

An Analysis of Mottves behind Change of Pashto Language within the Socio-Linguistic Context in Pakistan: A Case Study of New Generation of Afghan Migrants

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Abstract:

The present study with a methodological, empirical and theoretical approach starts with an overview of the purpose of language and its change, which take place due to the motivations or situational factors, which are traced to be migration behind the emergence of Pashto as a new language variety. The emergence of the new variety leads to a certain Development and Modification of Pashto in spoken. This study focuses on the Socio-Linguistic analysis of language change as a general phenomenon. The study limits it to the changes that occur in Pashto in Pakistan due to Afghan-Migration. The Labov's Approach to language change provided the theoretical framework for the study. Migration is main reason of language change of Afghans; therefore, it is engaging to extract the linguistic features, which distinguish Pakistani Pashto language from that of Afghani variety. The study focuses on what are the motives and needs which compel the language into a new shape by the users to accomplish their interpersonal goals within social context in Pakistan. The methodology for the study grounds on exploratory paradigm, i.e. the qualitative mode of inquiry is used for this purpose. The Data is collected by interviews from socially well established and struggling categories of migrants and Pakistani natives. By applying comparative analysis and internal reconstruction technique, the differences in linguistic features between both varieties of Pashto are traced. The findings of the study depict the amalgamation of two diversified-varieties, contributing in the formation of new version of Pashto of Pakistani natives. The findings also reveal that the emergence of the new variety rests on the reason of the social communicational need as the prime motivational factors in language change.

Key words: Language, language change, Socio-Linguistics, Migration

1. Introduction:

Language is a prime social tool, used by people to transmit their thoughts, ideas and cultural knowledge. It is a primary mean to communicate and to get access to the content of speaker's mind. Language changes as time passes. The reasons could be lexical, grammatical, and phonetical. Farrer and Jones (2002) asserts that language change can be experienced through a number of perceptions like internal system (intra-systemic acquiring of language), external (contact-based) and

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something that is beyond linguistics or extra-linguistic (socio-political and economic) motivations (Farrar&Jones, 2002, 1).

As the language is passed down through generations, the change in it can be quite surprising. But it is reliable enough for parents and children to communicate with each other and society accordingly, as it is inherited. But according to linguistics, language changes over time due to some *regional* differences, despite the fact that living in one place for many years brings changes in a language that is spoken by new generation, as it will be different from the one their ancestors speak.

Behind language change are multiple reasons. Language change can occur due to invasions, wars, conquests, slavery, colonization and *migrations*. As a result of social, economic or political pressures, the needs of speakers encourage language change by the use of new and emerging terms. That is because no two individuals can correspond in exactly same way of communication even within any particular language. The vocabulary and phrases people use, depend on where they live, their age, education level and status.

International migration is not only the shift of people geographically but contains dynamic changes for multiple settings. It is the shift of acculturation of an individual's experiences, the social contacts and gaining social identity. It is supposed that migration of people is a leading cause of contact- induced change. Besides, an extra linguistic factor which leads to external motivation for language change, is the influence of the allocational patterns of linguistic terminologies used by speakers.

Due to the interaction of mutually comprehensible dialect of the language between migrants, a new variety is formed which is known *askoineisation*, which is identified as a linguistic factor. A number of studies have been conducted in this realm, for example New- Zealand English(Trudgill, 1986); Hindi/Bhojpuri language dialect spoken in Fiji (Trudgill, 1998); and amalgamation of Pashto (Afghanistan) and Urdu as a new Pashto dialect spoken in Pakistan (Siegel, 1985).

A contact with other variety language speakers results in expansion of language and if this cannot happen, a homogenous group of people would move to any isolated location (Thomason & Kaufman 1988; Trudgill, 1986). The Afghani migrates are found to be in continuous contact with Pakistani people (Thomason& Kaufman, 1988; Trudgill, 1986).

The act of Migration has influential consequences for the social foundation of three communities, which are: The society of origin, the society of destination and the migrants themselves (Lewis, 1982, as cited in Mangalam,). Migration results in a formation of a socio- ethnical and lingual group that is reshaped and transformed in accordance to the demographical sphere at their ingress (Kerswill, 1994).

Since, Language change can have internal (intra-systemic), external (contact-based) and extra-linguistic (socio-political and economic) motivations (Farrar & Jones, 2002), it is supposed that the migration of people is a leading cause of

contact-induced change by scrutinizing the Linguistic features that distinguish Pakistani Pashto from that of Afghani Pashto and that to what extent this change is accepted continued by the young generation among migrants, who are borne and raised in the migrated context.

2. Objectives:

1. To analyze the reasons and issues behind language change.
2. To investigate the situational factors behind the emergence of Pashto as a new language variety.
3. To investigate motivations behind the emergence of Pashto as a new language variety for the new generation.

3. Literature Review:

Language is also associated with social psychology which is in the phenomena that lie at its core. Attitude change, social perception, personal identity, social interaction, inters group bias and stereotyping, attribution, and so on. It is obvious that all the languages whether more spoken or less spoken, change with the passage of time. They change naturally just like the human life-span and they change slowly or fast. But changes are not noticeable on the spot when this process is usually occurring but when it is done then speakers come to know that how much language has gained changes in its vocabulary, pronunciation and all characteristics of the grammar of that unambiguous language. There are many grounds of Language change for example: Financial system, Resemblance, Language association, the means of contact, and literary surroundings.

Language is being changed over the time and it has different reasons. According to Some older linguists who tried to apply wave model to existing data that language change is due to lexical diffusion, the recent finding of theoretical approaches of nineteenth century has high lightened the historical problems of linguistics (Labov, 1974; Harris, 1980). The space of language that learners can attain is established by the internal knowledge of universal grammar comparatively what language children do attain is established by the external linguistic experience in environment (Yang, C, 2001).

The Internal and external factors, according to Gerritsen and Stein (1992) are different in themselves. For example internal factors are related with establishment of morphological regularity, analogical leveling and possible analogical extension or with the reallocation of words, Relocation of sense relations, while external factors are related with symbolical role of language in society.

The socio-historical context, according to Sankoff (1980), leads to 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. 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).The linguistics changes

within a language by different linguists are suggested to be on the levels of phonology, morphology and syntactic. The edge between sound and grammatical level of change can be clearly demonstrated by phonological change in grammatical restructuring (Sankoff (2001). Some borrowed elements in Pashto have been morphologically verbalized with the indigenous infinitive ending -edal, e.g., šarmedal “to blush, be modest, etc., from Persian “šarm” (Steingass, 1998, p. 742). On the syntactic level, Pashto has adopted fewer Perso-Urdu grammatical features than other languages of the area. For example, it forms its relative clauses using the Pashto conjunction če, rather than the Persian/Urdu ki.

Moreover, contact comes out as great phenomena in language change, Scheme relating to it have constantly been made because in so many occurrences contact is an option. A criticism has been leveled at contact accounts as scholars have frequently been ready as well to agree to contact as a foundation, to the abandon of interior factors or hereditary features within a language (Milroy, 1985).

4. Data Analysis:

Conversations of Pakistani new generation are analyzed in terms to what extent it is different from their ancestors and what are the languages contributing in the emergence of this new variety of Pashto. For this purpose, the technique of comparative analysis and internal reconstruction method are applied, where features of Pakistani and Afghani Pashto are compared.

4.1 A conversation from socially established category:

The conversation which is going to be evaluated has been taken from upper middle class family where both conversations are related to similar topic. One conversation is in pure Afghani Pashto which is spoken by the original migrant and her son which manifest the old version spoken Pashto. New generation has taken education in Pakistani institutes, so their language has been changed due to social interaction, owing to this phenomenon new generation's spoken Pashto language reflects changed version. Meanwhile mother, due to belonging from upper middle class does not have much interaction with society; her language could not be changed much. Yet there are some differences in the language of both generations.

Conversation:

Son Talking to Mother about his Marriage:

4.1.1. Evaluation of Sentences:

Sentence no. one

Son: Salam! Mor Janay Sanga Ye? Wraz De Sanga Teiregi? (Afghani Pashto)

Son: Salam! Mora Sanga Ye? Wraz De Sanga Terezhi? (Changed version)

Translation: hello mother, how are you? How are your days going on?

Analysis:

These sentences have been taken from two generations people's spoken Pashto that possess same semantic features but they are little different in their phonological pattern.

Sentence no. one: As people belong from upper middle class so there language is quite sophisticated i.e. the word "Mor janay" is being used for addressing mother, comparatively in the sentence of new generation's person. This extra sophistication is being removed and instead of calling mother "Mor janay" is replaced by "mor" only. While living in this society usually mothers are not being called by modern name even in middle class families.

Sentence no. two:

Mother: Walaikum Salam! ZoyaKha Yama. Ta sanga Ye Zama Grana? Nan Sanga ParMor de Pukhtana Kaye,(Hai)Lmar La KumayKhwaRawakhatalai? (Afghani pashto)

Mother: Walaikum Salam! Zoyasha Yama. Ta sanga Ye Zama Grana? Nan Sanga ParMor de Pushtana Kaye? Hailmar da kumKhwaRakhatalaidai? (Changed version)

Translation: hello! I am alright son.How are you? How could you ask your mother today? (Irony) where from sun has arisen today? (Idiomatical phrase used in Pashto language)

Analysis:

In these sentences semantic is same but words used for similar thing are different which occupies phonological change.

Sentence no. three:

Son: Haha, Mor Ta khuPohegayZa Sa DartaWayelGhwaram,Kana.? Zma Aga DeraKhwakha Da. (Afghani pashto)

Son: Haha, Mor Ta khu pa PahezhaYza Sa DartaWayelGhwaram. ? Kana? Zma Aga DeraKhwasha Da. (Changed version)

Translation: Haha, mother you understand well what I am going to say, do not you? I like her a lot.

Analysis:

These sentences occupy same difference.

Sentence no. four:

Mother: WozmaBaacha, Za de MorYem,za De Le StargonaPohegamaChe Sa De Pa Zra k Di. (Afghani Pashto)

Mother: WozmaBaacha, Za de MorYem,za De da StargosaPohezhamaChe Sa De Pa Zra k Di. (Changed version)

Translation: yes my son, I am your mother I understand from your eyes what is in your heart.

Sentence no. five:

Mother: No Mor Jane Bya Wale Plar Ta Na Waye? (Afghani Pashto)

Son: No MorBya Wale BaBa Ta Na Waye? (Changed version)

Translation: then why you do not talk to father?

Analysis:

These sentences have the difference only in terms or replacing the word “plar” with “baba” which is optional as it is noun. They give same meanings just way of addressing is different. But the main reason of mentioning this difference is that in typical Afghani Pashto parents are mostly addressed as “mor” which means mother and “plar” which means father and new generation has started addressing them by substituted words.

Sentence no. six:

Mother: Sta La Sabra Jar Sham, Ma De Plar Ta OwayalChezoy De Wada Ghwari. (Afghani Pashto)

Mother: Sta da Sabarqurbansam, Ma sthaplarthaOwayalChezoy De Wada Ghwari. (Changed version)

Translation: your patience is valued dearI told him that your son wants to get married.

Analysis:

The sentences above mentioned are different in vocabulary. Words “Jar Sham” are being substituted by “qurbansam” although they give same meanings.

Sentence no. eight:

Son: Bya?

Translation: Then?

Analysis:

There is no such difference in this word as the conversation belongs to upper middle class family so there language is quite sophisticated in comparison with low class language as low class people have substitute of this word.

Mother: Byasa, HamghaKhabara Ay Rata Wakra. (Afghani Pashto)

Mother: Byasa, agha Khabara Ay Rata Wakie. (Changed version)

Translation: Then what, he said same old things.

Analysis:

In these lines the difference possibly can be traced of inflectional morphology in words.

Sentence no. nine:

Mother: KumaKhabara? (Afghani Pashto)

Son: KamKhabara? (Changed version)

Translation: What old things?

Analysis:

These sentences also occupy variation of accent.

4.2 A conversation from socially struggling category:

This is the conversation taken from Afghani teen agers school boys talking about the school. These are children who have been brought up in the society surrounded by Pakistani Pashto language speakers, so their language have influenced the Pashto of these Afghani children therefore many words are being

adopted from Pakistani Pashto in their day to day conversation. This is the reason Pakistani Pashto has contributed a lot in the architecting of new generation's language of afghani migrators, in Afghani Pashto. To show the difference between original terms of Pakistani Pashto and Afghani Pashto same conversation has been taken again in its original version which is in Afghani Pashto.

Conversation between friends about school:

4.2.1. Analysis of the conversation:

Conversation between friends about school:

Sentence no. one

Asad: Worora starraymasay. (Teenager's Pashto)

Asad: Worora starraymashay. (Old version)

Translation: hello brother.

Analysis:

Words which previously used to be pronounced as "starraymashay" is being pronounced as "starraymasay" in current, which can be marked as change in accent

Sentence no. two:

Mehmood: khairyosay.Thastarraymasay.Singa ye? (Teenager's Pashto)

Mehmood: khairyosay.Thastarraymashay.Singa ye? (Old version)

Translation: hello to you too. How are you?

(No difference except as mentioned above)

Asad: sha yam da khudayfazal de.Dasi pa bayra di qadamoonaaakhstalzma pa khayalcheyozayrawan way. (Teenager's Pashto)

Asad: kha yam da khudaypazal de.Dasi pa bayra di paloonaakhstallakacheyo jay rawan way. (Old version)

Translation: by the grace of God I am fine too. You are striding so consciously as if you are going somewhere, I guess.

Analysis:

In these sentences the difference lies in the way of pronunciation which is accentual difference and is mostly found in Pashto speakers more commonly in Afghani pakhtoons. The vocabulary "qadamoonaa" is a changed version that was previously pronounced as "ploona".

Sentence no. three:

Mehmood: hahahashapo sway. School tharawanwam,sanawakhtha swam pa day mi zarzarqadamoonaaakhstal. (Teenager's Pashto)

Mehmood: hahahakha Poe sway. Makthabtharawanwam, nasanawakhtha swam zaka mi zarzarploonaakhestal. (Old version)

Translation: hahaha, oh! So you understood. I am getting late for school that is why I was striding.

Analysis:

Difference of vocabulary in words is seen.

Sentence no four:

Asad: shatha ham school thazay. (Teenager's Pashto)

Asad: khatha ham makthubthazay. (Old version)

Translation: ok so you also go to school?

Analysis:

In old version “school” was called as “makthub”. New generation of afghan migrants call it as school because they had been in such environment where an institute is being called as school, not makthub.

Sentence no. five:

Mehmood: walithazma pa khayalchenazay? (Teenager’s Pashto)

Mehmood: walithalakachenazay? (Old version)

Translation: why? You do not go I guess.

Analysis:

Words “lakache” is being replaced by “khayalche”. Word “khayal” is derived from Urdu and has taken place in the language of new generation due to social interaction influence.

Sentence no. six:

Asad: wala Worora cherishtiyadarhawowayamazama da School sana da jora. Da khudai da ilamizdakawalrabanbandayfarzsawy di agha kawama. Akhplaimadrasaythazam. Aw da school me khasnakhawashizhiche pa school ki da kaufarilm aw da aghuekhabari war zdakizhi. (Teenager’s pashto)

Asad: wala Worora cherishtiyadarhawowayamazama da maktubsarana da jora. Da khudai da ilamzdkarayrabanbandayparzshawy da agha kawam. Khplaimadrasaythazam. Aw da maktubsa me zakanakhawashizhiche pa maktubki da kapiranuilm aw da aghuekhabari war zdakizi. (Old version)

Translation: well brother, to be very honest with you I really do not like school. Getting religious education is obligation that I fulfill and attend my seminary. But I don’t like school because at schools education and things related to kufar (term used for non Muslims in Pashto and Urdu language/ religious jargon) is being taught.

Analysis:

In above dialogues accentual variations in words “izdakawal” and “zdkawal”, “farz sway” and “parzshaway”, “akhpal” and “khalpal”, morphological difference in words “izdakzyzi”, “zhdakzyzi” is mapped out.

Sentence no. seven:

Mehmood: Asadjanaawalkhozathathah da wuwayamache pa school kimuzh da dunyawiumosaradeniulum hum war izdakaee. (Teenager’s Pashto)

Mehmood: Asadjanaawalkhozathathah da wuwayamache pamaktubkimuzh da dunyawiumosarasaradeniulum hum razdakawi. (Old version)

Translation: dear Asad first of all let me tell you that at school we are being taught not only worldly education but religious education too.

Analysis:

Vocabulary replacement of words “makthub” by “school” and accentual difference in words is seen.

Sentence no. eight:

Asad: sanga?

Asad: sanga?

Translation: how? (It is an interruption and does not possess any remarkable variation)

Sentence no. nine:

Mehmood: agha dasichemuzh da tafseerislamizdakaray aw arabi periods ham laru.Che pa aghuikimoli/qari sab muzhtha da quranshareeftafseer, da Islam ehkamfika, aw arabizabaraizdakaee. (Teenager’s Pashto)

Mehmood: haghadasichemuzh da tafseerislamizdakaray aw arabisaatuna ham laru.Che pa haghukimalim sab zhmuuzhtha da quranshareeftafseer, da Islam hukmuna, fika aw arabizhabarazdakawi. (Old version)

Translation: that is so we have Arabic periods along with Islamic teachings. The teacher teaches us translation and details of holy Quran as well as Arabic language.

Analysis:

In these sentences an English word has been borrowed by a speaker as “satuna” is replaced by its english term “period”.

4.2. Analysis:

Accentual difference in words “hagha ” and “agha” is available in these dialogues.

Afghani	new generation/Pakistani	English
Stharaymashay	stharaymasay	hi
Thasi	thi	you
Oray	altha	there
Bara	bya	then
Dughna	duna	much
Shoraway	rusian	Russia
Romyan	tamatar (derived from Urdu)	tomato
Khlas	khatm (derived from Urdu)	
finish/end		
Amrikayan/ Kafar	amirican/ goraway	
American		
Gelagay	sukhwandar	calf
Gastara	ghwa	cow
Bijlaki	bijlai/ Badai	ankle
Orlagit	bakas/machas	match

box

wash	Dashoi (dari)	salamchi	hand
	Pai	shuday	milk
phone)	Baley (dari)	hello (derived from English)	hello (at
	Wokay	awo	yes
	Sadaf	button (derived from English)	button
	Wryan/kuchniyankushniyan		kids
you	Thashakur (dari)	manana	thank
	Chaibar	chainak	kettle
	Nashikan (dari)	namathaydal	
	unbreakable		
	Kuchi	makhan (derived from Urdu)	butter
	Autu	istiri (derived from Urdu)	Irion
	Ghachi	byati	scissors
	Kik	cake (derived from English)	cake
	Nak	nashpati (derived from Urdu)	pear
tea?	Chayskay?	Chaykaye?	Would you take
	Grangich	aloochaa	senators
drink	Noshabaa	botal	cold
	Sheer chay (dari)	shudochay/ sairchay	milk tea
	Nizhday	nizday	near
	Pak	safa	clean
	Atwal	tolia (derived from Urdu)	towel
	Rakam	ranga	alike
	Girdi kali	goal kali	frock
	Zinay	yew sa	some
	Zagay	zay	place
	Zhaba	zaba	language
	Kaldari	paysay	money
	Khowasi	yekar	alone
	Atargi di roshansa	mubarak di sa	
	congratulations		
	Balkah	waye lagawa	turn it on
	Kheekhay	sheeshay	glass
	Damdaig/bukhar	cooker (derived from English)	cooker
	Thorai	ama	auntie
	Khaza	shaza	woman

	Brustan	taltak	blanket
	Jawaz	akhroat (derived from Urdu)	walnut
	Wagayayzha	khabiriwaka	talk
	Marai	dodi	bread
	Sadar	patu	man's
scarf			
	Kayna	kshayna	sit
	Jowal	gonai	sack
	Kathagh	daig	food
	Ingor	inzhor	daughter
in law			
	Khpay	pashay	feet
	Paj	langoota	turban
	Kili	chabi (derived from Urdu)	key
	Kwalp	tala (derived from Urdu)	lock
	Kota	khuna	room
	Bam	chat (derived from Urdu)	roof
	Karkhona	mana	kitchen
	Maktub	school (Urdu, English)	school
	Malim	ustaz	teacher

Many names of animals and other things are also being taken in Pakistani Pashto by new generation of afghani migrants and in Urdu and English by Pakistani new generation.

Findings:

By the end of this research some general observations suggest that Pashto language has changed owing to the influence of social environment and these changes which have been adopted either deliberately or inadvertently were according to their need of survival. In case of Afghani migrants and their language, it is important to manifest that people living near to which locality, have adopted language of that society and it has affected their accent too accordingly.

New generation's language of Afghani migrants, have been modified and converted in Pakistani Pashto by the time. As time passes, conflicts arises on the basis of differences in culture, color, heritage, and language consequently, people of host country start to have feelings of aversion for them. Thus, in order to save themselves from such situations immigrants start changing in every aspect which could help them to survive more easily especially when they do not have any intension of going back. As Herbert Spencer (1820, 1930) presented the idea of "survival of the fittest and fastest", in social evaluation every that human deserves to live who mold himself according to the society environment which is fittest and fastest.

As the new generation is taking education in national language of Pakistan, Urdu and English to move with society and to pave way for their upcoming generations for this reason as well it was important for them to bring changes in their culture and language.

The comparison shows certain changes in Pakistani Pashto language that as far as Pashto of Pakistan is concern it is also not in its pure form as Pakistan is multilingual country. Owing to, being in touch with society where various languages have been spoken simultaneously, native speakers of Pashto language have started mingling their acquired language with the second language along with other languages spoken around.

These changes in language take place either in their daily interaction with Pashto speaker, or while communicating with other language speaker. In this case psychological aspect is involved more than linguistic feature. The new generations of Pashto speakers in Pakistan encounter their native Pashto to be modified and adopted words from Urdu and English language. Patronage is also reason for change of the language. Besides, influence of media is also responsible for the amalgamation of other languages in Pakistani Pashto language.

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