

Pashto transcript:

کي culture، مونږه وايو ميلمستيا، پښتون hospitality څنگه چې ما تاسو ته ويلی ؤ چې مطلب کړی. entertain کړی مطلب ميلمستيا، هر پښتون کوبښن کوی چې هغه ميلمه مطلب په بڼه طريقه سره

او مطلب دا ډيره د عزت خبره دی. It's a good thing; it's considered a very good thing.

هر سړی، پښتون دا يو خپل عزت گڼی چې هغه يو بل پښتون يا هر سړی، مطلب د هغه ميلمستيا وکړی.

او څنگه تاسو ته ما ويلی ؤ چې مطلب د هر چا حجره ده يا کلی کی يو حجره وی. نو د هغه يو وړه شان يي، مطب بيټک ورته مونږه ويلی شوکه هغه د کی اوسيري city که يو سړی even حجره وی.

پي tradition را لال او پښتانه چې هم ی خپل changes د تيريدو سره time ډير خلک داسی وه چې، د، پريښودل.

شو، values change شو، time change مطلب ځکه تیک دی I don't agree with that because زه د

، the same way کوی خو مطلب entertain حجری په ځای به يو سړی ميلمه ، Pashtuns¹ are the same ,so it's considered something very good. خو،

او مشرانو په باره تا سو وويلی نو مشرانو چې کوم دی مونږ ډير عزت کوو، د هغوی ډير او رو. problem create د مشرانو چې مطلب ډير عزت کيږی. د هغوی خبره مونږه او رو او مطلب چې داسی منله

راکوی، فيصله کوی suggestion شی، نو د هغی د حل کولو لپاره مشران وی چې د هغوی مونږه منو، هغوی چې مطلب دا به داسی يي، بيا مونږه هغسي کوو.

يا مونږه چې څنگه اوسيرو، family system او پښتون، تا سو ته پته ده چې پښتون دی، نو د هغی مشر چې کم دی زمونږ مطلب والد صاحب يي يا مشر يو کس يي. joint-family system هغه

وجه يي. right نو د هغه مونږه اورولکه څنگه چې مطلب زه به بيا ووايم چې يو

پښتون د

¹ Due to regional dialectal differences, the speaker pronounces Pashtun (پښتون) as Pakhtun here.

in Pashtun culture are considered as lions— Pashtuns... elders, elders because everyone listens to them, and no one would try to disagree with them.

نو د دی مطلب می دادی چی د هغوی مونږ ډیر عزت کوواو مونږه دا وایو چی د هغوی نه مونږه

ډیر دی. هغوی مونږه نه ډیر بنده پیرني څیزونه نو ځکه مونږه هغوی ته غور سو، هغوی ز مونږه
experience
مشران دی.

English translation:

As I was telling you, what we call hospitality in the Pashtun² culture, I mean *melmastia*³—every Pashtun tries to serve and entertain a guest very well. It [hospitality] is a good thing; it's considered a very good thing. And I mean it is something very honorable to do.

Every man, [every] Pashtun considers hospitality, meaning serving another Pashtun or another person, a major honor. As I was telling you, every man has a *hujra*⁴. Even when a person lives in a city and has a small house that we refer to as *baitak*⁵ that is used as a *hujra*, they would still host a guest in the same way [as people living in a big house or in a village would].

With the passing of time, many changes came, and people, the Pashtun people abandoned their own culture.

² The word Pashtun refers to the Pashtun tribe and culture and depending on the dialect of the language it is pronounced Pashtun or Pakhtun. The speaker uses the Pakhtun pronunciation, which is also a common pronunciation of the word Pashtun in Pakistan.

³ *Melmastia* (میلماستییا) is the word for hospitality in Pashto. In *Pashtunwali* or the Pashtun ethical code, *melmastia* refers to the requirement the culture places on Pashtuns which is to require “hospitality and profound respect to be shown all visitors, regardless of distinctions of race, religion, national affiliation as well as economic status and doing so without any hope of remuneration or favour.” (Melmastia. (n.d.). In *Wikipedia*. Retrieved October 18, 2012, from <http://en.wikipedia.org/w/index.php?title=Melmastia&direction=prev&oldid=522706550>)

⁴ *Hujra* (حجره) is a Pashto word commonly used in the predominantly Pashtun parts of Pakistan to refer to a place for entertaining guests. (Mehmaan khana. (n.d.). In *Wikipedia*. Retrieved February 4, 2013, from http://en.wikipedia.org/w/index.php?title=Mehmaan_khana&oldid=535500876)

⁵ *Baitak* (بیټک) means house, edifice, temple in Pashto.

I, I do not agree with this⁶; this is because, even though it is true that we live in a different era, our values have changed, but Pashtuns are still the same. For instance, today, in the absence of having a *hujra* to entertain guests [as we did in the past], we still entertain them in the same way. So it is considered a very good thing.⁷

So you mentioned elders; we respect elders a lot, and we listen to them a lot. Basically, elders are respected highly [in the community], and we listen to them. For instance, if there is an issue or a problem, so, to resolve that conflict, it's the elders who we listen to, and [we] accept their decisions; they give suggestions that we should do such and such, and they make the decisions, and we do as so [as they say].

And Pashtun—as you know, the family system among Pashtuns is joint-family system⁸, and the head of that family is like our father or someone older. So we listen to what he [the head of family] says; to say this again, there is a certain way to do so.

Pashtuns... elders, elders in Pashtun culture are considered as lions—because everyone listens to them, and no one would try to disagree with them.

What I mean here is that we respect them a lot and listen to what they tell us; we believe that they [elders] have more experience than us [in life] and understand things better than us. We listen to them, and they are our elders.

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⁶ He means he does not believe that they should have left behind their culture.

⁷ Here the speaker means that the entertaining the guest and in this way is still considered a very good thing and it hasn't changed.

⁸ Joint-family systems: In the Pashtun culture, adult children, specifically sons whether they are married or not and have children of their or not, live with their families and children in with their parents, who are the grandparents of their children. This is what the speaker means by joint-family system in the Pashtun culture and among Pashtuns.