

An exploration into the dialectical nuances of select Afghani writings

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Abstract

The major tool of Hosseini is none other than the language and the style that he adopted in his works. Dialectical words are the tools that he made use of in order to simplify communication with different cultures and communities. A large number of cultural words in his works share a common origin, as same as the creator and the land that the story takes place in and even the dedication of the creative work. He uses Kabul's native language widely in his works. Through his works, Hosseini not only calls the attention of readers towards his Kabul selfhood but also calls their attention and interest towards the peculiar terms of Farsi language.

Keywords: postcolonial, dialect, diasporic, inhabitant, orphan, inter lingual, promote, portrayal.

Introduction

A postcolonial writer has always an aim to highlight his land as similar as the piece of work that he presents. The Farsi language adoption by Hosseini reveals his identity as a postcolonial writer. The writings of Hosseini are marveled with its peculiar features of relating each and every fact in his novel with Afghanistan, the native land of Hosseini. It is very important to begin from the dedication of the work itself in the way of searching for the root of the creation. The writer never dedicates the works to someone having a name that signifies the person from any other land. The names that he adopted in *A Thousand Splendid Suns* are Haris and Farah, the name itself suggests Afghani individuals.

From the beginning itself, Hosseini uses the term 'harami' which is introduced in the first portion of the novel where the protagonist Mariam appears. It means that she is a harami. It is the term used in Kabuli dialect to denote an illegitimate daughter of someone. Mariam, the protagonist is an illegitimate daughter of Jalil, the man who represents an upper class society. 'Kolba', the next word, is a term that denotes a home where Mariam and her mother live. These words are some of the varieties of Afghani language. In the use of language, Hosseini differs in a large scale from other writers. These terms, 'harami' and 'kolba' appear more than fifty times.

It is quite interesting to find why Hosseini introduces the unknown words in front of the readers who are not aware of those dialect varieties. It is sure that the readers of Hosseini are not only readers belong to Afghanistan but also worldwide. It is very clear that Hosseini has some hidden intention to make the reader go through strange Afghani words. The result of this action is so cunning that it forces the reader to find out the meaning of the unknown terms. By searching the meaning of the unknown terms, a person should be ready to go through the Farsi language

and its dialect varieties. It reveals the talent of a postcolonial writer. A postcolonial writer always tries to concentrate on their native land and their language. It also opens the wide area of interest of Khaled Hosseini.

Another word that appears in the work is 'dil' which means heart. Most of the time, these types of words help the readers to understand the connection between various languages. In Hindi also, this word means 'heart'. It reveals the connection between the Indian languages and that of Afghan. Even the contextual definition is difficult to find out. The reader then adopts the one and only solution to find the meaning of the words in Afghani language. During this time, the reader may be ready to give up the gist of reading and adopt an in depth reading method. Here also, the writer uses the technique; forcing the reader to read between the lines. He leads the reader to a level of urgency to find out the meaning of the unknown Farsi word. It is a technique that is used by a brilliant writer to lead his nation ahead of others. He takes an effort to italicize the strange words and it gives a light towards his brilliant attempts to catch the attention of the reader. A word in between the normal style; which is in the form of italics, should catch the attention of even an average reader. At the same time, he takes an effort to save the reader from the boring effect by giving the meaning of some Farsi words near to it.

The term 'Shahnai flute' helps a reader to identify that Farsi is a global language. It opens an idea that many of the words in this world are similar and have a world-wide acceptance. It also reveals the inter relationship between the languages. 'Dohol drum', 'Jinn' all these words will help the reader to find out the depth of Muslims as well as Afghani tradition. The terms 'Arab' and 'namaz' show the Farsi and Arabic language's interconnection. An in depth reading of the words like 'Akhund sahib' will help to find out that, it means 'ustad' and also the word 'Tahamul' means 'to endure'.

In any culture, the words and their meanings are changing from one area to the next. This is represented through the character Mariam and her life, when Mariam shifted from Kabul to Herat through the marriage with Rashid Khan. In Kabul, Mariam used the dialect of Kabul and later, her entire life shifted to the Herati dialect when she became the inhabitant of Herat. Like any other person, she too adopted that life. It shows the capability of human beings to live according to the changes that occur in one's life, or rather, adapt with new situations. Mariam is also the representative of those women in the world who are capable of and ready to accept changes. A woman can change according to the changes that happen around her. This shift from Kabul to Herat reveals the diversity that lies in this world. It also lights up the concept of diversity in the world. It will help us to be bothered by the world's diversity and help the reader to create a concept that one can survive in this nation with the language that they have. We can also understand that one doesn't need the language of the colonial master to survive.

The shift from Kabul to Herat is a turning point in the novel *A Thousand Splendid Suns*. It creates awareness that every place has its own language. It helps to acquire awareness about the dialectical variations that exist in the world. It is quite interesting to speak of the deviation that happens in the language according to the change of place. In Kabul, one uses the word 'jo' to denote 'dear', but in Herat the word changes to 'jan'. Here, it is clear that Hosseini not only tries to depict a language, but presents the great future of a postcolonial nation also. There, it contains many dialectical varieties. When the shift occurs in the life of the protagonist from Kabul to Herat, it is also a step to marital life. Here the author tries to make awareness in the linguistically different classes in the society. Rasheed is an upper class individual who lacks education. There is another family of Laila, her parents are educated and even promote education in the life of their girl child. It makes the difference in the life of an educated and uneducated community. The change is great. An educated one uses standard language and the language of the uneducated is quite different from that. Through this representation, the author points to the importance of education.

The writer makes awareness to the reader about the food culture of the place once the story moves to Herat. A work is very helpful even to understand the food culture of the place; it is one of the peculiarities of *A Thousand Splendid Suns*. The most prominent usage in those chapters is 'Hamshira' which means 'sinister'. Then the writer tries to portray the similarities on the food culture in the word and also quotes the names which are similar in many of the nations. 'Dal' and 'qurma' are the major words that Hosseini makes use of. The words like 'ifthar' and 'eid mubarak' are portrayed here which will give the reader that many of the words of the same community are the same even though they belong to different nations. The usages of words in different parts of Kabul are given here. It gives an idea how the standard of language differs from one place to another. When the story takes place in Kabul, the words like 'harami' and 'Kolba' are very common and it takes a shift to 'Nang' and 'Namoos' which mean 'Pride' and 'Honor'.

The second part of the novel is set in Kabul during the spring of 1987. This part is mainly dedicated to Laila and Tariq, the lovers in the novel. They are the major souls in the novel. Here, the author presents an entirely different atmosphere. The novel shifts from the life of Mariam and her husband to Laila and Tariq. There is a great difference in the behavior, language and concept of both the pairs. The great factor behind it is education, the power of education. Laila as well as Tariq having a better educational background and even their families have a better background. Here, Khaled Hosseini stresses the importance of education and how it will be reflected in one's behavior. The interactions between Mariam and Rasheed are presented in a lesser standard, but when it changes to Laila and Tariq, the language acquires a standard. It also concentrates on the idea that we should be careful of the people and their level when we are speaking. It is revealed through the words of Laila when she speaks of her 'Pari', grandma. She says that her grandparents used to speak the language of the common people rather than standardized. It is because the people around them were familiar with that language only.

Hosseini uses the most common words that are used all over the world. Some interesting words like 'Ghazal' 'inquilabi' are there. There is a new word 'Awal Numra' given in the book, but the writer never italicized that. The reason is, there is no equivalent word for it and it is called the same name in all the languages. It is an award given to a brilliant student of every class in Laila's school. A great change in Hosseini's writing style is visible from this part. He keeps a gap in between the dialectical words. It creates a thought that Hosseini is talking about a shift in his style. But after a small gap, the style is restored in his work and again and again he maintains the pace and writes more Afghani words. It is important to see why he is keeping such a gap. The gap is automatically formed the time when he gives his complete concentration to the plot. In these parts, Hosseini gave his complete attention to the development in the life of Laila and Tariq. Hosseini speaks of the various issues that are very common in Afghanistan.

Afghanistan is a place of issues. Each and every day sprouts multiple problems like corruption, terrorism and religious conflicts. So the writer also tries to concentrate on his national issues. Like many of the writers, he forgot about other things. He speaks about the issues like terrorism and war through the lives of characters like Laila and Tariq. Tariq is the real victim of the war. He was amputated in the attack. Along with Tariq, Laila too is a victim as she lost her parents and siblings in the war. She became an orphan by a missile attack. One of the shells destroyed her home and she lost her parents. It was a war for power and the war takes place in between the Taliban and the ruling party of Afghanistan. The people are the viewers of all these attacks and many of the public have lost their lives. But the ruling class Taliban never cared for it. Giti, a neighbor of Laila, dies in a shell attack by the Taliban. The descriptions given by Hosseini help the world to reach up to the problems of Afghanistan. Hosseini here tries to help his nation through this act and he believes that the organizations like UNO and others will take action on it. By reflecting these issues, he also promotes the growth of Khaled Hosseini Foundation. It is a foundation formed to protect the Afghani people from the threats and make their lives secured as best as he can. So, it is sure that through

these efforts, he takes a forward step to the betterment of his nation. He never considers it a shame to request help to secure his native land.

Mariam is the representative figure of each and every Afghani wife, the real face of a struggling Afghani woman. There is a word 'Nan socha' which means 'good as new'. There comes a reference to the word 'Hamshira' which is a term used to call sisters in Farsi. Like any other nation, when two unknown people are speaking, the term 'Hamshira' comes. Here, he makes a notion that how a language changes into dialects. Here Hosseini presents the change that comes when the location is changed from Kabul to Herat. The very term 'jan' changed to 'Hamshira'. 'Chapans' and 'Thumban' are the next words portrayed in another chapter, a term that denotes food. 'Ambagh' is another word which should create confusion in the reader's mind. Still the writer never gives the meaning of the word. But that doesn't make any issue on the understanding of the novel. Here, Hosseini helps us to understand that a single word never affects reading. One can even understand the plot by depending upon the contextual definition.

Rasheed, being a savior, marries Laila who is an orphan. Here, the writer uses various words in repetition and those words help the author to portray the struggle of Afghani women and about the patriarchal nature that still exists in that society. In few of these parts, Hosseini concentrates on the English language. It reveals the power of the first world nation over the poor nations. 'Harami', 'shaheed', 'nang', 'namoos', 'dokhtar' and 'jawan' appear again and again in these sections. The writer believes that repetition will work on the reader's mind and it will create a base. Few words like 'ghosh shodi' are used in the very next part. The word means 'happy'. It refers to the interlingua relationship between Urdu and Farsi. Urdu is a little bit different from Farsi. The terms 'fatihah', 'rukhsat' are the major words that are present in this section. These words reveal the relationship between Farsi and Arabic language. The word used in this part is 'pakol' which is a type of dress used to cover one's hands. It is also a turning point in the story. Laila and Tariq meet after ten years. Writer, then onwards, shifts his orientation from words to narrating their story.

Mariam gets relief through death and Laila gets freedom through the death of Rasheed. This is a point of hope in life. There will be relief after any suffering. Laila will be relieved of life under the shelter of Tariq. The portrayal of characters like Tariq and Mulla Faizulla reveals the kind hearted people of Afghanistan. The writer depicts two sides of a coin. It is the justification that is given by the writer here, the two extensions of the nation-one is optimistic and the other is pessimistic. But one thing is sure; the writer can fulfill his aims through this novel. Hosseini can talk about the issues of his land and at the same time can receive worldwide attention towards those issues. Finally, all the efforts of the writer became successful so that he could form the Khaled Hosseini Foundation in his native land Afghanistan.

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