

Pashto Transcript:

. کیری change نور قومونه بر کی، change پښتون خپل کلتور په کلونو کلونو کی نه

آه ... خو پښتون قوم دا د دی خاطر چی هغه دا کلتور یی په خټه کی د کلونو کلونو، د زرها وکلونونه را په دی خوا اخل شوی دی.

ډیر سخت دی، په دی خاطر پښتون یو نړیوال قوم دی، لکه پښتون که ته changing نو په دی خاطر با ندی د هغه

ضرورت نشته. orientation هغه ته دغه یی، international نو هغه به ډیر ته بوخی Europe

، دا لږ مشکله خبری ده. adjustment خو هغه به هلته تنگ یی، او دا به هر سړی ته تنگ یی. خکه چی په پردی کلتور کی

اوس به را شو د پښتنو عام [...] خلگ ته . پښتا نه د کلونو کلونو نه ډیرخه (شه) عام وړوند لری، ډیرخه خایسته خایسته [بنه بنا یسته بنا یسته] رواجونه لری، بد رواجونه هم دی پکی.

یعنی لکه انتقام اخلو. revenge مونږ بد رواجونه یی دا دی چی که چیرته مونږ خورلور ورکوو، نو د هغی نه پوښتنه نه کوو. او بد رواج دا دی چی د هغی

خه خه [بنه بنه] رواجونه هم په کی ده، لکه د میلمه پالنه پکی ډیرخه [بنه] په مینه بانندی د پښتون رواج دی.¹

پښتانه میوزیک ولی خوځه یی [خوبښه یی]؟

کی region خکه چی یو خودا هغی د زمونږ وطن او یا د پښتنو وطن، ورځ په ورځ دیو نوی ما جرا سره مخ کیری، یوه نوی واقعه پیشیری هغی

نو ټولی دنیا هغه ...ام..هه ...ام ... هه...ام، خفگانونه چی واقع کیری هغه په افغانستان کی واقع کیری.

لیتی. security هغی کی خپل میوزیک په اورید و سره دنو په دی خاطر با ندی پښتون

آه ... پښتا نه رباب غگی [غریی]²، رباب په دغه قسمه با ندی، زیاتره وخت لکه هغی دټولو نه وړوکی نه یی ستا یزیری،

یا لویست [لوی] طریق سره هغه خلک په کور کی جوړی یا په کور کی یو څو موزی (میوزیکه) اچوی او هغه اثر نگه یی.

¹Most words with the letter پ are pronounced as the letter خ here due to the regional dialectal differences of the spoken Pashto in different parts of the country. For instance, Pashtun (پښتون) is pronounced here as Pakhtun (پختون), but it is written as پښتون, which is the standard way of writing it.

² Similarly, ږ is pronounced as گ here (i.e غگی is pronounced as غگی) due to the dialect of the speaker.

کی ذده کیری دیو اوستا ذنه ذده کیری. په یو store، په یو [institution?] tuition دی چی هغه په یو بنار کی، په یو medium size ځینی ربابونه ؛ او په مسلکی طور باندی ذده کیری او هغه بی وهل کیری. professional و الا دی، هغه جی ر داعلی، دی high style یو هغه ډیر . دی Islamist دی، ځینی nationalist، ځینی افغان ملت دی communist پښتانه په سیا سی لحاظ باندی ډیر مختلف دی، ځینی خو د ټولو نه مهمه خبره دا [ده] چی پښتون ډیر خوشبا وره دی، هغه هر هر وخت په یو چا خلکو با ندی با ور کوی.

د پښتون میو زیک لږ څر پر شوی دی نن سبا، خواوازه [آرزو مند ه] یم چی اوس به لا ښه شوی وی د پخوا نه... هه پښتون د نیا مخکی هم لیدلی وه او اوس هم ولید له، او د هغی میو زیک یی کا پی کاوه، هغه میو زیک یی خپل شعرونه یی پکی وویل. لږ څه شا عری هم شته، لکه دی او هغی سره خوا کی پښتو ادب، پښتو شا عری. English اوس ډیر د [دا] زه هغی ته را ځم چی خلک ټپی کم ځای کی وایی، او شعرونه کم ځای کی وایی. زیاتره وخت فرد فرد، شخصی ډول با ندی خلک ټپی وایی، ټپی هر ځای کی ویلی شی، کیدای شی. هغه د سیند په غاړه روان وی، نوبه یو کسو پنځو یا لس ټپی په یو ځل وایی، او که د هغه سره څوک ملگری روان وی، او په سفر با ندی، نو کیدای شی دا پنځوسو ته ورسیری. شی: آه یو سوال او جواب شی نو لکه ډیر ډیر دغه کی ... response ځکه د دی خاطر با ندی

چی

عامه شا عری خلک کوم ځای کی ده نو دی څوک شا عری کوی؟ او لکه زنانه شا عران، وؤ، او ډیر ښه زنانه شا عران، اوس هم شته دی. female poets شا عران، په پښتو کی سندر غاړی، نغمه هغه د افغانستان ښه سندر غاړی ده. female ، شته دی singers حسینیه گل د پیشاور نه یو ډیره ښه شا عره ده. او په پښتو کی ښه ښه

خلک شاعری چیر ته اوری؟

شته دی، او بیغیره، نورو، نور ماستر نشته. زیاتره ادب په پښتو کی عام دی، په پښتو پوهنتونونو کی، یونیورسیتیا نو کی، ادب به ډیره عام دی. ادب ماستر شا عری د پاره هر کال په مختلفو مختلفو ځایونو کی بندارونه کیری، شا عری کیری، مثلاً په جلال آباد کی د نارنج گل مشا عره وشی، نو په هغه کی په زر ها و خلک، نوی ځوانان، زاړه او شا عران برا خالی [برخه اخلی] او په نوبت په نوبت با ندی هغه ځی هغه سټیج ته او هغه شا عری کوی.

او په کابل کی به مطلب د مری گل مشا عره یی، او په ... قندهار کی زما خیال دی چی هغه د نار گل مشا عره ده، او په مزار شریف کی هغه ... یو بله مشا عره ده. نو د پښتون په مختلفو ادبیا تو با ندی به اه ... ټول نه بر سیره کول ډیره سخته خبره دی. چی ما ویلی چی هغه کی پیسی بنند لیدای او یو ډیره غت بد کار دی. آه ... د پیسی بنند ل په څو معنی با ندی. culture د پښتون هغه بد

زه پیسی بنندم په دی خاطر با ندی چی خلکو ته ځان وښیم چی زه ډیره زیات پیسی لرم، او زه ډیره زیات مصرف کوم او د خلکو نه یو څه چک چکی، او یو آفرین یو ښا با ش ما ته ورسیری.

لکه زما د تره زوی، هغه څرنگه لکه درې سوه رو پی و بنډلی، نن به زه څلور سوه و بنډم،
cousin او دی مطلب دا خبره دا ده، زما تربور او زما عزیز، زما
هغه څلور زره و شیندی زه به پنځه زره بنډم.
چی ده، دا ډیر زیات بد رواج ده، پښتا نه د خپل لور نه دا پوښتنه نه کوی marriage مقایصوی
او لکه قصداً لکه دا هست دا ډیر زیات خراب کار دی. په پښتو کی
چی مطلب تا چی هغه، تا ته ما دا بنځه او کړی ده او کوی در ته، تا لیدلی وؤ دا او که نه، هغی تا
د پاره وا ده کوی بیا تا را غواری چی دا ستا بنځه شوه او یا دا دا مونږ تا ته کړیده او دا ستا بنځه
ده. ته مجبوره یی چی دا قبوله کړی او که مجبور نه یی نو بس دا کور به پریردی او تښتی به.

English Translation:

Pashtuns do not change their culture in years; other tribes change faster.

Ahh ...well it is because the Pashtun culture is embedded in Pashtuns from thousands of years ago up to now. So therefore, it is difficult to change it, for this Pashtun is a global tribe.

For instance, if you take a Pashtun to Europe, he will be very international and he will not need orientation. However, he will be homesick, because adjusting to a foreign culture is somewhat hard to do.

Now let's come to the ordinary³ [inaudible] Pashtuns.

For many years, Pashtuns have had a very good common life [everyday life]; they have very pretty beautiful customs; there are bad customs too.

Bad customs are this: when we marry a sister or daughter, we do not ask for her opinion [on her marriage]. And also, bad customs are that we take revenge on her [if she does not accept the marriage to which her family has consented].

There are pretty, lovely customs also, for instance, the hospitality towards guests; this is a great tradition in Pashtun culture.

Why do Pashtuns like music?

This is because for one [for one reason]; our home country, or the Pashtun home country, faces new challenges every day; something new happens, and in that region, then the whole world ..., amm...ahh .. amm ... hahh ..amm. The sadness [challenges, difficulties] that occurs, occurs in Afghanistan. So for this reason, Pashtuns find security [peace] in hearing music.

Ahh.. Pashtuns play the *rabab*.⁴

³ General people, the public

In regard to the *rabab*, they [Pashtuns] most of the time praise it least of all [in minor ways], or in greater ways. Some people make it [the music] at home or put [make] some music [on a cd?] and make it [the music] interesting.⁵ Some [of] the *rababs* are medium-sized [intermediate model] and can be learned in a city, at an institution, at a store [marketplace], and it is learned from an instructor. One [one type of the *rabab*] is the “high style” that is the first-rate *rabab*. That first-rate [professional model] is learned in a professional way, and is played that way.⁶

Pashtuns, in politics [they] are very different. Some are communists, some Afghan people are nationalists, some are Islamists. But what is the most important of all to note is that Pashtuns are very trusting; they always trust someone [people] easily.

Ahh ...the Pashtun music is a little mixed up [mixed up with other types of music] these days; however I hope that it has become better today than before. [I hope the change is for the better].

Pashtuns were known to the world in the past and are known [to them] now, as well; they [the world] copied their [Pashtuns'] music and said [used] their poems in it [used their own poems in Pashtuns' music]. There is some poetry also, for instance English and along with that, the Pashto literature, Pashto poetry.

Now I come more to [the point] where people read *Tappi*⁷ and where they do [recite] poetry.

Most often people read *Tappi* individually [taking turns]. *Tappi* can be read everywhere; it can be [recited] on a riverbank; so one person recites five to ten *Tappi* at once. And if there are some friends with him, and if [they are] on a trip; so it is possible that it [the reading of *Tappa*] reaches to 50 [fifty verses of *Tappa*]. In order to respond to it, a question and answer follows [in this type of poetry, *Tappa* poetry].

So common [popular] poetry, where is that and who does [writes] that poetry?

Among Pashtuns, there were female poets, and very good female poets, and they are still there.

⁴ The *rabab* is a kind of violin, a type of string instrument used in South and Southeast and Central Asia and in part of the Middle East. (*Rabab*, (n.d). In *Wikipedia*. Retrieved December 9, 2011, from (<http://en.wikipedia.org/wiki/Rebab>).

⁵ The speaker seems to say that some people make music at home and thus record music tracks on CDs at home.

⁶ Here the speaker seems to be referring to two types of *rababs*, a simple non-professional *rabab* and a more complicated professional *rabab*.

⁷ *Tappa* is the most common form of poetry in the Pashto language. Usually people improvise and recite their verses in a group. Each individual takes a turn reciting their own improvised piece. It can be either written or spoken. The plural of *Tappa* is *Tappi*. (*Tappa*, 09/25/2008). In *Ovi Magazine: Tappa, the world's shortest poem*. Retrieved December 2011, from <http://www.ovimagazine.com/art/3539>.

Hasina Gul from Peshawar⁸ is a great poet. And in Pashto, there are very good singers, female singers; Naghma, she is [one of] Afghanistan's great singer [s].

Where do people hear poetry?

Furthermore, literature is very common in Pashto. In Pashtun universities, literature is very common, there is a master degree in literature; and without that, there are, there are no other masters [master programs in fields other than Pashto literature]. For poetry contest[s], every year, in different places there are gatherings, there [are] poetry contest[s], for instance in Jalalabad,⁹ the *Naranj Gul* poetry contest takes place, and in that thousands of people—new youths, older [adults] and poets—participate, and turn by turn [they] go to the stage and recite poetry.

And in Kabul, [for instance] there is the *Mary Gul* poetry contest ... and in Kandahar I think it is the *Anar Gul* poetry contest, and in Mazar-e-sharif ... there is another poetry contest. So discussing different [aspects of] Pashto literature is something very difficult to do. The bad part of the Pashtun culture that I talked about is when people throw money [at someone], and it is a very bad thing to do.

Ahh ... throwing money [at someone] in what sense?

I throw money, because I want to show off to people that I have a lot of money and that I spend a lot of money, and people clap for me and I get people's praise and acclamation.

It means [It's like] my cousin and my friend—my cousin, for instance, my uncle's son—if he throws 300 [Afghani at someone]¹⁰ today, [then] I will throw 400 [400 Afghani at that person]; if he throws 3000 [Afghani], I will throw 5000 [Afghani]. Doing this in a comparative manner, or like its intention, it is a very bad thing to do.¹¹

Among Pashtuns, marriage, that is a very bad custom. When marrying [a daughter], Pashtuns do not ask their daughter [her view or permission on her marriage],¹² [for instance they will not ask you] whether or not you [the son] have seen the woman to whom they have arranged, or will arrange, your marriage. They [the parents] arrange your marriage and then ask you to come, and [they] tell you, “here I have arranged your marriage, and this is your wife, and this is what we have done for you.” You are compelled to accept that, and if you don't [accept it], then you will have to leave the house and run away.¹³

⁸ Peshawar is the capital of Khyber-Pakhtunkhwa province, a federally administered tribal area in Pakistan.

⁹ Jalalabad is the capital city of Nangarhar province in Afghanistan; it is located 153km (95miles) west of Kabul.

¹⁰ The currency of Afghanistan is Afghani.

¹¹ He means that this tradition of throwing money at people and the intension of doing so in a competitive manner is not a good thing.

¹² The speaker starts with talking about the daughter, but soon switches to talk about the son from here on.

¹³ The speaker here talks of arranged marriages, which are very common among people, where parents decide who their son or daughter should marry. Most often they take these decisions without any consultation with their son or daughter. And out of respect for elders and parents that is rooted in the culture, both the daughter and the son have to agree and accept the arranged marriage their parents have arranged, if they do not accept then it will be very difficult to live in that community. However, this does not apply to all people.

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