

Exploring Mood in Kashmiri

Rajnath Bhat*

Abstract

There is an increasing awareness/agreement that a bottom-up approach to the study of TAM categories may be preferred. The present write-up lists modals employed in Kashmiri. Modals, strong or weak, tend to merge with the future tense. Kashmiri employs morphemes suffixed to the verb form to reflect tense-pr., pst., fut. and aspect-perf., imperf. The modality is expressed by such like core modals as paz-un 'should', hekun 'can/could/probability', tagun 'can/ability', and several semi-modals (verb forms) like vaatun 'reach', p'on 'fall', aasun 'to be' and the negative particle maa 'not'. The MODALS reflect obligation, necessity, possibility, probability, and speculation whereas the auxiliary aasun 'to be' in its present and past tense forms reflects speaker's definite knowledge that something is real or true as the case may be.

Key-Words: Kashmiri, Morphology, TAM Categories, Core-Modal, Semi-Modal, Modality, vector, light verb.

1.0 Prelude:

Kashmiri spoken by over five million speakers has attracted the attention of scholars for over a century. The earliest grammar of the language *Kashmira shabdamrta* (in Sanskrit) by Ishwara Kaula appeared in the last quarter of the 19th century. It is based upon Panini's Sanskrit Grammar. Sir G. A. Grierson was instrumental in getting it published through the Asiatic Society based in Kolkata, then Ccutta. The latter himself brought out several essays on Kashmiri in the '*Journal of the Asiatic Society*' between 1890 and 1910. These studies provide a wide and rich understanding of the phonology, morpho-phonology, and morphology of the language. During the 20th century the tradition has been carried forward by several Western and Indian scholars, namely BB Kachru, Peter E. Hook, ON Koul, RK Bhat, K. Wali, A Kelkar among others. A few scholars have produced grammatical sketches in Kashmiri too. The language is written in Sharada, Nastaliq (Perso-Arabic), Kashmiri-Devnagri, and Roman scripts.

* Department of Linguistics, Banaras Hindu University.

1.1 Preface:

Prior to introducing modals, it seems pertinent to present a brief over-view of the maturity, read complexity of the verb-morphology in Kashmiri.

Verb morphology in Kashmiri is complex. The verb reflects number, gender, and person besides tense, and aspect. The language employs conjunct and compound verbs, i.e. serial verbs/complex predicates.

The pronominal-clitics associated with the verbs is another interesting characteristic of the language. (See Bon 2002 on the phenomenon).

The auxiliary *aasun* ‘to be’, whenever it appears in a construction, occupies the second place in a declarative sentence but moves to the third place in an interrogative/negative sentence that employs an interrogative/negative lexical item. The modal occupies the position of an auxiliary i.e. it too occurs at the second place in a sentence. The main verb is placed sentence-finally or after the auxiliary- the latter is predominantly a stylistic variation.

For instance,

1. *Siin chu/oos pevaan.*

Snow is/was falling.

It is/was snowing.

But the future tense form of the auxiliary *aas-un* indicates possibility/presumption as follows:

2. *Siin aasi pevaan.*

Snow will be falling.

It **will be** snowing.

One can add *maa* to 2 to make it a stronger case of presumption

- 2a. *Siin maa aasi pevaan.*

Snow might/ will be falling.

It may/might be snowing.

maa if added to 1 produces interrogative/negative impact as below:

- 1b. *Sin maa chu/oos pevaan.*

Snow Q/not is/was falling.

Is/was it snowing? It is/was not snowing.

The auxiliary *aas-un* ‘to be’ reflects person, number, gender, tense and aspect as follows:

aas-un ‘to be’ –***un* is the infinitival.**

1 st	2 nd		3 rd		
sg	sg	sg			pl
pl		pl			
Mas. Pre (you pl. are)	<i>c^hus</i> (I am)		<i>chi</i> (we are) <i>chu</i> (he is)	<i>c^huk^h</i> (You sg. are) <i>c^hi</i> (they are)	<i>c^hivI</i>
Fem. Pre <i>c^havI</i> (you pl. are)	<i>c^has</i> (I am)	<i>c^ha</i> (we are)	<i>c^ha</i> (she is)	<i>c^hak^h</i> (you sg. are) <i>c^ha</i> (they are)	

Mas. Pst. oosus (*I was*) EEs^y (*we were*) oosuk^h (*you sg. were*) EEs^yvI (*you pl. were*) oos(*he was*) EEs^y (*they were*)

Fem. Pst. EEsIs (*I was*) aasI (*we were*) EEsIk^h (*you sg. were*) aasIvI (*you pl. were*) EEs (*she was*) aasI (*they were*)

Mas./fem. Fut. aasI (*I will be*) aasav (*we will be*) aasak^h (*you sg. will be*) EEsiv (*you pl. will be*) aasi (*S/he will be*) aasan (*they will be*)

One can notice the lack of gender distinction in the future tense forms. The forms given above indicate simple present, past and future tenses. Forms denoting other aspect(s) can be illustrated with other example(s) of verbs.

Transitive verb *par-un* 'to read' *par-Inaav-un* 'to teach'.

1 st		2 nd		3 rd
sg	sg	sg	sg	
pl	pl	pl	Pre.	
par-aan (<i>I/we read</i>)	par-aan (<i>you sg./pl. read</i>)			par-aan (<i>s/he reads; they read</i>)

Mas./fem. Pst. (I) *por-um/por* (*we*) *por* you *por-ut^h*
you pl. por-vI *por-un/por* *s/he por-uk^h/por* *they* (*read*)

Mas./fem. Fut. *par-I* (*I*) *par-av* (*we*) *par-ak^h*
(you sg.) pEr-iv (*you pl.*) *par-i* (*s/he*) *par-an*
(they) (*will read*).

Pronominal cliticization in causals: *parInaav* (*[you] teach*); *parInaavun-parInaavuk^h* (*[you] teach him-them*); *parInovut^h-parInEEvIt^h* (*[you] taught X mas.- X fem.*; *parInovum-parInEEvim* [*I*] *taught him-them*; *parInEEvIm* [*I*] *taught her*; *parInovt^han-parInEEvt^han* [*you*] *taught him-her*; *parInEEv^yt^hak^h* [*you*] *taught them*; *parInovt^has-parInEEvit^h* [*you*] *taught me-us/them mas.*; *parInEEvt^has* [*you*] *taught me fem¹*.

Imperative mood: *par!* *pEriv!* (*read sg- pl*); *parInaav!* *parInEEviv!* (*teach*); *parInaavnaav!* *parInaavnEEviv* (*arrange to teach- double causal*).

1 st	2 nd	3 rd	
sg	sg	sg	pl
pl.	pl	pl	
<i>goos</i> (<i>I went</i>)	<i>gEyvI</i> (<i>you pl. went</i>)	<i>gav/gayi</i> (<i>he went/she went</i>)	<i>gEts^hiv</i> (<i>you pl. will go</i>)
<i>gook</i> (<i>you sg. went</i>); <i>gEyvI</i> (<i>you pl. went</i>)	<i>gats^hI</i> (<i>I will go</i>)	<i>gats^hav</i>	
<i>we went/she went</i>)	<i>gats^hak^h</i> (<i>you sg. will go</i>)		
<i>gats^hi</i> (<i>you pl. will go</i>)			
<i>gats^hi</i>	(<i>s/he</i>)	<i>will</i>	<i>go</i>
<i>gats^han</i> (<i>they will go</i>)			

Imperative mood: *gats^h!* 'go' sg.

gEts^hiv! *Go pl.*

1.1.1 Kashmiri is a split ergative language, hence the personal pronouns and the nouns have a nominative (base) form and an ergative (oblique) form as follows:

1st per. sg. *bI* (nom.), *me* (erg.); 2nd per sg. *tsI* (nom.) ; *tse* (erg.). 3rd per. Mas. Sg. {proximate, within sight & out of sight} *yi, hu, su* (nom.) *yem^y, hom^y, tEm^y* (erg.); 3rd per. fem sg. *yi, h0, s0*. (nom); *yemi, homi, tami* (erg). (For details on ergativity see Peter E. Hook 1976, 1984 etc.; and K. Wali & ON Koul 1997².) [0 stands for mid-low rounded vowel here.]

1st per. pl. *Es^y* (nom.), *asi* (erg.); 2nd per pl. *toh^y* (nom.), *tohi* (erg.); 3rd per. Mas. Pl. {proximate, within sight & out of sight} *yim, hum, tim* (nom.), *yimav, humav, timav* (erg.); 3rd per fem pl. *yimI, humI, timI* (nom.), *yimav, humav, timav* (erg.)³

2.0 Modality is employed to refer to the speaker's or an author's attitude towards a state of the world. For instance, it reflects the speaker's/author's belief whether what has been said/written is based upon definite knowledge /true or false, or whether that is a matter of speculation. Or does the utterance/sentence indicate a certainty-a statement of fact or a possibility-that something may happen/can happen/is necessary /desirable/required/wished to happen. Use of Modal Verbs makes modality explicit.

2.1 A statement like *ruud chu/nI pevaan* 'it is/not raining' indicates a true state of affairs on account of the presence of the auxiliary *chu*. But it becomes speculative if one inserts modals like *heki* 'can' *gats^{hi}* 'should/ought to', *pazi* 'must' in place of the auxiliary *chu* 'is'.

3. *ruud heki peth-*
rain can fall--it can rain' .[probability].

4. *ruud gats^{hi} pyon-*
rain should fall--it should rain.[wish/desire].

5. *ruudas pazi pyon-*
rain-acc. ought to fall-- it must rain. [necessity/requirement].

Insertion of *nI* 'not' after modal in 1-3 negates these examples.

gats^h-un 'to go' in 2 above reflects 'desire'. One can use it in 5a. as follows:

5a. *ruud gats^h pyon.*

Rain should fall--'it ought to rain' (wish).

2.1.1 The verb *gats^{hun}* 'to go' , it must be mentioned, has modal forms that are different from its verb-forms. We exemplify it here; this observation might give inputs to theorists on TAM as well as vector/light verb to confirm or revise their respective positions, as the case may be.

The **verb** *gats^h-un*---- *gats^hI/goos* I (mas.) will go/went; *gats^hI/gEyas I* (fem.) will go/went; *gats^hak^h/gook^h* (you[sg.Mas.] will go/went); *gats^hak^h/gayak^h* (you sg. fem will go/went); *gats^hi/gav* (he will go/went); *gats^hi/gayi* (she will go/went); *gats^hav/gay* (we will go/went); *gEts^hiv/gEyivI* (you [pl.] will go/went); *gats^han/gEy* (they will go/went); *gats^h* (go!); *gEtshiv* (you pl.) go!

The **modal** *gats^h-un* --- *gots^h* (should); *gots^hus* (I [mas.] should [be]); *gEtshIs* (I [fem.] should [be]); *gots^huk^h* (you[sg.mas.] should [be]); *gEts^hIkh* (you [sg.fem.] should [be]); *gots^h/gEts^h* (he should[be]/she should [be]); *gEts^hhy* (we/they [mas] should [be]); *gats^hI* (we/they [fem.] should [be]); *gEts^hvyI* (you [mas.pl.] should [be]); *gats^hvI* (you [fem.pl.] should [be]), [*gEts^hhy/gats^hI* (they mas./fem. should [be])].

{Note that number apart even gender is reflected with all the three persons}.

2.2 It needs to be noted that Kashmiri does not use many **exclusive/core modals** like English *can, will, may/might, should, shall, must* etc. Instead it uses several **semi-modals** that function as lexical verbs elsewhere. *heki* is a finite form of the verb *hek-un* ‘to be able to carry/lift (a load), for instance

6. *su heki akh koiNTal.*

He can one quintal.

He can lift/carry one quintal (weight).

7. *tsI hekakh akh koiNTal.*

You can one quintal.

You can lift/carry one quintal (weight).

8. *bI hekI akh koiNTal.*

I can one quintal.

I can carry/lift one quintal (weight).

One can, however, add the lexical verb *tul-un* ‘to lift’ to 6-8 without affecting their meaning. Thus, it can be safely concluded that *hek-un* is a modal verb expressing ability/capacity/potential.

6a. *su heki akh koiNTal tulith.*

He can fut. one quintal lift c.p.

He can lift one quintal’.

gatshi and *pazi* are the finite forms of *gatsh-un* ‘to go’ and *paz-un* ‘ought to’. *paz-un* ‘ought to’ *tag-un* ‘can--be (able; skilled)’ and *hek-un* ‘can--be (able; capacity)’ can be considered as core- modals. Other verbs that take up the function of modals in view of Bhat (1987:132) are: *yatshun* ‘to wish’, *tagun* ‘to be able to do’, *lagun* ‘should, with reason’.

(Koul & Wali 2009) list five ‘**explicators**’ that reflect modality in Kashmiri. These are: *aasun* ‘to be’, *pyon* ‘to fall’, *pazun* ‘to be proper’, *lagun* ‘to stick’, and *gatshun* ‘to go’.

One can notice their disagreement on the meaning of *lagun*.

The verb *pyon* ‘to fall’, in its modal function, indicates extreme degree of *obligation* (Koul & Wali 2009) as follows:

9. *tas pyav asi but^{hi} neerun.*

He erg had-to us face leave.

he had to receive us’.

10. *me peyi tas ciT^hy*

I-erg have/had-to him letter(f.)

leek^hIn^y

write(f.).

I will have/had to write him/her a letter.’

These examples indicate a strong degree of *obligation* on the part of the actor towards the other person. In an instance like

11. *me peyi gupan yall traavIn^y*

I erg. had-to cattle free leave.

I had to let cattle go’.

the actor 'I' is under compulsion to do the act of 'letting cattle go' which cannot be a matter of obligation but a circumstantial requirement/compulsion. Thus *pyon* reflects obligation and compulsion as the case may be.

paz-un 'ought to, should', *hekun* 'can' and *tagun* 'can' are the only forms that can be considered core modals, all other forms are semi-modals.

12. *tse pazii toor gatshun.*
 You erg. ought to there go fut.
 'you ought to go there'.

12a. *tas pazi nI yi vanun.*
 He dat. should not this say
 'He should not say this'.

13. *me pazi yeti rooz-un.*
 I erg. should here stay
 'I should stay here'.

14. *su heki apuz vEnith.*
 He can lie speak
 'He can lie' -lit. 'he can speak a lie'—(potential).

15. *tas tagi apuz vanun.*
 He dat. can lie speak
 'He can lie' -lit. 'he can say/speak a lie'—(skill).

14a. *tas heki boc^hi IEgit^h.*
 He dat. can hunger strike
 'He can feel hungry'.

The modal *tagi* cannot occur in a sentence like 13a. because hunger is not a skill! The modal *paz-un* in 12-13 above can be replaced by the lexical verb *vaat-un* 'to reach' which will not make any impact upon modality expressed here. Perhaps, the force of 'necessity' diminishes with such substitution.

12a. *me vaati yeti rooz-un.*
 I erg. reach fut. here stay
 'I should stay here'

15. *bI gotshus Emiir aasun*
 I should Ip rich to be
 'I should have been rich! [desire]

16. *su/tsI gotsh/gotshukh Emiir*
 He/you should 3p/should 2p rich
aas-un
 to be
 'He/you should have been rich'.

Thus *gatshun* as a modal expresses desire.

Similarly, *yatsh-un* expresses 'wish' and *tag-un* indicates ability like *hek-un* above.

17. *roSan yots^h tas jaan/rut.*

Roshan erg. wish pst he dat. good/nice
'Roshan wished him well'.

This can be re-phrased as *roSi c^hu tas jaan/rut yats^haan*. 'Roshan wishes him well'. [*wish*].

The verb *yats^h-un* can be substituted by the lexical verb *kaanc^h-un* without any alteration in its modality.

18. *roSi c^hu tas jaan/rut kaanc^haan*. 'Roshan wishes him/her well.' [*wish*].

19. *Eliyas tog apuz van-un*. 'Ali could lie.' [*ability*].

The inclusion of the negative particle *maa* 'not' in a discussion on modality in Kashmiri is necessitated because the flow of communication between native participants gets facilitated as prosody of the lexical item *maa* makes it possible for the speaker to express a negative or a *presumptive* utterance depending upon the context. *su maa yiyi*. 'He might come'. [*presumption*].

20. *su maa yiyi*. 'He will not come'. [Negation].

It is a brief assessment of the expression of modality in the morphologically complex Kashmiri. And the verb forms that express modality are the ones listed in (Koul & Wali 2009) and the forms *kaanc^h-un* 'to wish' *vaat-un* 'to reach' as indicated above and on pragmatic considerations we add here the negative particle *maa* to the list⁴.

The semi-modals and the core-modals proposed from time to time are as follows: (Bhat 1987)--- *gats^hun* 'to go', *yats^hun* 'to wish', *hekun* 'to be able to', *tagun* 'to have the skill', *lagun* 'to have a social sanction/permission', *pazun* 'should'.

(Koul & Wali 2009)--- *gats^hun*, 'to go', *p^yon* 'to fall', *lagun* 'to stick', *aasun* 'to be', *pazun* 'to be proper'.

(The present proposal) --- *gats^hun⁵* 'to go', *hekun* 'to be able', *pazun* 'ought to', *yats^hun* 'to wish', *tagun* 'to have the skill', *lagun* 'to have the social sanction/permission', *aasun* 'to be', *vaatun* 'to reach', *kaanc^hun* 'to wish', *p^yon* 'to fall' and the negative particle *maa* 'not'. Some phrases are given here to illustrate modal function of the verbs/particle.

One may notice that modal verb/particle is placed at the second place in all the phrases given.

1. *su gots^h/bI gots^hus*
he should/I should

He should be... /I should be... ~ If he were/ If I were... [*desire*].

2. *tEm^y hyok* 'he could' // *timav h^yok* 'they could' [*ability*]; *tim hekan* 'they can'... [*presumption*].

3. *asi pazi* 'We ought to'... [*necessity*].

4. *tsI yats^hak^h* 'you will wish' / *toh^y yets^hiv* 'you(pl.) will wish'. *tEm^y yots^h* 'he wished' [*desire*].

5. *tas tog* 'he could' [ability/skill] *me tagi* 'I can'... [ability/possibility].

6. *asi lagi* 'we can'... [Social permissibility [no taboo attached]]⁶.

7. *su aasi* 'he will be'... [speculative]; *Esy chi* 'we are' [factual/true].

8. tas vaati 'he ought to' [*necessity*].
 9. bI kaanc^hak^h 'I shall wish them' [*wish*].
 10. timan peyi 'they will have to' [*obligation*].
 11. Siin maa peyi 'snow might fall'//~ Snow will not fall'--- It might snow [*presumption/speculation*]// ~It will not snow [*simple negative statement*].
 [one can put in lot more data to clarify subtle distinctions among the core and secondary modals listed above and between such-like secondary modals as *lag-un* and *tag-un*.]

Notes

- For more on Pronominal Clitics See (Bon 2002).
- For detailed references on various aspects of Kashmiri See (Wali.K & ON Koul 1997) *Kashmiri: A Cognitive-descriptive Grammar*. London & New York: Routledge.
- The proximate form *yi* 'this' does not reflect gender. However, interrogative pronoun, *kus* 'who mas. Sg.' and *kOsI* 'who fem. Sg.', reflects gender and seems to be derived from *yi* which, if true, indicates that *yi* might have had its fem. counterpart in *yO* which is lost now. [O denotes mid-low rounded back vowel here.]
 The plural forms of the interrogative pronoun are *kIm* 'who mas. pl.' and *kImI* 'who fem. pl.'
- The personal/demonstrative pronouns are: Sg. Mas. *yi, hu, su* 's/he-this proximate, he/that yonder, he/that out of sight' ; Pl. Mas. *yim, hum, tim* 'they/those proximate, yonder, out of sight.' ; Sg. Fem. - *yi, hO, sO*; Pl. Fem. - *yimI, humI, timI*. The relative pronoun has the following forms: Sg. Mas-Fem. *yus-yOs*; Pl. Mas. -Fem. *yim-yimI*. The personal/demonstrative pronoun indicates proximate, yonder and out-of-sight spatial distinctions with regard to the referent.
- The native speakers of Kashmiri use Hindi *mat* 'don't' wrongly in their Hindi speech in such utterances as '*aap mat aaoge*' (would you come?) *vo mat aaegaa* (he might come) and the like. The use of Kashmiri *maa* 'negative particle' in Kashmiri as an indicator of modality should explain the wrong use of *mat* in their Hindi speech.
- Hook & Koul have presented a rich analysis of modal '*gatshun*' and some other verbs in '*Modals of Obligation in Kashmiri*'-1985. *The essay makes several syntactic-semantic aspects of Kashmiri comprehensible and graspable. Wali & Koul 1997 have presented a comprehensive analysis of modality in Kashmiri from a semantic perspective.*
- The social sanction mentioned here is culture-specific. In the society under study one may or may not be allowed to go to the house of a deceased to mourn his/her demise or, one may or may not have the societal sanction to perform a specific act after birth or death of a relative. Such social taboos become usually operative after births/deaths, in most instances.

A note on transcription- *S* stands for palatal fricative; *c-j* denote palatal affricates; *I* stands for central high vowel, *E* stands for schwa, *aa* denotes long vowel and like-wise; ^y stands for palatalization, ^h denotes aspiration, capital *T* etc. stand for retroflex/cerebral segments, *o* denotes mid-low rounded back vowel. Abbreviations used are: *M/mas.*, *F/fem.*, *pre./pst./ fut.*, *c.p.* for masculine, feminine, present/past/future and conjunctive participle respectively.

References:

- Bhat,R. K. 1987 *A Descriptive Study of Kashmiri*. Delhi: Amar Prakashan.
- Bon E. Del 2002 Personal inflexions and Order of Clitics in Kashmiri. In ON Koul & K. Wali (eds.) *Topics in Kashmiri Linguistics*. New Delhi: Creative Books.
- Bybee,J. et al 1994. *The Evolution of Grammar: Tense Aspect and Modality in the Languages of the World*. University of Chicago Press.
- Butt,M. 2003 The Light Verb Jungle. www.ling.hf.ntnu.no/tross/Butt.
- Carter, R. & M. McCarthy 2006 *Cambridge Grammar of English*. Cambridge.
- Comrie,B. 1985 *Tense*. Cambridge University press.
- Dahl, O 2004 *The Growth and Maintenance of Linguistic Complexity*. Amsterdam: Benjamins.
- De Haan, F. Typology of Tense, Aspect and Modality Systems < [www. U. Arizona.edu/~fdhaan/papers](http://www.U.Arizona.edu/~fdhaan/papers)>.
- Hook Peter E. 1976,1984 etc. See detailed references in Wali & Koul 1997 & M.Butt 2003.
- Hook, Peter E. & Koul,O N Modal verbs of Obligation in Kashmiri. *IJDL*, Vol.xiv No. 2. 1985.
- Itkonen, E. 1991. Universal History of linguistics: India, China, Arabia, Europe*. Amsterdam: Benjamins.
- Kempson, R. W. Meyer-Viol and D. Gabbay 2001 *Dynamic Syntax:The Flow of Language understanding*. UK: Blackwell.
- Koul, O. N. & K. Wali 2009 *Modern Kashmiri Grammar*. Delhi: IILS.
- Wali.K & ON Koul 1997 *Kashmiri: A Cognitive-descriptive Grammar*. London & New York: Routledge.

(An earlier version of this paper was presented at The International Conference on TAM at CIIL, Mysore in Feb. 2012. I am grateful to Peter E. Hook, Omkar Koul, Umarani Pappuswamy and Adam Evans for their constructive criticism/queries, and useful suggestions at the Conference.)

