

# PERSIAN



## AN INTRODUCTION TO COLLOQUIAL KABUL PERSIAN

DEFENSE LANGUAGE INSTITUTE, FOREIGN LANGUAGE CENTER

P E R S I A N

AN INTRODUCTION  
TO  
COLLOQUIAL KABUL PERSIAN

March 1966

DEFENSE LANGUAGE INSTITUTE  
FOREIGN LANGUAGE CENTER



## C O N T E N T S

- PREFACE.....Page 1.  
The importance of the Kabul dialect of Persian, the reason for using the simple phonetic alphabet and hints for studying these materials.
- CHAPTER I.....Page 6.  
Kabul Persian vowel and consonant sounds, their pronunciation, and practice of them as they occur initially, medially and finally in words.
- CHAPTER II.....Page 11.  
Greetings and common expressions, names, the present-future tense, personal pronouns, and the intonation of questions in Kabul Persian.
- CHAPTER III.....Page 15.  
Useful table vocabulary practiced in question and answer patterns and the position of verbs in Persian sentences.
- CHAPTER IV.....Page 18.  
Cardinal and ordinal numbers, the telling of time, the days of the week and the months of the year.
- CHAPTER V.....Page 23.  
Useful kitchen vocabulary practiced in adjectival patterns, weights, measurements and directions.
- CHAPTER VI.....Page 28.  
Cereals, vegetables, fruits and nuts used in imperative sentences, the objective ending in Persian, and negative imperative constructions.
- CHAPTER VII.....Page 32.  
Household vocabulary used with the simple past tense of the verb in statement, question and negative sentences, the family tree, titles and relationships.
- CHAPTER VIII.....Page 39.  
Bazaar words practiced in sentences with predicate adjectives, the Afghan monetary system, the use of "very", and a conversation in bargaining.
- CHAPTER IX.....Page 45.  
Vocabulary on the country used in possessive patterns and a list of common noun-verb compounds.
- CHAPTER X.....Page 53.  
City words used with the perfect or summarizing tense, the infinitive and a list of common verbs.

AN INTRODUCTION TO COLLOQUIAL KABUL PERSIAN

## AN INTRODUCTION TO COLLOQUIAL KABUL PERSIAN

Thus far very little has been done with the Kabul dialect of Persian, and as far as can be ascertained nothing has been published on it. Books have been written about Iranian Persian which in the written form is quite close to Afghan literary Pharsi. The colloquial speech however is very different in the two countries. For example, I recently had the opportunity to go to Teheran with some Afghan students who were on their way to study abroad. One of them told me that he faced so much misunderstanding and ridicule in speaking Kabul Persian <sup>in Iran</sup> ~~there~~ that he had determined to speak English with the people there in so far as it was possible.

The varieties of Pharsi dialects right in Afghanistan are quite numerous. In checking with my Afghan students, I have found that certain words are pronounced differently in different parts of the same city. For example in Kabul itself, I can tell whether a person comes from the north or south side of the river by the way he pronounces the word for "plate". Of course these variations within the city are very minor. In fact the people themselves don't notice them since these small differences are unconsciously accepted. The reason that the Kabul dialect of Persian has been chosen for this presentation is that it is respected all over Afghanistan as being the form spoken in the capital and by most of the government officials throughout the country.

(Introduction page two)

Even though Pushtu, Turkish, Pashayi and other languages are also present in various sections of Afghanistan, Persian is the one which is understood by the majority of the people. For this reason, unless a person is definitely going to be located in an area where one of these other languages is spoken, the most useful means of communication in the country is Persian.

The advantages of learning Pharsi are many. It not only makes one more acceptable with the people, but it also enables one to understand their psychology and culture. Without a knowledge of the language one is forced to depend on interpreters or "interrupters" as they have been called. In trying to learn the language you may feel like a fool for a short time, but if you don't learn it you will feel like a fool as long as you are in the country.

The common need for materials in Kabul Persian has resulted in a common effort to produce such. This present work owes much to the spade work and help of Mr. Robert Canfield, Mr. Maynard Eye-stone, Mr. Richard Holmes, Mr. Hugh Pettis, Mr. Charles Sauer and Mr. Norman Schottin. Gratitude here must also be expressed to Mr. Aziz Ahmad, the informant for most of this material, and to many other Afghan friends who have been so patient and understanding ~~in~~ in helping with the pronunciation. At times people have even been stopped on the street in front of the house in order to check on the current colloquial usage.

These materials will teach you to speak <sup>and understand</sup> modern Afghan Persian. Reading and writing the actual Pharsi script can subsequently be quite easily learned with the use of the readers used in the Afghan

(Introduction page three)

schools or with Dr. Frank Laubach's Readers for illiterates published by the Afghan Ministry of Education.

Since sounds differ in various languages, the ~~pk~~ best way to illustrate these accurately is by using a simple phonetic alphabet. For this reason, seven new symbols besides those which we have in the regular English alphabet have been used. With very little practice these become familiar. It also eliminates the use of two symbols to represent one sound. Another important benefit is that each letter always represents the same sound, unlike English spelling for example where one sound may have as many as eighteen different spellings.

The best way to study these materials is with an Afghan informant from Kabul. Your informant can be expected at first to throw up his hands in horror at many of these constructions and pronunciations. He will want to teach you the literary Pharsi. But even though this is highly respected, it is only understood by the highly educated. For example, one American didn't realize this and conscientiously studied literary Persian from his teacher. At the end of this time, his language couldn't be understood by the people in the bazaars of Kabul nor could he understand what they were saying. Practically the only one who could understand his brand of Persian was his teacher. It therefore takes training to get your informant to see that you want to learn everyday colloquial Pharsi. The literary can come later.

These materials are based on the fact that languages are learned by correct practice. The vocabulary which is introduced at the beginning of each chapter is then used systematically in sentences.



(Introduction page four)

The words and sentences in each chapter are centered in a common usage or meaning area. For example, one section will deal with greetings and common expressions, another with words and expressions about eating, another with numerical terms such as those of counting and telling time, and so forth. The whole study is organized into twenty such chapters. Since it is so important to start pronouncing correctly before bad habits are formed, the very first chapter deals with the pronunciation and practice of all the various sounds in colloquial Kabul Pharsi.

Asian peoples are extremely fond of proverbs, and the Afghans are no exceptions. If a person who is learning the language can quote a proverb suitable for an occasion, the response evoked is surprisingly appreciative, and at times even results in applause. For this reason, each chapter here is concluded with an appropriate proverb which <sup>a person would do well to learn so thoroughly</sup> ~~should be learned so thoroughly~~ that it <sup>can</sup> ~~will~~ be used automatically whenever an opportunity presents <sup>ed</sup> itself.

**AN INTRODUCTION TO COLLOQUIAL KABUL PERSIAN - CHAPTER I.**

## AN INTRODUCTION TO COLLOQUIAL KABUL PERSIAN \* \* CHAPTER I.

The following alphabet will be used in order to represent accurately the spoken pronunciation.

Kabul Persian has eight vowel sounds:

/i/ sir "garlic" (pronounced like <u>peel</u> )	/u/ sur "trumpet" ( <u>pool</u> )
/ɪ/ sɪr "secret" ( <u>pill</u> )	/ʊ/ sʊr "in tune" ( <u>pull</u> )
/e/ ser "full" ( <u>pail</u> )	/o/ sɔrɔb "hero's name" ( <u>pole</u> )
/a/ sar "head" ( <u>pal</u> )(see next page)	/ɔ/ sɔr "starling" ( <u>Paul</u> )

There are also twenty-three consonant sounds:

/p/ pɔr "former" ( <u>pill</u> )	/j/ jɔr "shout" ( <u>Jill</u> )
/b/ bɔr "load" ( <u>bill</u> )	/r/ rɔ "road" ( <u>rill</u> )(see next page)
/m/ mɔr "snake" ( <u>mill</u> )	/y/ yɔr "friend" ( <u>yell</u> )
/w/ wɔr "once" ( <u>will</u> )	/ʃ/ ʃɔr "city" ( <u>shell</u> )
/f/ fɔr "rat" ( <u>fill</u> )	/ʒ/ aʒdɔr "dragon" ( <u>pleasure</u> )
/t/ tɔr "thread" ( <u>till</u> )(see next page)	/k/ kɔr "work" ( <u>kill</u> )
/d/ dɔr "gallows" ( <u>dill</u> )(see next page)	/g/ gɔr "one who" ( <u>gill</u> )
/n/ nɔr "dam" ( <u>nil</u> )(see next page)	/ŋ/ rŋg "color" ( <u>fling</u> )(see next page)
/l/ lɔri "truck" ( <u>Lil</u> )(see next page)	/ɣ/ ɣɔr "hole" (see next page)
/s/ sɔr "starling" ( <u>sill</u> )	/x/ xɔr "thorn" (see next page)
/z/ zɔr "poison" ( <u>zeal</u> )	/q/ qɔr "anger" (see next page)
/ɕ/ ɕɔr "four" ( <u>chill</u> )	

There are also four diphthongs:

/aɪ/ paɪ "tendon" (no English equivalent)	/oɪ/ poɪ "search" ( <u>poison</u> )
/aʊ/ paʊ "pound" ( <u>pound</u> )	/ɔɪ/ pɔɪ "foot" ( <u>pie</u> )

SUGGESTIONS IN PRONOUNCING THE KABUL PERSIAN SOUNDS

Modern linguistic studies have disclosed that the human voice is capable of making over 7,500 different sounds. Of these we only use 34 to 36 meaningful sounds in speaking English, and only 31 in speaking Kabul Persian. For this reason the chance of any two sounds in these two languages being exactly the same is very slim.

The vowel sounds in Kabul Persian are more level than those in English. For example, the letter "o" in English is pronounced with a small "u" sound after it; whereas in Persian, "o" which is an expression used to call someone is pronounced flatly without the addition of the "u" sound.

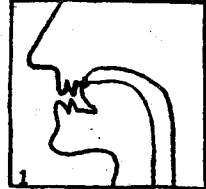
/a/ This vowel sound is pronounced slightly behind the English "æ" in "cat", but not as far back as the "a" in "cot".

Many of the consonant sounds are very similar to those in English, but note the following differences:

/t/ /d/ and /n/ are made by placing the tip of the tongue behind the upper teeth (not by putting the tip of the tongue on the gum ridge behind the upper teeth as is done in English.)



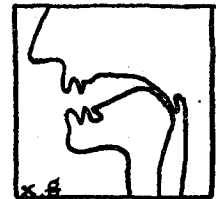
/l/ is made with the top part of the tongue closer to the roof of the mouth than it is in English and thus a higher tone results. It is even higher than the initial /l/ in English.



/r/ is pronounced initially by trilling the tip of the tongue as in riš. Medially it is made by flapping the tip of the tongue on the gum ridge behind the upper teeth as in šira. At the end of a word it is pronounced like it is initially but with a softer trill as in šir.

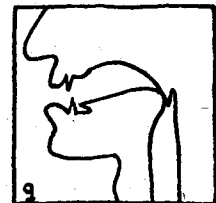
/ng/ is made like the English "ŋ" in "sang", but the final "g" is also pronounced as in sang, meaning "stone".

/x/ is like the sound one makes in clearing the upper part of the throat. The small uvula which hangs down from the soft palate trills as breath passes over the arched back part of the tongue as in xər.



/g/ is made like /x/ but is voiced from the throat as in gər.

/q/ is a backward /k/ made by pressing the back part of the tongue against the back part of the palate, and then releasing a small explosion of air as in the word qər.



## Pronunciation practice for the vowel sounds.

<u>initial</u>	<u>medial</u>	<u>final</u>
/i/ i "this"	sir "garlic"	si "thirsty"
/i/ imroz "today"	sir "secret"	(no final)
/e/ el "cardamom"	ser "full"	se "three"
/a/ asp "horse"	sar "head"	sara "best"
/u/ uzu "ablution"	sur "trumpet"	su "evil"
/u/ umr "age"	sur "in tune"	(no final)
/o/ omar "Omar"	serob "hero's name"	so "direction"
/o/ jsmoŋ "sky"	ser "starling"	so "spirit"

Repeat these vowel sounds in series after your informant: sir, s r, ser, sar, sir, sir, ser, sar, sir, sir, ser, sar; mur, mur, mor, mōr, mur, mur, mor, mōr, mur, mur, mor, mōr.

## Pronunciation practice for the consonant sounds.

<u>initial</u>	<u>medial</u>	<u>final</u>
/p/ pōr "former"	čapa "overturned"	čap "left"
/b/ bōr "load"	labo "lips"	lab "lip"
/m/ mōr "snake"	kamo "skill"	kam "little"
/w/ wōr "once"	awōr "smooth"	(no final)
/f/ fōr "rat"	safar "trip"	saf "line"
/t/ tōr "thread"	bvta "seedling"	bvt "idol"
/d/ dōr "gallows"	budo "Buddha"	bud "was"
/n/ nōr "dam"	noŋo "mint"	noŋ "bread"
/l/ lōri "truck"	lolo "elder brother"	lol "ruby"
/s/ sōr "starling"	basta "tied"	bas "enough"
/z/ zōr "poison"	bozu "arm"	boz "hawk"

Pronunciation practice for the consonant sounds continued.

/č/	čor "four"	mur <u>ča</u> "ant"	murč "pepper"
/j/	jár "shout"	ǰi "pilgrim"	ǰ "ivory"
/r/	rǰ "road"	zarar "injury"	zar "gold"
/y/	yǰr "friend"	bisyǰr "very"	(no final)
/š/	šǰr "city"	ri <u>ša</u> "root"	riš "beard"
/ž/	(no initial)	až <u>dǰr</u> "dragon"	daž "castle"
/k/	kǰr "work"	šakar "brown sugar"	šak "doubt"
/g/	gǰr "one who"	aga "if"	sag "dog"
/ng/	(no initial)	ranga "colored"	rang "color"
/g/	gǰr "hole"	bǰgwǰn "gardener"	bǰg "garden"
/x/	xǰr "thorn"	šaxsi "private"	šax "tough"
/q/	qǰr "anger"	šaqi "evil"	šaq "split"

Repeat these consonant sounds in series after your informant:

kǰr, xǰr, gǰr, ǰr, kǰr, xǰr, gǰr, ǰr, qǰr, etc.

Pronunciation practice for the diphthongs.

<u>initial</u>	<u>medial</u>	<u>final</u>	
/ai/	ai "O"	pa <u>isa</u> "money"	pai "tendon"
/au/	au "water"	paun "pound sterling"	pau "pound"
/oi/	(no initial)	poi <u>yiš</u> "searching"	poi "search"
/oi/	ǰina "mirror"	ǰǰpǰk "door mat"	ǰǰ "foot"

Memorize the following Persian proverb:

"A river is made, drop by drop." qatra qatra daryǰ meša

**AN INTRODUCTION TO COLLOQUIAL KABUL PERSIAN - CHAPTER II.**

AN INTRODUCTION TO COLLOQUIAL KABUL PERSIAN - CHAPTER II.

GREETINGS AND COMMON EXPRESSIONS:

Greetings are considered as very important in Afghan culture. And a person who does not use them profusely may be considered curt or even unfriendly. For example, one American in Kabul greeted another good American friend with, "Hi!" Right afterwards some Afghan friends who were with him asked him why he was angry with his fellow countryman. He told them that he wasn't angry, and that the gentleman they just passed was one of his best friends. They then asked if that were the case, why he had given such a short greeting. Therefore if the following greetings and expressions are mastered, they will serve as a means of being culturally accepted and liked.

"Hello" (literally in Arabic it means, "Peace be with you.")	<u>salom</u> <u>alekum</u>
"Are you well?"	<u>xub</u> asti?
"Are you all right?" (lit. "Are you in grace?")	ba <u>xair</u> asti?
"Is it all right with you?"	<u>xairat</u> as?
"How are you?"	či <u>tor</u> asti?
"How is your health?"	či <u>yol</u> dori?

Responses to the above greetings are:

"Be alive."	<u>zinda</u> boši.
"Be in peace."	<u>salomat</u> boši.
"Be well."	<u>jur</u> boši.
"Be happy."	<u>xuš</u> boši.

Expressions of farewell:

"God be your protector."	<u>xudo</u> ofiz.
"Be in God's safety."	bo <u>moni</u> xudo.
"I have committed you to God."	ba <u>xudo</u> sipurdemit.
"Peace be with you."	<u>salom</u> <u>alekum</u> .

General expressions:

"Don't get tired."	monda <u>naboši</u> .
"Go ahead, sit down"(polite form)	<u>bufermoyen</u> .



General expressions continued:

"It's grace, don't bother about it."	xair as.
"It makes no difference."	farq <u>namekona</u>
"It doesn't matter."	parwə nes. (or) parwə <u>nadbra</u>
"Great!" (expression of praise)	<u>ɔ</u> farin.
"Well done!" (lit. "Be happy!")	<u>š</u> ə bəš.
"Bravo!"	<u>w</u> ə wə.
"Thank you." (not often used)	taš <u>ak</u> vr.

#### Afghan names:

Afghan names are for the most part taken from Arabic, but they are pronounced in the local dialect in colloquial speech. For example, the name "Mohammed" is pronounced məmad or məd. xən coming at the end of a name is the equivalent of our "Mister". In addressing men, s>/b meaning "Sir" is used a great deal. A person may have only one name, or he may have many more. The last name is not necessarily the family name as it is in English.

#### The Present and Future Tense of the Verb:

The present and future tenses in colloquial Pharsi are represented by the same tense of the verb. The following is the present tense of the verb kadan (written kardan) meaning "to do":

"I do, am doing, am going to do."	<u>mekon</u> um.
"You do, are doing, are going to do."	<u>mekon</u> i.
"He does, is doing, is going to do."	<u>mekon</u> a.
"We do, are doing, are going to do."	<u>mekon</u> em.
"You (plural or very polite) do,"etc.	<u>mekon</u> en.
"They do, are doing, are going to do."	<u>mekon</u> an.

Since the above verb forms indicate the person by the different ending changes, the personal pronouns are often left out before the verb, but when expressed they are as follows:

"I"	ma	"We"	mə
"You"	tu	"You"	š <u>um</u> ə
"He, she, it"	u	"They"	uə

Practice sentences for verbs in the present and future tenses:

"I work" (lit. "I do work.")	ma <u>kār</u> <u>mekonum</u> .
"You (singular) work."	tu <u>kār</u> <u>mekoni</u> ..
"He (she, it) works."	u <u>kār</u> <u>mekona</u> .
"We work."	mə <u>kār</u> <u>mekonum</u> .
"You (plural) work."	šumə <u>kār</u> <u>mekonen</u>
"They work."	uə <u>kār</u> <u>mekonan</u>

Questions:

Questions can be made from the above sentences by raising the intonation at the end instead of having it come down as it does in statements.

"Do you work?"

tu kār/mekoni?

"Yes, I work."

bāle, ma kār/mekonum.

The verb "to be" in Pharsi is as follows:

"I am."	ma <u>astum</u> .	"We are".	mə <u>astem</u> .
"You are."	tu <u>asti</u> .	"You are."	šumə <u>asten</u> .
"He (she, it) is."	u <u>as</u> .	"They are."	uə <u>astan</u> .

Practice sentences for the verb "to be":

"I am well."	ma <u>xub</u> <u>astum</u> .	"We are well."	mə <u>xub</u> <u>astem</u> .
"You are well."	tu <u>xub</u> <u>asti</u> .	"You are well."	šumə <u>xub</u> <u>asten</u> .
"He (she, it) is well."	u <u>xub</u> <u>as</u> .	"They are well."	uə <u>xub</u> <u>astan</u> .

Memorize the following Persian proverb:

"Saying salam is the sign of true faith." salām salāmati imān as.

AN INTRODUCTION TO COLLOQUIAL KABUL PERSIAN - CHAPTER III.

## AN INTRODUCTION TO COLLOQUIAL KABUL PERSIAN - CHAPTER III

The following words are useful at the table:

water	au	salt	namak
bread	nɔn	saltcellar	namakdɔni
butter	maska	pepper	murč
milk	šir	pepper shaker	murčdɔni
tea	čɔi	candle	šam
coffee	kɔfi	candle holder	šamdɔni
sugar	bura	sugar bowl	qandɔni
knife	kɔrd	milk pitcher	širdɔni
fork	panja	napkin	dirsmɔl
spoon	qɔšɔq	tablecloth	sarmizi
glass	gelɔs	table	mez
cup	picla	chair	čauki
saucer	nɔlbaki	jam	murabo
plate	bušqɔb	salad	salɔta
platter	guri	pickles	turši
bowl	kɔsa	cheese	paner
teapot	čɔ:nak	yoghurt	mɔs
tray	patnus	ice	yax

Practice the above words in this question and answer pattern:

"What is this?"	i čis?	"This is water."	i au as.
" "	i nɔn?	"This is bread."	i nɔn as.
" "	i maska?	"This is butter."	i maska as.
" "	i šir?	"This is milk."	i šir as.
etc.		etc.	etc.

Also practice the table words in this pattern:

"What do you want?"	či mexči?	"I want bread."	non mexčyum.
" " "	či mexči?	"I want water."	au mexčyum.
" " "	či mexči?	"I want butter."	maska mexčyum.
" " "	či mexči?	"I want milk."	šir mexčyum.
etc.	etc.	etc.	etc.

The following is another pattern for the same words:

"Do you want water?"	au mexči?	"Yes, I want water."	bali, au mexčyum.
"Do you want bread?"	non mexči?	"Yes, I want bread."	bali, non mexčyum.
"Do you want butter?"	maska mexči?	"Yes, I want butter."	bali, maska mexčyum.
"Do you want milk?"	šir mexči?	"Yes, I want milk."	bali, šir mexčyum.

This is the same pattern as above but with negative answers:

"Do you want water?"	au mexči?	"No, I don't want water."	ne, au namexčyum.
"Do you want bread?"	non mexči?	" " " bread."	ne, non namexčyum.
"Do you want butter?"	maska mexči?	" " " butter."	ne, maska namexčyum.
"Do you want milk?"	šir mexči?	" " " milk."	ne, šir namexčyum.
etc.	etc.	etc.	etc.

The following pattern gives practice on "where", "here" and "there".

"Where is (the) water?"	au kojčs?	"(The) water is here."	au ijčs.
" " " bread?"	non kojčs?	" " bread is there."	non ujčs.
" " " butter?"	maska kojčs?	" " butter is there."	maska ujčs.
" " " milk?"	šir kojčs?	" " milk is here."	šir ijčs.
etc.	etc.	etc.	etc.

Notice that the verbs all come at the end in the above situations. In Persian word order, the verb almost always comes last.

Persian Proverb to use with a light meal:

"If there's only bread and onions, have a happy face." non u pičz, pešoni wčz.

**AN INTRODUCTION TO COLLOQUIAL KABUL PERSIAN - CHAPTER IV.**

## AN INTRODUCTION TO COLLOQUIAL KABUL PERSIAN - CHAPTER IV.

The following are the cardinal numbers:

zero	<u>sifir</u>	eleven	<u>yoзда</u>	thirty	si
one	yak	twelve	<u>duozda</u>	forty	čil
two	du	thirteen	<u>sezda</u>	fifty	pinjo
three	se	fourteen	<u>čorda</u>	sixty	šast
four	čor	fifteen	<u>ponzda</u>	seventy	<u>aftod</u>
five	panj	sixteen	<u>šonzda</u>	eighty	<u>šastod</u>
six	šaš	seventeen	<u>abda</u>	ninety	<u>nawad</u>
seven	aft	eighteen	<u>ažda</u>	hundred	sad
eight	ašt	nineteen	<u>nozda</u>	thousand	<u>azor</u>
nine	no	twenty	bist	100,000	lak
ten	da	twenty-one	<u>bist-u-yak</u>	10 million	<u>kuro</u>

Practice these number combinations:

one hundred and one: yak-sad-u-yak

three hundred and two: se-sad-u-du

five hundred and thirty-four: panj-sad-o-si-u-čor

one thousand six hundred and seventy-eight: yag-azor-o-šaš-sad-o-aftod-u-ašt

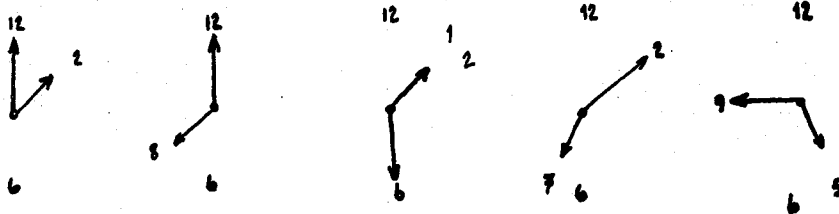
The following are the ordinal numbers:

first	<u>awal</u>	ninth	<u>nowum</u>
second	<u>dowum</u>	tenth	<u>dum</u>
third	<u>seyum</u>	eleventh	<u>yozdum</u>
fourth	<u>čorum</u>	twelfth	<u>duozdum</u>
fifth	<u>panjum</u>	thirteenth	<u>sezdum</u>
sixth	<u>šašum</u>	twentieth	<u>bistum</u>
seventh	<u>aftum</u>	twenty-first	<u>bist-u-yakum</u>
eighth	<u>aštum</u>	hundredth	<u>sadum</u>

You tell time in the following way:

"What time it is?" čan bajas? "It's three o'clock." se bajas.  
 " " " " čan bajas? "It's three-thirty." se u nim bajas.  
 " " " " čan bajas? "It's four-fifteen." čor u ponzdas.  
 " " " " čan bajas? "It's twenty to nine." bist ba no monda.

What time is it in Persian by these watches?



These are the various names of times during a twenty-four hour period:

sunrise	aftau <u>nok</u>
morning	sob
noon	čost
early afternoon	peš <u>in</u>
late afternoon	digar
sunset	aftau <u>šišta</u>
early evening	šom
late evening	xoftan
night	šau
midnight	nisp:šau
dawn	<u>dami</u> <u>sob</u>



Sunday	<u>yak</u> šambe	Thursday	<u>pan</u> šambe
Monday	<u>du</u> šambe	Friday	<u>juma</u>
Tuesday	<u>se</u> šambe	Saturday	šambe
Wednesday	<u>čor</u> šambe		

The first day of the week is Saturday /šambe/ and the last day of the week is Friday /juma/. This latter is also the weekly holiday.

One difference in telling time between Afghanistan and the West is that the day begins at sunset (even as it does in the Jewish calendar) instead of starting at midnight. For this reason the evening is considered a part of the following day. For example, Thursday evening is called /saur juma/ and not /šaur panšambe/. Because of this difference, I have had the embarrassment of having guests arrive the evening before the time for which they were invited.

The following vocabulary is helpful in telling time:

today	<u>im</u> roz	next Saturday	dega šambe
tomorrow	sab <u>o</u>	next week	dega afta
day after tomorrow	dega sab <u>o</u>	next month	dega m <u>o</u>
yesterday	<u>di</u> roz	next year	dega s <u>ol</u>
day before yesterday	par <u>er</u> oz	last Saturday	šambe guzaš <u>ta</u>
now	<u>ol</u> t	last week	af <u>te</u> guzaš <u>ta</u>
later on	pas <u>on</u>	last month	m <u>o</u> t guzaš <u>ta</u>
before	peš	last year	p <u>or</u> s <u>ol</u>
time- <u>or</u> -early	wax <u>t</u>	every time	<u>ar</u> wax <u>t</u>
second	s <u>oni</u> ya	every second	<u>ar</u> s <u>oni</u> ya
minute	da <u>qa</u> (written da <u>qi</u> ga)	every minute	<u>ar</u> da <u>qa</u>
hour	s <u>ot</u>	every hour	<u>ar</u> s <u>ot</u>
day	ro <u>z</u>	every day	<u>ar</u> ro <u>z</u>

Practice this sentence:

There is work every..... : ar ..... kor as.

Substitute: šambe, daqa, sot, afta, mo, sol, waxt.

There are currently three calendars in use in Afghanistan. One is the civil calendar, another is the religious, and the third is that which is used in the West. The civil one is the most widely used. It is based on solar reckoning and starts with the first day of spring. The religious one is lunar and holidays in Islam are determined by this. Consequently religious festivals occur some days earlier every year. The Western calendar is used in contacts with the outside world. Because these three systems of reckoning time are in use, calendars which are printed by the Afghan Press Department show the different dates side by side.

Here is the civil calendar with the corresponding Western dates: (Different reckonings for leap year occasionally alter the following comparison by a day.) The word for "calendar" is /jantari/.

March 21 - April 20 (31 days)	<u>amal</u>
April 21 - May 21 (31 days)	<u>saur</u>
May 22 - June 22 (32 days)	<u>javzo</u>
June 23 - July 23 (31 days)	<u>saraton</u>
July 24 - August 23 (31 days)	<u>asad</u>
August 24 - September 23 (31 days)	<u>sumbula</u>
September 24 - October 23 (30 days)	<u>mizon</u>
October 24 - November 22 (30 days)	<u>aqrab</u>
November 23 - December 21 (29 days)	<u>qaus</u>
December 22 - January 19 (29 days)	<u>jadi</u>
January 20 - February 18 (30 days)	<u>dalwa</u>
February 19 - March 20 (30 days)	<u>hut</u>

Practice the above months with this sentence:

"Which month is it?" mo1 čis? "It's..... ." ..... as.

Here are the seasons of the year: (The word for season is /fasil/)

spring	<u>bor</u>	fall	<u>xazon</u>
summer	<u>tobiston</u>	winter	<u>zimiston</u>

Practice the seasons with this sentence:

"When are you coming?" kai (or či waxt) miyoyi?  
 "I'm coming in the spring." bor miyoyum.

Here is a good proverb to use if someone tries to cheat in money matters or get more than his due:

"Accounts should be square between brother and brother."

birōdar ba birōdar, isjbiš barōbar.

AN INTRODUCTION TO COLLOQUIAL KABUL PERSIAN - CHAPTER V.



14 2/3

## AN INTRODUCTION TO COLLOQUIAL KABUL PERSIAN - CHAPTER V.

Here are some useful kitchen words:

cook	ošpaz	coal	sang zogal	boned meat	surxi
kitchen	ošpasxona	oil	tel	ground meat	kofta
apron	pešgirak	kerosene	teli xok	roast	kabob
dishcloth (or -towel)	sofi	alcohol	alkol	veal	gošti gosola
soap	sobun	bucket	satil	liver	jigar
dishes	zarfo	garbage	pasmonda	heart	dil
sink	tašt	wastebasket	qogazdoni	tongue	zuhon
boiled water	aw: još	sieve	galbel	spiced rice dish	palau
hot water	aw: dog	mortar	awang	plain rice dish	čalau
warm water	aw: garm	cupboard	anwori	macaroni	oš
lukewarm	šir garm	drawer	rawaki mez	spaghetti	simyon
cold	yax	shelf	raf	fish	maji
water container	audon	food	nən	chicken	murg
cooking pot	deg	breakfast	noštə	duck	murgowi
lid	sarpoš	lunch	nəni čəšt	turkey	filmurg
ladle	čamča	supper	nəni šau	egg	toxum
icebox	oısbaks	white loaf bread	nəni dabal	dessert	širni
basket	tukri	whole-wheat bread	nəni siə	cake	kek
bag	xalta	meat	gošt	cookie	kulča
large stove	buxori	mutton	gošti gospan	pudding	puđin
small stove	ištəp	lamb chops	čəm	ice cream	šir: yax
oven	doš	leg of lamb	rəni pur	flour	ord
matches	gogird	beef	gošti gau	baking powder	bekin podar
wood	čob	filet mignon	puštəmags	soda	puli
charcoal	zogal	yeast	moya	dough	xamir

(Kitchen words continued)

brown sugar	šakar	cinnamon	dolčini	red pepper	murči surx
hard sugar	qand	ginger	zanjafil	meat grinder	mošini gošt
vanilla	wanilo	cloves	mexak	any appliance	mošin
vinegar	sirka	cardamom	el	mouse	muš
bottle	botal	mustard	xardal	trap	talak

Practice these sentences:

"The cook is clean."	ošpaz pok as
"The kitchen is clean."	ošpasxona pok as
"The apron is clean."	pešgirak pok as
"The dishcloth is clean."	sofi pok as.

Substitute these words in the above sentence pattern: zarfo, tašt, av, avdon, deg, sarpoš, čamča, ošbaks, tukri, xalta, buxori, ištob, doš, botal, satil, galbel, awang, anwori, rawak mez, raf, mošin.

"The soap is bad."	sohun xarob as.
"The basket is bad."	tukri xarob as.
"The bag is bad."	xalta xarob as.
"The match is bad."	gogird xarob as.

Substitute these words in the above sentence pattern: čob, zogol, sangi zogol, tel, telr xok, alkol, pasmonda, gošt, gošti gospan, čom, roni pur, gošti gau, puštbags, svrx, kofta, kabob, gošti gosola, jigar, dll, zubyn, palau, čalau, oš, simyon, moji, murg, murgowi, filmurg, toxum, ord, bekın podar, puli, xamir, moya, šakar, qand, wanilo, sirka, dolčini, zanjafil, mexak, el, xardal, murči surx.

"The food is ready."	non tayor as.
Breakfast is ready."	nošt tayor as.
"Lunch is ready."	noni čašt tayor as.
"Supper is ready."	noni šav tayor as.

Substitute these words in the above sentence pattern: noni dabal, noni siq, širni, kek, kulča, pudin, širi yax.

The following are useful kitchen verbs in sentences:

"What are you doing?" či mikuni? "I am cutting meat." gošt meburum.

(Kitchen verbs in sentences continued.)

"What are you doing?"	<u>či</u> mikuni?	"I'm lighting a stove."	<u>ištop</u> dar metvm.
" " " "	<u>či</u> mikuni?	"I'm cooking bread."	<u>nən</u> <u>puxta</u> mekonvm.
" " " "	<u>či</u> mikuni?	"I'm browning meat."	<u>gošt</u> <u>brryən</u> mekonvm.
" " " "	<u>či</u> mikuni?	"I'm frying meat."	<u>gošt</u> <u>surx</u> mekonvm.
" " " "	<u>či</u> mikuni?	"I'm roasting meat."	<u>gošt</u> <u>kabob</u> mekonvm.
" " " "	<u>či</u> mikuni?	"I'm washing dishes."	<u>zarf</u> mešuyvm.

The weights which are in use in Kabul are as follows: (They may vary in other cities of Afghanistan. For example, the Kandahar /ser/ is much lighter than the Kabul /ser/. When one American went to Kandahar he was delighted to see how much more reasonable fruit was there per /ser/ than it was in Kabul. He therefore ordered a good supply from the bazaar. But when he saw how much less was delivered than he expected, he was sure he had been cheated. Whereupon it was explained to him that the Kandahar /ser/ was much less than that of Kabul.)

24 mısqol equals 1 xurd (or 3.75 ounces).

4 xurd equals 1 pau (or 15 ounces).

4 pau equals 1 čorak (or 3 pounds 12 ounces).

4 čorak equals 1 ser (or 15 pounds).

80 ser equals 1 xarwər (or 1200 pounds).

Practice with this:

"What is its weight?"  
tolış čand as?

"One /mısqol/"  
yak mısqol. etc.

Rule of the thumb measurements are still commonly in use in Afghanistan. They are as follows: the width of the back of the blade of a knife/yak puštı kard/; the width of a finger /yak kıl/; the span from the tip of the outstretched thumb to the tip of the little finger /yak bılıst/; a step /yak qadam/; the distance between the outstretched arms /yak kuloč/; a leap /yak gəm/; about two miles /yak kvro/; about twelve miles /yak saror/; For more exact measurements, the Western systems are being adopted and are pronounced as follows: centimeter /sonti/; inch /inč/; foot /fot/; meter /mıtır/; kilometer /kilomıtır/; mile /mil/.

Practice these sentences about measurements:

"What is its length?" darozış čand as? "Five centimeters." panj snti

"What is its width?" barış čand as? "One inch." yak inč.

"How far is it?" či qa dur as? "Ten miles." de mil.



You indicate directions in the following way:

To the right

Straight ahead

To the left

tarafı rys

tarafı çap

ru ba ru

These are the directions of the compass:

North  
şaməl

West  
magrib

East  
maşriq

South  
junub

Practice these sentences:

"Where is the cupboard?" anwari kojys? "It's on the right." tarafı rys as.

"Where is the stove?" buxari kojys? "It's on the left." tarafı çap as.

"Where is Paghman?" pagman kojys? "It's straight ahead." ru ba ru

"Which direction is Pakistan?" "It's East." tarafı maşriq as.  
pakistan kudom taraf as?

"Which direction is Iran?" "It's West." tarafı magrib as.  
iran kudom taraf as?

"Which direction is Russia?" "It's North." tarafı şaməl as.  
urus kudom taraf as?

"Which direction is Baluchistan?" "It's South." tarafı junub as.  
baluchiston kudom taraf as?

If your new servant is an eager beaver, remember this proverb:

"A new servant can catch a running deer." nokarı nau çura badau migira.

**AN INTRODUCTION TO COLLOQUIAL KABUL PERSIAN - CHAPTER VI.**

## AN INTRODUCTION TO COLLOQUIAL KABUL PERSIAN - CHAPTER VI.

Here are names of cereals, vegetables, fruits and nuts:

wheat	<u>gandum</u>	dill	<u>tarotezak</u>	sweet cherry	<u>geljs</u>
rice	<u>birinj</u>	cucumber	<u>bodrang</u>	pomegranate	<u>anor</u>
barley	<u>jav</u>	snake-like cucumber	<u>tara</u>	quince	<u>bi</u>
corn	<u>javwori</u>	tomato	<u>bonjoni rumi</u>	mango	<u>om</u>
beans	<u>lobro</u>	eggplant	<u>bonjoni si</u>	banana	<u>kela</u>
green beans	<u>fusulja</u>	mushroom	<u>samruq</u>	coconut	<u>norjol</u>
peas	<u>mušung</u>	squash	<u>kadu</u>	date	<u>xormo</u>
lentil	<u>dol</u>	pumpkin	<u>tambal kadu</u>	fig	<u>anjir</u>
potato	<u>kačolu</u>	asparagus	<u>mərčoba</u>	loquat	<u>lukot</u>
carrot	<u>zardak</u>	rhubarb	<u>rawoš</u>	orange	<u>molta</u>
turnip	<u>šalgam</u>	sugarcane	<u>na šakar</u>	sour orange	<u>norinj</u>
beet	<u>lablabu</u>	grape	<u>angur</u>	tangerine	<u>sangtara</u>
onion	<u>pižz</u>	raisin	<u>kismiš</u>	lemon	<u>limu</u>
green onion	<u>noš pižz</u>	watermelon	<u>tarbuz</u>	grapefruit	<u>čakotara</u>
garlic	<u>sir</u>	muskmelon	<u>xarbuza</u>	mulberry	<u>tut</u>
radish	<u>muli</u>	fruit	<u>mewa</u>	large purple mulberry	<u>šo tut</u>
greens	<u>sabzi</u>	apple	<u>seu</u>	strawberry	<u>tuti zamini</u>
lettuce	<u>kou</u>	pear	<u>nok</u>	olive	<u>zaitun</u>
cabbage	<u>karam</u>	peach	<u>šaftolu</u>	nuts	<u>xasta</u>
cauliflower	<u>guli karam</u>	yellow apricot	<u>zardolu</u>	almond	<u>bodom</u>
spinach	<u>polak</u>	orange apricot	<u>aštaqi</u>	walnut	<u>čormaz</u>
leek	<u>gandana</u>	white apricot	<u>qarsi</u>	pistachio	<u>pista</u>
okra	<u>bomia</u>	plum	<u>olu</u>	pine nut	<u>jalgoza</u>
mint	<u>nono</u>	prune	<u>olmbuxoro</u>	wild olive	<u>sonjit</u>
parsley	<u>gašnič</u>	sour cherry	<u>olubolu</u>		

The imperative is usually made by adding /bɪ/, /bu/ or /bi/ before the present stem which is found by dropping the prefix and suffix from the present. For example, "I bring" is /miɔrum/. By removing the prefix /mi/ and the suffix /m/you have /ɔr/ left. When you put /bɪ/ before this you have /bɪɔr/ which is the imperative for "bring".

Practice these imperative sentences with the vocabulary just given:

"Bring wheat."	gandum bɪɔr.	"Bring beans."	lobɔɔ bɪɔr.
"Bring rice."	bɪrɪnj bɪɔr.	"Bring green beans."	fɔsulɪa bɪɔr.
"Bring barley."	jav bɪɔr.	"Bring peas."	mʊʂɪŋ bɪɔr.
"Bring corn."	jauwɔpi bɪɔr.	"Bring lentils."	dɔl bɪɔr.

Continue the above exercise through the whole word list.

The verb "I take" is /mebarəm/. The imperative is /bubar/. Practice these sentences with this verb.

"Take wheat."	gandum bubar.	"Take beans."	lobɔɔ bubar.
"Take rice."	bɪrɪnj bubar.	"Take green beans."	fɔsulɪa bubar.
"Take barley."	jav bubar.	"Take peas."	mʊʂɪŋ bubar.
"Take corn."	jauwɔri bubar.	"Take lentils."	dɔl bubar.

Continue the above exercise through the whole word list.

To show a specific object of a verb, /ra/ or /a/ is suffixed to a noun. /ra/ is added to words that end in a vowel, and /a/ is added to words which end in a consonant or a diphthong. This adds the same meaning as "the" in English, but only can come in the object and not in the subject. For example, /gandum bɔr/ means bring wheat. But /gandum**a** bɔr/ means "Bring the wheat." Practice this construction with the verb, "I buy", /mexarəm/. The imperative of this is /buxar/.

"Buy the wheat."	gandum <b>a</b> bixar.	"Buy the lentils."	dɔla bixar.
"Buy the rice."	bɪrɪnj <b>a</b> bixar.	"Buy the potatoes."	kačɔlura bixar.
"Buy the barley."	jav <b>a</b> bixar.	"Buy the carrots."	zardaka bixar.
"Buy the corn."	jauwɔr <b>i</b> bixar.	"Buy the turnips."	ʂalgama bixar.
"Buy the beans."	lobɔ <b>r</b> a bixar.	"Buy the beets,"	lablabura bixar.
"Buy the green beans."	fɔsulɪ <b>a</b> bixar.	"Buy the onions."	piɔza bixar.
"Buy the peas."	mʊʂɪ <b>n</b> ga bixar.	(Continue through word list.)	

These are useful imperative sentences, both affirmative and negative. Notice that the negative imperative is formed by prefixing /na/ to the verb and it usually displaces the /bi/, /bu/ or /bi/ prefix.

"Go to the bazaar."	bəzər buro.
"Wash the rice."	bırınja buşowı.
"Clean the beans."	lobıɾa pək ko.
"Cook the peas."	muşunga puxta ko.
"Dry the dishes."	zarfıra sofi ko.
"Peel the onion."	piɾza post ko.
"Empty the cup."	piɾlara xəli ko.
"Fill the cup."	piɾlara pur ko.
"Send the cook."	ɟəpaza rawon ko.
"Wait."	sabır ko.
"Give the cook fruit."	ɟəpaza mewa bitı.
"Stir the soup."	şurwıra sor bitı.
"Eat the apple."	sewa buxo.
"Cut the meat."	gošta bubur.
"Come here."	ija bıɾ.
"Don't go to the bazaar."	bəzər naro.
"Don't wash the rice."	bırınja nasow .
"Don't clean the beans."	lobıɾa pək nako.
"Don't cook the peas."	muşunga puxta nako.
"Don't dry the dishes."	zarfıra sofi nako.
"Don't peel the onion."	piɾza post nako.
"Don't empty the cup."	piɾlara xəli nako.
"Don't fill the cup."	piɾlara pur nako.

"Don't send the cook."	ošpaza rawon <u>nako</u> .
"Don't wait."	<u>sabir nako</u> .
"Don't give the cook fruit."	ošpaza mewa <u>nati</u> .
"Don't stir the soup."	šurwora šor <u>nati</u> .
"Don't eat the apple."	<u>sewa naxo</u> .
"Don't cut the meat."	gošta <u>nabur</u> .
"Don't come here."	<u>ija nabur</u> .

While eating the good fruit of Afghanistan, remember this proverb:

"One who doesn't appreciate the apple, won't appreciate the orchard."

kasr ke qadri yak sewa nafoma, qadri boga namefoma.



AN INTRODUCTION TO COLLOQUIAL KABUL PERSIAN - CHAPTER VII.



## AN INTRODUCTION TO COLLOQUIAL KABUL PERSIAN - CHAPTER VII.

The following is a list of useful household words:

house, room	x <u>ona</u>	window	k <u>ilkin</u>
sun room	gul x <u>ona</u>	screen	j <u>oli</u>
parlor	mem <u>an</u> x <u>ona</u>	corner	k <u>un</u> j
study	kit <u>ab</u> x <u>ona</u>	steps	z <u>ina</u>
workshop	k <u>ar</u> x <u>ona</u>	ladder	zine <u>i</u> <u>čobi</u>
basement	zer x <u>ona</u>	carpet	q <u>olin</u>
storeroom	sand <u>uq</u> x <u>ona</u> .	rug	g <u>ilam</u>
woodshed	č <u>ob</u> x <u>ona</u> .	cotton runner	satran <u>ji</u>
servant quarters	pi <u>da</u> x <u>ona</u> .	door mat	po: <u>po</u> k
hall	d <u>olez</u>	grass mat	bo: <u>o</u>
bathroom	taš <u>no</u> b	clothes closet	anw <u>ri</u>
bath	am <u>om</u>	coat hanger.	ko <u>tband</u>
outhouse	kin <u>o</u> r <u>o</u> b	bed	bi <u>stara</u>
roof	b <u>am</u>	rope bed	č <u>orpo</u> i
small roof	b <u>muti</u>	mattress	toš <u>ak</u>
ceiling	č <u>at</u>	sheet	ru <u>ijoi</u>
wall	de <u>wal</u>	blanket	ka <u>mpal</u>
floor	fa <u>š</u>	quilt	li <u>o</u> f
door	darw <u>za</u>	pillow	bo <u>liš</u> t
door knob	di <u>sgir</u>	pillowcase	seti bo <u>liš</u> t
lock	q <u>ulf</u>	large pillow	puš <u>ti</u>
key	ki <u>li</u>	curtain	pa <u>rda</u>
bolt	q <u>ulfak</u>	picture	aks

## (Household words continued)

"lamp" čir <u>og</u>	"fence" kat <u>ora</u>
"bulb" gur <u>up</u>	"servant" nokar
"electricity" barq	"bearer" pešxizmat
"switch" siw <u>ič</u>	"laundryman" do <u>bi</u>
"couch" kauč	"gardener" bogw <u>on</u>
"heated table- sandal <u>i</u> bed"	"gateman" qobč <u>i</u>
"brazier" mangal	"nurse" do <u>i</u>
"fire tongs" otiš g <u>ir</u>	"bedbug" xasak
"broom" jor <u>u</u>	"flea" kark
"wash basin" tašt	"louse" ršpiš
"toothbrush" bursi dand <u>on</u>	"mosquito" paša
"tooth paste" krrimr dand <u>on</u>	"mosquito net" paša xon <u>a</u>
"toilet bowl" kamod	"fly" magas
"jug" jak	"fly swatter" magas kuš
"clay pitcher" koza	"cockroach" modari kark <u>on</u>
"courtyard" awil <u>i</u>	"wasp" zambur
"well" čo	"scorpion" gaždum
"pump" bamba	"spider" jolagak
"pipe" nal	"spider web" tori jolo
"faucet" širdon	"ant" murča

## The simple past tense of the verb:

All Persian infinitives end in /an/. The simple past tense is formed by dropping this /an/ suffix of the infinitive, and then adding the personal endings of the present tense, except for the third person singular which leaves off the /a/ suffix. For example, the infinitive of the verb "to do" is /kadan/. By dropping the /an/, /kad/ is left. Add to this the personal endings of the present, and you have the simple past tense as follows:

(The simple past tense continued)

"I did" <u>kadum</u>	"We did" <u>kadem</u>
"You did" <u>kadi</u>	"You did" <u>kaden</u>
"He, she, it did" <u>kad</u>	"They did" <u>kadan</u>

Practice this simple past tense with the following pattern:

"I cleaned the house." xonara pok kadum.  
 "You cleaned the house." xonara pok kadi.  
 "He, she, it cleaned the house." xonara pok kad.  
 "We cleaned the house." xonara pok kadem.  
 "You cleaned the house." xonara pok kaden.  
 "They cleaned the house." xonara pok kadan.

Practice the above pattern by substituting the rest of the household words in the first column at the beginning of this chapter VII.

Questions can be made from the above pattern by raising the intonation at the end instead of having it come down as it does in the statements.

"Did I clean the window?" kirkina/pok kadum?  
 "Did you clean the window?" kirkina/pok kadi?  
 "Did he, she, it clean the window?" kirkina/pok kad?  
 "Did we clean the window?" kirkina/pok kadem?  
 "Did you clean the window?" kirkina/pok kaden?  
 "Did they clean the window?" kirkina/pok kadan?

Practice the above pattern by substituting the rest of the words in the second column at the beginning of this chapter VII.

The negative in the simple past tense is formed by prefixing /na/ in front of the verb. The following pattern is with /giriftan/ which means "to get".

"I didn't get the lamp." čiroga nagiriftum.  
 "You didn't get the lamp." čiroga nagirifti.  
 "He, she, it didn't get the lamp." čiroga nagirift.

(The negative simple past tense continued)

"We didn't get the lamp." čiroga nagiriftem.

"You didn't get the lamp." čiroga nagiriften.

"They didn't get the lamp." čiroga nagiriftan.

Practice the above pattern by substituting the rest of the words in the column of vocabulary which come under the word /čirog/ earlier in this chapter.

The infinitive of the verb "to be" is /budan/. From this we get the past stem /bud/ to which the personal endings are added to make the simple past tense of the verb "to be" as follows:

"I was a servant." nokar budum.

"You were a bearer." pešxizmat budi.

"He, she was a laundryman (or -woman). đobi bud.

"We were gardeners." boğwon budem.

"You were gatemen." qobči buden.

"They were nurses." đoi budan.

The infinitive of the verb "to kill" is /kuštan/, the present is /mekušum/, and the past is /kuštum/. Practice these sentences:

"I killed the bedbug." xasaka kuštum.

"You killed the flea." karka kušti.

"He, she, it killed the louse." išpiša kušt.

"We killed the wasp." zambura kuštem.

"You killed the scorpion." gažduma kušten.

"They killed the ant." murčara kuštan.

The infinitive of the verb "to see" is /didan/, the present is /mebinum/, and the past is /didum/. Practice these sentences:

"I saw the mosquito." pašara didum.

Substitute these words in the above pattern: paša xona, magas, magas kuš, modarı karkon, jologak, torı jolo.

This is the family tree in colloquial Kabul Pharsi:

	grandfather <u>padar kalon</u>	grandmother <u>modar kalon</u>	
father-in-law <u>xusur</u>	father <u>padar</u>	mother <u>modar</u>	mother-in-law <u>xušu</u>
paternal uncle <u>koko</u>	paternal aunt <u>ama</u>	maternal uncle <u>momo</u>	maternal aunt <u>xola</u>
husb's pat. unc. <u>kokoxusur</u>	husb's pat. aunt <u>amaxušu</u>	wife's pat. unc. <u>kokoxusur</u>	wife's pat. aunt <u>amaxušu</u>
husb's mat. unc. <u>momoxusur</u>	husb's mat. aunt <u>xolaxušu</u>	wife's mat.unc. <u>mombxusur</u>	wife's mat.aunt <u>xolaxušu</u>
bridegroom <u>domot</u>	fiance <u>nomzot</u>	fiancee <u>nomzot</u>	bride <u>oros</u>
brother's wife <u>yanga</u>	husband <u>šui (or) šawar</u>	wife <u>zan (or) koč</u>	sister's husband <u>yožna</u>
husb's brother <u>ewar</u>	husb's sister <u>nanu</u>	wife's brother <u>xusurbura</u>	wife's sister <u>xrožna</u>
husb's sis' husb <u>šuinanu</u>	husb's bro's wife <u>zanevar</u>	wife's sis' husb <u>boja</u>	wife's bro's wife <u>zanixusurbura</u>
brother <u>brodar</u>	son <u>bača</u>	daughter <u>duxtar</u>	sister <u>xuor</u>
adopter brother <u>brodarxonda</u>	adopted son <u>farzandi</u>	adopted daught. <u>farzandi</u>	adopted sister <u>xuorxonda</u>
brother's son <u>brodarzoda</u>	bro's daughter <u>brodarzoda</u>	sister's son <u>xuorzoda</u>	sister's daughter <u>xuorzoda</u>
pat.unc's son <u>bačekoko</u>	pat.unc's dau. <u>duxtarekoko</u>	mat.unc's son <u>bačemomo</u>	mat.unc's daughter <u>duxtaremomo</u>
pat.aunt's son <u>bačeama</u>	pat.aunt's dau. <u>duxtareama</u>	mat.aunt's son <u>bačexola</u>	mat.aunt's dau. <u>duxtarexola</u>
	grandson <u>nawosa</u>	granddaughter <u>nawosa</u>	

The following are other isolated titles and names of relationships:

When you address the following use:

grandfather	father	mother	grandmother
bəbaji	pa	bubo	bibi

For "step-" relationships, just attach - /andar/ to the end of the word.  
For example:

stepbrother	stepson	stepdaughter	stepsister
bədarandar	bačandar	duxtarandar	xuɔrandar

Other common titles and relationships are:

relative	sir	madam	old man
xešə	səib	xənum	bəba
widow	bachelor	orphan	wedding
bewa	mujarat	yatim	ɔrusi (or) toi
young person	middle-aged person	old person	very old person
jawən	puxta sɔi	pir	buda
baby	twins	triplets	child
ninigak	dugənagi	seɔnagi	vštək (or) tɔfil
friend	neighbor	countryman	of the same tribe
rafiq	amsəya	watandar	qavmo

Memorize this proverb to show that people even though they may be relatives are not always of the same caliber:

"Five fingers are brothers, but not the same."

panj angušt bədaras barəbar nes.

**AN INTRODUCTION TO COLLOQUIAL KABUL PERSIAN - CHAPTER VIII.**

## AN INTRODUCTION TO COLLOQUIAL KABUL PERSIAN - CHAPTER VIII.

These are useful bazaar words:

"bazaar" <u>bəzār</u>	"meat chopper" <u>sətul</u>
"store" or "shop" <u>dokān</u>	"cleaver" <u>tawarča</u>
"large store" <u>magōza</u>	"meat hook" <u>čangi</u>
"hotel" <u>otāl</u>	"scale" <u>tarōzu</u>
"tea shop" <u>samowot</u>	"weights" <u>sang</u>
"tea room" <u>kofi</u>	"baker" <u>nonbaj</u>
"restaurant" <u>ristoron</u>	"large pottery oven" <u>tandor</u>
"cabob seller" <u>kabobi</u>	"dairyman" <u>širfuroš</u>
"spit" or "skewer" <u>six</u>	"china seller" <u>činifuroš</u>
"candy seller" <u>qanot</u>	"cosmetic seller" <u>simgor</u>
"candy" <u>širni</u>	"lipstick" <u>labarrin</u>
"hard candies" <u>širnigak</u>	"powder" <u>podar</u>
"candy-coated nuts" <u>nuqul</u>	"rouge" <u>surxi</u>
"gum" <u>sojiq</u>	"face cream" <u>kirimirui</u>
"sweetmeat" <u>alw</u>	"perfume" <u>atir</u>
"pretzel doughnut" <u>jilabi</u>	"hair oil" <u>roganmui</u>
"pastry loaf" <u>parōta</u>	"beads" <u>mora</u>
"fruit seller" <u>mewafuroš</u>	"locket" <u>lokrit</u>
"dry fruit seller" <u>kišmršfuroš</u>	"earring" <u>zergoši</u>
"dried apricots" <u>kišta</u>	"pin" <u>srnjāq</u>
"greengrocer" <u>sabzifuroš</u>	"bobby pin" <u>sizak</u>
"dry grocer" <u>galafuroš</u>	"safety pin" <u>ping</u>
"butcher" <u>qasob</u>	"needle" <u>sozan</u>



(Bazaar words continued)

"buttons" tuk <u>ma</u>	"screw" peč
"thread" tor	"hinge" čap <u>ros</u>
"ribbon" fit <u>a</u>	"nut and bolt" natob <u>olt</u>
"comb" šon <u>a</u>	"washer" woš <u>al</u>
"knitting needle" sixr <u>boft</u>	"curtain ring" al <u>geparda</u>
"yarn" un	"chain" zan <u>ir</u>
"crochet hook" kur <u>šni</u>	"rope" res <u>pon</u>
"lace" čur <u>ma</u>	"string" res <u>ponrtori</u>
"glasses" arn <u>ak</u>	"wire" sim
"umbrella" čat <u>ri</u>	"plug" pal <u>ak</u>
"toothpick" dandon <u>ka</u>	"socket" sok <u>it</u>
"doll" gud <u>i</u>	"rubber tape" robar <u>ter</u>
"balloon" poqon <u>a</u>	"fuse" f <u>ius</u>
"top" lot <u>u</u>	"hammer" čak <u>uš</u>
"baby rattle" jirangon <u>a</u>	"screw driver" peč <u>tau</u>
"kite" qogaz paron	"pliers" pal <u>os</u>
"ball" top	"wrench" rin <u>j</u>
"bell" zang	"scissors" qar <u>či</u>
"donkey bell" gungr <u>u</u>	"second-hand seller" konafu <u>roš</u>
"whistle" išp <u>iloq</u>	"wood seller" čobfu <u>roš</u>
"harmonica" armunr <u>a</u>	"wood chopper" čobš <u>ikan</u>
"hardware seller" xurdafu <u>roš</u>	"pine wood" čobrar <u>ča</u>
"nails" mex	"mulberry wood" čobit <u>tut</u>
"tacks" koka	"oak wood" čobrba <u>lut</u>

### The Afghan Monetary System

The basic monetary unit is the Afghani which is pronounced /augoni/, and more often referred to in colloquial Kabul Persian as /rupa/. This is divided into a hundred units called /pul/. These however are not referred to as /pul/ in ordinary conversation, but rather the following terms which are not always mathematically consistent are used.

- 1 pul is called /yak parsa/.
- 5 pul is called /se parsa/ or /yak se puli/.
- 10 pul is called /šaš parsa/ or /yak šaš puli/.
- 15 pul is called /do parsa/.
- 20 pul is called /du šaš puli/ or /yak sedo puli/.
- 25 pul is called /šonzdo parsa/ or /yak šonzdo puli/.
- 30 pul is called /se šaš puli/ or /yak tanga/.
- 40 pul is called /čor šaš puli/.
- 50 pul is called /yak qiron/.
- 60 pul is called /šaš šaš puli/ or /du tanga/.
- 70 pul is called /aft šaš puli/.
- 75 pul is called /se šonzdo puli/.
- 80 pul is called /ašt šaš puli/.
- 90 pul is called /no šaš puli/.
- 100 pul is called /yak rupa/ or /yak augoni/.
- 125 pul is called /panj šonzdo puli/.
- 150 pul is called /se qiron/.
- 175 pul is called /šonzdo puli kam du rupa/.
- 200 pul is called /du rupa/ or /du augoni/.
- 225 pul is called /šonzdo puli bolc du rupa/.
- 250 pul is called /dur nim rupa/ or /dur nim augoni/.

Predicate adjectives in Kabul Pharsi come just before the verb "to be", whereas in English such adjectives come after the verb of equation. For example: "The bazaar is large" is translated into Pharsi as /bozor kalon as/.

1. Practice the above pattern with the following words: dokon, magza, otal, samowot, kofi, ristoron. For example:  
 "The store is large." dokon kalon as. Etc.  
 Practice the following patterns with the words under them:
2. "The cabob seller is fat." kabobi čog as.  
qanot, mewafuroš, kršmišfuroš, sabzifuroš, galafuroš, qasob, nonbor, širfuroš.
3. "The china seller was thin." činifuroš lozar bud.  
simsor, xurdafuroš, konafuroš, čobfuroš, čobšikan.
4. "The skewer is small." six xurd as.  
sotul, tawarča, čangi, tarozu, sang, tandor.
5. When asking price use ~~these patterns~~ these patterns:  
 "How much is candy a pound?" širni paur čand as?  
širnigak, nuqul, alwo, jilabi, parota, kišta, mex, koka.
6. "How much is chewing gum?" sojrq čand as?  
labsirin, podar, surxi, kirimirui, atir, roganimui.
7. "What is the cost of beads?" qimati mora čand as?  
lokrit, zergoši, sinjoq, sixak, ping, sozan, tukma.
8. In discussing price use these patterns:  
 "The thread is cheap." tor arzon as.  
fita, šona, sixiboft, un, kurišnil, čurma, arnak.
9. "The umbrella is expensive." čatri qimat as.  
gudi, poqona, lotu, jirangona, qogazparon, top, zang, gungru.

(Bazaar sentences continued)

The word /brisyor/ is used a great deal in Pharsi and in front of a predicate adjective it has the meaning of "very". In front of nouns, it has the meaning of "a lot of". Practice the following sentences using this word:

10. "The whistle is very expensive." išpriloq brisyor qimat as.

Use the above pattern with these words: armunra, peč, čapros, natobolt, wošal, algeparda, zanjir.

11. "I am buying a lot of rope." brisyor respon mexarum.

Also use these words in the above pattern: responrtori, sim, palak, sokrt, robartep, fiys, čakuš.

12. "I bought a lot of screw drivers." brisyor pečtau xaridum.

Practice the above sentence by substituting the following words: palos, rinj, qarči, čobiarča, čobitut, čobralut.

When shopkeepers in the bazaar begin praising their goods, remember this Persian proverb:

"No one will say that his buttermilk is sour."

kas namega ke dogima turš as.

A conversation in bargaining might go something like this:

Shopkeeper: "What do you want?" či mexoi?

Customer: "I want some hard candy. How much is it a pound?" širni-gak mexoyum. paur čand as?

Shopkeeper: "Ten Afghanis a pound." paur do rupa.

Customer: "No, it is too expensive. Make it cheaper." ne, brisyor qimat as. arzoniš ko.

Shopkeeper: "Give 50 pul less for it." qironiša kam bitri.

Customer: "No, it is still expensive." ne, anoz om qimat as.

Shopkeeper: "How much do you want to give?" dilitu čand as?

Customer: "Five Afghanis." panj augini.

Shopkeeper: "No, I won't give it any less than this." ne, az i kam nametum. its

Customer: "All right what is/your last price?" xo, oxiriš čand as?

Shopkeeper: "Eight Afghanis." ašt rupa.

Customer: "Is six Afghanis all right?" šaš rupa durost as?

Shopkeeper: "No, I won't give it for this price." ne, ba i qimat nametum.

Customer: "Go on, it's all right, I'll give you seven Afghanis. Too much bargaining isn't good." buro, xair, aft rupa metum. brisyor jagra xub nes.

Shopkeeper: "All right, give it. It doesn't matter" xo bitri, parwo nes.

AN INTRODUCTION TO COLLOQUIAL KABUL PERSIAN - CHAPTER IX.

## AN INTRODUCTION TO COLLOQUIAL KABUL PERSIAN - CHAPTER IX.

The following are words dealing with the country of Afghanistan:

"mountain" ko	"road" ro	"zinc" jast
"hill" tapa	"path" jararo	"brass" birinj
"river" daryo	"a country" mulk	"nickle" nikil
"waterfall" šaršara	"province" wiloyat	"aluminum" armunia
"valley" dara	"city" šor	"metal" filiz
"desert" dašt	"village" de	"jewel" jauzir
"plain" mardon	"city dweller" šori	"diamond" almos
"pasture" alafzor	"villager" deyaki	"ruby" yocut
"meadow" jilga	"mountain kof dweller"	"pearl" murwari
"reed swamp" narzor	"brave" dilowar	"lapis lazuli" lazuli
"bush" buta	"hospitable" memonowoz	"emerald" zamarut
"tree" daraxt	"pass" kotal	"turquoise" feroza
"jungle or forest" jangal	"steep" <sup>place</sup> sarpšroni	"stone" sang
"spring" čišma	"mound" pušta	"crushed jagal stone"
"water source" sarčišma	"mountainous" kosor	"gravel" sangčil
"underground ditch" korez	"mine" mođan	"sand" reg
"well" čo	"gold" trlo	"dirt" xok
"large well" arat	"silver" nuqra	"mud" gil
"ditch" jor	"platinum" palotin	"clod" qulux
"irrigation canal" nor	"iron" cin	"fort" qalo
"dam" band	"copper" mis	"tower" burj
"bridge" pul	"tin" qaloi	"monument" munor

(words on Afghanistan continued)

"Memorial" yodgor	"shepherd" čopon	"landowner" zamindor
"grave" qabr.	"herder" podawon	"cattle owner" moldor
"cemetery"		
<del>"sanitary"</del> qabriston	"nomad" kočī	"sharecropper" daraugar
"saint's grave" ziorat	"gypsy" jat	"refugee" mojir

The construct or possessive is a very common construction in Persian grammar. It is formed by adding an [i] sound in the place where the English "of" usually occurs. For example: [band] means "dam" and [amir] means "king", therefore [bandr amir] means "the dam of the king". ~~When the first word ends in a vowel, the following rules apply:~~  
~~(1) When the first word ends in [i], or [ɪ], the construct [i] is assimilated into these sounds. For example: [jor] means "ditch", and [jor bəg] means "the ditch of the garden".~~  
~~(2) When the first word ends in [a], it is replaced by the [e] sound. For example: [tapa] means "hill", and [tape balx] means "the hill of Balkh".~~  
~~(3) When the first word ends in [u], the [i] sound is added to this. For example: [kačolur xarob] means "bad potatoes".~~  
~~(4) When the first word ends in [o] or [ɔ], the sound [e] is added. For example: [ko] means "mountain", and [koe pagmon] means "the mountain of Paghman," or "the Paghman mountains", (or mountains).~~

Please practice the following construct forms:

koe pagmon, tape balx, daryče panšer, šaršare tangr goru, dare logar, dašti margo, mardom erot, alafzorr marmana, jilge lagmon, narzorr wazir**5**bod, bute kačolu, daraxtr tut, jangali nuriston, čišme rstolif, sarčisme pagmon, korezi amir, čoe au, aratr au, jor gul bər, nərri bogro, bandr kajaki, puli matak, roe mazor, jararče lataband, mulki augonrston, wiloyatr qandor, šorri kobul, de sauz.

Most adjectives in Pharsi occur in the construct form. For this reason they usually follow the noun they immediately modify. For example: "a brave shepherd" is [čoponr dīlowar]. In accordance with this example, notice how the usual position of the adjective in English is just the opposite of that in Persian. In English it almost invariably precedes the noun it modifies, whereas in Pharsi it almost always follows the noun it modifies and has the construct vowel coming in between. There are a few exceptions in Persian where the adjective takes the same position as it does in English. For example: [sič sang], the name of a village on the outskirts of Kabul, meaning "black stone"; [safet ko], the name of a mountain range, meaning "white mountain".

Please practice the following adjectival construct forms:

Šori memonowoz, deyaki memonowoz, koči memonowoz, zamindori memonowoz, moldori memonowoz.

koi dilowar, čoponi dilowar, podawoni dilowar, jatr dilowar, daraugari dilowar, mojriri dilowar.

When a noun and its adjective occur in the object position, the [ra] which makes it definite comes at the end of the adjective instead of after the noun. For example: "I saw the black mountain" is translated [koe sryora didum.]

Please practice the following sentences in this pattern:

"See the Lataband Pass." kotalr latabanda bibi.

"See the Bawlawi Hisawr mound." pušte bolc isora bibi.

"I saw the gold mine." modani trilora didum.

"Buy the good silver." nuqre xuba bixar.

"Buy the good platinum." palotini xuba bixar.

"Buy the good iron." cini xuba bixar.

"Buy the good cooper." misr xuba bixar.

"Buy the good tin." qalci xuba bixar.

"Buy the cheap zinc." jastr arzona bixar.

"Buy the cheap brass." birinji arzona bixar.

"Buy the cheap nickle." niklr arzona bixar.

"Buy the cheap aluminum." armunre arzona bixar.

"Buy the cheap metal." filizir arzona bixar.

"He took the genuine jewel." jauorir asla bord.

"He took the genuine diamond." almōsr asla bord.

"He took the genuine ruby." yogutr asla bord.

"Did he buy the genuine pearl?" murwori asla xarid?

"Did he buy the genuine lapis lazuli?" lojawardi asla xarid?

"Did he buy the genuine emerald?" zamarutr asla xarid?

"Did he buy the genuine turquoise?" feroze asla xarid?



(practice sentences on Afghanistan continued)

"Give me the large stone!" sangr katara mara bitr.

"Give me the large crushed stone." jağalı katara mara bitr.

"Give me the large gravel." sangçılı katara mara bitr.

"Give me the large sand." regr katara mara bitr.

"Give me the large clods." quluxr katara mara bitr.

"Look at the steep place of the mountain." sarporoni kora bibi.

"Look at the dust of the street." xokr koçara bibi.

"Look at the mud of the river." gılr daryora bibi.

"Look at the mountainous country." mulkr kosçara bibi.

"He saw the stone fort." qalçe sangira did.

"He saw the stone tower." burjr sangira did.

"He saw the stone monument." munorı sangira did.

"He saw the stone memorial." yodgorr sangira did.

"He saw the stone grave." qabrr sangira did.

"He saw the stone cemetery." qabristonr sangira did.

"He saw the stone grave of a saint." zıratr sangira did.

One thing that makes Pharsi verbs easier to learn than those in other languages is that many verbs are made just by taking a noun or an adjective and then using the common verbs such as [kadan] or meaning "to do" or [şudan] meaning "to become" with them. For example, [kor] means "work", but [kor kadan] means "to work". The following is a list of useful verbs made from nouns and adjectives:

- |                                   |                              |
|-----------------------------------|------------------------------|
| 1. kor "work" kor                 | 2. "end" or "finish" xalos   |
| "to <del>in</del> work" kor kadan | "to finish" xalos kadan      |
| "to have been used" kor şudan     | "to be finished" xalos şudan |
| "to get work" kor giriftan        |                              |
| "to look for work" kor poldan     | 3. "looking" sarl            |
| "to find work" kor yoftan         | "to look at" sarl kadan      |
| "to have work" kor doştan         | "to see" sarl didan          |

## (common compound verbs continued)

4. "before, in front" peš  
 "to place before, close" peš kadan  
 "to come (or go) forward" peš šudan  
 "to come before" peš omadan  
 "to go ahead" peš raftan
5. "light" dar (not used alone)  
 "to light" dar dōdan  
 "to catch fire" dar giriftan
6. "talk" gap  
 "to talk" gap zadan
7. "found" yoft  
 "to be found" yoft šudan
8. "found" pardō  
 "to find" pardō kadan  
 "to be found" pardō šudan
9. "value" bar  
 "to ask the value" bar kadan
10. "price" qimat  
 "to ask the price" qimat kadan  
 "to become expensive" qimat šudan
11. "cold" xunuk  
 "to get cold" xunuk xordan  
 "to frost bite" xunuk zadan
12. "tied up, closed" basta  
 "to tie up, to close" basta kadan  
 "to be tied up" basta šudan
13. "open" wōz  
 "to open" wōz kadan  
 "to become open" wōz šudan
14. "writing" nurišta  
 "to write" nurišta kadan  
 "to be written" nurišta šudan
15. "sent" rōi  
 "to send" rōi kadan  
 "to be sent" rōi šudan
16. ~~rawon~~ rawon  
 "to send" rawon kadan  
 "to be sent" rawon šudan  
 "to be going" rawon budan
17. "push" tela  
 "to push" tela kadan  
 "to be pushed" tela šudan  
 "to give a push" tela dōdan
18. "a pull" kaš  
 "to pull" kaš kadan  
 "to be pulled" kaš šudan
19. "news" xabar  
 "to inform" xabar kadan  
 "to be informed" xabar šudan  
 "to care for" xabar giriftan
20. "asking about" purson  
 "to ask about" purson kadan  
 "to be asked about" purson šudan
21. "answer" juob  
 "to answer" juob dōdan  
 "to get an answer" juob giriftan
22. "cooked, ripened" puxta  
 "to cook, ripen" puxta kadan  
 "to be cooked, ripened" puxta šudan
23. "warm" garm  
 "to warm" garm kadan  
 "to become warm" garm šudan
24. "boiling" još  
 "to boil" još dōdan  
 "to become boiled" još šudan  
 "to be boiled" još budan  
 "to be boiling" još xordan
25. "sleep" xau  
 "to sleep" xau kadan  
 "to get sleepy" xau giriftan  
 "to dream" xau didan

## (common compound verbs continued)

26. "awake" bedor  
 "to wake up" (transitive) bedor kadan  
 "to wake up" (intransitive) bedor šudan
27. "crying" girya (or) giryon  
 "to cry" girya (giryon) kadan
28. "play (or) dance" bozi  
 "to play, dance" bozi kadan  
 "to play a trick" bozi dođan  
 "to be tricked" bozi xordan
29. "forgetting" faromoš  
 "to forget" faromoš kadan  
 "to be forgotten" faromoš šudan
30. "bad, spoiled" xarob  
 "to spoil" xarob kadan  
 "to be spoiled" xarob šudan
31. "empty" xoli  
 "to empty" xoli kadan  
 "to be emptied" xoli šudan
32. "full" pur  
 "to fill" pur kadan  
 "to be filled" pur šudan
33. "iron" utu  
 "to iron" utu kadan  
 "to be ironed" utu šudan
34. "lock" qulf  
 "to lock" qulf kadan  
 "to be locked" qulf šudan
35. "outside" biru(n)  
 "to put outside" biru(n) kadan  
 "to get out" biru(n) šudan  
 "to go out" biru(n) raftan  
 "to take out" biru(n) bordan
36. "inside" daru(n)  
 "to put inside" daru(n) kadan
- (36.cont.) "to get inside" daru(n) šudan  
 "to go inside" daru(n) raftan  
 "to come inside" daru(n) omadan  
 "to take inside" daru(n) bordan
37. "taste" maza  
 "to have taste" maza dođan  
 "to have taste" maza doštan
38. "memory" yod  
 "to memorize, remember" yod kadan  
 "to teach" yod dođan  
 "to learn" yod giriftan  
 "to know" yod doštan
39. "fear" tars  
 "to be afraid" tars xordan
40. "embarrassed" worxato  
 "to embarrass" worxato kadan  
 "to be embarrassed" worxato šudan
41. "pump" bamba  
 "to pump" bamba kadan  
 "to be pumped" bamba šudan
42. "brush" burs  
 "to brush" burs kadan  
 "to be brushed" burs šudan
43. "care, keeping" nigo  
 "to take care of" nigo kadan
44. "watching" nigowoni  
 "to watch" nigowoni kadan
45. "thought" fikir  
 "to think" fikir kadan  
 "to forget" fikir raftan
46. "imagination" xioł  
 "to imagine" xioł kadan  
 "to have an idea" xioł doštan  
 "to come to mind" xioł omadan

(common compound verbs continued)

47. "down" pəyən  
 "to lower, bring down" pəyən kadan  
 "to have come down" pəyən šudan  
 "to go down" pəyən raftan  
 "to come down" pəyən əmadan  
 "to take down" pəyən bordan
48. "up" bələ  
 "to raise, lift up" bələ kadan  
 "to get on top" bələ šudan  
 "to go up" bələ raftan  
 "to come up" bələ əmadan  
 "to take up" bələ bordan  
 "to bring up" bələ əwurdan
49. "down" to  
 "to lower, bring down" to kadan  
 "to be lowered" to šudan
50. "red" surx  
 "to brown" surx kadan  
 "to become brown" surx šudan  
 "to be brown" surx budan
51. "fried" birion  
 "to fry" birion kadan  
 "to be fried" birion šudan
52. "sieve" galbel  
 "to sift" galbel kadan  
 "to be sifted" galbel šudan
53. "rinsing" avkaš  
 "to rinse" avkaš kadan  
 "to be rinsed" avkaš budan

The fame of Kashmir's beauty in this part of the world plus the love each one has for his own country go to make this proverb:

"Each ones country is Kashmir to him." bari arkas watani xudiš kašmir as.

AN INTRODUCTION TO COLLOQUIAL KABUL PERSIAN - CHAPTER X.

AN INTRODUCTION TO COLLOQUIAL KABUL PERSIAN - CHAPTER X.

The following are words which are useful in a city:

"street" <u>sarak</u>	"business inn" <u>sarai</u>
"tar road" <u>saraki qir</u>	"staples' market" <u>mandai</u>
"road, way" <u>ro</u>	"fresh foods' market" <u>markat</u>
"alley" <u>koča</u>	"customs house" <u>gumruk</u>
"boulevard" <u>joda</u>	"office" <u>daftar</u>
"crossroads" <u>čoroi</u>	"office section" <u>šoba</u>
"school" <u>maktab</u>	"head office" <u>mamuriat</u>
"High School" <u>lesa</u>	"principal's office" <u>mudiriāt</u>
"college" <u>fakulta</u>	"president's office" <u>riosat</u>
"university" <u>poantun</u>	"general's office" <u>qumandoni</u>
"hospital" <u>šafxona</u>	"municipality" <u>wiloiat</u>
"dispensary" <u>moixaxona</u>	"legation" <u>numoiindagi</u>
"drug store" <u>dawoxona</u>	"embassy" <u>siforat</u>
"women's welfare" <u>moxisa</u>	"ministry" <u>wizorat</u>
"poor house" <u>masokinxona</u>	"prime ministry" <u>sidorat</u>
"orphanage" <u>yatimxona</u>	"post office" <u>postaxona</u>
"children's welfare" <u>rozantun</u>	"telegraph office" <u>teligirofxona</u>
"kindergarten" <u>kodakiston</u>	"telephone office" <u>telifunxona</u>
"prison" <u>bandixona, mobas</u>	"factory" <u>fabrika</u>
"bank" <u>bong</u>	"slaughterhouse" <u>maslax</u>
"monopoly" <u>širkat</u>	"bath" <u>amom</u>
"cooperative" <u>koparatif</u>	"apartment house" <u>partmon</u>
"depot" <u>dipo</u>	"garage" <u>garoč</u>

(useful city words continued)

"large garage" motar <u>xona</u>	"grassy field" čaman
"filling station" tongit <u>el</u>	"stadium" istodiu <u>m</u>
"carriage garage" godix <u>ona</u>	"palace" qasir
"bus station" istešani <u>sarwes</u>	"bridge" pul
"electric substation" burjib <u>arq</u>	"sidewalk" pičdar <u>au</u>
"mosque" mo <u>jit</u>	"garden, park" bog
"temple" darams <u>ol</u>	"pool" avz
"church" kalis <u>o</u>	"picnic" mela
"movie" sinu <u>mo</u>	"sports field" maidoni <u>sport</u>
"theater" sona	"airport" maidoni <u>tarora</u>
"museum" muzi <u>am</u>	

a

. cen

bbb

The Perfect Tense (or Summarizing Tense) of the verb.

"I have done" ma kade <u>m</u>	"We have done" ma kade <u>m</u>
"You have done" tu kadi	"You have done" šimo kade <u>m</u>
"He, she, it has done" u kada	"They have done" wo kade <u>m</u>

Notice that certain forms of this tense are very similar to the simple past. The difference lies in the placing of the accent. For example, the second person singular simple past šimadid "you did" is [tu kadi], but the second person singular perfect form for "you have done" is [tu kadi]. Notice also that the first person plural is the same except for the position of the accent. This tense like others in Kabul Persian may be used without the personal pronouns. Since in this tense the verb form [kadem] is the same for both the first person singular and the first person plural, if the personal pronoun is not used the fact of whether it is singular or plural is determined by the context in which it is used.

Practice this tense with the following sentences:

"I have seen the road" ma saraka didem.

Insert these words from the vocabulary into the above pattern: sarakagir, ra, koča, jada, čoroi, maktab, lesa, fakulta, poantun, kačarana.

(the perfect tense continued)

"You (singular) have seen the dispensary." tu məınaxənarə didi.

Insert these words into the above pattern: dawəxəna, məsisa, masəkinxəna, yatimxəna, rozantun, kodakıstən, bandixəna, məbas, bəng, şirkət, koparətif.

"He, she, it has seen the depot." u dipora dida.

Insert these words into the above pattern: sarəi, mandai, mərket, gumruk, daftar, şoba, məmuriat, mudiriət, riəsət, qumandəni, wiləiat.

"We have seen the legation." <sup>mo</sup>numəındagira didem.

Insert these words into the above pattern: siforat, wizorat, sıdorat, postaxəna, teligirəfxəna, telifunxəna, fəbrika, maslax, amom, partmən.

"You (plural) have seen the garage." şumə garəča diden.

Insert these words into the above pattern: motarxəna, təngitəl, gədxəna, ısteşanisarwes, burjibarq, məjit, daramsəl, kalısə, sınumə, sona.

"They have seen the museum." wə muziama didan.

Insert these words into the above pattern: şaman, ıstodıum, qasır, pul, pidarəu, bəg, avz, mela, maidənısiport, maidənıtarəra.

### The Infinitive.

The infinitive in Pharsi ends in [-an]. It is used as a verbal noun even as it is in English. The following sentences are examples of how the infinitive form is used in Kabul Persian:

"It is good to read." xəndan xub as.

"It is good to wash." şuştan xub as.

"It is good to help." komak kadan xub as.

"It is not good to fight." jang kadan xub nes.

"Come before eating." peş az non xordan bə.

"Go after sweeping." bəd as jəru kadan buro.

"It is good to learn Pharsi." forsi yəd gıriftan xub as.



The following is a list of common verbs in Kabul Persian. Notice that three forms of each verb are given; the infinitive, the present and the imperative. From these, all the various tenses of the verb can be obtained. For example, the simple past and the perfect tenses are made from the infinitive by dropping off the [-an] ending and adding the various endings.

<u>English</u>	<u>Infinitive</u>	<u>Present</u>	<u>Imperative</u>
1. "to do"	kad <u>an</u>	mekonum	ko (or) buko
2. "to be"	bud <u>an</u>	astum (or) mebošum mešum	boš
3. "to become"	šud <u>an</u>	mešum	šo
4. "to give"	do <u>dan</u>	metum	biti
5. "to take" (or) "to get"	girift <u>an</u>	migirum	bigi
6. "to hit"	zad <u>an</u>	mezanum	bizan
7. "to be able"	tonist <u>an</u>	metonum	biton
8. "to burn" (in- transitive)	soxt <u>an</u>	mesozum	buzoz
9. "to burn" (transitive)	soxtand <u>an</u>	mesozonum	buzozon
10. "to have"	došt <u>an</u>	дорум	doštaboš
11. "to say, tell"	guft <u>an</u>	megum	bugo
12. "to make"	soxt <u>an</u>	mesozum	buzoz
13. "to hear"	šunid <u>an</u>	mišnawum	bišnav
14. "to see"	did <u>an</u>	mebinum	bibi
15. "to ask for"	xost <u>an</u>	mexorim	bixor
16. "to look for"	polid <u>an</u>	mepolum	bupol
17. "to find"	yoft <u>an</u>	mirofum	birof
18. "to eat"	xord <u>an</u>	mexorum	buxo
19. "to buy"	xarid <u>an</u>	mexarum	bixar
20. "to understand"	fomid <u>an</u>	mefomum	bufom

(Common Persian ~~xxx~~ verbs continued)

<u>English</u>	<u>Infinitive</u>	<u>Present</u>	<u>Imperative</u>
21. "to go"	raftan	merum	buro
22. "to come"	omadān	mičoyum	bič
23. "to understand"	donīstan	medonum	bidon
24. "to read"	xondan	mexonum	bixon
25. "to take away, carry"	bordan	mebarum	bubar
26. "to take off, out"	kašidan	mekašum	bikaš
27. "to bring"	owurdan	micrum	bior
28. "to put, let, leave"	mondan	memonum	bubon (or) bumon
29. "to throw"	andaxtan	midozum (or) mepartum	bindoz (or) parto
30. "to fall"	aftodan	miftum	bift (or) bifte
31. "to reach"	rasidan	merasum	biras
32. "to know some one"	šinaxtan	mišnosum	bišnos
33. "to boil" (in- transitive)	jošondan	mejošum	<del>bujoš</del> (none)
34. "to boil" (transitive)	jošonidan	mejošonum	bujošon
35. "to rise"	xestan	mexezum	bixez
36. "to scratch"	xaridan	mexorum	bixor
37. "to wash"	šuştan	mešoyum	bušoi
38. "to sit"	šiştan	mišinum	biši
39. "to break" (in- transitive)	šikīstan	miškina (3rd per. sing.)	(none)
40. "to break" (transitive)	šikīstondan	miškinonum	biškinon
41. "to rain"	boridan	mebora (3rd per. sing.)	bubar
42. "to cut"	buridan	meburum	bubur
43. "to sell"	furoxtan	mifrošum	bufroš
44. "to come out"	baramadan	mebroiyum	haroi
45. "to enter"	daromadān	midroiyum	daroi

## (Common Persian verbs continued)

<u>English</u>	<u>Infinitive</u>	<u>Present</u>	<u>Imperative</u>
46. "to run"	dawidan	medawum	bidav
47. "to make run"	dawondan	medawonum	bidawon
48. "to taste"	čāšidan	mečašum	bičaš
49. "to fear"	tarsidan	metarsum	bitars
50. "to make <del>afraid</del> afraid"	tarsondan	metarsonum	bitarson

The snows on the mountains around Kabul mean so much for its water supply and agriculture that the following proverb has become well-known:

"May Kabul be without wealth rather than without snow."

kobul be zar boša o be barf ne.