

Language Drop a Line to Change the Jargon: A Socio Linguistic Study of Afghani and Pakistani Dialect of Pashto Language.

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ABSTRACT.

Due to various reasons Afghani's Pathan migrated to Quetta from Afghanistan. Most of the population of Quetta speaks Pashto, Afghani Pashto speaking migrant all the time in contact with Pakistani Pashto so; they mix Pakistani Pashto with Afghanistan Pashto that makes new variety of Pashto. The objective of the study is to find out the changes in Afghani Pashto language, due to in contact of Pakistani Pashto language. People living in Quetta have adopted words from Pakistani Pashto, Afghani migrates' new generation who started living where they had many Balochi speakers in the vicinity, have started speaking in Balochi accent, and new generation who are having interaction with Urdu speakers, have influence of Urdu in their accent in spoken Pashto.

Key Words: Pakistani Pashto, Afghani Pashto, Sociolinguistic changes.

1. Introduction

Pashto has about forty to fifty million speakers. It is one of most spoken language in Pakistan, Afghanistan and Iran as a native language. It is spoken in the Afghan portion of Afghanistan (Hallberg 1992, Penzle 1955 as cited in Rehman, Khan and Bukhari, 2012). It is the official language of Afghanistan along with Dari. It is the provincial language in Khyber Pakhtunkhwa (KPK) province of Pakistan. A number of Pashto speakers living in Karachi, Islamabad and in Balochistan especially in Quetta, Pishin, Loralai, Zhob, and Sibi areas. A number of sources documented numerous dialect separations within the Pashto language.

“Two main dialects are, however, recognized, that of the north-east, and that of the south-west. They mainly differ in pronunciation. The Afghans of the North-east pronounce the letter kh and letter g, while

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those of the South-west pronounce them Sh and Zh, respectively” (Grierson, 1921, p.7).

Pashto has the following five major dialects (Rehman, Khan and Bukhari, 2012).

- (1) Norht-Eastern (Yusuzia) Dialect
- (2) Norht-Western (Central) Dialect
- (3) South-Eastern (Quetta) Dialect
- (4) South-Western (Kandahar) Dialect
- (5) Middle Tribal Dialect

Many other writers have also dig out this major two part division between Pashto varieties, but in later writings a greater division based on pronunciation is outlined. One such writer is D.N. Mac Kenzie, who, in his 1959 article entitled A Standard Pashto, distinguishes four dialect areas based on five different phonemes. These are: South-west (Kandahar), South-east (Quetta), North-west (Central Ghilzai), and North-east (Yusufzai). (Mac Kenzie, 1959, p.232).

Henderson (1983) and Skjærvø (1989), also explained this basic four-part division of Pashto dialects. Penzl (1959) who divides Afghanistan into the “Eastern” and “Kandahar” varieties describes a basic three-part division, leaving out any distinction between the dialects of Kandahar and Quetta.

Due to various reasons Afghani’s Pathan migrated to Quetta from Afghanistan. Most of the population of Quetta speaks Pashto, Afghani Pashto speaking migrant all the time in contact with Pakistani Pashto so; they mix Pakistani Pashto with Afghanistan Pashto that makes new variety of Pashto.

It is reasonable to suppose that the migration of people is a leading cause of contact-induced change. This change needs to be analyzed by scrutinizing the Linguistic features that distinguish Pakistani Pashto from that of Afghani Pashto and to discriminate the manifestation of that influential *Language-variety* that vividly contributes to architect Pashto as a Language variety.

According to Sankoff (1980), Language Changes due to the migration of the people from one place to another just because of the different reasons like social inequality resulting from wars, conquests, colonialism, slavery so people are compelled to migrate and when people migrate from one place to another then they adopt each other’s language and from this reason language changes over time off and on (Sankoff, 1980).

1.2 Research Methodology

The mixed method paradigm has been used in the present research. The data is presented in quantitative table form and it has been discussed qualitatively. The population of the investigation is the coterie of Native Pashto Community of Migrated Afghans and Local Pakhtuns/Patahans. Including original migrants their new generation and Pakistani natives. Here the word Pakistani Pashto used for Pashto dialect is speak in Quetta and word Afghani Pashto used for Pashto dialect is speaking by Afghan migrants. The data collected from original migrants who speaks pure Afghani Pashto, their new generation who speaks amalgamation of Afghani and Pakistani Pashto. The data has been collected from daily conversation of pure Afghani Pashto, their new generation who speaks amalgamation of Afghani and Pakistani Pashto and Pakistani natives Pashto speaker. The technique of comparative method and re-construction is selected to be applied for the analysis of study. The Pakistani and Afghani dialect of Pashto language comparatively analyzed and changes has been discussed..

1.3 Objective of the Study

The objective of the study is to find out the changes in Afghani Pashto language, due to in contact of Pakistani Pashto language.

1.4 Data

These conversations have been taken from women belonging to lower society. First conversation belongs to original migrants so the terms which they have used are in pure Pashto of low society but due to having background of lower society the new generation or the women of that class mostly are in interaction with Pakistani people in a way that they do not have any other earning source except going to homes for doing home choruses. This is how they have interaction which affected their pure Afghani language and brought changes to it and this change is visible in the conversation of new generation specifically female category.

1.4.1 Conversation one:

Conversation between women belonging to low class of society:

Host: khudai di rawala, staray masay

Guest: khair wo say.

Host: sa hal o hawal? Loi khuchni kha di?

Guest: a wok ha di tha waya sthi loyan mashooman tola sanga di?
Kha di?

Host: wo k shukar di. Kha di tola.

(Host to her daughter)

Da wor lagit rawura bukhari bal ka khunki da. Ingarakae wachawa.
musafar di pa khair sparaly?

Guest: wo k. stargi di roshana sa ma waoraydal zoi da raghli la haywada.

Host: wo k. Eman di roshana sa.

Guest: no chyri wosaydi oray?

Host: pa kiraya kota raniway. Bara tola kaldari gar kry. Ingor me hum najoray swa oray chinae shifa khana thay bothla.

Guest: no sa najori ay wa?

Host: sa pa khabar zinay sa wae zinay sa waye. Na pa po aygam che sa kata pa illa swaya da pa khazi bandi.

Guest: da kho di! Dumra na joriyani di nan saba sa pa mashumanu puri sa pa loyanu puri.

Host: wo k. Khunaki hum da, yakh shamal di pitaway garsa nastha.

Guest: khor di chirtha da? Vos hum khusay we?

Host: dalatha nizhday raghla bara ay dalatha shobzai wachawalay.

Guest: a za no khudai di pa sar si da khazi gha.

Host: (to her daughter) da chaibar rawakha chay lapara.

Guest: ya pa ma nawakhta di nay karama chay.

Host: tha khayna chay ba waskay sa talwar di da?

Guest: no bara ay zhar rawra che zama....

1.4.2 Conversation of New Generation:

Host: khudai di rawala, staray masay

Guest: khair wo say.

Host: sa hal o hawal? Loi khushni sha di?

Guest: wo k sha di tha waya sthi loyan kushniyan garda sanga di? sha di?

Host: wo k shukar di. Sha di garda.

(Host to her daughter)

Da bakas eetar walaga wa yakh di. Nyaleecha wachawa.
musafar di pa khair sparaly?

Guest: Wo k. Mubarak di sa ma waoraydal zoi da raghalay di da watana.

Host: Wo k. khair mubrak stha day Mubarak sa.

Guest: no altha chyri wosaydi?

Host: Pa kiraya khuna akhastay uoo. No garda paysay gar kalay.
Inzhor me hum najoray swa altha haspatal thay bothla.

Guest: No sa najori ay wa?

Host: Sa pa khabar sok sa wae sok sa waye. Na pa po ayzham che sa kata pa illa swaya da pa shazi bandi.

Guest: Da kho di! Duna na joriyani di nan saba sa pakushniyanu bandi sa pa loyanu bani.

Host: Wo k. yakh hum di, yakh bad diilmar garsa nastha.

Guest: Khor di chiree da? Wos hum aekara aee?

Host: Dalatha nizday rala no ay dalatha kizhdi wachawala.

Guest: A za no khudai di pa sar si da shazi gha.

Host: (to her daughter) da chainak rawakha chay dapara.

Guest: Ya pa ma nawakhta di nay kawama chay.

Host: Tha kshayna chay ba wakay sa talwar di da?

Guest: No bya zar ay rawra che zama....

1.4.3 Analyses

1. Table: Linguistic Changes in South-Western Dialect

Afghani Pashto (SW)	Pakistani Pashto (SE)	Afghani Pashto (SW)	Pakistani Pashto (SE)
“khuchni /kɔtʃni/ kha /khə/”	“khushni /kɔʃni/ sha /ʃə/”	“khazi /khəzi/”	“shazi /ʃəzi/”
“mashooman”	“kushniyan”	“chaybar”	“chaynak”.
“tola”	“garda”.	“dapara”	“lapara”
“Kha di tola”	“Sha di garda”	“karama /krɜ:mə/”	“kawama /kəwəmə/”
“Da wor lagit rawura bukhari bal ka khunki da. Ingarakae wachawa.”	“Da bakas eetar walaga wa yakh di. Nyaleecha wachawa”	“khayna”	“kshayna”
“stargi di roshanasa”	“Mubarak di sa”	“waskaywəske 1/”	“wakay /wəkəi/”
“haywad”	“ilaqa/ watan”	“zhar /zər/”	“zar /zər/”
“orray”	“altha”	“bara”	“bya”
“kota raniway”	“khoona akhastay uoo	“pa mashumanu puri”	“pa kushniyanu bandi”
“tola kaldari”	“garda paysay”	“khunki”	“yakh”
“chenae shifa khana”	“hospital”	“shamal”	“bad”
“ingor /iŋgɔr/”	“inzhor /iŋʒɔr/”	“pitaway	“ilmār”
“kray”	“kalay”	“chirtha /tʃɜ:rtə/”	“chiree /tʃi:ri/”
“zinay”	“sok”	“khusay we”	“ækaraae”
poaygam /pəʊhɛgəm/”	“poayzham /pəʊhɛzm/”	“raghlabara ay dalatha”	“rala no ay dalatha”
“khazi /khəzi/”	“shazi /ʃəzi/”	“shobzai”	“kizhdi”

Host: *Khudai di rawala, staray masay. (Pure Afghani)*

Host: *Khudai di rawala, staray masay. (Changed version)*

Translation: *welcome, hello*

Guest: *Khairwo say.*

Guest: *Khairwo say.*

Translation: hello. Stay blessed. (Generally in Pashto this is reply of hello/ greetings)

These sentences are just starter of conversation so no difference is found.

Host: Sahal o hawal? Loi khuchni kha di? (Pure Afghani)

Host: Sahal o hawal? Loi khushni sha di? (Changed version)

How are you? Are adults, kids' fine?

In these sentences phonetic difference in words “khuchni /kʊʃni/ kha /khə/” and “khushni /kʊʃni/ sha /ʃə/” is found.

Guest: a wo kha di tha waya sthi loyan mashooman tola sanga di? Kha di? (Pure Pashto)

Guest: a wo sha di tha waya sthi loyan kushniyan garda sanga di? Sha di? (Changed version)

Yes they are fine. You tell about your kids and elders, are they fine?

In above dialogues words “mashooman” and “tola” were being used previously by women of low society but in present these words have been substituted by words “kushniyan” and “garda”. These words are derived from Pakistani Pashto.

Host: Wo k shukar di. Kha di tola.

(Host to her daughter)

Da wor lagit rawura bukhari bal ka khunki da. Ingarakae wachawa. musafar di pa khair sparaly? (Pure Pashto)

Host: Wo k shukar di. Sha di garda.

(Host to her daughter)

Da bakasr awakha eetar walaga wa yakh di. Nyaleecha wa chawa.

Musafar di pa khair spa raly? (Changed version)

Yes, by the grace of god all are fine.

(Host to her daughter)

Bring that match box and turn on the heater its cold. Bring the couch as well.

Musafiar di pa khair sapa ray is also kind of greeting which in Pashto language is usually used it also means if everything is fine around.

In these sentences many words of pure afghani Pashto are being replaced by new version or Pakistani Pashto, words like “Kha di tola” is being replaced by “Sha di garda” further whole sentence starting from “da wor lagit rawura bukhari bal ka khunki da da. Ingarakae wa chawa” is replaced by “bakas rawakha eetar walaga wa yakh di.

Nyaleecha wa chawa” there for it can be said that vocabulary variational difference is available in above sentences.

Guest: Wo k. stargi di roshana sa ma waoray dalzoi da raghli la haywada. (Pure Pashto)

Guest: Wo k. Mubarak di sa ma waoray dalzoi da raghali di da watana. (Changed version)

Yes. Congragulations! I heard that your son has returned from your native land.

In these dialogues the words which are used are semantically same but their vocabulary is different. In pure afghani Pashto for congratulating the words that are being used are “stargi di roshanasa” which owing to migration and social interaction with Pakistani people has replaced by Pakistani Pashto term “Mubarak di sa” moreover Afghani Pashto refers term “haywad” for native land where Pakistani Pashto refers this term as “ilaqa/ watan”. So in these dialogues variation of vocabulary is being traced out.

Host: Wo k. Eman di roshana sa. (Pure Pashto)

Host: Wo k. khair mubrak stha day Mubarak sa. (Changed version)

Yes, congratulation to you too. (Generally in Pashto language it is reply of receiving congratulation)

Style of congratulating has differed, reply of congratulations his also changed simultaneously. Earlier it used to be “eman di pa roshanasa” now it is “khair Mubarak”

Guest: no chyri wo saydioray? (Pure Pashto)

Guest: no altha chyri wo saydi? (Changed version)

So where was he living there?

In this short dialogue there is difference of word “orray” that is being replaced by “altha” meanwhile there is just a little difference of arrangement, semantics.

Host: pa kiraya kota raniway. Bara tola kaldari gar kry. Ingor me hum najoray swa oray chinae shifa khana thay bothla.. (Pure Pashto)

Host: Pa kiraya khuna akhastay uoo. No garda paysay gar kalay. Inzhor me hum najoray swa altha haspatal thay bothla.(Changed version)

He got a room on rent there and spent all money my daughter in law also got sick so she was taken to hospital.

Above dialogues have difference of vocabulary such as “kota raniway” and “tolakaldari” which is its new version is being spoken as “khoona akhastay uoo” and “garda paysay”. In Afghanistan hospital is

addressed as “chenae shifakhana” but new generation of Afghanis, living in Pakistan addressed it as “hospital” which is derived from Urdu. Basically it is word of English language. Furthermore it has phonetic difference in words “ingor /ɪŋgɔr/” and “inzhor /ɪŋzɔr/” and morphological difference in words “kray and kalay”

Guest: no sa najori ay wa? (Pure Pashto)

Guest: no sa najori ay wa? (Changed version)

So what was her problem/disease?

No difference is available in this short answer.

Host: sa pa khabar zinay sa wae zinay sa waye. Na pa po aygam che sa kata pa illa swaya da pa khazi bandi.. (Pure Pashto)

Host: Sa pa khabar sok sa wae sok sa waye. Na pa po ayzham che sa kata pa illa swaya da pa shazi bandi. (Changed version)

I don't have any idea different doctors say different things I do not understand what has happend to her.

Vocabulary differenc in words “zinay” which is replaced by “sok” and phonetically difference in words “poaygam /pəʊhegəm/” and “poayzham /pəʊhezəm/”, “khazi /khəzi/” and “shazi /ʃəzi/” is found in these dialogues.

Guest: da kho di! Dumra na joriyani di nan saba sa pa mashumanu puri sa pa loyanu puri.

(Pure pashto)

Guest: Da kho di! Duna na joriyani di nan saba sa pakushniyanu bandi sa pa loyanu bani.

(Changed version)

Yeah that is true. Ratio of disceases in elders as well as childerns has been increased these days.

In the dialogue words “pa mashumanu puri” is substituted by “pa kushniyanu bandi” in new version.

Host: wo k. Khunaki hum da, yakhshamal di pitawaygarsanastha. (Pure Pashto)

Host: wo k. yakh hum di, yakh bad di ilmargarsanastha. (Changed version)

Right, it is cold too, cool breaze is blowing sunlight is not available.

Vocabulary differences in words “khunki” and “yakh”, “shamal” and “bad”, “pitaway”and “ilmar” is found in dialogues above.

Guest: khor di chirtha da? Vos hum khusay we? (Pure Pashto)

Guest: khor di chiree da? Vos hum aekaraaee? (Changed version)

Where is your sister? Is she still alone?

Word “chirtha /tʃɜ:rtə/” belongs to pure Pashto and word “chiree /tʃi:ri/” is its changed version. This is inflectional morphological change in addition word “khusay we” is replaced by “aekaraae” in new generation’s language.

Host: dalatha nizhdai raghla bara ay dalatha shobzai wachawalay.

Host: dalatha nizday rala no ay dalatha kizhdi wachawala.

She came here and made her hut near by us.

Changes of vocabulary in both types of Pashto are, words “raghlabara ay dalatha” is replaced by “rala no ay dalatha” and “shobzai” is being replaced by “kizhdi”

Guest: a za no khudai di pasar si da khazi gha.

Guest: a za no khudai di pasar si da shazi gha.

Ok then May god is with her.

In this short answer difference in word “khazi /khəzi/” and “shazi /ʃəzi/” is pointed out which is phonetically different.

Host: (to her daughter) da chaibar rawakha chay lapara.

Host: (to her daughter) da chainak rawakha chay dapara.

(To her daughter) bring the kettle for tea.

In Afghani Pashto “chaybar” is the word used for kettle but in new generation more common word for kettle is “chaynak”. Word “dapara” and “lapara” is changed accordingly.

Guest: ya pama nawakhta di nay karama chay.

Guest: ya pama nawakhta di nay kawama chay.

No I am getting late I will not take tea.

Morphological change in word “karama /krɜ:mə/” and “kawama /kəwəmə/” is being pointed out.

Host: tha khayna chay ba waskay sa talwar di da?

Host: tha kshayna chay ba wakay sa talwar di da?

You sit for a while take tea. Why are you in hurry?

Above sentence have difference of phonetics in words “khayna” and “kshayna”, “waskay /wəskɛi/” and “wakay /wəkɛi/”.

Guest: no baraay zhar rawra che zama....

Guest: no bya zaray rawra chezama....

Then be quick so that i leave.

The sentence has Phonetical difference in word “zhar /zɜr/” and “zar /zər/” and vocabulary variation in word “bara” and “bya”.

These were conversation from Afghan’s people who had migrated from Afghanistan to Pakistan and their new generation who have been raised in Pakistan. Due to change of environment and various

interactions with in society has brought many changes in their spoken language.

There are some more conversation from people of Pakistan whose native language is Pashto but owing to surrounded by multilingual people, their spoken Pashto language also has adopted words from different languages being spoken either around them by other multilingual or they themselves speak according to their need such as Urdu and English. These changes are because of media influence too.

Conclusion

In Pakistan people who have migrated from Afghanistan specifically Pakhtoons, whose native language was Pashto, their language has undergone many changes that is quite visible in their day to day conversations. This language change is in accordance with class from which they belonged and location or social environment where they interacted with people of other languages speaker. People living in Quetta have adopted words from Pakistani Pashto, Afghani migrates' new generation who started living where they had many Balochi speakers in the vicinity, have started speaking in Balochi accent , and new generation who are having interaction with Urdu speakers, have influence of Urdu in their accent in spoken Pashto.

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