

Transfer of Modal Expression *ma:* and Complex N +V Predicates from Kashmiri to Hindi-Urdu

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Abstract

Kashmiri shares most of the modal expressions with Hindi-Urdu but it has a modal expression ma: 'lest' which does not have an equivalent in Hindi-Urdu. Similarly, Kashmiri like other Indo-Aryan Languages combines Nominals and Verbs to form conjunct verbs and idioms. A limited set of verbs like a:s-/sapud- 'be', kar- 'do', di- 'give', yi- 'come', ni- 'take' and lag- 'apply' are used in these constructions in Kashmiri. They are used in Hindi-Urdu as well in similar constructions. However, Kashmiri uses some other verbs like tul- 'pick up/take', khas- 'rise', tra:v- 'leave', la:g- 'wear/apply' rat- 'catch/hold', vuch- 'see', ha:v- 'show', thav- 'keep' etc. in these constructions which do not have their counterparts in Hindi-Urdu. When translated literally in Hindi-Urdu, they result in deviations from the standard.

In this paper, deviations in the use of Hindi-Urdu by the native speakers of Kashmiri are accounted with examples of the transfer of modal expression ma: and N+V expressions from Kashmiri into Hindi-Urdu. Some culture bound expressions cannot be translated.

Key Words: Expression, Modals, Noun Phrase, Verb Phrase, Predicates, First language

1 Modal Expression *ma:*

Kashmiri has a modal expression *ma:* which is to be distinguished from the prohibitive negative marker *mi* or *ma* which has an equivalent prohibitive negative marker *mat* in Hindi-Urdu, e.g.,

1. *gari mi/ma gatsh.*
home Proh.Neg go.Imp
'Don't go home.'

- 1a. *ghar mat ja:o.*

A yes-no question marker *a:* is added to the prohibitive negative marker (*mi/ma +a:*) to change it to interrogative negative morpheme *ma:*, e.g.,

2. *su ma: gatshi ba:zar ?*
he Proh.Neg.Q go-Fut.3sg market
'Will he go to the market?'

Notice that the prohibitive negative question marker *ma:* and the modal verb *ma:* are homophonous. The occurrence of *ma:* thus results in the ambiguity of the sentence in case the interrogative intonation is ignored.

Semantically, the modal verb *ma:* in Kashmiri expresses doubt, probability or indefiniteness. It cannot be literally translated into Hindi-Urdu. An example of its use is illustrated in the following couplet in Kashmiri:

3. *me ca:ni maphili manz zã:h khuma:ri cashmav khabar vuchum ma:*
I.Erg your.Dat assembly.Dat in ever intoxicated eyes.Abl who-knows glanced.1p Mod
nazar cha a:khir nazar karas k'a: yera:di rostuy khabar peyam ma: [Dolwal]
glance is after-all glance do.Fut.1p what intension-without perhaps fell.1p Mod

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‘I may perhaps have cast a glance with intoxicated eyes in your assembly.
Glance is after-all a glance how could I prevent it perhaps it was cast without intension.’

- 3a. *mahfil mē teri: kabhi: mēne xuma:r bhari: ā:khō se kahī: dekha: na ho.*
nazar to a:xir nazar he, karū: k'a:, bina ira:de hi: kahī: paṛi: na ho.

In (3) *khavar vuchum ma:* and *khavar peyam ma:* use the modal expression *ma:*. The modal expression of *ma:* can be preceded by the terms like *khavar* ‘probably’, *ša:yad* ‘perhaps’, *k'a:* *pata:* ‘who knows’, etc.

4. *khavar so ma: yiyi az daphtar.*
perhaps she Mod. come.Fut today office
‘Perhaps she may come to office today.’
5. *k'a: pata: su ma: gatshi ni dili.*
who knows he Mod. go.Fut Neg Delhi.Dat
‘Who knows he may not go to Delhi.’
6. *ša:yad ma: gatshi su ru:s.*
perhaps Mod. go.Fut he Russia
‘Perhaps he may go to Russia.’

The term *ša:yad* can also follow the modal expression *ma:* and the main verb, e.g.,

7. *asi ma: gatshi ša:yad tse:r.*
we.Dat Mod go.Fut perhaps late
‘We may probably be late.’

Notice that in (8) *ma:* can be used along with another modal verb *hekan* ‘to be able to’.

8. *tim ma: hekan ni dili gətshith.*
they Mod Mod (capability) Neg Delhi go.CP
‘They may not be able to go to Delhi.’

The sentences (4), (5), (6), (7) and (8) can be roughly translated in Hindi-Urdu as (4a), (5a), (6a), (7a), and (8a) respectively:

- 4a. *ša:yad vah a:j daftar a:egi:.*
5a. *kya: pata: vah dilli: na cala: ja:e.*
6a. *ša:yad vah ru:s cala: ja:ega.*
7a. *kahī: hamē der na ho ja:e.*
8a. *ve ša:yad dilli: nahīja: pa:ēge.*

2. The Modal *ma:* and Particles *yithni* in Kashmiri and *kahī:* in Hindi-Urdu

The modal *ma:* is to be distinguished from the particle *yithni* ‘lest’ which is equivalent to particle *kahī:* in Hindi-Urdu, e.g.,

- 9a *su ma: peyi ti:r-i si:t' bema:r.*
he Mod fall.Fut cold.Abl with sick
‘He may fall sick today.’

9b *yithni su ti:r-i si:t' bema:r pey-i.*
 Part he cold.Abl with sick fall.Fut
 'I (strongly) wish he doesn't fall sick today.'

9c *kahĩ: vah thand se bi:ma:r na par ja:e.*
 Part. he cold with sick Neg fall go.Fut
 'I (strongly) wish he doesn't fall sick today.'

The modal expression *ma:* indicates 'doubt', but *yithni* indicates a 'strong desire or wish'. Another difference being the sentence (9a) with *ma:* has another reading as 'Won't he fall sick by cold', it is not found in (9b) and (9c). The Kashmiri particle *yithni* has an inherent negative element in it which expresses a 'strong wish or desire'. The same is expressed by *kahĩ:* in Hindi-Urdu which also occurs in a sentence with the negative marker *na*.

The Kashmiri particle also is used to indicate an 'alert' or 'warning' as in the sentence (10).

10 *yithni kã:h pã:si tsu:ri niy-iy*
 beware anyone money steal take-Fut.2p
 'Beware, no one should steal your money.'

10a. *kahĩ: koi: pese na cura: le*

Both the modal verb *ma:* as well as the prohibitive negative morpheme with a question marker (*mi/ma + a: = ma:*) are translated as *mat* in Hindi-Urdu by the L1 Kashmiri speakers in their L2 (Hindi-Urdu) speech, e.g.,

11. *tsi ma: parakh yi nãv kita:b.*
 you Mod. read.Fut this new book
 'You will not read this new book'

11a. **yeh nai: kita:b to mat pãrhoge.*
 this new book Part. Proh.Neg read.Fut.Imp.Q

12. *bati ma: khekh?*
 food Proh.Neg.Q eat.Fut
 'Would you like to eat meals?'

12a. **kha:na: mat kha:oge?*
 food Proh.Neg eat.Fut.Imp.Q

13. *pã:si ma: nikh si:t' ba:zar.*
 money Mod take.Fut with market
 'You won't take money with you to the market.'

13a. **pese to mat le ja:oge ba:za:r?*
 Other examples are as follows:

14. *su ma: pev bema:r*
 he Neg/Mod fell sick
 '(I hope) he did not fall sick.'

14a. **vah bi:ma:r mat hua:?*

(*kahĩ: vah bi:ma:r na hua: ho.*)

15. *thu:l ma: phuṭan.*
eggs Mod break.Fut
'Eggs may break.'
- 15a. **ande mat tu:tẽge.*
(*kahĩ: ande na tu:t ja:ẽ*)

3. Modal *ma*: in Weather Expressions.

The modal *ma*: is also used with the weather expressions as follows:

16. *az ma: tra:ve-s ru:d.*
today Mod. pour rain
'It may rain today.'
[Lit. HE (a mysterious agent) may cause rain today.]
- 16a. *yithni az ru:d tra:ves*
Part today rain drop.Fut.3p
- 16b. **kal ba:riš mat ho ja:e*
(*kahĩ: kal ba:riš na ho.*)
17. *pagah ma: diy-as kəši:ri ši:n də:rith.*
tomorrow Mod give.Fut.3p.3p Kashmir.Dat snow throw.CP
'It may snow in Kashmiri tomorrow.'
[Lit. HE may cause snow in Kashmir tomorrow.]
- 17a. **kal kašmi:r mẽ barf mat gir ja:e.*
(*kahĩ: kal kašmi:r mẽ barfba:ri: na ho.*)

4. Modal *ma*: in Health Expressions

18. *nəzi:r-as ma: koru-n kal-as do:d*
Nazir.Dat Mod. did.3s head.Dat pain
'Nazir may have got a headache.'
[Lit. HE caused headache to Nazir.]
- 18a. **nazi:r ko sardard mat hua:*
(*kahĩ: nazi:r ko sardard na hua: ho.*)
19. *sali:m-as ma: kəri-n yəḍ pe:ch*
Salim.Dat Mod did.3p stomach cramps
'Salim may have got cramps in stomach.'

II. N+ V Complex Predicate Constructions

(A) Similar N+V Constructions in Kashmiri and Hindi-Urdu

Kashmiri		Hindi-Urdu
<i>a:s-</i>	'be',	<i>ho-</i>
<i>sapud-</i>	'be'	<i>ho-</i>
<i>kar-</i>	'do'	<i>kar-</i>

<i>di-</i>	‘give’	<i>de-</i>
<i>yi-</i>	‘come’	<i>a-</i>
<i>ni-</i>	‘take’	<i>le-</i>
<i>lag-</i>	‘appear’	<i>lag</i>

Using these verbs we can have similar N + V constructions, e.g.,

<i>kə:m a:sin’</i>	‘to have work’	<i>ka:m hona:</i>
<i>saphə:yi: karin’</i>	‘to clean’	<i>safa:i: karna:</i>
<i>a:r yun</i>	‘to be sympathetic’	<i>tars a:na:</i>
<i>drwakh yin’</i>	‘to vomit’	<i>ulṭi: a:na:</i>
<i>garim lagun</i>	‘to feel hot’	<i>garm lagna:</i>
<i>ja:n lagun</i>	‘to look good’	<i>accha: lagna:</i>
<i>tulun</i>	‘to pick up/take’,	<i>uṭha:na:</i>

Kashmiri

20. *me ə:s kə:m.*
I.Dat be.Fsg work.Fsg
‘I had some work.’
21. *təm’ kər maka:nic safə:i:*
he.Erg did house.Gen cleanliness
‘He cleaned his house.’
22. *šuris a:yi drwakh.*
child.Dat came vomit
‘The child vomited.’
- We can have similar constructions in Hindi-Urdu, e.g.,
- 20a. *mujhe ka:m tha:*
21a. *usne maka:n ki: safə:i: ki:*
22a. *bacce ko ko ulṭi: a:i:*

(B) Dissimilar N+ V Constructions

Some of the verbs are used differently in the N + V expressions in Kashmiri which do not have parallels in Hindi-Urdu. When the L1 Kashmiri speakers use them in L2 Hindi-Urdu speech they result in deviations, e.g.,

Kashmiri

23. *təm’ kər zana:n.*
he.Erg did woman
‘He married a woman/He got married’
24. *darva:zi di.*
door give (close)
‘Close the door.’
25. *pankhi tra:v*
fan leave (turn on)

‘Turn on the fan.’

When the L1 (Kashmiri) speakers translate these verbs in L2 (Hindi-Urdu), they result in deviations, e.g.,

Hindi-Urdu

- *23a. *usne aurat ki:*
 *24a. *darva:za: de do.*
 *25a. *pankha: choro.*

Most of the verbs used in N + V expressions in Kashmiri cannot be used in similar expressions in Hindi-Urdu:

Kashmiri		Hindi-Urdu
<i>tra:vun</i>	‘to leave’	<i>choRna</i>
<i>la:gun</i>	‘to wear’	<i>pahanna:</i>
<i>vuchun</i>	‘to see’	<i>dekh</i>
<i>ha:vun</i>	‘to show’	<i>dika:</i>
<i>thavun</i>	‘to keep’	<i>rakhna:</i>
<i>tra:vun</i>	‘to leave’	<i>choRna:</i>
<i>raṭun</i>	‘to catch’	<i>pakaṛna:</i>
<i>ha:vun</i>	‘to show’	<i>dikha:na:</i>
<i>khasun</i>	‘to rise’	<i>caṛhna:</i>
<i>tulun</i>	‘to take’	<i>uṭha:na:</i>

The L2 speakers of Hindi-Urdu tend to translate the sentences with fixed phrases or idioms from Kashmiri into Hindi-Urdu by transferring the meanings of these verbs in the same sense as they are used in Kashmiri, e.g.,

- K26. *bistar tra:vun* ‘to make bed’
patshen tra:v bistar.
 guests leave bistar
 ‘Make beds for guests.’

- HU26a. **mehma:nũ: ko bistara: ḍa:lo*
 **mehma:nũ: ko bistara: choro*

- K27. *nẽdir karin* ‘to sleep’
tami kār ja:n nẽdir.
 she.Erg did good sleep
 ‘She slept well.’

- HU27a. **usne acchi: nĩ:d ki:.*

- K28. *palav la:gin* ‘to put on clothes’
palav la:g ti gatsh ba:zar.
 clothes wear and go.Imp market
 ‘Put on clothes and go to the market.’

- HU28a. **kapre laga:o aur ba:zar ja:o*

(*kapre pahno aur ba:zar ja:o.*)

K29. *kasam ha:vun* 'to swear'
kasam mi ha:v
oath Proh.Neg show (take)
'Don't take an oath. / Don't swear.'

HU29a. **kasam mat dikha:o.*
(*kasam mat kha:o.*)

K30. *vadun la:gun* 'to start crying'
vadun mi la:g.
weep.Inf Proh.Neg start
'Don't cry.'

HU30a. **rona: mat laga:na:*

K31. *nēdir khasin'* 'to feel sleepy'
me khats nēdir
I.Dat rise.Pst sleep
'I feel sleepy.'

HU31a. **mujhe nī:d caṛhi: hē.*

K32. *phoTu: tulun* 'take a picture'
tami tul' se tha: ja:n phoṭu:
she.Erg took very good pictures
'She took very good pictures.'

HU32a. *usne acchi: tasvi:rē *uṭha:i:/khī:ci:*

The expressions/sentences using verbs like *rat)un* 'to hold' are translated by using the equivalent *pakarṇa:* in Hindi-Urdu, e.g.,

K33. *dōdivə:lis niš rath dōd.*
milkman.Dat near hold milk
'Take milk from the milkman.'

HU33a. *du:dhva:le se du:dh *pakro.*
(*du:dhva:le se du:dh le lo.*)

There are some cultural idiomatic expressions of the N+V structure in Kashmiri which do not have parallel idiomatic expressions in Hindi-Urdu. Their rendering in Hindi-Urdu is not possible. For example, there are various N + V expressions used with the noun *zang* 'leg' plus different verbs, e.g.,

34. *zang vuchin'*
leg see.Inf.Fsg
'to look for an auspicious occasion'

- 34a. **ṭā:g dekhna:*
(*muhu:rat dekhna:*)
35. *zangi yun*
leg.Dat come.Inf
'to walk past someone on the right hand side who leaves for special work'
36. *zang raṭin'*
leg catch.Inf
'to commence a task related to some auspicious occasion'
37. *zang thavin'*
leg keep.Inf
'to place money on a plate of rice for a ritual.'

5. Conclusion

In the absence of an equivalent modal expression in Hindi-Urdu, the Kashmiri modal expression *ma:* can roughly be translated as particle *kahī:* in Hindi-Urdu; though Kashmiri has a particle *yithni* equivalent to Hindi-Urdu *kahī:*. There are N+V complex predicates in all the Indo-Aryan languages. Most of these are used as idioms and fixed phrases which cannot be literally translated from L1 to L2. The verbs occurring in such expressions have different semantic shades and pose problems in translating them from one language to another. There are certain cultural expressions in languages, for example N + V predicates with *zang* 'leg' plus verbs in Kashmiri, which cannot be literally translated into another language. They need to be explained within their cultural context.

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