

Study of Gender in Pashto Grammar

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ABSTRACT

According to female perspective the male mentality about them in culture, is the mentality based on narcissism, which is a social reality. On this basis, we can also study languages that, according to women perspective or feminist theory, retain their gender and differentiate between word meanings and grammatical rules based on gender. In these languages, there used to be Avestian and Persian, which now leaves behind gender in the language. now it is Pashto, which still retains gender and differentiates linguistic rules and trends based on gender. In Pashto, gender is dominated by two areas: One in independent concepts and the other in grammatical variations. In Pashto, there is a gender difference in the price of nouns, adjectives, numbers, and adverbs, as well as in the case of verb descriptions. However, in all these contexts, the source is masculinity, from which the feminine derives, so there are two ways: from the most common masculine to feminine.

KEYWORDS

Gender; content concepts; grammatical reasons of gender.

INTRODUCTION

We can note the differences between three uses of the word gender: Biological (or natural) gender is the distinction in sex between the "male" and "female" of each species. Grammatical gender is the distinction between "masculine" and "feminine," which is used to classify nouns in languages such as Spanish (el sol, la luna). A third use is for social gender, which is the distinction we make when we use words like "man" and "woman" to classify individuals in terms of their social roles (Yule, 2010: p 274).

In this research I am going to write about Gender in Pashto Grammar along the history in diachronic way and synchronically in contemporary Pashto Grammar. I will focus on the endings of words in nouns, adjectives, numbers, adverbs, and verbs.

The importance of this research is that Pashto language has two sexes that have grammatical value in this language, but many readers who work on Pashto language do not know about the social impact and historical variation of gender in this language. We can find many Pashtun linguists as Mujawer Ahmad Ziar, Sidqullah Reshtin, Mohammad Sabir Kheshky and others, have worked on gender in Pashto grammar specially Conjugation, but the historical point and masculinity of society and language itself have been forgotten about gender in Pashto grammar.

RESEARCH METHODS

In this research, I used a descriptive method in general, but in some cases, you will see a comparison with the old Persian language. Therefore, I have studied some books in both Pashto and Persian.

RESULTS AND DISCUSSION

Pashto is an inflectional language that have ending changes according to person, number and sex or socially we can say it gender. for example, Pashto has special endings in past tens according to sex, for example if the subject is masculine or feminine in intransitive verb or object has the same case, then verb has to have agreement according to sex. agreement is shown in "a" or "zero (for singular one) and "al " (for plural) inflection in masculine case and "la" (for singular) and "le " (for plural) in feminine case (Ziar, 2015: 231). We can see this kind of agreement in compound between noun and adjective and; number and nouns as well, for example: "Sur (red)" is masculine adjective for "nāk(pear)" masculine noun in "sur nāk"; but it has to change for "maṇa(apple)", which is a feminine noun in Pashto, as "sra": "sra maṇa (red apple)" (Khweshkai, 2016: 74). All of these inflection, verb endings, feminine adjectives, numbers, pronouns, and others come from masculine ones. We can say masculine nouns, pronouns, adjectives, and others are sources or bases for feminine nouns in all; thus, masculinity is superior in the Pashto language. The history of masculinity in Pashto and Avistian languages:

In old Iranian languages, there were two kinds of conjugation of nouns: living and nonliving. Women and children were included in the second category. Later, in the second period, these two kinds of nouns were changed into other grammatical categories of case, sex, and number. We can say that sex and gender issues have arisen after social changes. Because language is a social phenomenon and mirror of human thoughts, it also possible that gender differences are the result of social variations and masculinity (Cameron, 1985: 75; Ivy, D.K. and Backlund, 1994: 72; Mahmudi bakhtiari and others, 2021: 39). Spender (1980: 2) says, man had the power to name the world and to make the norms for language.

Gender affects Pashto words:

The result of this social power in history had an effect in some language; Avistian language is an example of these kind of changes. In Avistian language "mašya-(husband)" took place of "human" instead of "patria(woman)". "patria" was used for homeland which was like a property of men (red, 2021: 121-211; Qarshi, 2011: 3-17).

In Pashto there is same word use for a brave a fighter man which is "meṛa." This and avestian " mašya-" have same etymology. Pashto "meṛa" basically means brave man; but also used for husband against wife who is woman and according to Pashto society, woman is timid. Therefore, it is the husband's responsibility to protect her. In this way, Pashto has the word "meṛoṣa" for married woman, which means "woman who has a brave man to protect". However, married men do not have simple nouns. It is just like English "wadḥ kḥṛary sarary" (married man). This kind of word shows that the base or source of gender is masculine in language, which represents man in society.

"dzmḥka" is a lexical feminine noun in Pashto that has deep relation with word "merman"(wife). According to Ziar (2015: 251), word "merman" is common with another Pashto word "mena" and Persian word "maiḥan". "maiḥan" is homeland in Persian and "mena" of Pashto means castle/house. There are both closed to each other in meaning; but "merman" which means wife now, has root in "mena". In Pashtun society, women are like the castle/house of a male owner. For owner of every kind of property in Pashto language there are two words "Khawḥnd" and "sakhtan" and both of them are useful for husband as well beside "meṛa"; So the word wife in Pashto language means property (khkalay, 2016: 13). If the man is the owner of his wife, can we oppose the relation of owner-property in the Pashto language? No we can't. The system of Pashto language does not allow us to do so, because "masculinity" is a free entity in this language, on the contrary, femininity is relational or closed concept.

When we compare them to sex in the Pashto language, we can see the masculine element in every stage of this language, if it is grammar or words, is in the center, and feminine is on the border side. A man with a masculine mask on his face in the Pashto language appoints grammatical rules for feminine words. Thus, we can say that man in language is a marked concept because of has human and adultery signs; however, women are unmarked concepts and are known to be contrary to men. (abulqasim, 1996: 52053).

In Pashto, "khudāy"(God) is a masculine word, because of ending "āy" and we can see the masculinity of it in meaning. "jōn" or "njlōlōy" (girl) which is same with Avistian "gen" and " anay-/jənay-/jənərā- /gə-/jahī-/jahikā-" which means "woman which obey the orders, doesn't go outside of home, learn Avesta (the holy book of Zoroastrianism) and give birth to a male child (yasna: verse 9, 22).

Grammatical Gender in Pashto language:

In addition to lexical concepts, Grammar of Pashto language is also in the control of masculinity. in Persian and some other Iranian languages have no more grammatical gender, but in Pashto, there is gender as in conjugation in nouns, pronouns, adjectives, pronouns, adverbs, and verbs.

Grammatical conjugation in gender has two kinds of changes at the end of a word: addition on masculine to make a feminine noun, pronouns, adjectives, etc. In both cases, the base is a masculine word, which is a source for feminine one. We begin with nouns as follows:

How to make convert masculine nouns into feminine ones:

When we want to make a feminine noun related to profession or job, we have to know masculine one, then we change its ending or add a new suffix in the end, for example, "dobi" (laundryman) is a masculine noun. when we want to use it as feminine for woman, we should change its ending "I" into "ōy" as "dubi" → "dubōy". Another way is adding of suffix "ṇa" as "dubi" → "dobōṇa. We can apply the same rule in this case to some kinds of job nouns: mocha → mochōṇa(Cobbler), haji→hajōṇa (pilgrimage to Macca), and nāyi → nāyōṇa (woman borber). There is another way of making feminine nouns in Pashto is adding "a" as suffix in consonant ending nouns: wakil (lawyer) →wakila (woman lawyer), mašōr (elder) →mōšra, māmu → māmura etc.

Pashto, some relative nouns, are made from its masculine forms: kākā (paternal uncle) → kāni (paternal uncle's wife), māmā (maternal uncle) → māni (maternal uncle's wife). This means that in Pashtun society, women are recognized as being related to their husbands.

In Pashto some people use their father or forefather names as a last name, but in the end of their father for forefather name they add "zoy" or generally "zay." it means son. for woman or girls, they seldom use "lur" (daughter, "otherwise they follow the masculine "zay" with a little bit change in suffix "ay": "rahimzay" (Rahim's son) → "rahimzōy" (rahim's daughter). This is also a generating rule for masculine nouns in this language. Animal names follow the same way in the Pashto language, such as mōz → meza (sheep), zmaray → zmarōy (female lioness), chōrg → chōrga (hen).

Plural feminine nouns also follow masculine nouns in plural form by adding a sound at the end, such as dobyā → dobyāne (laundry woman) and muhaselān (male students) → muhselāne (female students). "gān" is an allomorph of suffix "ān" for plural masculine

nouns, which is converted in gāne" for plural feminine nouns as "raṇāgāne"(lights), "balāgāne"(monster).

How to made a feminine adjective in pashto:

An adjective is a word that modifies its noun. There are two kinds of adjectives in Pashto: attributive and predicative. In Pashto, both types of adjective must agree with their nouns according to their number and gender. In this case, the feminine form of the adjective also has a masculine origin. In this case its ending changes or has receives another sound as an addition: for example: "tor tiksi "(black taxi), "tora xuna" (black room). In adding a sound, for example: "ter waxt" (old time), "tera zmāna" (past tense)..

In case of number

In Pashto all ordinary numbers are masculine, besides "yaw" (one) and "dwa" (two) which have feminine forms: "yaw kitāb" (a book) → "yawa kitābcha" (a note book).

What does Pashto grammar do with pronouns according to gender?

For first and for second person there are same pronouns "zō, muz, tō, tāsto" which do not have any changes for both gender, but in third person gender is important, because in case of third singular and plural person, demonstrative pronouns are useful with a small change in form and stress. Therefore, in Pashto grammar, a third person is not a person but a think of the speaker.

Demonstrative pronouns first used for man, then for woman, they change their forms from masculine ones, like: "dahga (this)/dā (she) → daghe, de", "hagha (that: demonstrative form, stress on first syllable), hagha (He: as some personal pronouns, stress on last syllable) → "haghe". I have to say, in the case of personal and demonstrative pronouns, femininity occurs only in oblique form, according to the case.

In Case of Adverb

There are two types of adverbs in Pashto: basic, genuine, and subordinate or secondary. The first type is adverbs that do not change their form according to case, gender, and number, so they have only one form and do not change with verb gender; however, the adverbs are originally adjectives or nouns that sometimes function as adverbs and bring their changing forms to adverbial forms as well. Therefore, in this case, they follow the rule that they have become adjectives.

Finally verbs:

The verb is the second largest category in Pashto according to gender. Verb is a word which shows action happening time, generally has subject and time is known in (Shirani et al, 2023). Here, we also see the originality of masculine subjects and objects in the past. Pashto is an inflectional language. Its verbs agree with the subject in intransitive form in both past and present tense, and in transitive form only in the present. Transitive verbs follow objects in past tense. Because both the subject and object are nouns, when they change their gender, number, and person, we can see changes in the endings of the verbs, but verbs have special inflectional suffixes for gender only in the past.

The original ones are masculine as well, which are based on feminine ones: "a/zero ending (for singular masculine person and "al" (for a plural masculine person):

- a) Intransitive singular verb: mārgħō wālūt (a bird flew) → kawtara wālūtōla (a pigeon flew).

Plural ones: (mōrghān wālūtōl (birds flew) → kawtare wālūtōle (pigeons (feminine) flew).

- b) Transitive singular verb: mā ahmad wōlid (I saw Ahmad) → mā palwaša walidōla).
Plural ones: mā ahmad aw gul wōlidōl (I saw Ahmad and Gul) → mā palwaša aw torpekōy wōlidōla (I saw Palwasha and Torpedkai).

If there is more than one subject or objects in a sentence in Pashto and two are feminine, but one is masculine, verb agrees with masculine one. it shows the power and origin of masculine nouns:

1. zalmay, zartsānga, zarmina aw zarina rāghlōl (Zalmay, Zarghuna, Zarmina and Zarina came).
2. mā pō landōn ke yaw kāl (masculine) aw dre ownōy (feminine) ter kōl (I spent a year and three weeks in London). (Ziar, 2015: 18)

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CONCLUSION

In Pashto, we can see the origin of masculine forms in every condition in terms of meaning and grammar. We saw that feminine forms of the words are made from their masculine forms in nouns, pronouns, adjectives, adverbs and verbs, but first we have to say that names of woman in every type have second position in this language, for example, we can see it in "mēra" (husband), "xāwāōnd" which means brave man and owner. "sarāi" is common for human in this language. When a Pashtun says: "Sarāy šō kār wōkōrī". This implies that humans should do something correctly. 'Saritob' refers to humanity.

The Mastery of masculinity in grammar is a major part of this language. For further research, we can find many new findings about gender in Pashto.

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