local:    ho, za daa kawalay sam.
Soldier:   der sha! staa d’ mraste dera manna. d’ khuday pa amaan
Local:    d’ khuday pa amaan

1. Vocabulary notes
   duraahi       junction
   berobaar      hustle and bustle. This word is a noun and does not have an exact equivalent in English. It describes the state of being busy.
   preshodalay  (can) leave. (preshodal+ay). In spoken Pashto however the middle -al are usually dropped.
   lare kra      move, remove. This is the imperative form of lare kawal which literally means to take/carry something away/far.
   darawalay    (can) stop, park
   panchar       punctured, flat
   tela kawalay  (can) push
   intezaar kawam (am) waiting
   raawri       (is) bringing. The infinitive of the verb is raa+wral, raa (to me/us) is the directive pronoun and wral means to carry.
   d’ telo tank  petrol (oil) station. taank has come to Pashto from the English word tank.
   khlaas sawi di (have) finished. This is the present perfect form of the verb khlaasedal (synthesis of khlaas kedal). In the present (and past) perfect tenses kedal changes into saway, sawe and sawi depending on the object.
   hoka          okay
C. Conducting a house search

Written Dialogue 3 (English)

Soldier:      (Soft knock)

Householder:  Who are you?

Soldier:      British Army. Please can you open the door?

Householder:  What do you want?

Soldier:      Please, we want to search your house.

Householder:  Why?

Soldier:      This is a routine search. We are looking for illegal weapons.

Householder:  You can come in but there is nothing here.

Soldier:      Can you bring together all the occupants of the house in one room?

Householder:  My father is sick. I do not want to upset him.

Soldier:      We will try not to inconvenience anyone. What is behind this door?

Householder:  The kitchen.

Soldier:      It is locked. Can you open it?

Householder:  Do you want to see every room?

Soldier:      Yes, we must search every room. We must now search upstairs. What is above here?

Householder:  That is the roof. You must go outside and climb up the steps behind the house to get onto the roof.

Soldier:      Do you have a cellar?

Householder:  There is a small larder under the house. You must go through here and turn left. At the front of the house there are some steps which lead down to the larder.

Soldier:      The search is over thank you for your cooperation.
Written Dialogue 3 (Pashto)

Householder: taase tsaok yaast?

Soldier: Mozh Britanawi askar yu. lutfan taase war khlaasawalay sai?

Householder: taase tsa ghwaarai?

Soldier: lutfan muzh danana dar-tlay su, ao staase d’ kor talaashi kawalay su?

Householder: wale?

Soldier: daa d’ maamul talaashi da. muzh gher qaanuni wasle latawu.

Householder: taase raatlay sai kho dalta hits nesta.

Soldier: ta kawalay se d’ kor to kasaan yawe khuna te bodze?

Householder: zmaa plaar naajora day. za na ghwaaram hagha pareshaan kram.

Soldier: muzh ba hatsa wakru, hichaa t’ zahmat war na kru. d’ de darwaaze tar sha tsa di?

Householder: daa ashpazkhaana.

Soldier: daa qulf da. ta kawalay se khlaasa ye kre?

Householder: taase hara khuna gorai?

Soldier: ho, muzh baayad hara khuna wagoru. muzh us baayad baalaakhaana wagoru. dalta paas tsa di?

Householder: daa baam day. taase baayad de baande wlaar sai ao d’ kor tar shaa pa zina baam t’ wakhezhai.

Soldier: taase zerzamini larai?

Householder: tar kor laande yawa vara zerzamini sta. taase baayad dalta warsai ao chap laas t’ wagardzai. d’ kor tar makh yao tso zinay di, pa haghui taase zerzamini ta talay sai.

Soldier: talaashi tarsara swa, staa d’ mraste dera manana
1. Vocabulary and grammar
   a. Vocabulary
      war  door
      danana  inside
      talaashi  search (noun)
      wale?  why?
      ma’mul  routine(noun)
      zahmat  trouble
      budai  old (f)
      hatsa  try (noun)
      baalaakhaana  upper storey/upstairs
      baam  roof
      gudaam  storeroom
      zina  steps
      zerzamini  cellar,larder
      wara  small (f)
      hara  every
      chap  left
      shi  right

   b. Prepositions
      tar makh  in front of
      tar shaa  behind
      paas  up, above, upstairs
      tar tsang  beside

   c. Vocabulary notes
      ghwaarai  you (p) want, from ghushtal
      dartlay  (can) come, from dartal which means to come to you(i.e. in your direction),the word is combination of the directive pronoun dar meaning to you, in your direction and Tlal meaning to go (dartlal). According to the rule it should have been dartlalay (dartlal+ay), but in spoken Pashto the middle al is dropped.
      kawalay  to do, from kawal (kawal+ay)
      da  is. It agrees with talaashi which is feminine
      gher-qaanuni  illegal, the prefix gher makes the word opposite,
      qaanuni  legal, the word is adjective from qaunun which means law
      nashayi toki  drugs. The phrasal noun literally means intoxicating rial.
wasle  weapons. This is plural of wasla. Note: wasla can also be used as plural

latawu  we are searching (looking for), from latawal lataw+u (we are looking for)

raatlay  come(you can), the word is combination of directive pronoun raa meaning to us, in our direction and tlal meaning to go. Grammatically the word should be raatlagalay, but again as in the case of dartlay, in spoken Pashto al is dropped

hits nasta  there is nothing. Literally the sentence means there is not anything.

hits  anything,

nasta  there is not, nasta is negative from sta which means there is. It is also used for plural, so it also means there are

ba paida na krai  (you) will not find. The infinitive of this verb phrase is paida kawal.

kawalay se?  can you do?

yawe  one, prepositional case of yawa

khune  room, prepositional case of khuna

d’ khob khune  bedroom. This phrasal noun literally means, of sleep room.

bodze  you(s) take, from botlal meaning to take someone somewhere

yao dzay krai  (you) collect, bring together. The infinitive of this verbal phrase is yao dzay kawal, to bring to one place.

naajora  ill. The negative prefix naa causes the word to end in -a.

na ghwaaram  I don’t want, from verb ghushtal (irregular in present tense) ghwaar+am

pareshaan  upset (adj)

kram  i do, present from kawal, kr+am
ye  
*weak pronoun for him.* Note: *ye* is a weak pronoun for both, objective and possessive cases.  
*Examples:*

- **pareshaan ye kram**  
  I do/make him upset.
- **daa ye kitaab day**.  
  This is his book.(this sentence implies that we know him already)

**hichaa t’**  
to anyone

**hitchaa**  
no one. The word is the short form of *hits-chaa*  
please note that this is the object case of *hits-tsok*. Both the above words are only used in negative sentences, so together with a negative marker/word they mean no one. E.g. dalta hits-tsok nasta *There is no one here.*

**war na kru**  
negative of *warkru* which means *we give* from *warkawal*. Note: na is always put in the middle of any verb which has two parts. In all instances where wa marker is used the verb naturally gets split into two segments.

**de**  
prepositional case of *daa* meaning *this*

**darwaaze**  
*door*, prepositional case of *darwaaza*

**tar sha**  
*behind*

**ashpazkhaana**  
kitchen, Persian compound word meaning *cooking place*

**qulf**  
locked. The word is also a noun meaning *lock*

**gorai**  
*(you)* are looking/seeing/searching.

**wakhezhai**  
climb. This is plural imperative from *khatal*.

**shi**  
right. This is the prepositional of *shay*.

**tlay sai**  
*(you p)* can go (down).

**tarsara swa**  
ended, *came to an end*. This is the past of *tarsara kedal*. *Tarsara* is adjective which means *complete* and *swa* is past from *kedal* and its -a ending suggests that the object is feminine singular i.e. *talaashi*. 

d. Grammar points

   (1) Difference between day, da, di etc (to be in present) and sta:
      i. sta is used for all persons
      ii. sta gives information about the existence of something

   Compare the following sentences.

   **pa kote ke tsa di?**
   *What is (are) there in the room?*

   **pa kote ke mez day.**
   *There is a table in the room.*

   **pa kote ke tsa sta?**
   *Is there anything in the room? (does there exist?)*

   **ho, pa kote ke mez sta.**
   *Yes, there is a table in the room.*

   **pa kote ke mez sta?**
   *Is there a (any) table in the room?*

   **ho, pa kote ke mez sta.**
   *Yes there is a table in the room.*

   **pa kote ke mez day?**
   *Is the thing in the room is a table?*

   **ho, pa kote ke mez day.**
   *Yes, the thing in the room is a table?*

   iii. sta is also used as an alternative for possessive verb laral, to have.

   **Examples**

   *za pese laram.  I have money.*
   *zmaa sara pese sta.  There is money with me.*

   Now pay attention to the following sentences.

   **staa sara tsa di?**
   *What is there with you? (What do you have?)*

   **staa sara tsa sta?**
   *Is there anything with you? (Do you have anything?)*

   Note: in the first sentence the one who asks is sure that the other person has got something, but he does not know what the particular thing is, while in the latter sentence he is not sure whether the other person has got anything at all, i.e. once the existence of something is established, then we use day (and of course da and di), but before that we use sta and nasta, hence we can say that sta gives information about the existence of something, that is to say it answers the question, *does it exist?* rather than *what is it?*
(2) Forming interrogative model auxiliary in another way:

i. **kawalay se che da kor to kasaan yawe khune ta bodze.**
   
   *Can you that you take all people to one room?* (literal)
   
   This is another way of forming model auxiliary ‘can’ in interrogative sentences.

ii. We start with **kawalay se che** (for you s) and **kawalay sai** (for you p) which means *can you do that,* and the second clause of the sentence follows the rules of the simple present tense.

   Hence we get **bodz+e** from **botlal** i.e. the present stem of the verb+e (for you s)

iii. Selected phrases

   - **khlaasawalay sai** = you(p) can open
   - **infinitive+ay sai** = (you,plural)
   - **khlaasawal+ay sai**

   - **che pareshaan ye kram** = that i upset him, literally that i do (make) him upset
   - **muzh ba hatsa wakru** = we will try, literally we will do try

   - **kawalay se che khlaasa ye kre** = can you open it? literally can you do that you open it?. This is again another way of saying **ta daa khlaasawalay se?**

D. Accepting or Rejecting Hospitality

Written Dialogue 4 (English): A foreigner is invited to take tea by a local.

Local: salaam alaikom

Soldier: walaikom salaam

Local: How are you?

Soldier: I am fine thanks.

Local: You must be tired, what would you say to a cup of tea?

Soldier: That would be great.

Local: Take a seat please. Here you are (**gives him a cup of tea**)
Soldier: Thank you. (takes tea). It was very nice. I must go now on patrol.

Local: Thank you very much (for your time).

Soldier: My pleasure. Good bye.

Written Dialogue 4 (Pashto): A foreigner is invited to take tea by a local.

Local: salaam alaikom

Soldier: walaikom salaam

Local: taase tsanga yaast?

Soldier: sha yam, manana.

Local: taase ba stari yaast, yawa pyaala chay ba tsanga wi?

Soldier: der ba sha wi.

Local: lutfan kshenai. daa waakhlay. (gives tea)

Soldier: manana. (takes tea) . der khwandawar wo. za baayad us pa gadzame wlaar sam.

Local: staase dera manana.

Soldier: pa stargo. d’ khuday pa amaan.

1. Vocabulary and grammar
   a. Future tense of to be
      
      \[
      \begin{align*}
      \text{za ba yam} & \quad \text{I will be} \\
      \text{taase ba yaast} & \quad \text{you will be} \\
      \text{hagha ba wi} & \quad \text{he/she will be} \\
      \text{haghui ba wi} & \quad \text{they will be} \\
      \text{muzh ba yu} & \quad \text{we will be}
      \end{align*}
      \]

   b. Vocabulary
      
      \[
      \begin{align*}
      \text{stari} & \quad \text{tired. This is the plural of staray, and has been used because of the formal 2\text{nd} person plural.} \\
      \text{pyaala} & \quad \text{cup} \\
      \text{chay} & \quad \text{tea}
      \end{align*}
      \]
yawa pyaala chay ba tsanga  what would you say to a cup of tea?
wi?  Literally, this sentence means, one cup of tea how will be?
der ba sha wi  (it) will be very good. Please note that the pronoun is dropped in answers because it can be predicated from the verb.
walay na  why not?
akhli  (it) takes. The imperative is akhistal.
daa der wakht na akhli  it does not take a lot of time.
biaa cherta  next time, someone else. The phrase, when broken down, means again sometimes.
zhmana  promise
kshenai  sit down. This is imperative (kshen+ai) of the compound verb kshenaastal (kshe+naastal). Please note that compound verbs do not take the imperative marker wa.
waakhlai  take, wa+akhl+ai, it is imperative plural from the infinitive akhistal.
ts-shi  he takes, from ts-shal. Please note that because of the difficulty in pronunciation of this unusual consonant cluster, some people may pronounce this word as chal.
khwandawar  nice, tasty, palatable
gadzame  patrol. This is prepositional case of gadzama.
stargo  eyes. This is prepositional plural of starga.
pa stargo  pleasure. This idiomatic expression literally means on (my) eyes.
X. Additional Vocabulary

A. Military Ranks

In our texts to date we have had some army ranks. A fuller list would include:

- parak mashar: lance-corporal
- ma’awen sar parak mashar: corporal. Literally: deputy-sergeant
- sar parak mashar: sergeant. The word sar means head.
- sar parak mashar maktabi: staff-sergeant
- dwayam bridman: second lieutenant
- lumray bridman: first lieutenant
- toran: captain
- jagran: major
- dagarman: lieutenant-colonel
- dagarwal: colonel
- brid generaal: brigadier
- general: general

B. Parts of the body

- Laas: Hand
- Gwata: Finger
- Mat: Upper arm
- Mangwal: Palm
- Sar: Head
- weshta: Hair
- Makh: Face
- Starga: Eye
- Poza: Nose
- Khwula: Mouth
- Ghwazh: Ear
- Maray (Ghaara): Throat
- Tsat: Neck
- Zhaba: Tongue
- Psha: Leg
- Kheta: Belly
- Mlaa: Loin (Back)
### C. Weather (عکش)

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rain</td>
<td>باران</td>
</tr>
<tr>
<td>It is raining</td>
<td>باران وریوی</td>
</tr>
<tr>
<td>Sun</td>
<td>لمر</td>
</tr>
<tr>
<td>Sunny</td>
<td>لمریز</td>
</tr>
<tr>
<td>It is sunny</td>
<td>لمر دی</td>
</tr>
<tr>
<td>Is changeable</td>
<td>بدلونکی</td>
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<tr>
<td>For example</td>
<td>دمثال به توکه</td>
</tr>
<tr>
<td>Outdoors</td>
<td>له کوهر بهر</td>
</tr>
<tr>
<td>Farmers</td>
<td>بزرگران</td>
</tr>
<tr>
<td>Builders</td>
<td>معماران</td>
</tr>
<tr>
<td>Sport programmes, sport events</td>
<td>سپورتی بیشہ لویی</td>
</tr>
<tr>
<td>Dry</td>
<td>چوج</td>
</tr>
<tr>
<td>Wet</td>
<td>لوند</td>
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<tr>
<td>Conversation</td>
<td>خبري اتري</td>
</tr>
<tr>
<td>Hurricane</td>
<td>توفان</td>
</tr>
<tr>
<td>Storm</td>
<td>سیلی</td>
</tr>
<tr>
<td>Typhoon</td>
<td>سیلی توفان</td>
</tr>
<tr>
<td>Wind</td>
<td>باد، شمال</td>
</tr>
<tr>
<td>Snow</td>
<td>واوره</td>
</tr>
<tr>
<td>Earthquake</td>
<td>زلزله</td>
</tr>
<tr>
<td>Landslide</td>
<td>د خمکی یویدل</td>
</tr>
<tr>
<td>Global Warming</td>
<td>– نویواله تودوخد</td>
</tr>
<tr>
<td>Heat/ temperature</td>
<td>تودوخد</td>
</tr>
<tr>
<td>Lightening</td>
<td>بربننا</td>
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</table>

### D. In the restaurant (پہ رستورانت کی)

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ready</td>
<td>تیار</td>
</tr>
<tr>
<td>Order</td>
<td>فرمایش</td>
</tr>
<tr>
<td>Starter</td>
<td>پلامه</td>
</tr>
<tr>
<td>To want</td>
<td>گویئئی</td>
</tr>
<tr>
<td>I want</td>
<td>زه غورم</td>
</tr>
<tr>
<td>Cucumber</td>
<td>بادرنگ</td>
</tr>
<tr>
<td>Main course</td>
<td>اساسی خواره</td>
</tr>
<tr>
<td>To recommend</td>
<td>سپارینتے</td>
</tr>
<tr>
<td>Tasty</td>
<td>مزه داره</td>
</tr>
<tr>
<td>Lamb</td>
<td>د پس غورم</td>
</tr>
<tr>
<td>The same</td>
<td>یو دوئل</td>
</tr>
<tr>
<td>Mineral water</td>
<td>منیوال اوبه</td>
</tr>
<tr>
<td>Strawberry</td>
<td>خمکینی توئن</td>
</tr>
<tr>
<td>Spinach</td>
<td>پالک</td>
</tr>
</tbody>
</table>
E. Shopping for Food
Afghani  Afghan currency
Kachaloo  Potatoes
Tso?  How much?
Piyaz  Onion
Shide  Milk
Panir  Cheese
Maste  Yoghurt
Kuach  Butter
Doday  Bread
Bura  Sugar
Ghwasha  Meat
Qutay  Cans
Paise  Money
Maida Paise  Change
Rakra  Give me
Da wakhla  Take this
Noor tsa?  Anything else?

F. Illness and Health

<table>
<thead>
<tr>
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<th>Arabic</th>
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<tbody>
<tr>
<td>Headache</td>
<td>سر درد</td>
</tr>
<tr>
<td>Soluble</td>
<td>حل کیدونکی</td>
</tr>
<tr>
<td>Diarrhoea</td>
<td>نس ناستی</td>
</tr>
<tr>
<td>Sore throat</td>
<td>ستونی درد</td>
</tr>
<tr>
<td>Swallow</td>
<td>تیرول</td>
</tr>
<tr>
<td>Lotion</td>
<td>ملهم</td>
</tr>
<tr>
<td>Rub</td>
<td>مالش یا مشل</td>
</tr>
<tr>
<td>Soothing, relief, rest</td>
<td>ارام</td>
</tr>
<tr>
<td>Chew</td>
<td>ظوول</td>
</tr>
<tr>
<td>Sunbathing</td>
<td>بتاو</td>
</tr>
<tr>
<td>Beach</td>
<td>دسیند یا سمندر غاره</td>
</tr>
<tr>
<td>Bites</td>
<td>چیجل</td>
</tr>
<tr>
<td>Temperature</td>
<td>تبه</td>
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<tr>
<td>I feel very hot</td>
<td>تاو یا نبی احساس کوم</td>
</tr>
<tr>
<td>Flu</td>
<td>زکام</td>
</tr>
<tr>
<td>Arm</td>
<td>خنگل – لاس</td>
</tr>
<tr>
<td>Hand</td>
<td>لاس</td>
</tr>
<tr>
<td>Finger</td>
<td>گوته</td>
</tr>
<tr>
<td>Fingernail</td>
<td>دکوته نوک</td>
</tr>
<tr>
<td>Knee</td>
<td>زنگون</td>
</tr>
<tr>
<td>Ankle</td>
<td>بجلکونه – شنگری</td>
</tr>
<tr>
<td>Stomach</td>
<td>خیته – نس</td>
</tr>
<tr>
<td>Back</td>
<td>شاه-ملا</td>
</tr>
<tr>
<td>Throat</td>
<td>ستونی</td>
</tr>
<tr>
<td>English</td>
<td>Persian</td>
</tr>
<tr>
<td>---------</td>
<td>---------</td>
</tr>
<tr>
<td>Eye</td>
<td>سترگه</td>
</tr>
<tr>
<td>Nose</td>
<td>بوزه</td>
</tr>
<tr>
<td>Tooth</td>
<td>غاشونه</td>
</tr>
<tr>
<td>Leg</td>
<td>پندی</td>
</tr>
<tr>
<td>Foot</td>
<td>پشه</td>
</tr>
<tr>
<td>Toe</td>
<td>پدشی کوته</td>
</tr>
<tr>
<td>Toenail</td>
<td>پدشی دکوتي نوک</td>
</tr>
<tr>
<td>Elbow</td>
<td>شنگل</td>
</tr>
<tr>
<td>Wrist</td>
<td>دلاس بندونه</td>
</tr>
<tr>
<td>Chest</td>
<td>سینه - بتر</td>
</tr>
<tr>
<td>Spine</td>
<td>دملا تیر</td>
</tr>
<tr>
<td>Neck</td>
<td>غاره</td>
</tr>
<tr>
<td>Ear</td>
<td>غور</td>
</tr>
<tr>
<td>Tongue</td>
<td>زیه</td>
</tr>
<tr>
<td>Lip</td>
<td>شونده</td>
</tr>
<tr>
<td>Eyebrow</td>
<td>وروخي</td>
</tr>
<tr>
<td>Hair</td>
<td>ویتشتان - ونیشته</td>
</tr>
<tr>
<td>Skin</td>
<td>پوستکی - پوست</td>
</tr>
<tr>
<td>Bone</td>
<td>هدوکی</td>
</tr>
<tr>
<td>Cold</td>
<td>ساره یا یخی</td>
</tr>
<tr>
<td>Cough</td>
<td>تونخی</td>
</tr>
<tr>
<td>Sneeze</td>
<td>پرنجی</td>
</tr>
<tr>
<td>Toothache</td>
<td>دملا دادر</td>
</tr>
<tr>
<td>Backache</td>
<td>دملا درد یا شاه دارد</td>
</tr>
<tr>
<td>Flu</td>
<td>ریزش زکام</td>
</tr>
<tr>
<td>Temperature</td>
<td>تبه</td>
</tr>
<tr>
<td>Stomach</td>
<td>معده</td>
</tr>
<tr>
<td>Immediately</td>
<td>زر</td>
</tr>
<tr>
<td>Effect</td>
<td>اثر</td>
</tr>
<tr>
<td>Trouble, pain</td>
<td>تکليف</td>
</tr>
<tr>
<td>Tablets</td>
<td>کولی</td>
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<tr>
<td>Chemist/pharmacist</td>
<td>درمل جورونکی</td>
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</table>
### G. Professions (kar)

**Written Dialogue 5 (English & Pashto)**

<table>
<thead>
<tr>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>A</strong></td>
<td>Who is he?</td>
<td>He is my friend.</td>
<td>What does he do?</td>
<td>He is a <strong>teacher</strong>.</td>
<td>Where does he work?</td>
<td>He works in a school.</td>
<td>Where do you work?</td>
<td>I am a government employee, and I work in an office.</td>
<td>What does Helen do?</td>
<td>Helen works in a resturant.</td>
</tr>
<tr>
<td><strong>B</strong></td>
<td>Doctor/ Soldier/ Engineer/ Nurse/ cook/ driver/ Watchman/ mason/ clerk/ Civil servant/carpenter/ farmer/ Student/</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### H. Colours (Ranguna)

1. **Vocabulary**
   - Sur: Red
   - Gulábi: Pink
   - Náranji: Orange
   - Nakhudi: Tan
   - Naswâri: Brown
   - Shin: Blue
   - Banafshah: Violet
   - Tur: Black
   - Khar: Gray
   - Zarghun: Green
   - Zher: Yellow
   - Asmáni: Sky blue
2. Chart of Colours:

- **Black** (تور)
- **Blue** (نيلي، اسман)
- **Brown** (نسواري)
- **Gray** (خر)
- **Green** (زر غون، شين)
- **Orange** (نارنجي)
- **Purple** (ارغواني)
- **Red** (سور)
- **Turquoise** (پيروزه يي)
- **White** (سبين)
- **Yellow** (زر، زر)
- **Pink** (گلابي)