

**Dari transcript:**

**نامزادی**

شهرزاد: نامزادی دقیقا چی رقم یک رابطه است د افغانستان. مثلا دو تا نامزاد چی کارها می توانن باهم بکنن، چقدر آزادی ها دارن، دو نفر که با هم نامزاد هستن؟  
الکر: از نظریه مه بسیار فرق می کنه از یک فامیل د یک فامیل دیگه. بسیار... مستقل است به فامیل ات. مثلا که بعضی فامیل ها هستن، تحصیلکرده هستن، می فامن که باید چقدر حق داده شوه بری دختر و بچیشان که میتوانه یکی دیگه خوده ببینن، یا د خانه بیاین، گپ بززن و زیاتی فامیل ها خوش دارن که بچه را ببینن که خانه بیایه. همراهی یک جای کلگیشان باشه، نمی خواین که دختر و بچه ره د یک خانه بانن و گپ بززن ویا دیگه. و بعضی فامیل ها هیچ اصلا اجازه ره نمی تن بری دختر و بچه خود که برن یکی دیگه خوده ببینن و دیگه کنن. بخاطریکه هیچ وقت او وقت در افغانستان اوقه چیز خلاصه نبوده که بری دختر و بچه که چقدر به نامزادی به یکدیگه خود حق دارن و باد از می کنه، نامزادی که، اگه شیرینی خوری کلان داشته باشن. میتانن که بچا بیاین، به خاطری که نیمه نکاح می باشن. اگر شیرینی خوری کلان نداشته باشن، بچا بسیار به مشکل می آیه. به او فرق می کنه از یک، مثلا از ازبک ها یک چیز است، از هزاره ها دیگه چیز است، از تاجیک دیگه چیز است، از پشتون دیگه چیز است، با هر کدامشه که ببینی، مثلا که از ازبک هاست، هیچ وقت دختر و بچه نمی بینن. ترکمن ها از، از ازبک ها کده بسیار ستریکت هستن.

شهرزاد: ها، بسته تر هستن

الکر: بسته تر هستن از منظور چیزشان. دختر و بچه شان. و به همو خاطر تیز عاروسی هم می کنن. اونا نامزاد می کنن. بعد از شش ماه عاروسی می کنن. یا بعد از یک سال عاروسی می کنن. و ازبک ها هم میتانن که بچه بیایه د خانه فامیل شان، گپ بززن و دیگه، لیکن دختره دیده نمیتانه. و تاجیک ها بسیار فرق می کنن. تاجیک ها مثلا که

شهرزاد: شهر نشین تر هستن

الکر: یه بچه یگان وقت می آیه، سال نو، روز های عیدی، کتی فامیل دختر می شینن، گپ می ززن. دختر می آیه سلام می ته، خلاص. همیقه. میره. مه دیدیم از فامیل خود ما همطور بوده. مه ندیدیمشانه که جایی برن، نان داشته باشن و دیگه دیگه. بخاطریکه شهر و شهر کلان از شهر خورد و قشلاق و از دیگه چیزها فرق می کنه. و پشتون، مه که همیقه می فامم د باره پشتون که خودم همسایه داشتیم، چند دانه همسایه ما پشتون بودن، و دوستایی که پشتون د مکتب داشتیم، خواهر

خوانده های ما. اونا بسیار، بسیار

شهرزاد: سخت گیر هستن

الکر: سخت گیر هستن. از ترکمن و ازبک کده. که نامزاد شدن شیرینی خوری کلانه خوش ندارن. اگه شیرینی خوری داشته باشن، مردا یک طرف است و زنا یک طرف اس، گپ خلاص و بعد از او عاروسی می کنن. بعد از عروسی می بینن.

شهرزاد: یانی زود، عجله دارن که

الکر: ها، که عروسی کنن. ای به دیده گی های خود ماست. مه اوقدر گفته نمیتانم.

شهرزاد: ها راستی هم، فرق می کنه. باز د بین هر قوم هم قبیله است و .. فرق می کنه، بسیار مشکل است که آدم قضاوت کنه در مورد کلگی.

### **English translation:**

Shaharзад: In Afghanistan, what kind of a relationship is an engagement exactly? For example, what can the engaged couple do together? What freedoms do they have, the engaged couple?

Ulker: I think it is different from one family to another. It depends a lot ... on your family. For example, there are some families who are educated. They know the rights of their daughter and their son. They allow them to meet each other, or come home and talk. Most families like the man (the groom-to-be) to come to the house (the woman's house). They want everybody to be together. They don't want to leave the girl and boy alone in one room to talk to each other and things like that... and some families never give permission to their daughter and son to meet each other and do things like that. Because in Afghanistan, it has never been clear that the girl and boy who are engaged have rights to each other. And after the engagement, if they had a big engagement party, the boy can come (to girl's house), because they have done half of the Nikah (religious marriage ritual) ceremony. If the engagement party hasn't been big and official, the guy can hardly come to visit the girl. It also depends on... for example it is one way for Uzbeks, it is another way for Hazaras, for Tajiks and for Pashtoos. It is different. If you look at each group, for example for Uzbeks, the girl and boy almost never met. Turkmen are even stricter than Uzbeks.

Shaharзад: Yes, they are closer.

Ulker: They are harder on their sons and daughters. That is why they marry quickly. They get engaged and then marry six months later, or a year later. For Uzbeks, the guy can come to the family house, and talk to family members, but he can't see the girl. Tajiks are different, because...

Shaharзад: They more often live in urban areas.

Ulker: Yeah, the boy comes sometimes, in the New Year, days of *Eid*. He sits down with the girl's family and they chat, then the girl comes and greets him. That is all. Then he leaves. I have seen that is how it has been with our family. I have seen them (the engaged couple) to go out and eat and things like that. Cities and big cities are different from the town and village and things like that. And about Pashtoos, I just know a bit because we had Pashtoon neighbors. A few of our neighbors were Pashtoos, and I had Pashtoon friends in school, my girl friends. They were very, very...

Shaharзад: They were strict?

Ulker: They are strict, stricter than Turkmen and Uzbek people. When they are engaged, they don't like big engagement parties. If they have engagement parties, men are on one side and women are on another side. It is quick and people marry soon. Then they can meet after marriage.

Shaharzad: You mean they are quick, they hurry to marry.

Ulker: Yes, they hurry to marry. But that is only what I have seen, I can't judge about everybody.

Shaharzad: Yes, that is true. It depends. There are tribes in each ethnic group and it depends on that too. It is very hard to judge about everybody.

**About CultureTalk:** CultureTalk is produced by the Five College Center for the Study of World Languages and housed on the LangMedia Website. The project provides students of language and culture with samples of people talking about their lives in the languages they use everyday. The participants in CultureTalk interviews and discussions are of many different ages and walks of life. They are free to express themselves as they wish. The ideas and opinions presented here are those of the participants. Inclusion in CultureTalk does not represent endorsement of these ideas or opinions by the Five College Center for the Study of World Languages, Five Colleges, Incorporated, or any of its member institutions: Amherst College, Hampshire College, Mount Holyoke College, Smith College and the University of Massachusetts at Amherst.

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