Noun Morphology of Pashtu Spoken in Kashmiri

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Abstract
This paper deals with the structural description of nouns in the Pashtu language spoken in the Ganderbal district of Jammu and Kashmir. The aspects of noun morphology that have been considered in this paper include number, gender and case. These categories have been dealt within the broader frame of descriptive linguistics using the laid down techniques for the description of the noun morphology.

Key Words: Noun Morphology, Gender, Case, Pashtu, Number.

1. Introduction

Jammu and Kashmir is geographically and linguistically diverse state. The languages spoken in this diverse region belong to different language families including Dardic, Indo Aryan, Tibeto-Burman and Indo-Iranian. Pashtu is one of the languages spoken by a tiny minority of people in different pockets of the districts Ganderbal and Anantnag. Linguistically, Pashtu language owes its affiliation to the Iranian branch of the Indo-European family of languages and is one of the most widely spoken languages of Afghanistan and is also spoken by a good number of people in Pakistan, especially in the Khyber Pakhtunkhwa. Persian, Kurdish, Baluchi, Tajik and Ossetian are its known and established relatives. Pashtu language is neither related to Semitic language of Arabic, nor is it related to Turkic languages. So far as the speakers of Pashtu language in Jammu and Kashmir are concerned, they are believed to have migrated to Kashmir from Afghanistan and Pakistan. Pashtu language spoken in Jammu and Kashmir has got least attention for its as far as its linguistic description is concerned. In this backdrop the paper aims to describe the noun morphology of Pashtu spoken in Kashmir.

1.1. Pashtu and the Pashtuns

As mentioned above, Pashtu is one of the major languages spoken in and around Afghanistan. The language has a rich literary history. The foremost instance of Pashtu as a literary language is opined to be dated in fifteenth century where Sheikh Mali wrote his account of the conquest of Swat (Penzel, 2009: 42). The speakers of Pashtu language are called primarily Pashtuns which is synonymous with 'Afghan' (a term for any natives of the county of Afghanistan). The largest number of Pashtun residents is found in Kabul and Kandahar Provinces of Afghanistan. The second largest concentration of Pashtuns is at Pakistan, with a population of 28 million, which is 15% of Pakistan's present population (excluding the Afghan immigrants who migrated to the country during the Soviet war). The Pashtuns have huge impact on political, military, government, business arena of Pakistan. Pakistani cities like Peshawar and Quetta with high numbers of Pashtuns while Karachi has the largest population of Pashtuns in the world. High concentration of ethnic Pashtun people outside Northwest Frontier are found in the cities of Attock and Mianwali in Punjab. Again, a large portion of the Urdu speaking community in

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Pakistan claims to be ethnically Pashtun. A large community identify themselves as Yousefzai Pashtuns (Tegay, 1996:66). The Afghans who immigrated and settled in the Sultanate dynasties and Mughal Empire were also absorbed into the Urdu speaking community. It is estimated that over 25% of Urdu speaking community claims to be of Pashtun heritage. Additionally, after the partition of India, a significant number of the Rohilla descendants migrated to Pakistan. During pre-independence, when India was a British colony, it claimed to have a large population of Pashtun which was more or less same to that of Afghanistan, mostly at the British Indian provinces of the North-West Frontier Province and Baluchistan. According to Encyclopedia Britannica reference, the number of ethnic Pashtuns in India was nearly 31 million, but the speakers and users of Pashtu language numbered less than 14 million. As mentioned earlier, most of this population was, along with its respective provinces, allotted to Pakistan after the partition. Today the ethnic Pashtun community in India can be separated into those who speak Pashtu language (less in number) and larger group of Urdu speakers. And among these, there is a number of Pashtu language speaking Pashtuns residing at the Indian state of Jammu and Kashmir and although their exact numbers are still hard to determine and debatable, it is approximated that there are around 100,000 Pashtuns living in present day Kashmir. In 1954, over 100,000 nomadic Pashtuns living in Kashmir valley were given Indian citizenship. Pashtuns who settled in the Kashmir Valley speaks Pashtu, and are found as Pashtun colonies mainly in the southwest of the valley (Wani, 2011:23). This predominantly Pashtun area is bordered by Dari speakers in the north. Dari is a dialect of Persian, and is the other major language in Afghanistan. The Pashtu language speaking region is bordered on the southeast by Urdu speakers, and directly or in the South by Baluchi speakers. Pashtu speakers and these other ethnic groups are in contact situation for centuries, and share many characteristics as already mentioned earlier.

Pashtu language speakers call themselves Pashtuns /paʃtu:/. In Pakistan and India, non-Pashtuns referred them as Pathans /paʈha:n/. They are traditionally called Afghans by foreigners. Other names attributed to Pashtuns are Pakhtun, Pukkto etc. The term "Pashtun" has been used throughout this text to refer the community.

Pashtuns hold a noteworthy place in the history of the British Empire in India. They captured and ruled the northernmost boundary of the British holdings in India. The British had tried to bring the 'Afghans' under their governable umbrella and had invested time and money on it, but mostly in vain and thus their attitude swayed between extreme resentment to hesitant appreciation in a number of their nineteenth century books, grammars and government reports.

There are over a hundred (sub)tribes living in Pashtun societies of an area each having its own distinct name and ancestry with a common mythical forefather. British records kept on naming one or the other Pashtun tribe who offered rigid defiance to British aspirations. Most Pashtuns are bonded strongly with tribal recognition, even when detribalized (migrated to Kabul and Herat). Moreover even when many of ethnic Pashtuns do not use Pashtu language anymore (such as Pashtuns in Afghanistan speak Dari, those in Pakistan use Urdu or Beluchi and those in Kashmir speak Urdu, Kashmiri along with or not Pashtu), nevertheless they call themselves Pashtuns.

Pashtuns in general are among the conservative Sunni Muslims. Pashtun society observes *Pashtunwali*, an unwritten but nonetheless powerful code of ethics whose main tenants concentrate on hospitality, revenge and honor. A common phenomenon among Pashtuns called Jarga (a tribal assembly of elders which takes decisions by consensus) is seen at Afghanistan and Pakistan near its Afghanistan border and even at Kashmir valley, India. After the Soviet war, the Islamic fundamentalist movement has risen in popularity among the Pashtuns too. Mosques are traditionally the chief learning centres for Pashtuns where Arabic Quran and related subjects were taught. Various governments have tried to introduce and make a basic

public education system available to indigenous Pashtuns in Afghanistan. But it was soon stopped and destroyed for political and religious instability.

1.2. Language Family

Linguistically, Pashtu language owes its affiliation to the Iranian branch of the Indo-European family of languages. Persian, Kurdish, Buluchi, Tajik and Ossetian are its known and established relatives and these languages are spoken around Afghanistan. It can be noticed in the following diagram, which includes the major branches of the family and one or two well known languages belonging to each branch. Though it is written with a variant of the Arabic abjad, and shares a considerable number of Arabic vocabulary, Pashtu language is neither related to Semitic language of Arabic, nor it is related to Turkic languages, like Uzbek and Turkman languages of Afghanistan. Pashtu language has preserved some otherwise lost archaic elements of the Iranian languages, such as its distinctive ergative construction. Again, nouns of Pashtu languages have masculine and feminine gender; unlike nouns in the other Iranian languages. Pashtu language shares some linguistic characteristics with the south Indic languages such as the presence of the retroflex consonants, which are totally absent in the Iranian languages.

INDO-EUROPEAN LANGUAGE FAMILY

Celtic (Welsh)	Germanic (English German)	Italic (Italian, French)	Hellenic (Greek)	Baltic (Latvian, Lithuanian)	Slavic (Russian, Polish)	Indic (Hindi, Urdu)	Iranian (Persian, **Pashtu**)

2. Noun Morphology of Pashtu

Morphology, as a branch of Linguistics, studies the structure of words. It constitutes an important part of descriptive linguistics. Noun morphology studies the structure of nouns in a language. Noun in a language is generally a word used to name a thing, person, place or even an abstract idea. So is it in Pashtu language. For example: june:d 'person's name,' cina:b 'river's name,' goṭalba:ɣ 'place name,' etc. Syntactically, a noun functions as a subject, object or complement of a verb. Morphologically, it takes grammatical categories of number, gender and case and can also take some other kinds of markers for the specificity of the noun.

Morphologically the nouns of Pashtu are inflected for the following three categories

1. Number
2. Gender
3. Case

2.1. Number

Pashtu has a two-tier number system, i.e., singular and plural. Plurals are formed from singular stems by suffixation and vowel change. The various rules that govern the change of number in Pashtu are described below:

i. The low central short vowel [a] of the CVCV base changes to high front long unrounded vowel [i:].

Singular	Plural	Gloss
gira	giri:	'hair'
ʃŭḍa	ʃŭḍi:	'chin'
pŭḍa	pŭḍi:	'brick'
maja	maji:	'fish'

ii. In the CVC structure /una/ is added to the base to obtain its plural form.

Singular	Plural	Gloss
nuk	nukuna	'nail'
tsəṭ	tsəṭuna	'horn'

num	numuna	'belly'
vɔr	vɔruna	'door'
la:s	la:suna	'hand'
xar	xaruna	'donkey'

iii.   The low central long vowel [a:] at the end of the base changes to mid front unrounded long vowel [e:].

Singular	Plural	Gloss
starga:	starge:	'eye lid'
po:za:	po:ze:	'nose'
uga	uge:	'stick'
si:na	si:ne:	'chest'
pãːɖa	pãːɖa	'leave'
ʈuʈa	ʈuʈe:	'wrist'

iv.   The second high back rounded long vowel [u:] of the CVCV structure is deleted and suffix [wa] is added to indicate plural.

Singular	Plural	Gloss
puʈu:	puʈwa	'picture'
kuʈu:	kuʈwa	'room'

v.   A plural marking suffix /a:n/ is added to the base irrespective of its structure.

Singular	Plural	Gloss
ʃalgam	ʃalgama:n	'turnip'
muʧ	muʧa:n	'housefly'
narɣoʈ	narɣoʈ a:n	'he cat'
alak	alka:n	'boy'

vi.   The second high back rounded long vowel [u:] of the CVCV structure changes to a mid back rounded long vowel [o:] to indicate pluralization.

Singular	Plural	Gloss
ʃa:du:	ʃa:do:	'monkey'
tambu:	tambo:	'tent'
tsaʈu:	tsaʈo:	'axe'
piʃu:	piʃo:	'cat'

vii.   The second high front unrounded long vowel [i:] of the CVCV structure changes to mid front unrounded long nasalized vowel [ẽ:] to indicate pluralization.

Singular	Plural	Gloss
baŋi:	baŋẽ:	'cock'
kuki:	kukẽ:	'hen'

viii.   A mid front unrounded long vowel [e:] is added to the base structure to obtain its plural form.

Singular	Plural	Gloss
zan	zane:	'tooth'
tsangal	tsangale:	'elbow'
me:x	me:xe:	'buffalo'

2.2. Gender

Nouns in Pashtu language are divided into two classes, masculine and feminine, on the basis of their gender. The gender formation processes involve suppletion, suffixation and change in vowels and consonants. Some rules of gender formation are discussed below:

2.2.1. Suppletion

Suppletion is the replacement of one stem with another, resulting in an allomorph of a morpheme which has no phonological similarity to the other allomorph. Some nouns employ suppletion for gender formation e.g.,

Masculine	Gloss	Feminine	Gloss
alak	'boy'	ʤinai	'girl'
meʤɨ	'husband'	xɨza	'wife'
pla:r	'father '	mo:r	'mother'
ʈaʈu	'horse'	aspa	'mare'
nargoʈ	'he cat'	piʃu:	'she cat'
ba:ŋi:	'cock'	kuki:	'hen'

2.2.2. Suffixation

Suffixation is a morphological process whereby a bound morpheme is attached to the end of a stem. The kind of affix involved in this process is called a suffix. Following are the rules involing suffixation for gender formation in Pashtu

i.   A central low short vowel [a] is added to the CVCVC base structure to obtain its feminine form

Masculine	Gloss	Feminine	Gloss
ta:vus	'peacock'	ta:vusa	'peahen'
mãgak	'rat' (m)	mãgaka	'rat' (f)

ii.   The final vowel of the base structure is dropped and a femine forming suffix /ai/ is added irrespective of the type of structure of the base

Masculine	Gloss	Feminine	Gloss
vargume:	'sparrow'(m)	vargumai	'sparrow'(f)
mãzare:	'lion'	mãzarai	'lioness'
gəʤure:	'ram'	gəʤurai	'ewe'

iii.   Some nouns have specific suffixes to indicate their masculine gender.

Masculine	Gloss	Feminine	Gloss
pitʃi:	'ant'	pitʃi: tʃe:	'ant'
itʃ	'bear'	itʃe:ɳ	'bear'

The above examples show those suffixes / tʃe:/and / e:ɳ/ are used for masculine gender in nouns.

2.2.3. Case

Case is a grammatical category of a noun in a language which establishes various kinds of relationships between the noun phrases in the sentence by virtue of the semantic value of the verb. It is a morphosyntactic property of noun phrases. The basic purpose of the case is to encode function of a noun phrases in a sentence.

After analyzing the data, the following case forms have been established in Pashtu

2.2.3.1. Nominative

The case of a noun functioning as the performer or doer of the action of the verb is the nominative case. i.e., it marks the subject of the verb in a sentence. Nouns of Pashtu don't employ any distinguishing signs to express this case. They are used in their basic unmodified form without any case markers or postpositions. Nominative in Pashtu is therefore, unmarked and it occupies subject or direct object position in a clause.

Example

1. june:d madrasai ta zi:
   Junaid-m-sg-nom school go-prg be-pr

'Junaid is going to school'
2. ra:biya: ka:r kɨy
   Rabiya-fem-sg-nom work do-prg be-pr
   'Rabiya is doing work.'
3. ra:m xɨ alak de:
   Ram-m-sg-nom good boy be-pr
   'Ram is a good boy.'
4. aga vaki:l da:
   he-m-sg-nom be-pr lawyer be-pr
   'He is a lawyer.'

2.2.3.2. Dative
The dative case is generally used to indicate the noun to which something is given, thus it is the case of indirect object of the verb. The expression of dative case in Pashtu involves the usage of the particles 'la' and 'ta'. The former is used with reference to people and the latter with reference to places.
Example
1. ʤa:tki:la: zaɖuki: va:xla
    child-m-sg-dat for buy-imp cloths
    'Buy clothes for the child.'
2. baši:rla: ɣala ra:vɖa
    Basher-m-sg-dat for food bring-imp
    'Bring food for Basher'
3. mo:rla maɳa varka
    mother-fem-sg-dat apple give-imp
    'Give an apple to mother.'
4. pla:rla gaɖai varka
    father-m-sg-dat watch give-imp
    'Give the watch to father.'
5. alakla sabak varka
    boy-m-sg-dat lesson give-imp
    'Give lesson to the boy.'
6. zɨmakuta ubi varka
    land –dat water give-imp
    'Give water to the land.'

2.2.3.3. Ablative
The ablative case indicates separation of something from its source or movement away from something. This case form is distinguished in Pashtu by the particle 'na' after the noun.
Examples
1. mayso:r na re:l ra:ɣe:
   Mysore-abl from train come-pst
   'Train came from Mysore.'
2. ʈo:pai sar na arta vaʃva
    head-abl from cap fall-pst
    'Cap fell down from head.'
3. ma:r ʈo:krai na: ba:r uvatɨ
    basket-abl from snake come-pst
    'Snake came out of the basket.'
4. ʧiʈi: kaʃmi:r nu ra:gla
    Kashmir-abl from letter come-pst

'Letter came from Kashmir.'
5.   xalak kulu na ra:gla
     village-pl-abl from people come-pst
 'People came from villages.'
6. pa:ŋe: ḍa:lu na arta vaʃva
     Branch-pl-abl from leaves fall-pst
 'Leaves fell from the branches.'

Distribution of 'na'
a)   Seperation
        Pa:na bute: na arta vaʃva
        'The leaf fell from the tree.'

b)   Place, time
        saḍak kɨle: na lɨre: de:
        'The road is awayfrom the village.'
        june:d ʦalu ro:zu na naʤo:ḍa de:
        'Junaid is ill from four days.'

c)   Duration
        aga dɨlta ba:ru ka:lu na usadɨ
        'He was staying here from last many years.'

2.2.3.4. Locative
The case of the noun functioning as the locus of the object in order to show where it has to be located as indicated by the verbs is called a locative case. Pashtu uses various post positions like kɨ, mani: ,ba:r , etc., to show the location. However, the nouns after which these post positions occur don't undergo any internal change.
Examples
1. kursai kamre: kɨ de:
     chair room-loc inside-pp be-pr
     'Chair is inside the room.'
2. kalam me:z mani: de:
     Pen table-loc on-pp be-pr
     'Pen is on the table.'
3. piʃu: spi: kvo:ki di:
     cat dog-loc near-pp be-pr
     'Cat is near the dog.'
4. zɨ axpal ko:r na ba:r yim
     I home-loc outside-pp be-pr
     'I am outside my house.'

2.2.3.5. Genitive
The case which shows possessive relation with a noun or pronoun in a sentence is called genitive. Genitive in Pashtu is expressed using the following case markers: 'u', 'vala'.
Examples
1. alka:nu ko:r
     boy-m-sg-gen of home
     'Home of the boys.'

2. ʤinaku ko:r
   Girl-fem-pl-gen of school
  'School of the girls.'
3. srɨzaru kalam
   gold-gen of pen
  'Pen of the gold.'
4. buʈu me:va
   tree-pl-gen of fruits
   'Fruits of trees.'
5. june:d vala kalam
   Junaid-m-sg-gen of pen
   'Junaid's pen.'

Distribution of Genitive

Ownership:	ramsvala	labah
	Ram's	toy
Relationship (Kinship):	ʃi:la: vala	zoj
	Sheela's	son
Made of something:	xa:vruku	luxi:
	of clay	pot
	'Pot of clay'	
Extract or Essence:	guluvala	boj
	of flower	fragrance
	'Fragrance of the flower'	

2.2.3.6. Instrumental

Instrumental case marker is put to the noun which is used as instruments by the agent to perform the action denoted by the verb. The case markers are (ɡe/ɡi)

Examples

1. zɨma pen ɡe lixja: ɡe:
   my-sg-inst pen with write-pr
   Write with my pen
2. ze:l hagar ɡi taba:bil
   forest fire-inst by destroy-pst
   The forest is destroyed by fire
3. rafi:ki tʃaʈal ɡi tobi dojev
   rafiq-sg-m-inst axe with tree cut-pr
   Rafiq cut the tree with axe.
4. alka:nu põ:ɡi panɖo:s nuʈi:la
   boy-pl-m-inst foot with ball play-pst.
   Boys played the ball with foot.

3. Conclusion

The paper discussed the noun morphology of Pashtu, spoken in Kashmir, in detail. From the analysis of the structure of nouns of Pashtu language, it was found that they are marked for number gender and case, as such, Pashtu is inflectionally a rich language. Due to the paucity of data, the ergative case could not be incorporated in the study leaving the scope to relook into this aspect of the noun morphology of Pashtu language.

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