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U. S. Army Military History Institute

A POCKET GUIDE TO
AFGHANISTAN



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DEPARTMENT OF STATE



"There is no one who is victorious but by God's help."

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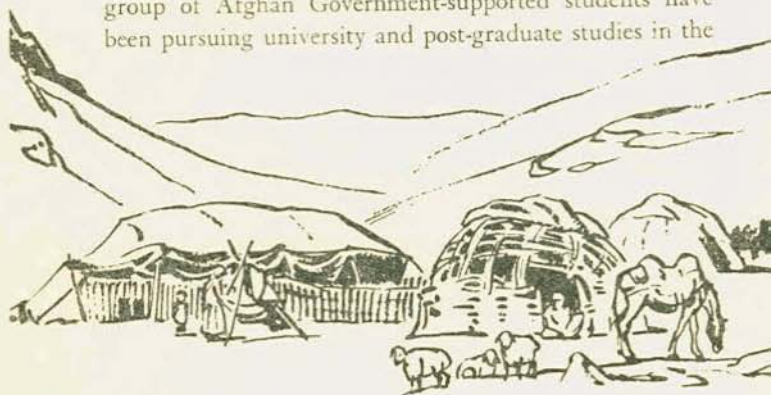
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INTRODUCTION

To most Americans Afghanistan is almost unknown. Transportation to and from this land-locked country has always been slow and difficult. Furthermore, normal and complete diplomatic relations between Afghanistan and the United States were not established until 1942, when our country set up a legation in Kabul, the capital. World War II, with its curtailment of travel, further restricted ordinary intercourse.

Although Afghanistan may seem remote, there are promising bases for friendship and understanding between our two countries. Since 1931 a small but significant group of Afghan Government-supported students have been pursuing university and post-graduate studies in the



United States. Most of these men have returned to their homeland to fill important posts as engineers, teachers, doctors, and dentists. Hundreds of other Afghan boys have received instruction from the two or three American teachers in Habibia College. And there have been occasional American technicians, writers, and travelers who have visited Afghanistan, drawn by their interest in its natural resources, its archeological treasures, or the charm of its snowcapped mountains and great plains.

The year 1946 marked a further strengthening of these ties. In that year an American construction company, at the invitation of the Afghan Government, began work under contract to build hydroelectric projects and dams, irrigation canals, roads, and bridges. The influx of this comparatively large group of engineers and technicians presents a significant opportunity for acquainting the people of Afghanistan with American techniques.

This booklet is offered to the American reader, whatever his errand in Afghanistan may be, as an introduction which he will wish to supplement by his contacts with these friendly people. The American will be treated with courtesy and hospitality; patience and understanding on his part will open

to him many new doors of friendship in the country of Afghanistan.

GEOGRAPHY

Land-locked Afghanistan covers approximately ^{261,000}250,000 square miles, and its predominantly rural population is estimated by the Afghans at nearly 12,000,000. Others give lower estimates. Kabul, the capital, has an estimated population of 100,000.

This independent kingdom is bounded by India, Baluchistan, Iran, the Turkoman Soviet Socialist Republic of the U. S. S. R., and China. There are nine traditional provinces: Kabul, Kandahar, Herat, Mazar-i-Sharif, Badakhshan, Maimana, Farah, Jalalabad, and Gardez. These names are taken from the principal town in each region. Afghanistan's greatest length, from northeast to southwest is about 700 miles, and its greatest breadth is over 350 miles. It has about the same area as Texas, or five times that of New York State.

Afghanistan is a mountainous country, and in the eastern part peaks of the Hindu Kush rise to over 21,000 feet. The general elevation of the country is over 4,000 feet.

Owing to the relatively low average annual rainfall and the abnormally high average elevation of the country, there are no large rivers or lakes. On the other hand, with the exception of the southwest, there is hardly any part of the country without a water supply, during certain seasons, sufficient for irrigation and domestic purposes.

The higher mountains are snow-covered all year and constitute an inexhaustible usable reservoir. Ruthless deforestation has reduced the usefulness of this reservoir to a very great extent, however, and reforestation is a present need.

There are three great river basins: The Kabul and Amu Darya (Oxus) in the northeast and the Helmand, which runs southwest through the center of Afghanistan. The Helmand is the largest river of its latitude between the Tigris and the Indus, and it is the only large river which from its source to its mouth is virtually entirely within Afghan territory. Its total length is probably over 700 miles, and with its tributaries it drains all southwestern Afghanistan, an area of at least 100,000 square miles.

The country has three belts. The northern belt is grazing country and is relatively fertile. The central belt is a backbone of almost impenetrable mountains. The



southern belt would be a desert were it not for the rivers which cut across it. It is along these rivers that the larger towns are situated. The area from the Hindu Kush watershed in the central belt northward to the Amu Darya is characterized by good pasturage, and much irrigable land is found here. Western Afghanistan is generally drier, but more irrigation would provide more intensive agriculture. In the southwest, wide reaches of barren desert are found, although the Helmand River and its tributaries provide water for some irrigated areas. The east and southeast are characterized by many small valleys and plains which are productively fertile.

Earthquakes occur frequently throughout the country but only infrequently cause extensive damage. Floods of a disastrous nature occur in certain areas. The Helmand seems to be subject to floods which cause great damage to the settlements along its banks.

HISTORY

Although the Afghans have always played a passive role in world affairs, their land has been important in military and political strategy because of its geographic position as a bridge between the great plain on the north and India to the south. Its history goes back several thousands of years, and Afghan ancient history records the names of Alexander the Great, Timur Shah, Mahmud-i-Ghazni, Baber (the first of the Great Moguls), and the Persian, Nadir Shah, all of whom marched through Afghanistan to campaigns in India.

Modern Afghanistan dates from 1709, with a declaration of independence from Persia at Kandahar by Mir Waiss Khan, and records such famous names as Emperor Timur Shah (1773-1793), Amir Dost Mohammed Khan (1835-

1863), Amir Abdur Rahman Khan (1880-1901), and H.R.H. King Mohammed Nadir Shah (1929-1933).

His Majesty, King Mohammed Zahir Shah, became ruler upon the death of his father on November 8, 1933. The present Royal House, the Durani, has been dominant for two hundred years.

Afghans date their last liberation from May 26, 1919, and celebrate this as their independence day. The establishment of diplomatic relations with foreign countries followed at that time.

GOVERNMENT

Afghanistan is a constitutional monarchy, and the laws are based on the religious laws of Islam. Legislative power is vested in the Parliament, which is made up of the King, a Senate of 45 life-appointed members, and a National Assembly of over one hundred elected representatives.

The Royal Family plays an important part in the Government and is highly respected throughout the country.

The coat of arms of the King and the official seal of the Government consist of a design representing the dome and

two minarets of a mosque with the mihrab (a niche or chamber in the mosque indicating the direction of Mecca) in the center, banners on either side, and the entire design almost completely encircled by sheaves of wheat.

The Afghan flag carries this insignia in the center of a rectangular field consisting of a red, a black, and a green stripe, placed horizontally.

The principal sources of state income are land taxes, grazing taxes, import and export duties, and fines.

THE PEOPLE

Afghans are a complex mixture of races, but despite this, like Americans, they form one nation. They have a love of freedom and personal independence akin to that of the Americans.

The population is far from homogeneous, but the powerful bond holding the people together in common fraternity is Islam, their religion.

The general appearance of the people is prepossessing. Most of the men are tall and well-built, with tough, muscular frames. They show great agility and have an

independent bearing. They are proud and brave, cheerful and shrewd, and intensely patriotic.

The principal tribes are the Duranis, Ghilzais, Pathans, Tajiks, Hazaras, Uzbeks, Nuristanis, Baluchis, Mughols, and Chahar Aymaks.

In the country, most of the people are tenant farmers or shepherds. They grow fruits, cotton, cereals, and vegetables, but lack of water for irrigation accounts for much of the poverty which exists in the country.

Wheat bread is the staff of life, and this unleavened bread is the chief part of every meal. In the more mountainous part of the country, there are several million seminomadic tribal shepherds. Because of the scarcity of grazing land, these nomads follow the available grass through the seasons, traveling into the higher upland valleys in the summer and into the lowland ranges in the winter. The fat-tailed sheep is native to the country, and provides the Afghans' chief meat diet, their butter, and their clothing.

The majority of the city-dwellers are handicraftsmen—carpenters, bakers, masons, tailors, shoemakers, silversmiths. Each has a tiny shop in the bazaar, where he does his work by hand. The rest of the city people are merchants or traders, government officials, or landowners.



There has not been much industrial development, but the Government plans to expand in this regard. Now available are two cotton-textile mills, two woolen mills, a beet-sugar refinery, a tannery and boot factory, a furniture factory, and a jewel-cutting factory. The people are still in the handicraft stage and only now are developing an understanding of machinery.

Religion. The people of Afghanistan are Moslems. Their religion is Islam, which means "submission to God", and the believers are called Moslems. Their Holy Book is the Koran, which contains numerous quotations from and references to the Bible, and which borrows heavily from the Old Testament. Their prophet and teacher is Mohammed.

Islam developed against a background of Christianity and of the religion of the Jews. Mohammed declared

that there is only one God to whom every man is directly responsible, without priests or intermediaries of any kind. Mohammed condemned the use of images and elaborate rituals, and he preached against the same vices which are the targets of American evangelists. His teachings are reflected in present-day Islamic practice. As a religion, Islam prescribes detailed rules concerning personal, social, economic, and political behavior. The mosques are not temples, but meeting houses where Moslems gather for prayer and meditation.

Do not refer to the religion as Mohammedan, for Moslems do not worship Mohammed as Christians worship Christ. Mohammed is not God; "Allah" is God and Mohammed His prophet.

Islam of the Sunni doctrine is the state religion, and almost all Afghans belong to this sect. There are minor groups of another Moslem sect called the Shiah, but outwardly it is almost impossible to distinguish a Sunni from a Shiah except at prayer, when the Sunni will be observed to cross his arms in front of himself while the Shiah will hold his arms out straight. Missionary activity on behalf of other religions is prohibited within the country.

Moslems pray five times a day, kneeling and bowing to the ground, facing toward Mecca, their holy city in Arabia. They prefer to worship in congregations at their mosques, where the service consists of prayer and of reading of the Koran by a *mullah*, who is a lay-reader and authority on Mohammedan law.

A good rule to observe is to keep away from mosques, because the presence of unbelievers may be resented. If you should enter a mosque wearing shoes, you would be violating one of the most sacred customs of the Moslems.

Questions regarding religion and women are distasteful to Afghans, and it is well to avoid any kind of discussion or argument on these matters.

All Moslems observe one month of fasting, called *Ramazan*, a period similar to the Christian Lent. During this period, Moslems do not eat, drink, or smoke between sunrise and sunset. During this arduous month, they cannot be expected to be as sociable as usual; neither can they be expected to work as efficiently.

There are five fundamental principles of Islam:

1. Belief in but one God and His prophet, Mohammed;
2. Prayer five times a day;

3. Giving of alms;
4. Fasting during *Ramazan*, except when seriously ill or traveling;
5. Making a pilgrimage (*haj*) to Mecca, a closed city to all but Moslems.

Customs and Manners. Most Afghan folkways and mores are religious in their origin. For example, there is the month of fasting, *Ramazan*, during which time certain manners particular to the period prevail.

The Moslem day of rest is Friday, or *Juma*, and business is at a standstill on that day. You will be expected to observe *Juma* as your Sunday, but Afghans will respect you for keeping your own holidays.

Afghans pay much attention to good manners. Handshaking and embracing are considered an important part of good manners. You will be greeted with a handshake at every meeting. Be certain to return it, but do not touch or handle an Afghan in any other way. Do not wrestle with him in fun, and do



not slap him on the back. Any such contact is offensive to his idea of etiquette. You will see Afghan men walking hand in hand and often times greeting one another by kissing. There is nothing odd about such action. It is their normal behavior.

Avoid native swearwords. Under *no* circumstances call an Afghan "dog" or "unbeliever" or "pig", because these are deadly insults.

Afghans do not drink liquor or eat pork. It is impolite to consume these things in their presence. Never offer Afghans pork or liquor; they believe if they use either, their eternal salvation is forfeited.

Dogs are considered unclean; if you keep a dog, be particularly careful to keep it away from mosques and shrines.

Afghans are modest and do not let other people see them naked. Do not undress or urinate in their presence.

It is discourteous to salute, accept a gift, or eat with the left hand. When passing an article to an Afghan, use both hands. Eat only with the right hand in the presence of Afghans.

It is not wise to accept gifts from an Afghan other than some small, inexpensive tokens. Never accept anything

of value. You would be expected to return in kind, often with some favor to be exacted later on.

The poorest Afghan is rich in personal dignity. This is an important point to keep in mind always. Remember that politeness is one of the first things you will notice when you begin to meet people. The Afghans speak in a most polite and flowery manner. Learn a few of their polite phrases and use them even if you do not learn much more of their language. (For hints on Persian, see p. 37.)

The tribesmen admire courage and resourcefulness. Let them see that you have these qualities. They will be grateful for any generosity you can show them, such as a lift along the road. Whenever possible, give your servants empty tins or other such items. Bottles, for example, are of use to the tribesmen because such things are not manufactured in the country.

Women. Moslem women do not mingle freely with men outside the immediate family circle. The women spend the greater part of their time at home.

Moslem women appear in public wearing a black cotton garment called a *burkah* (veil), which covers the entire body, including the head. Small lattice-like lacework is

left for the eyes in the hood over the head. Rural women wear, in addition, baggy trousers, similar to those of the men, which cover their dresses and hose.

If a woman has occasion to lift her veil while shopping, do not stare at her but look away. Do not loiter near women. Do not attempt to photograph them, as such action will cause serious trouble.

Never attempt to speak to a Moslem woman or to try in any way to get her attention. This rule holds true for the rural as well as the urban women. Any advances on your part are certain to mean trouble.

An Afghan man will never discuss his female relatives. You should never make reference to women relatives when speaking with an Afghan.

Marriage is considered a civil contract, and although polygamy may be permitted, the increased costs of living have had the tendency to discourage the practice. Marriage contracts must be agreed to by the man and woman themselves; thus the consent of the relatives alone is not sufficient.

The husband can divorce his wife without setting forth a reason, and the wife can sue for divorce on grounds of a serious nature. There are no prejudices against the re-

marriage of a widow, but custom requires that such widow must first secure the consent of the brother or near relative of the deceased husband.

Remember that the veil (*pardah* or *burqah* or *chad-ree*) is a sign of a respectable woman and distinguishes her from a scrubwoman or servant. In cities most women wear veils, except servants. Many country women, however, are not veiled.

These few rules are to be strictly observed with relation to Moslem women:

1. Never stare at one;
2. Never speak to one in public;
3. Never jostle one in a crowd;
4. Never try to remove a woman's veil or touch any woman in any way.

Living Conditions. Be prepared for extremes of temperature. Wide variations of temperature are usual, both from season to season and from day to night.

The four seasons are clearly marked, but rain falls only during the months from October to April, the average annual rainfall for the entire country probably not exceeding 10 or 11 inches.

You must always be on your guard against the climate and dress for the temperature changes. Keep your "booster" injections against typhoid, cholera, tetanus, smallpox, et cetera, up to date.

You will find few of the sanitary conditions which you take for granted at home. Even in Kabul, there is no central water supply and no sewerage system. Most toilets are crude outhouses. In the villages, you will have to get by without even these, and you will have to carry your own supply of toilet paper.

The open irrigation ditches are full of germs and are the breeding places for mosquitoes. Malaria is carried by mosquitoes, and mosquito nets are a necessity wherever the malaria mosquito is found. These nets also will partially protect you from scorpions, which are common in certain areas. Be careful about bugs and lice, which also commonly exist.

Skin and eye diseases are prevalent, so your own personal cleanliness is important. Be careful to keep unwashed hands away from your mouth and eyes. Treat the slightest cut promptly.

Don't drink water unless you *know* it has been boiled

or chlorinated. Never drink native, unboiled milk. Away from home, the best drink is hot tea.

Dysentery and diarrhoea come from contamination resulting from human excrement. Watch what you eat and drink and guard against contamination.

Fruits and vegetables should be washed and peeled before eating, because they may be contaminated by human excrement. Avoid leafy vegetables, and keep all food away from flies.

If you keep to these rules, you will have a good chance of avoiding typhoid, dysentery, and malaria—all common diseases in the Middle East area.

Don't sleep completely uncovered, regardless of how warm it may be. Always keep your stomach and abdomen covered in order to avoid stomach colic.

However, don't get the impression that the country is an unhealthful place to live in, because the contrary is true. These above precautions have been discussed only for your protection and are health rules that are universally applicable, even in certain sections of the United States.

Tinned goods are not easily available and are very expensive. It is a good plan to have tinned foodstuffs shipped from the United States. All goods from the

United States must be landed at an Indian port, shipped by rail to Peshawar or Quetta and thence transported by truck or caravan into Afghanistan. Packing should be designed to withstand exceedingly rough handling and pilferage. Unusually large or heavy containers should be avoided. Packing should also provide protection against extremes of heat and cold for commodities which cannot withstand them. All cases should be clearly marked to show country of origin and consignee and country of destination.

ECONOMIC INFORMATION

Communication. There is a direct radiotelegraph circuit between Afghanistan and India, Iran, and the United States. Within the country, all the principal cities are served by the government-operated telegraph and telephone system. Postal rates can be secured from the post office department. There is no money-order service. Telephone and telegraph communication is poor and slow. Messenger service often is more satisfactory.

Most Afghans have a different idea about punctuality from ours. If you want work done on time, you must keep a close check on its progress. Almost all communication

and work stops on holidays, which sometimes last for several days.

Transportation. There are no railways, navigable waterways, or air routes in Afghanistan at present. Unsurfaced roads, which are sometimes temporarily blocked by floods and snow, connect the principal cities and connect with the Indian highway system at Torkham, at the western end of the Khyber Pass, and at Chaman, north of Quetta, Baluchistan. The burden of transportation falls upon motor lorries and pack animals. Camel, pony, and donkey caravans are important media of transportation via the innumerable caravan routes. All principal cities are customs ports of entry, and limited storage facilities are available in the customs warehouses.

A government mail and passenger motor service operates between Kabul and Peshawar City, India, via Jalalabad, and between Kabul, Kandahar, and Quetta. There is also a similar service between Kandahar, Herat, and the Iranian border.

Currency. The *afghani* is the unit of the monetary system. An *afghani* is a piece of silver weighing 10 grams, and it is subdivided into 100 *puls*. The 50-*pul* pieces are

called *kṛans* and are of alloy. Smaller pieces of 2, 3, 5, 10, 20, and 25 *pul*, made of nickel, bronze, and copper, are used also. Paper currency of 2, 5, 10, 20, 50, and 100 *afghanis* is in circulation.

The rates of exchange for sight drafts on New York have been fixed by the Afghan central bank (Da Afghanistan Bank) as follows (1946):

Buying rate: *afghanis* 13.0446 per \$1.00.

Selling rate: *afghanis* 13.4446 per \$1.00.

All purchases and sales of foreign exchange are required to be made through the central bank.

There are two banks in Afghanistan: Bank Mille and Da Afghanistan Bank. The latter is a government institution and handles transactions in foreign exchange. Its correspondent in the United States is the National City Bank of New York. Bank Mille is a private institution. There are no branches of foreign banks in Afghanistan.

Fifty *afghanis* may be taken into or out of the country. Any notes in excess of this sum must be shown at the frontier and certified.

Weights and Measures. A wide variety of local units of weights and measures is used. These units may have

different values in different parts of the country or with respect to different commodities.

In Kabul, the following weights appear to prevail:

16 <i>kḥurds</i>	1 <i>charek</i>	3.992 lbs.
4 <i>chareks</i>	1 <i>seer</i>	15.688 lbs.
8 <i>seers</i>	1 <i>maund</i>	125.500 lbs.
10 <i>maunds</i>	1 <i>kḥarwar</i>	1,255.000 lbs.

The metric system is used for all official measurements of distance and area. The unit of length is the meter, which is 39.37 inches, or a little more than our yard. The *kabuli-yard* or *gaz-i-shahi* is equal to 41.89 inches. The unit of distance is the kilometer which is 1,000 meters, or roughly five eighths of one of our miles.

The unit of weight is the kilogram, which is equal to 2.2 pounds in our system. Liquids are measured by the liter, which is a little more than a quart. Remember that there are several local systems of weights and measures. You will discover that the people are vague about distances and weights.

Business Practices. Hours of business are not fixed and vary from city to city and from season to season.

Most tradesmen have stalls in the bazaars. Bargain-

ing when making a purchase is customary and is a part of the socio-economic life of these people. They trade not just for money but also to meet people. To bargain intelligently is to show understanding in values. Tradesmen will exaggerate the price they expect you to pay. If you pay such price, they know you do not know the real values and they consider you uninformed. Bargain politely. The tradesman and purchaser are as host and guest. Friendship results from trade.

You will have to bargain for almost everything you buy. Never display anger, as it would be regarded as a sign of your weakness and the Afghan would be inwardly contemptuous of you. If you do not want to spend time to bargain, name a price and walk off if it is not accepted. If the merchant calls you back, you may expect that he will sell you the desired article at your price.



Salaries and Prices. Some typical prices as of 1945-46 are as follows:

Gawdys or *tongas* (horse-drawn carriages used as taxis)—*afghanis* 2 per mile—minimum ride, *afghanis* 2. The fare is for any number of passengers, not per person.

Rent—for a six-room house with bath, *afghanis* 1,000 to 1,500 a month.

Lights—for a six-room house, *afghanis* 60 to 100 per month.

Wood (for heating purposes)—*afghanis* 4,000 to 8,900 (for one winter's supply for six-room house) depending on economy of use of supply, number of rooms heated, et cetera.

Charcoal (for cooking purposes)—*afghanis* 90 per month.

Servants' wages (per month):

Cook—*afghanis* 150 to 200

Bearer—*afghanis* 100 to 150 (with uniform and food furnished)

Laundryman—*afghanis* 60 for one month's laundry

Water carrier—*afghanis* 15

Gardener—*afghanis* 80

Watchman—*afghanis* 100

Chauffeur—*afghanis* 400

Look at the subject of prices from the inhabitant's point of view. You calculate in terms of *afghanis*, but notice that in the bazaar many purchases are made in fractions of an *afghani* which are called *puls*.

Since there are 100 *puls* in an *afghani*, there are 65-odd *puls* in an American nickel. You will astound the frugal Afghans unless you learn to think in terms of these tiny sums. These copper coins that you may not understand and may regard as almost worthless are cash money to everybody else in Afghanistan. For example, a trained teacher may make only 150 *afghanis* a month. A carpenter or painter may get but 6 *afghanis* a day. In Kabul 300 *afghanis* per month is considered very high pay by the majority of people.

Don't throw your money around. A great deal of hard feeling has been caused in foreign countries by Americans who have been impolite and improvident in their spending.

THE CALENDAR

In Afghanistan, the Government and all business houses follow a calendar peculiar to the country. There are 12 months in the year, and the calendar is based upon

the flight of Mohammed in 621 A.D. To calculate the Afghan year, subtract 621 from our year. In other words, 1946 minus 621 is equal to 1325, the present Afghan year. All government letters and documents bear dates based upon this calendar.

The Afghan New Year's Day, called *No Ruz*, is the twenty-first of March, and the Afghan calendar is as follows:

Afghan month	Number of days	First day falls on—
<i>Hamal</i>	31	21 March
<i>Saur</i>	31	21 April
<i>Jawza</i>	31	22 May
<i>Saratan</i>	32	22 June
<i>Asad</i>	31	24 July
<i>Sumbulah</i>	31	24 August
<i>Mezan</i>	31	24 September
<i>Akrab</i>	30	25 October
<i>Kaus</i>	29	24 November
<i>Jaddi</i>	29	23 December
<i>Dalwar</i>	30	21 January
<i>Hoot</i>	30	20 February

Although for government correspondence and financial and revenue purposes this solar calendar is used, the Moslem lunar or moon calendar is used for religious purposes. This means that special holidays will not occur from year to year on the same solar date as on our calendar. For instance, *Ramazán* may begin in one year 10 days earlier than in the year following. All religious holidays are calculated by the lunar calendar and thus vary from year to year.

RECREATION

Sightseeing. Afghanistan is rich in archeological lore; for the student of ancient history, there is much to see in the remains of Buddhist and Greek civilization. Places to visit include Kabul, Bamian, Herat, Ghazni, and Paghman.

Bamian is the site of interesting Buddhist remains, and has been worked by the *Délégation Française d'Archéologie*. Bamian was an important commercial center in the Middle Ages. Here the visitor can examine two colossal idols carved in the hillside. The larger figure is some 53 meters high.

Forty miles west from Bamian is Band-i-Amir (Dam of the King), which creates a bluish-green lake of unusual beauty. The fishing here is said to be excellent.

Herat is famous for its shrines, and it is in this city that Amir Dost Mohammed Khan is buried. The Amir's tomb is well worth a visit. The old city offers many photographic studies. It is a citadel built on top of circular ramparts of earth, and it is divided into four quarters. The Juma Masjid in the northeastern quarter was built in the fifteenth century, and at that time it was said to be the most beautiful mosque in all Asia.

Like Herat, Ghazni is famous for its shrines. In this city, the visitor can examine archeological sites extending back to the Sultan Subag-takin (977-997 A.D.).

Paghman, the summer capital, is about 18 kilometers west of Kabul and is located on the Paghman mountain-side. This village is the summer residence of the King, the court, and government and commercial people.

In Kabul, the visitor should attempt to visit Baber Shah's tomb and garden, the museum, Amir Abdul Rahman's tomb, and the many government buildings. Baber, the founder of the Moghul Empire in India, was so fond of the Chahardeh Valley in Kabul that when he was on his deathbed at Agra, India he ordered his body to be carried to Kabul and interred in what is now Bagh-i-Baber (Baber's Garden).

Sports. During the summer, there is swimming in the pool at Baber's Garden. Many of the foreign legations in Kabul have tennis courts which frequently are made available to players desiring to use them. There are no golf courses.

Horseback riding, mountain climbing, hiking, and picnicking are popular with the foreigners residing in the country. There is good fishing in parts of Afghanistan, and for the hunter there are ibex, wild sheep, deer, wildcats, gazelle, et cetera. Geese, ducks, partridges, pheasants, quails, et cetera, are plentiful. If you are a hunter, be sure to bring your ammunition with you as it is not available on the open market.

Skiing is a popular winter sport around Kabul. Skis can be obtained occasionally in the markets but it is best to bring your own. Ski shoes are difficult to secure.



Books and Music. There are no public libraries and no musical concerts. The British Legation has a well-stocked library, and Americans often are invited to use it. It is best to bring your own technical library and arrange to have books and periodicals mailed from American publishers.

If you are fond of music, it is advisable to bring your own phonograph and records. Recordings of classical and other music can be purchased in India but not in Afghanistan.

Radios are not available at the present time. If you are bringing your own radio, remember that the voltage in Kabul is 220 A.C. and that in many cities there is no electric service.

Hobbies. Many residents find ample scope for the development of hobbies. Camera addicts will find an unusual number of photogenic scenes. However, film is expensive and very difficult to find locally. It is best to have arrangements made with an American photographer for your supply of films, which should be tropic-packed. Having films developed and printed is an expensive and often an unsatisfactory procedure. No colored films such as

Kodachrome, nor movie films, can be developed locally.

Stamp collecting and coin collecting offer many hours of diversion. Valuable stamps and rare coins may still be found in the bazaars. An unusual variety of coins—Greek, Thracian, Bactrian, Sassanian, Kushan, Moghul, and the like, are still available.

The amateur archeologist, anthropologist, geologist, or philologist will find in this country one of the world's most promising fields for study.

PASSPORT REGULATIONS

An entrance visa validated by the Royal Afghan Legation in Washington or the Royal Afghan Consulate in New York is necessary for anyone going to Afghanistan. Afghan consuls must obtain authorization from their home Government before a visa may be issued. All cable and communication charges are paid by the person expecting to visit Afghanistan. Authorization by cable requires from 10 days to 1 month. Foreign passports are registered by Afghan frontier authorities at the border.

Upon arrival at your final destination within the country, you must secure two forms:

1. A residence visa entered in your passport;
2. A police permit.

The residence visa is obtainable from the Visa Section, Passport Division, Royal Afghan Foreign Office, Kabul. Residence visas are valid for 3, 6, and 12 months. Transit visitors must enter and leave Afghanistan within two weeks from date of entry.

Police permits are secured from the local commandant of police in the Ministry of Public Security, or from the local military commandant, and are issued for periods corresponding to the residence visa.

Fines may be levied against those who fail to comply with these regulations.

Prior to departure from Afghanistan, an exit visa must be secured from the office issuing the residence visa. Exit visas are issued free of charge, provided residence visas and police permits are in order. Police permits are surrendered at the time exit visas are issued. In Kabul, exit visas are issued by the Foreign Office; elsewhere, these are obtainable from the provincial governors. Without proper exit credentials, it is impossible to leave the country.

If a passport is lost after entering Afghanistan, the visitor may obtain a permit of residence from the place where the

passport was first registered on the borders of the country; otherwise, the foreign visitor may be kept under guard pending investigation by the Ministry of Public Security or the provincial authorities.

AFGHAN LIKES AND DISLIKES

Foreigners working in Afghanistan will want the willing cooperation of the Afghans. To be deserving of cooperation, foreigners must respect the likes and dislikes of the people. Following is a list of 12 dislikes generally characteristic of Afghans. They do not like—

1. Negative comments on their government, religion, and politics.
2. Non-Moslems entering or loitering near Moslem mosques and shrines.
3. Discussions concerning Moslem women or the practices of polygamy and the *purdah* (veil).
4. Immodest exposure of the human body.
5. Foods containing pork, bacon, sausage, or lard, or food which has been cooked in pork products, because all such food is "unclean". (They do not like to see these products eaten in their presence.)

6. Alcoholic drinks. (They do not appreciate guests in the country drinking wine, beer, or whiskey in their presence.)

7. Any signs of disrespect to Moslem womanhood. (They do not like to see men staring at women, and it is forbidden to follow women, to talk to them, or to attempt to touch them.)

8. Unkindness and impatience with servants. (Afghans are democratic and although the wealthy employ servants, they are treated with consideration.)

9. Being stared at while at prayer. (When Moslems are praying, keep silent and look away. Moslems are not willing to be photographed during prayer.)

10. Being laughed at. (Adult men walking arm in arm and kissing one another when meeting or parting are not "queer".)

11. Expressions of race prejudice. (They regard as impolite a person who does not show hospitality, tolerance, and patience.)

12. Disrespect for the aged, infirm, and mentally ill. (They show greater than average politeness toward old people, cripples, the feeble-minded, and the insane.)

Afghans enjoy and like many things foreigners can do. They appreciate—

1. Foreigners who learn to speak Pushtu and/or Persian—no matter how poorly.
2. Having inquiries made about their health at every meeting.
3. Receiving small token gifts of candy, cigarettes, sugar, or tea on certain festival days.
4. Shaking hands at every meeting and again upon parting.
5. People with good manners and personal dignity who speak with well-modulated voices.
6. Bargaining on prices.

In other words, in order to be liked, one needs to use common sense. But do not mistake courtesy for friendship, because the Afghans are always polite. Remember that Afghans are fundamentally suspicious of strangers. Never expect definite future commitments. When, for example, an Afghan says *far-dah* (tomorrow), he means "at some time in the future". Furthermore, do not expect definite knowledge of distances from the people you meet traveling. Most people in Afghanistan have never

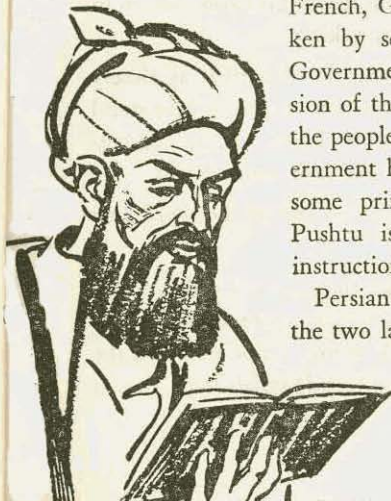
learned to use and have little need for statistics and numbers (except very small units) with any exactness.

THE LANGUAGE

Pushtu (or Pukhtu) is the official language of the country, but almost all members of the business community speak Persian, in the center and south, and Turkoman in the north. The spoken Persian of Afghanistan differs only in unimportant respects from the Persian of Iran, and literature in Iranian Persian is suitable for Afghanistan.

French, German, and English are spoken by some Afghans. The Afghan Government is encouraging the diffusion of the Pushtu language among all the people, and in every town the Government has begun Pushtu classes. In some primary classes in the schools Pushtu is becoming the medium of instruction.

Persian is the more widely spoken of the two languages. The following list contains some of the more useful Persian words and



phrases you will need to know. There are some differences of pronunciation and in the use of words between regions, as well as many dialects—Baluchi, Nuristani, Uzbeki, et cetera.

There is nothing very difficult about Persian except the alphabet, and for this reason the instructions and vocabulary below are not based on the written language but are a simplified system of representing the language as it sounds. This system contains letters for all the sounds you must make to be understood. It does not contain letters for some of the sounds you will hear, but it will give you enough to get by on, both listening and speaking.

Try to imitate the pronunciation of natives as closely as you can and never let the instructions given here stand in the way of getting your pronunciation as nearly as possible like that of the people you hear around you.

Here are a few simple rules for use of the word lists which follow:

1. *Accents.* You know that the accented syllable of a word is the syllable which is spoken more strongly than the other syllables in the same word. (For example, the letters *ac* in *accent*.) Accented (loud) syllables are shown

below in capital letters and unaccented syllables in small letters.

2. *Vowels.* These are the kinds of sounds we represent in English by *a, e, i, o, u, ah, ay*, et cetera. Just follow the key below and you will have no trouble.

a	or	A	equals	the <i>a</i> in <i>pat</i> . (Example: <i>NA</i> meaning "no".)
ah	or	AH	equals	the <i>a</i> in <i>father</i> . (Example: <i>CHAH</i> meaning "four".)
ay	or	AY	equals	the <i>ay</i> in <i>day</i> . (Example: <i>a-LAY-kum</i> in the phrase <i>sa-LAH-mun, a-LAY-kum</i> meaning "good day".)
e	or	E	equals	the <i>e</i> in <i>pet</i> . (Example: <i>YEK</i> meaning "one".)
ee	or	EE	equals	the <i>ee</i> in <i>feet</i> . (Example: <i>BEEST</i> meaning "twenty".)
i	or	I	equals	the <i>i</i> in <i>pit</i> . (Example: <i>IS-mi</i> meaning "my name is".)
aw	or	AW	equals	the <i>aw</i> in <i>awful</i> but clipped short. (Example: <i>jawm-E</i> meaning "Friday".)
oo	or	OO	equals	the <i>oo</i> in <i>boot</i> . (Example: <i>mam-NOON-am</i> meaning "thank you".)

u	or	U	equals	the <i>u</i> in <i>put</i> . (Example: <i>k̄hah- NUM</i> meaning "Madam or Miss".)
o	or	O	equals	the <i>o</i> in <i>note</i> . (Example: <i>AHB-e JO</i> meaning "beer".)

3. *Consonants.* The consonants are all the sounds that are not vowels. Pronounce them just as you know them in English. *All* consonants should be pronounced. Never "slight" them. Here are some special consonant sounds to learn:

h	small <i>h</i> is always pronounced with the <i>h</i> sound, except after <i>a</i> . Listen carefully to the <i>h</i> sound.
kh	is pronounced as when clearing your throat when you have to spit. Listen carefully for it.
gh	is pronounced like <i>k̄h</i> , except it is not so strong, and you put your "voice" into it. That is, a sound very much like a gentle gargle. Listen carefully also for this sound.
sh	is like the <i>sh</i> in "show".
ch	is like the <i>ch</i> in "church".
zh	is like the <i>z</i> in "azure" or the <i>s</i> in "measure".
ng	is like the <i>ng</i> in "sing".

List of Most Useful Words and Phrases. Following is a list of the most useful Persian words and phrases you will need. It is easy to *learn these by heart*.

Greetings and General Phrases

Good day— <i>sa-LAH-mun a- LAY-kum</i>	Goodbye— <i>Ba-a Man-a-KOH- dah</i>
Reply to good day— <i>a-LAY- kum-as-sa-LAH-am</i>	Yes— <i>BA-le</i>
Sir— <i>AH-ghah</i> or <i>Sah-hib</i>	No— <i>NAY</i>
Madam— <i>k̄hah- NUM</i>	Understand me?— <i>MA-R A h MEE-ja-meed</i>
Miss— <i>k̄hah- NUM</i>	I did understand— <i>NA-ja-mee dum</i>
Please— <i>k̄hah-HESH MEE-kaw- nam</i>	Please, speak slowly— <i>k̄hah- HISH MEE-kaw-nam, aw- hes-TE HARF BE-za-NEED</i>
Excuse me— <i>BE-bakh-sheed</i>	
Thank you— <i>mam-NOON-am</i>	
Goodbye— <i>k̄haw-DAH hah-FEZ</i>	

Location and Directions

Where is— <i>kaw-JAHST</i>	turn left— <i>be CHAP BE-pee- cheed</i>
... a hotel— <i>MEH-mahng- k̄hah-NE</i> (or <i>ho-tel</i>)	go straight ahead— <i>RAHST BE- ra-veed</i>
... a restaurant— <i>rest-RAHN</i> (or <i>chai k̄hana</i>)	please point— <i>k̄hah-HISH MEE- kaw-nam, ni-SHAHN BE-de- heed</i>
Where is a restaurant?— <i>rest- RAHN kaw-JAHST</i>	kilometers— <i>ki-lo-METR</i>
turn right— <i>be RAHST BE-pee- cheed</i>	(Distances are given in kilo- meters, not miles. One kilo- meter equals five-eighths of a mile.)
North— <i>she-MAHL</i>	
South— <i>jaw-NOOB</i>	
East— <i>SHARGH</i>	
West— <i>GHARB</i>	

Numbers

one— <i>YEK</i>	seventeen— <i>heev-DAh</i>
two— <i>DAW</i>	eighteen— <i>heej-DAh</i>
three— <i>SE</i>	nineteen— <i>nooz-DAh</i>
four— <i>CHahr</i>	twenty— <i>BEEST</i>
five— <i>PANJ</i>	twenty-one— <i>BEEST-aw-YEK</i>
six— <i>SHISH</i>	thirty— <i>SEE</i>
seven— <i>HAFT</i>	thirty-two— <i>SEE-aw-DO</i>
eight— <i>HASHT</i>	forty— <i>che-HIL</i>
nine— <i>NAWh</i>	fifty— <i>pan-JAHh</i>
ten— <i>DAh</i>	sixty— <i>SHAST</i>
eleven— <i>yahz-DAh</i>	seventy— <i>haf-TAHD</i>
twelve— <i>da-vahz-DAh</i>	eighty— <i>hash-TAHD</i>
thirteen— <i>seez-DAh</i>	ninety— <i>na-VAD</i>
fourteen— <i>chahr-DAh</i>	one hundred— <i>SAD</i>
fifteen— <i>pahnz-DAh</i>	a thousand— <i>he-ZAHR</i>
sixteen— <i>shahnz-DAh</i>	

Money

How much?—*Chand*
It is too expensive—*Bee-SAR*
kay-mat ast
I will pay—*Mee DA-ham*
one afghani—*Yek Afghani* or
Yek Rupee
two afghani—*Daw Afghani* or
Daw Rupee

The word *afghani* and the word *rupee* are both used in Afghanistan when speaking of currency. Strictly speaking, the *rupee* is Indian currency and sometimes the distinction *afghan rupee* and *kaldar* (meaning Indian rupee) are used.

Days of the Week

Sunday— <i>YEK-sham-BE</i>	Thursday— <i>PANJ-sham-BE</i>
Monday— <i>DAW-sham-BE</i>	Friday— <i>jawm-E</i>
Tuesday— <i>SE-sham-BE</i>	Saturday— <i>sham-BE</i>
Wednesday— <i>CHahr-sham-BE</i>	

(For days of the month, see "Calendar", p. 26.)

Phrases for Every Day

What is your name?— <i>IS-mi shaw-MAH CHEEST</i>	What is this?— <i>in cheest</i>
My name is John— <i>IS-mi MAN John ast</i>	Bring some drinking water— <i>GHAD-ree AHB-e khawr-da NEE BEE-ah-reed</i>
How do you say "table" in Persian?— <i>DAR fahr-SEE table CHE MEE-goo-eed</i>	I want cigarettes— <i>MAN si-GAHR MEE-khahm</i>
What date is today?— <i>EM-rooz CHAND DOM-e MAH-hast</i>	Bring some food— <i>GHAD-ree khaw-RAHK BEE-ah-reed</i>
What day of the week?— <i>EM-rooz CHE ROO-zeest</i>	I want to eat— <i>MAN MEE-khawm BE-khaw-ram</i>
Today is the fifth of June— <i>EM-rooz PAN-jaw-me MAW-he JOO-ne</i>	How far is the camp?— <i>be awr-di GAHh CHE GHADk RAH-hast</i>
Today is Tuesday, et cetera— <i>EM-rooz se-sham-BAST</i>	How far is the water?— <i>be AHB CHE GHADR RAH-hast</i>
Come here— <i>BEE-ah in-JAH</i>	Whose house is this?— <i>in khah-NE-ye KEEST</i>
Come quickly— <i>ZOOD BEE-ah eed</i>	

Go quickly—*ZOOD BE-ra-veed*
Who are you?—*shaw-MAH*
KEES-teed
What do you want?—*CHE*
MEE-khah-heed

Natural Objects

bank of a river—*Lab-i-darya*
darkness—*TAH-rec-KEE*
daytime (light)—*ROOZ*
desert—*Sah-RAH* or *bee-ah-*
BAHN
fire—*ah-TASH*
forest or jungle—*jan-GAL*
woods or grove—*bee-SHE*
grass—*a-LAF*
ground—*za-MEEN*
hill—*ta-PE*
ice—*YAKH*

Where is the nearest village?—
naz-DEEK-ta-REEN DEh
kaw-JAHST
Danger!—*kha-TAR-khabar-*
dahr
Stop!—*EEST*

lake—*DAR-yah-CHE*
mountain—*KOOH*
ocean—*dar-YAH*
rain—*bah-PAHN*
river—*ROOD khah-NE*
snow—*BARF*
spring or water-hole—
CHEYSH-ME
stars—*se-tah-RE*
stream—*ROOD*
sun—*ahj-TAHB*
wind—*BAHD*

Time

day—*ROOZ*
day after tomorrow—*pas-jar-*
DAH
day before yesterday—*pa-rec-*
ROOZ
evening—*av-VAL-e SHAB*

tomorrow—*far-dah*
what time is it?—*sah-AT chand*
ast
ten past one—*DAH-da-kee*
GEAZ YEK Gaw-zash-TE
what time?—*CHE VAKHT*

month—*MAHh*
night—*SHAB*
week—*haf-TE*
year—*SAHL*
yesterday—*dec-ROOZ*
minute—*da-kee-kah*
today—*im-rooz*

the movie—*see-ma-MAH*
starts—*shaw-ROO MEE-shavad*
at what time does the movie
start?—*CHE VAKHT seena-*
MAH shaw-ROO MEEsha-
vad

Relationships

boy (or son)—*pe-SAR*
brother—*ba-rah-DAR*
child—*ba-CHE*
daughter (or girl)—*dukh-TAR*
family—*KHAH-ne-vah-DE*
father—*pe-DAR*

husband—*sho-HAR*
man—*MARD*
mother—*mah-DAR*
sister—*khah-HAR*
woman—*ZAN*
grandfather—*baba*

Human Body

arm—*bah-ZOO*
back—*PAWSHT*
body—*ba-DAN*
ear—*GOOSH*
hand—*DAST*
head—*SAR*
leg—*SAHGH-e PAH*
mouth—*da-HAN*
neck—*gar-DAN*

cyc—*CHESHM*
finger—*ang-GAWSHT*
foot—*PAH*
hair—*MOO*
nose—*da-MAHGH* or *bee-NEE*
teeth—*dan-dah-HAH*
thigh—*RAHN*
toe—*ang-GAWSHT-e PAH*

House and Furniture

bed— <i>TAKH-te KHAHB</i>	house— <i>khab-NE</i>
chair— <i>piyeh</i>	kitchen— <i>AHSH-pax khab-NE</i>
blanket— <i>pa-TOO</i>	mosquito net— <i>pa-sheh-BAND</i>
chair— <i>san-da-LEE</i>	quilt— <i>la-HAHF</i>
door— <i>DAR</i>	room— <i>aw-TAHGH</i>
stairs— <i>pil-la-KAWN</i>	wall— <i>dee-VAHR</i>
stove (cooking place)— <i>baw-kha-REE</i>	water for washing— <i>AHB-e shaws-taw-SHOO</i>
table— <i>MEEZ</i>	window— <i>pan-ja-RE</i>

Food and Drink—Tobacco

food— <i>Khaw-RAHK</i>	rice dish— <i>pi-LO</i>
beans— <i>loo-bee-YAH</i>	salt— <i>na-MAK</i>
bread— <i>NAHN</i>	sugar— <i>she-KAR</i>
cabbage— <i>ka-LAM</i>	tomatoes— <i>GO-je ja-ran-GEE</i>
cauliflower— <i>GAWL-e ka-LAM</i>	turnip— <i>shal-GHAM</i>
cucumbers— <i>khee-YAHR</i>	water— <i>AHB</i>
eggs— <i>TAWKH-me MAWRGH</i>	watermelon— <i>hen-de-vah-NE TAR-buz-a</i>
fish— <i>mah-HEE</i>	tea— <i>chah-EE</i>
fruit— <i>mee-VE</i>	cup of tea— <i>YEK fin-JAHN chah-EE</i>
grapes— <i>an-GOOR</i>	cup of coffee— <i>YEK fin-JAHN GAH-VE</i>
honeydew melon— <i>khar-bu-ZE</i>	wine— <i>sha-RAHB</i>
lemons— <i>lee-MOO</i>	cigarettes— <i>si-GAHR</i>
meat— <i>GUSHT</i>	pipe— <i>chillum CHU-bukh</i>
milk— <i>SHEER</i>	tobacco— <i>tu-TUN</i>
oranges— <i>na-RANJ</i>	
potatoes— <i>SEEB-e za-mee-NEE</i>	
radishes— <i>taw-rawb-CHE</i>	

Surroundings

bridge— <i>PAWL</i>	city or town— <i>SHAHR</i>
church— <i>ka-lee-SAH</i>	market place— <i>bah-ZAHR</i>
mosque— <i>mas-JED</i>	shop (store)— <i>dawk-KAWN</i>
path— <i>RAHh</i>	street— <i>ko-CHE</i>
post-office— <i>POST khaw-NE</i>	village— <i>DEh</i>
police post— <i>ka-lahn-ta-REE</i>	well— <i>CHAHh</i>
road— <i>RAHh</i>	

Animals

animal— <i>hay-VAHN</i>	horse— <i>ASB</i>
bird— <i>pa-ran-DE</i>	mouse or rat— <i>MOOSH</i>
camel— <i>shaw-TAWR</i>	mule— <i>kah-TER</i>
chicken (hen)— <i>murgh</i>	rabbit— <i>khar-GOOSH</i>
cow— <i>GAHV</i>	sheep— <i>goos-BAND</i>
dog— <i>SAG</i>	snake— <i>MAHR</i>
donkey— <i>aw-LAHGH</i>	scorpion— <i>agh-RAB</i>
goat— <i>BAWZ</i>	turkey— <i>fil-murgh</i>

Insects

ants— <i>MOOR</i> or <i>moor-CHE</i>	lice— <i>she-PESH</i>
flies— <i>ma-GAS</i>	spider— <i>an-ka-BOOT</i>
fleas— <i>KAK</i>	bedbugs— <i>SAHS</i>
mosquitoes— <i>pa-SHE</i>	

Trades and Occupations

baker— <i>NAHN-VAH</i>	farmer— <i>zamin-dar</i>
barber— <i>sal-mah-NEE</i>	mechanic— <i>me-kah-NEEK</i>

blacksmith—*ah-han-GAR*
butcher—*ghas-SAHB*
cook—*ahsh-PAZ*
doctor—*hakim*

belt—*ka-mar-BAND*
boots—*chak-ME*
coat—*KAWT*
shirt—*pee-rah-HAN*
shoes—*KAFSH*
socks—*joo-RAHB*

policeman—*pahs-BAHN*
servant—*no-KAR*
shoemaker—*kaf-FAHSH*
tailor—*khay-YAHT*

Clothing

gloves—*dast-KESH*
hat—*kaw-LAHh*
necktie—*ka-rah-VAHT*
trousers—*shal-VAHR*
undershirt—*ZEER pee-rah-ha-NEE*

Adjectives

good—*KHOOB*
bad—*BAD*
big, large, great—*baw-ZAWRG*
small or little—*koo-CHEK*
right—*RAHST*
left—*CHAP*
sick—*Ma-riz*
well—*KHOOB* or *KHAWSH*
hungry—*gaw-raws-NE*
thirsty—*tesh-NE*
black—*see-YAHh*
white—*sa-FEED*
red—*SAWRKH*
blue—*ah-BEE*

cold—*SARD*
hot—*GARM*
wet—*TAR*
dry—*KHAWSHK*
expensive—*ge-RAHN*
cheap—*ar-ZAHN*
empty—*kah-LEE*
full—*PAWR*
long—*de-RAHZ*
short—*koo-TAHh*
heavy—*san-GEEN*
light—*sa-BAWK*
old (of persons)—*PEER*
old (of things)—*kawh-NE*

green—*SABZ*
yellow—*ZARD*
high—*baw-LAND*
low—*koo-TAHh*
deep—*GOD* or *a-MEEGH*
shallow—*GOD NEEST*

new—*NO*
young—*ja-VAHN*
clean—*PAHK*
dirty—*ka-SEEF*
far—*DOOR*
near—*naz-DEEK*

Pronouns

I—*Man*
we—*MAH*
you—*shaw-MAH*
he—*OO*
she—*OO*
they—*awn-HAH*
this—*IN*

these—*in-HAH*
those—*awn-HAH*
who—*KEE*
what—*CHE*
anyone—*KA-see*
everybody—*HAR-kas*

Prepositions

for—*ba-RAH-ye*
from—*AZ*
in—*DAR* or *TOO ye*

on—*ROO-ye*
to or up to—*BE*
with—*BAH*

Adverbs

above—*BAH-LAH*
again—*daw-bah-RE*
behind—*PAWSHT*
below—*pah-EEN*
far—*DOOR*

here—*in-JAH*
in front—*je-LO*
less—*KAM*
more—*zee-AHD*
near—*naz-DEEK*

on that side—*daw-RAWN-ta-raf*
on this side—*da-RIN-ta-raf*

there—*awn-JAH*
very—*KHAY-lee*

Conjunctions

and—*VA*
but—*VA-lee*

if—*a-GAR*
or—*YAH*



“Help comes from God and victory is near.”

NOTES
