

A Brief Grammatical Analysis of Urdu Spoken in Aligarh

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Abstract

The objective of this study is to establish the Grammar and Phonology of Aligarh and its districts' language with a focus on the Urdu language. Aligarh, located in northern India, is a city in the state of Uttar Pradesh. Aligarh is renowned for its rich cultural heritage, educational institutions, and vibrant Urdu literary tradition.

A sample of 15 speakers from Muslim and Non-Muslim communities, representing various age groups, ethnicities, education and socioeconomic backgrounds participated in semi-structured interviews. The data has been gathered from two locations: one from a village called Ramgarh Panjooopur, a village in Jawan Sikanderpur Block in Aligarh District which has a population of 18,897, and the other from a sub locality called Jamalpur in Aligarh city. This particular sample has been chosen for this study because this paper analyzes the language of people who are not likely to be heavily influenced by western languages like English.

This paper delves into a comprehensive phonological analysis of the language spoken in Aligarh and its district, examining its consonants and vowels along with their respective descriptions and distributions. Additionally, phonotactics, which encompasses consonant clusters and syllabic structures, is thoroughly explored. Morphological analysis focuses on nominal categories such as nouns, case, pronouns, adjectives, verbs, adverbs, tense, aspect, and mood.

Consequently, it is deduced that speakers in Aligarh employ a fusion of Hindi and Urdu in their communication, as revealed through meticulous examination of both primary and secondary data sources.

Keywords: Aligarh, Urdu, language, phonology, morphology, consonants, vowels

Literature Review

The study of language structure is of profound importance to understand the complexities of linguistic systems and their usage in diverse contexts. Urdu is considered one of the prominent languages with rich linguistic traditions in the domain of Indo-Aryan languages. Languages are characterized by phonological, morphological, and syntactic features and a detailed examination of these structures offers valuable insights into them. Since this topic deals with structure of language, it draws inspiration from various scholarly works. One such work is Dipshikha Bose's article in the *Linguistic Survey of India*. It provides a comprehensive linguistic description of Standard Hindi, shedding light on its phonological and morphological properties. Similarly, Omkar N. Kaul's *Modern Hindi Grammar* offers a detailed coverage of Hindi-Urdu phonology, morphology, and syntax, with insights into its unique characteristics. Both works are significant to our understanding of the structural nuances of Hindi-Urdu and provide a framework for further research. Through analyzing these texts, it is inferred that there are a lot of similarities in Hindi and Urdu. Thus, it can be said that the morphological and phonological structures of Urdu and Hindi are quite similar to each other.

Building upon the groundwork laid by these previous studies, this research attempts to investigate the morphological and phonological aspects of the Urdu language of a small town in Uttar Pradesh, namely Aligarh. Even though Hindi and Urdu coexist and interact on a daily basis

in Aligarh, this research, however, focuses on Urdu only. The aim of this study is to discover the structural patterns and linguistic dynamics of Aligarh Urdu that influences communication among its population.

In conclusion, this research sets out to explore the structure of language in Aligarh, Uttar Pradesh. Inspired from seminal works on Urdu linguistics, this paper focuses on the intricacies of language use in a multilingual context. Through meticulous analysis and observation, the present study attempts to contribute to the broader understanding of language structure and its manifestations in diverse socio-cultural settings.

Methodology

The data utilized in this fieldwork was gathered via sociolinguistic interviews and participant observation. The study was conducted in two proximate locations within Aligarh: Ramgarh Panjooপুর and Jamalpur. Participants were engaged in a series of inquiries followed by open-ended conversations to elicit responses so their natural language tendencies can be observed. The data collected was recorded and transcribed to analyze through phonological, morphological and syntactical lenses to present in this study.

Table 1.

Following is the list of informants (pseudo name) with their details

| S. NO | NAME | AGE | PROFESSION |
|--------------|-------------|------------|-------------------|
| 1 | AHB | 28 | FARMER |

| | | | |
|----|-----|----|---------------------|
| 2 | CDD | 80 | BUSINESSMAN |
| 3 | EHF | 50 | FARMER |
| 4 | GVH | 60 | BUSINESSMAN |
| 5 | IAJ | 33 | COOK |
| 6 | KHL | 48 | OFFICE JOB |
| 7 | NJM | 33 | HOUEWIFE |
| 8 | OMP | 75 | HOUSEMAID |
| 9 | QLR | 72 | BEGGAR |
| 10 | SYT | 55 | VEGETABLE SELLER |
| 11 | UIV | 30 | BEAUTICIAN |
| 12 | WOX | 60 | HOUSEMAID |
| 13 | YPZ | 58 | BEAUTICIAN |
| 14 | ERT | 43 | SHOPKEEPER |
| 15 | TYU | 29 | SHOPKEEPER |

Introduction

Table 2.

Urdu Language data (“Urdu,” n.d.)

| | |
|----------|---|
| Region | Pakistan (widely used as lingua franca) |
| | India (as a minority in the Hindustani Belt & Deccan) |
| | Afghanistan (as a minority across the country) |
| | Nepal (as a minority in the Terai) |
| | Bangladesh (as a minority in Old Dhaka) |
| Speakers | L1: 70 million (2011–2017) |
| | L2: 170 million (2020) |
| | Total: 240 million |

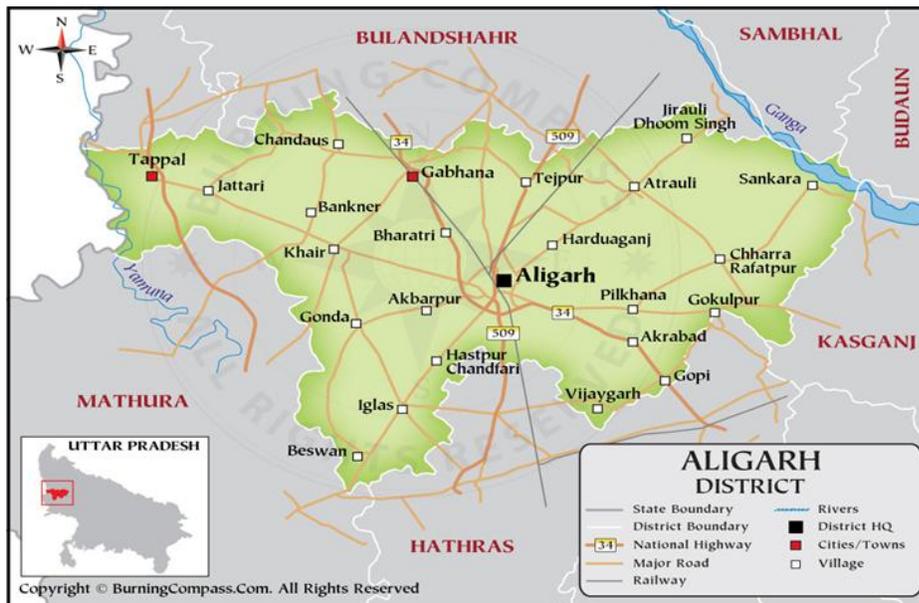
| | |
|-----------------|---|
| Language Family | Indo-European <ul style="list-style-type: none">· Indo-Iranian· Indo-Aryan· Central Zone· Western Hindi· Hindustani· <i>Urdu</i> |
| Writing System | Perso-Arabic (Urdu alphabet) Urdu Braille Latin script (Roman Urdu - informal) Hebrew (Judeo-Urdu - historical) Bengali–Assamese script (Dhakaiya Urdu - in Bangladesh) |
| Language codes | ISO 639-1 ur ISO 639-2 urd ISO 639-3 urd |

Urdu, which is spoken primarily in South Asia, is an Indo-Aryan language (a branch of the Indo-European language family). The term "Urdu" was initially introduced by the poet Ghulam Hamadani Mushafi in 1780 to refer to the Hindustani language, though he also used the term "Hindavi" in his poetry to describe the language. Urdu is closely related to and mutually intelligible with Hindi and is classified as a form of Hindustani language. It is proposed by some linguists that the earliest versions of Urdu emerged from the medieval (6th to 13th century) Apabhramśa register of the preceding Shauraseni language, which is a Middle Indo-Aryan language that also serves as the predecessor to other contemporary Indo-Aryan languages. The Urdu language has been referred to by various names, including Hindi, Hindavi, Rekhta, Urdu-e-Muallah, Dakhini, Moors, and Dehlavi. Urdu has been traditionally written using a version of the Perso-Arabic script, known as the Nastaliq style ("Urdu," n.d.).

Khariboli, also referred to as Kauravi or Dehlavi, emerged as the prestigious dialect of Hindustani, from which Standard Hindi and Standard Urdu have evolved as the primary official languages of India and Pakistan, respectively. Although "Khariboli" historically encompassed various literary dialects like Braj Bhasa and Awadhi, it primarily served as the foundation for medieval Hindustani. Belonging to the Western group of the Central Zone (Hindi Zone) of Indo-Aryan languages, Khariboli is predominantly spoken in the rural areas surrounding Delhi, Western Uttar Pradesh, and southern Uttarakhand in India ("Khariboli Dialect," n.d.).

Figure 1.

Aligarh District Map ("Burning Compass," n.d.)



History of Aligarh

Aligarh is a well-known city in Uttar Pradesh and has a rich history. It has numerous titles including 'Mecca of Higher Education', 'City of Locks', or the guardian of traditional Mughal culture. It's history ranges from myths like Balrama's battle against a demon to protect a sage named Kol, to the invasion of Mohamad of Ghazni, who was defeated by a local chief named Hardatta. Qutb-ud-din-Aibak, the founder of the Khilji dynasty, is also known to have invaded in 1194 AD. Aligarh, once known as Koil, was regarded as one of India's most formidable castles at the time. Famous explorer Ibn Battuta called it "Sabzabad," or "Green Country," describing it as "a fine town surrounded by mango groves." Claude Russell was appointed Collector of the new area during the British occupation ("About Aligarh," n.d.).

Aligarh became one of the emperors' preferred hunting grounds during the reigns of Akbar and Jahangir. Jai Singh of Jaipur assisted a local monarch named Surjamal in assuming

control of the region and renaming it Ramgarh. After Najaf Khan, a Shia commander, acquired control later, he renamed it Aligarh, the name it bears to this day. The town's notable features include the French-built Aligarh Fort, also called the "Qila," which was constructed by Perron and Benoit de Boigne. Within the fort's boundaries are memorials dedicated to the 1803–1805 Battle of Aligarh Fort (“About Aligarh,” n.d.).

“In the heart of Aligarh, where tradition converges with modern aspirations, stands the esteemed Aligarh Muslim University (AMU), a beacon of enlightenment founded by the visionary Sir Syed Ahmad Khan” (Verma, 2024). As Kumar (2024) mentions in this university, “Urdu serves as an aspirational language that unlocks access to affordable and quality education.”

AMU is well known for its cultural ethics and Urdu traditions. Urdu is a mandatory subject upto secondary level at AMU. It plays a significant role, pervading its academic, social, and cultural environment. It is essential not only in formal education but also in the day-to-day interactions and cultural activities within the university. This shows the university’s commitment to preserving and promoting the rich cultural and linguistic heritage of Urdu.

It has also been observed that in the local schools typically, students in the 6th standard are required to learn an additional language. It is to note that in the majority of the schools in Aligarh, students are given the option to choose between Urdu and Sanskrit, and most of them opt Urdu. This differs from schools outside of Aligarh, where only Sanskrit is taught. This illuminates the community's endless ties to the language ensuring that it continues to thrive among the younger generations.

Demographics

There are 874,408 people living in Aligarh as of the 2011 Census, with 461,636 women and 461,772 men. There are 119,543 people in the age group of 0–6 years. The overall literacy rate is 59.15%, with 63.42% of men and 54.37% of women being literate. The effective literacy rate for Aligarh's population aged 7 and above was 68.5%; the rate for men was 62.9%, while the rate for women was 70.8%. There are 138,184 people in the Scheduled Castes and 332 people in the Scheduled Tribes. In 2011, there were 147,363 households in Aligarh. The city is located in the Braj cultural region (“Aligarh,” n.d.).

Sex Ratio and Literacy Rate

Aligarh’s population exhibits a sex ratio of 876 females for every 1000 males, with a literacy rate of 69.61%. Approximately 33.13% of the population resides in urban areas, while Scheduled Castes account for 20.56% of the total population (“Aligarh District,” n.d.).

Economy

Aligarh is a key agricultural trading hub, with agricultural product processing and manufacturing playing a significant role in its economy. The city serves as a major business center in Uttar Pradesh, particularly renowned for its lock industry. Aligarh is also famous for its brass hardware and sculptures, with a multitude of manufacturers, exporters, and suppliers specializing in brass, bronze, iron, and aluminum products. The city is home to the Indian Diecasting Industries, which produces aluminum and zinc die-casting parts (“Aligarh,” n.d.).

Education

With more than 100 independent schools, colleges, and other educational establishments, Aligarh is a significant center for education. Aligarh Muslim University stands as the most renowned educational institution in this region.

Languages spoken in Aligarh

92.54% of people in the district spoke Hindi as their first language at the time of the 2011 Indian Census, followed by Urdu (5.34%) and Braj bhasha (1.90%). [8] Braj bhasha is the language used locally (“Aligarh District,” n.d.).

Phonological analysis

Phonology, a foundational aspect of linguistics, examines the structure of sounds in language. It differs from syntax (sentence structure), morphology (word structure), and historical linguistics (language change). While simplistic, this definition overlooks how pronunciation influences sentence and word structure and how phonological principles evolve over time, bridging phonology with other linguistic domains (Odden, 2005).

There is a division in speech sounds between vowels and consonants.

Vowels

Vowels are produced with little obstruction in the vocal tract and are usually voiced. Vowels are more sonorous than consonants, so we perceive them as louder and longer lasting (Grady and Archibald, 2016).

Table 3.

In this language, there are 9 vowels and two diphthongs.

| Vowels | Example | Gloss |
|--------|-------------------------|-----------|
| /ɛ/ | /cəlte/ | ‘walking’ |
| /a:/ | /k ^h a:te/ | ‘eating’ |
| /u/ | /kyu/ | ‘why’ |
| /o/ | /kəmzor/ | ‘weak’ |
| /ɪ/ | /dɪn/ | ‘day’ |
| /i:/ | /k ^h eti:/ | ‘farming’ |
| /u:/ | /əŋgu:T ^h a/ | ‘Thumb’ |
| /a/ | /mā/ | ‘Mother’ |
| /ə/ | /vəhan/ | ‘there’ |

Figure 2.

Phonetic chart of vowels

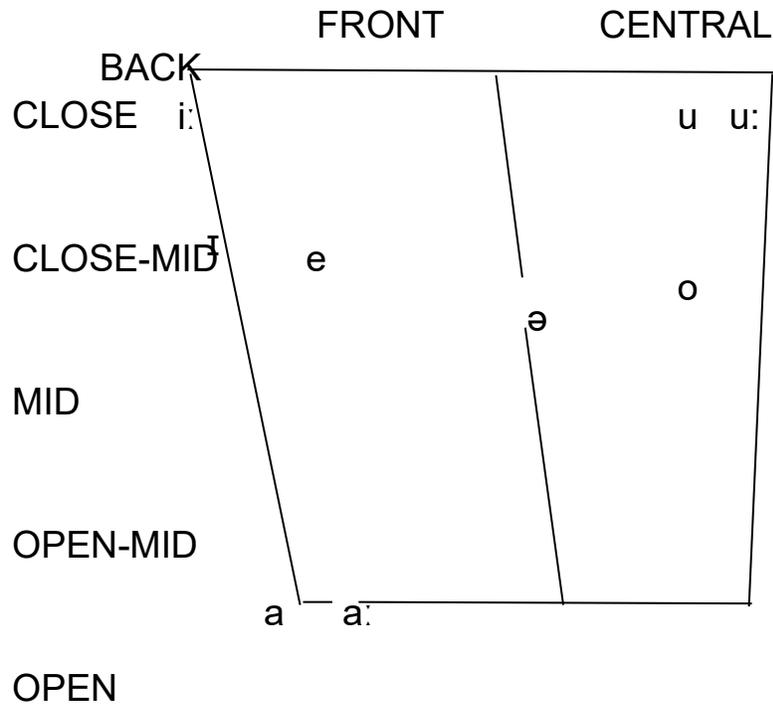


Table 4.

Description of vowels

| Vowels | Description |
|--------|------------------------------------|
| i: | High, front, unrounded, long vowel |
| ɪ | Mid, front, unrounded, short vowel |
| e | Mid, front, unrounded, long vowel |
| a | Low, front, unrounded, short vowel |
| a: | Low, front, unrounded, long vowel |

| | |
|----|--------------------------------------|
| ə | Mid, central, unrounded, short vowel |
| u | High, back, rounded, short vowel |
| u: | High, back, rounded, long vowel |
| o | Mid, back, rounded, short vowel |

Table 5.*Distribution of vowels*

| | Initial | Medial | Final |
|----|-----------------------------|---------------------------------|---------------------------------|
| i: | /i:T/ ‘brick’ | /bi:j/ ‘seed’ | /k ^h eti:/ ‘farming’ |
| ɪ | /ɪmli/ ‘tamarind’ | /hɪsab/ ‘calculation’ | /dɪ/ ‘elder sister’ |
| e | /ek/ ‘one’ | /dek ^h / ‘see’ | /cəlte/ ‘walk’ |
| a | /ammi:/ ‘mother’ | /hʌmara/ ‘mine’ | /ma/ ‘mother’ |
| a: | /a:p/ ‘you’ | /ka:m/ ‘work’ | /ja:/ ‘go’ |
| ə | /əksər/ ‘often’ | /vəhan/ ‘there’ | /dərwa:jə/ ‘door’ |
| u | /upar/ ‘above’ | /zuk ^h am/ ‘cold’ | /kyu/ ‘why’ |
| u: | /ū:T ^h / ‘camel’ | /əŋgu:T ^h a/ ‘thumb’ | /budd ^h u:/ ‘stupid’ |
| o | /oɾ na/ ‘to wrap’ | /kəmzɔɾ/ ‘weak’ | /pəɾho/ ‘study’ |

The two diphthongs are ai and au.

/tauha:r/ ‘festival’

/gai/ ‘gone’

Table 5.

Consonants

| | | | | | | | | | | |
|--|--------|------|-------|-------|------|-------|-------|------|------|------|
| | BILABI | | DENTA | ALVE | RETR | PALAT | PALA | VELA | | GLOT |
| | AL | ɔ- | L | OLAR | OFLE | O- | TAL | R | UVUL | TAL |
| | | | | | X | ALVE | | | AR | |
| | | | | | | OLAR | | | | |
| | VLESS | 'AL | | | | | | | | |
| | VD | | VLESS | VLESS | VLES | | VLESS | VLES | | VLES |
| | | | VD | VD | S VD | VLESS | VD | S VD | VLES | S VD |
| | | S VD | | | | VD | | | S VD | |

| | | | | | | | | | | | |
|-------|----|----|----|----|----|---|----|----|----|----|---|
| STOPS | p | b | t | d | T | D | c | j | k | g | q |
| UNASP | ph | bh | th | dh | Th | | ch | jh | kh | gh | |
| ASP | | | | | Dh | | | | | | |
| NASAL | m | | n | | | | | N | | | |
| S | | | | | | | | | | | |
| LATER | | | | | | | | | | | |
| AL | | | | l | | | | | | | |

| | | | | | | | |
|-------------|---|---|---|----|---|----|---|
| TRILL | | r | | | | | |
| FLAPS | | | | R | | | |
| UNASP | | | | | | | |
| ASP | | | | Rh | | | |
| FRICATIVES | f | s | z | sh | X | gh | h |
| SEMI-VOWELS | v | | | | y | | |

Consonantal sounds can be voiced or voiceless and are made with either a complete closure or a narrowing of the vocal tract. The airflow is either blocked momentarily or restricted so much that noise is produced as air flows past the constriction. (Grady and Archibald, 2016). In Aligarh Urdu, consonants are categorized into various groups. There are 21 stops, 3 nasals, 1 lateral, 1 trill, 2 flaps, 7 fricatives, and 2 semi-vowels. These classifications help in understanding the phonetic structure of the language.

Table 6.

Phonetic Description of Urdu Consonants

| Phonemes | Phonetic Descriptions |
|----------|-----------------------|
|----------|-----------------------|

| | |
|-----|---------------------------------------|
| /p/ | Unaspirated, voiceless, bilabial stop |
|-----|---------------------------------------|

| | |
|------|-------------------------------------|
| /ph/ | Aspirated, voiceless, bilabial stop |
|------|-------------------------------------|

| | |
|------|--|
| /b/ | Unaspirated, voiced, bilabial stop |
| /bh/ | Aspirated, voiced, bilabial stop |
| /t/ | Unaspirated, voiceless, dental stop |
| /th/ | Aspirated, voiceless, dental stop |
| /d/ | Unaspirated, voiced, dental stop |
| /dh/ | Aspirated, voiced, dental stop |
| /T/ | Unaspirated, voiceless, retroflex stop |
| /Th/ | Aspirated, voiceless, retroflex stop |
| /ḍ/ | Unaspirated, voiced, retroflex stop |
| /ḍh/ | Aspirated, voiced, retroflex stop |
| /c/ | Unaspirated, voiceless palatal stop |
| /ch/ | Unaspirated, voiceless palatal stop |
| /j/ | Unaspirated, voiced, palatal stop |
| /jh/ | Aspirated, voiced palatal stop |
| /k/ | Unaspirated, voiceless, velar stop |

| | |
|------|---|
| /kh/ | Aspirated, voiceless, velar stop |
| /g/ | Unaspirated, voiced, velar stop |
| /gh/ | Aspirated, voiced, velar stop |
| /q/ | unaspirated voiceless uvular |
| /m/ | Unaspirated, voiced, bilabial nasal |
| /n/ | Unaspirated, voiced, dental nasal |
| /ŋ/ | Unaspirated, voiced, velar nasal |
| /l/ | Unaspirated, voiced, alveolar lateral |
| /r/ | Unaspirated, voiced, alveolar trill |
| /ɾ/ | Unaspirated, voiced, retroflex trill |
| /ɽh/ | Aspirated, voiced, retroflex trill |
| /f/ | Unaspirated, voiceless, labio-dental fricative |
| /s/ | Unaspirated, voiceless, alveolar fricative |
| /z/ | Unaspirated, voiced, alveolar fricative |
| /sh/ | Unaspirated, voiceless, palato-alveolar fricative |

| | |
|------|--|
| /X/ | Unaspirated, voiceless, velar fricative |
| /Gh/ | Unaspirated, voiced, velar fricative |
| /h/ | Aspirated, voiceless, glottal fricative |
| /v/ | Unaspirated, voiced labio-dental, semi-vowel (frictionless continuants) |
| /y/ | Unaspirated, voiced, palatal semi-vowel (frictionless continuants) |

Table 7.***Distribution of Urdu Consonants***

The chart illustrates the occurrence of Urdu consonant phonemes in different positions: initial, medial, and final.

| Phonemes | Initial | Medial | Final |
|-------------------|----------------------------|------------------|-----------------------|
| p | /pəsəndīdā/ 'favourite' | /kapaḍe/ 'cloth' | / āp/ 'you' |
| /p ^h / | /phəlī/ 'pod' | | |
| b | /buzurg/ 'aged person' | /gōlābī/ 'pink' | /hīsāb/ 'calculation' |

| | | | |
|-------------------|--|---|--|
| /b ^h / | / b ^h āshā/ | /sanb ^h ālanā/ ‘ to ‘language’ | handle’ |
| t | /talīm/ ‘ accumulation of knowledge’ | /juta/ ‘shoes’ | /ibādət/ ‘servitude’ |
| /t ^h / | /t ^h oṛa/ ‘some’ | /kat ^h aī / ‘tan color’ | /hāt ^h / ‘hand’ |
| d | /duniyā/ ‘world’ | /sādā/ ‘plain’ | /pəsənd/ ‘like’ |
| /d ^h / | /d ^h āgā/ ‘thread’ | /band ^h an/ ‘bond’ | /dūd ^h / ‘milk’ |
| T | /TūTa/ ‘broken’ | /maTar/ ‘peas’ | /kāT/ ‘cut’ |
| T ^h | /T ^h and/ ‘winter’ | /koT ^h ī / ‘house’ | /sāT ^h / ‘sixty’ |
| D | /DānT/ ‘scold’ | /DanDā/ ‘stick’ | /danD/ ‘penalty’ |
| D ^h | /D ^h olak/ ‘indian drum’ | //D ^h u:nD ^h na/ / ‘to find’ | /menD ^h / ‘boundry’ |
| c | /cappal/ ‘sandal’ | /bəcpən/ ‘childhood’ | /pāc/ ‘five’ |
| /c ^h / | /c ^h āhanā/ ‘care’ | /məc ^h li:/ ‘fish’ | /koc ^h / ‘few’ |
| j | /jənam/ ‘born’ | /āja/ ‘come’ | /səməj/ ‘society’ |
| j ^h | /j ^h agṛa/ ‘fight’ | /muj ^h ko/ ‘I’ | /səməj ^h / ‘comprehension’ |
| k | /kūwari/ ‘not married girl’ | /pakkā/ ‘firm’ | /ek/ ‘one’ |

| | | | |
|-------------------|--|-------------------------------------|-----------------------------|
| k ^h | /k ^h i:c ^h na/ ‘to click’ | /dik ^h a/ ‘show’ | /dek ^h / ‘see’ |
| /g/ | /gāō/ ‘village’ | /āge/ ‘front’ | /raŋ/ ‘color’ |
| /g ^h / | /g ^h ol/ ‘a liquid in which a solid substance has been dissolved.’ | /beg ^h ar/ ‘homeless’ | /baq ^h / ‘tiger’ |
| q | /qayāmət/ ‘judgement’ | /niqah/ ‘marriage contract’ | /baraq/ ‘thunder’ |
| m | /mashahūr/ ‘famous’ | /hΛmara/ ‘mine’ | /kΛm/ ‘less’ |
| n | /nāraŋgī/ ‘amber’ | /ginatī/ ‘count’ | /pəkwān/ ‘cooked food’ |
| l | /lāyək/ ‘deserving’ | /səheli/ ‘friend’ | /k ^h āl/ ‘skin’ |
| r | /rəsəm/ ‘ceremony’ | /guro / ‘teacher’ | /səhar/ ‘town’ |
| ʈ | | /saʈi/ ‘saree’ | /b ^h īʈ/ ‘crowd’ |
| ʈ ^h | | /kūʈ ^h a/ ‘trash’ | /bāʈ ^h / ‘flood’ |
| f | /fauran/ ‘immediately’ | /musāfir/ ‘traveller’ | /k ^h auf/ ‘fear’ |
| s | /səbjī/ ‘vegetables’ | /susrāl/ ‘in laws house’ | /libās/ ‘clothes’ |
| z | /zikr/ ‘mention’ | /nəzuk/ ‘delicate’ | /kə Miz/ ‘long tunic’ |

| | | | |
|----------------|------------------------------|-------------------------------|------------------------------|
| /f/ | /fānt/ ‘quiet’ | /fīfa/ ‘mirror’ | /kāf/ ‘if only’ |
| x | /xətima/ ‘to die out’ | /nəxoon/ ‘nails’ | /rāx/ ‘ash’ |
| G ^h | /G ^h am/ ‘sorrow’ | /kāG ^h az/ ‘paper’ | /bāG ^h / ‘garden’ |
| h | /həkīkat/ ‘reality’ | /dōlhən/ ‘bride’ | /allah/ ‘god’ |
| v | /vādā/ ‘promise’ | /pərivār/ ‘family’ | /ləgav/ ‘attachment’ |
| y | /yādāf/ ‘memory’ | /bonyād/ ‘foundation’ | |

Based on the provided chart, it can be noted that the sounds /p/, /b/, /t/, t^h/, /d/, /d^h/, /T/, / T^h/, /D/, / D^h/, /c/, /c^h/, /j/, /j^h/, /k/, / k^h/, /g/, /g^h/, /q/, /m/, /n/, /l/, /r/, /r/, /ʃ/, /f/, /s/, /z/, /ʒ/, /x/, / G^h/, /h/, /v/ appear in initial, medial, and final positions.

The sounds /b^h/ and /y/ are found exclusively in initial and medial positions, while the sounds /ʃ^h/ occur only in medial and final positions.

The sound /p^h/ only occurs in initial position in Aligarh Urdu language.

Phonotactics

Phonotactics refers to the principles by which languages permit the arrangement of sounds and the sequencing of segments to create larger linguistic units like syllables and words (Yule, 2006, p. 47).

Consonant clusters

It refers to sequences of consonant sounds that appear together in a word without any intervening vowel sounds (Yule, 2006, p. 47).

Initial cluster sounds are as follows:

| | | |
|-------|--------|--------|
| /py-/ | /pyār/ | ‘love’ |
| /ky/ | /kyu/ | ‘why’ |

Medial cluster sounds are as follows:

| | | |
|-------|-----------|-------------|
| /nd-/ | /zindəgi/ | ‘life’ |
| /bz-/ | /səbzi/ | ‘vegetable’ |
| /nD-/ | /mənDi/ | ‘market’ |
| /kk-/ | /məkka/ | ‘maize’ |
| /jr-/ | /bājra/ | ‘millet’ |
| /tl-/ | /mətlab/ | ‘meaning’ |
| /rt-/ | /sərərti/ | ‘naughty’ |
| /tt-/ | /poTTi/ | ‘poop’ |
| /nD-/ | /DənDa/ | ‘stick’ |
| /ʈk-/ | /ləʈki/ | ‘girl’ |
| /mm-/ | /ammi:/ | ‘mother’ |

Example: /rəho/ /ro/

 /reh rəhe/ /reh re/

- Addition of vowels in words.

Example: /frɪj/ ‘fridge’ /fi:ri:j/

- There are changes where one vowel is changed into another vowel.

Example: /rɪmoʊ/ ‘remote’ /ramoʊ/

Syllabic structure

Every language has its unique method of combining sounds to create meaningful units known as syllables. As George Yule stated in *The Study of Language*,

A syllable must contain a vowel (or vowel- like) sound. The most common type of syllable in language also has a consonant (C) before the vowel (V) and is typically represented as CV.

Technically, the basic elements of the syllable are the onset (one or more consonants) and the rhyme. The rhyme (sometimes written as ‘rime’) consists of a vowel, which is treated as the nucleus, plus any following consonant(s), described as coda (Yule, 2006, p. 47).

There are different types of syllables such as monosyllable, disyllable, trisyllable, and polysyllable.

MONOSYLLABLE: It is a word that consists of a single syllable (‘Syllable,’ 2024).

DISYLLABLE: It is a word that consists of two syllables (‘Syllable,’ 2024).

TRISYLLABLE: It is a word that consists of three syllables ('Syllable,' 2024).

POLYSYLLABLE: It refers either to a word of more than three syllables or to any word of more than one syllable ('Syllable,' 2024).

| MONOSYLLABLE: | DISYLLABLE: | TRISYLLABLE: |
|---|---|--|
| <p data-bbox="264 604 513 640">/nə/ 'nine' (CV)</p> <p data-bbox="264 808 513 844">/mā/ 'mother' (CV)</p> <p data-bbox="264 1012 431 1047">ā 'come' (V)</p> <p data-bbox="264 1115 464 1150">/ek/ 'one' (VC)</p> <p data-bbox="264 1318 521 1354">/səç^h/ 'truth' (CVC)</p> | <p data-bbox="644 604 956 640">/ədət/ 'habit' (VCVC)</p> <p data-bbox="644 709 997 745">/k^hətrə/ 'danger'(CVCCV)</p> <p data-bbox="644 814 971 850">/āpā 'elder sister' (VCV)</p> <p data-bbox="644 919 997 955">/ziyāda/ ' alot' (CVCVCV)</p> <p data-bbox="644 1024 946 1060">/billi:/ 'cat' (CVCCV)</p> <p data-bbox="644 1129 914 1165">/cūha/ 'rat' (CVCV)</p> <p data-bbox="644 1234 876 1270">/t^heli/ 'polythene'</p> <p data-bbox="644 1339 758 1375">(CVCV)</p> <p data-bbox="644 1444 837 1480">/ç^hori:/ 'knife'</p> <p data-bbox="644 1549 758 1585">(CVCV)</p> | <p data-bbox="1083 604 1312 640">/həkīkat/ 'reality'</p> <p data-bbox="1083 678 1252 714">(CVCVCVC)</p> <p data-bbox="1083 783 1284 819">/çəmkadaɾ/ 'bat'</p> <p data-bbox="1083 850 1271 886">(CVCCVCVC)</p> <p data-bbox="1083 955 1279 991">/dərwāja/ 'door'</p> <p data-bbox="1083 1060 1252 1096">(CVCCVCV)</p> <p data-bbox="1083 1165 1406 1201">/çəbūtra/ 'raised platform'</p> <p data-bbox="1083 1270 1252 1306">(CVCVCCV)</p> |

| POLLYSYLLABLE: |
|---------------------------------------|
| /rāhnumāi/ ‘guidance’ (CVCCVCVV) |
| /hindustānī/ ‘indian’ (CVCCVCCVCV) |

Morphological Analysis

Morphology is the branch of linguistics concerned with the study of the internal structure and formation of words in language (Yule, 2006, p.62). It meticulously explores the rules and mechanisms governing the formation, inflection, and derivation of words, shedding light on the intricate relationships and patterns that exist within a language's lexicon.

Noun

Nouns serve as the building blocks of language, representing entities ranging from people and locations to objects and abstract concepts. They are ubiquitous across languages and possess the flexibility to express grammatical nuances such as number, gender, and case through inflection (Bose, n.d.,p.308).

| | | |
|----------|---------|-------------|
| /gāri/ | ‘car’ | Common noun |
| /dilli:/ | ‘delhi’ | Proper noun |

| | | |
|----------|------------|-----------------|
| /cɪɾɑ | ‘bird’ | Common noun |
| /ek/ | ‘one’ | Numeral noun |
| /gʊɾiʏɑ/ | ‘doll’ | Common noun |
| /bæcce/ | ‘children’ | Collective noun |

Pronoun

An object of speech that is used in lieu of a noun or noun phrase is called a pronoun. It alludes to a noun that is either already specified or does not require naming specifically. Its use is significant since it reduces the distortion of a text by taking the place of frequent noun usage. Its application to gender is equally essential because it affirms an individual's identity. A person may experience feelings of disdain, invalidation, dismissal, alienation, or dysphoria when they are addressed with the incorrect pronoun (Ahamad, n.d.).

Urdu pronouns do not differentiate between the masculine and feminine genders, for both "he" and "she," the same pronoun is employed. However, in the third person, there is a difference between near and remote. Urdu makes a distinction between "he/she/it," which is remote.

Pronouns in Urdu can be used to refer to either singular or plural subjects or objects. When a plural pronoun is used to refer to persons, it might indicate either one person or two or more people (Bose, n.d., p.111).

Table 8.

Personal pronouns

SINGULAR

1st person həm, mɛin

2nd person āp, tum

3rd person Ye, wo

PLURAL

1st person həm səb

2nd person tum, āp

3rd person Ye, vo

- /həm/ is used as a first person singular pronoun and /həm səb/ is used as a plural pronoun.

Examples:

/ həm yəhi reh re hẽ/

I live here.

/həm səb yəhi reh re hẽ/

We live here.

Person

Person is a grammatical classification used for pronouns, possessive determiners, and verb forms, indicating whether they refer to the speaker (first person), the listener (second person), or someone/something else (third person). They are differentiated across tenses and moods, and their agreement with the verb provides information about person, number, and gender (Kumar, n.d., p.366). These elements are often intertwined, making it challenging to isolate them individually. Context is essential for determining their specific reference.

Examples:

First-person: Present tense markers for first-person singular and plural are /hũ/ /hẽ./

In Aligarh Urdu, it's noteworthy that " həm " is occasionally employed in the first-person singular, deviating from the conventional usage where it signifies the first-person plural.

| | | |
|----------|---------------------|----------------|
| Singular | /mẽ ja rəha hũ/ | ‘ I am going’ |
| Plural | /həm səb ja rəe hẽ/ | ‘we are going’ |

In past tense, singular is marked by ^ha/ and plural /^he/.

| | | |
|----------|---------------------------------|-----------------|
| Singular | /mẽ ja rəha ^h a/ | ‘I was going’ |
| Plural | /həm səb ja rəe ^h e/ | ‘we were going’ |

Future tense markers for the first person singular and plural number are /-uŋga/ and /-eŋge/.

| | | |
|----------|--------------|-------------|
| Singular | /mẽ ja-uŋga/ | ‘I will go’ |
|----------|--------------|-------------|

| | | |
|--------|-------------------|--------------|
| Plural | /həm səb ja-eŋge/ | ‘we will go’ |
|--------|-------------------|--------------|

Second person: The marker for singular-plural is /e -ho/.

Present tense: the marker for singular-plural is /ho/.

| | | |
|----------|-------------------|----------------------|
| Singular | /tɔm kyu a:yɛ ho/ | ‘Why have you come?’ |
|----------|-------------------|----------------------|

| | | |
|--------|-----------------------|--------------------------------|
| Plural | /tɔm səb kyu a:yɛ ho/ | ‘Why have all of you come?’ |
|--------|-----------------------|--------------------------------|

Past tense: The marker for singular-plural is /t^he/.

| | | |
|----------|---------------------------------|---------------------|
| Singular | /tɔm kyu a:yɛ t ^h e/ | ‘Why had you come?’ |
|----------|---------------------------------|---------------------|

| | | |
|--------|-------------------------------------|----------------------------|
| Plural | /tɔm səb kyu a:yɛ t ^h e/ | ‘Why had all of you come?’ |
|--------|-------------------------------------|----------------------------|

Future tense: The marker for singular-plural is /ge/.

| | | |
|----------|--------------------|-----------------------------|
| Singular | /tom kyu aoge/ | ‘Why will you come?’ |
| Plural | /tom səb kyu aoge/ | ‘Why will all of you come?’ |

Third person

Present tense: The marker for singular-plural /hɛ/ and /hẽ/ respectively.

| | | |
|----------|--------------------|------------------|
| Singular | /vo ja ra hɛ/ | ‘he is going’ |
| Plural | /vo səb jaa ræ hẽ/ | ‘they are going’ |

Past tense: The marker for singular-plural is /tʰɑ/, /tʰi/ & /tʰe/.

| | | |
|----------|---------------------|-------------------|
| Singular | /vo ja ra tʰɑ/ | ‘he was going’ |
| Plural | /vo səb jaa ræ tʰe/ | ‘they were going’ |

Future tense: The marker for singular-plural is /-gɑ/, /-gi/ and /-ɛŋge/.

| | | |
|----------|----------------|----------------|
| Singular | /vo jaɛga/ | ‘he will go’ |
| Plural | /vo səb jaŋge/ | ‘they will go’ |

Demonstrative pronouns

Demonstrative pronouns are words used to point to or indicate specific things, people, or ideas (Panda, n.d., p.422). They typically replace nouns and can indicate proximity or distance in relation to the speaker and the listener. Urdu has the following pronouns- /ye/, /vo/. In oblique case- /is/, /in/, /us/, /un/. *Examples:*

1) /yɛ hɔmɑrɑ gɑɔ hɛ/

‘This is my village.’

2) /vɔ kəhɪn d̪ur jɑ rɑ hɛ/

‘He is going somewhere far’

Interrogative pronouns

Interrogative pronouns are pronouns used to ask questions about people or things (Panda, n.d., p.424). They are used to inquire about unknown information or to seek clarification.

| | |
|-------|---------|
| kɔn | ‘who’ |
| kya: | ‘what’ |
| kəise | ‘how’ |
| kəb | ‘when’ |
| kəhən | ‘where’ |

kiska

‘whom’

1) /kya manne mətlab hɛ/

‘What do you mean?’

2) / āpke g^har kən-kən hɛ/

‘Who all are in your house?’

3) /biryani kəise bənati hɛ/

‘How do you make biryani?’

4) /āpka jənam kəb hua/

‘When were you born?’

5) /āp kəhan se aye ho/

‘Where have you come from?’

6) /ye kiska bacca k^ho gəya/

‘Whose child is this lost’

3.2.5 INDEFINITE PRONOUNS

Indefinite pronouns are pronouns that do not refer to any specific person, thing, or amount. Instead, they refer to non-specific people or things in a more general or indefinite way (Panda, n.d., p.424). These pronouns are used when the exact identity of the noun is unknown, unspecified, or irrelevant.

Following are the pronouns found in this language: /koi:/ ‘someone or somebody’. or used as an adverb in the sense of ‘some, about’. /kuch/ ‘something’ can also be used as ‘some, a few, a little.’ / səb/ ‘all’.

Example:

1) /mɛin kuch pəise kama ləti hũ/

‘I earn some money.’

2) /koi: se kəɽe k^harab nikal ate hẽ/

‘Some clothes come out damaged.’

3) /mɛin səb bæccõ ko iskool b^hejti hũ/

‘I send all the kids to school.’

3.2.6 POSSESSIVE PRONOUNS

Pronouns that signify ownership (possession) of something or someone by something or someone else are known as possessive pronouns (Caulfield, 2023). /mɛra/, /tumhəra/, /uska/, /hamara/ are examples from Urdu.

Example:

1) /tumhəra kotta kəhā hɛ/

‘Where is your dog?’

2) /uska juta gəyab hɛ/

‘His/her shoe is missing’.

Reflexive Pronouns

In a single clause, a reflexive pronoun is one that comes before the noun, adjective, adverb, or other pronoun it refers to (its antecedent). An anaphor that needs to be constrained by its antecedent in its local domain is known as a reflexive pronoun (Panda, n.d., p.423). The Urdu language has reflexive pronouns which consist of: /xud/ and /āp/ meaning self (myself, yourself, himself, over selves, themselves, etc). Thus, /xud/ is most commonly used.

Example:

1) /vo apne āp ayi hɛ/

‘She came by herself.’

2) /mɛin k^hud use ləkar jaŋgi/

‘I will take him/her myself.’

Relative Pronouns

A relative pronoun is a type of pronoun that introduces a relative clause and relates it to the noun or pronoun that it modifies (Panda, n.d., p.423). Relative pronouns typically function as the subject or object of the clause and connect it to the main clause. They are used to provide additional information about a noun or pronoun in the main clause. The relative pronouns in Urdu are:

| | |
|---------|---------|
| /jo/ | ‘who’ |
| /jisse/ | ‘whom’ |
| /jiski/ | ‘whose’ |
| /jəh̃/ | ‘where’ |

Example:

1) /ye vəhi ləɽki hɛ jo kəl sha:di məin mili tʰi/
 SG COREL girl be REL yesterday wedding met.PST

‘This is the girl whom I met at the wedding yesterday.’

2) /ye vəhi log h̃ jo mere gʰar ke pa:s rəhte
 h̃/
 SG COREL people be REL my home be near live be.PST

‘These are the same people who live near my house.’

Compound Pronouns

Pronouns can be combined with each other or repeated to convey different nuances of meaning (Koul, 2008). Following are the few examples:

| | |
|--|--------------------------|
| /k ^h ʊd bə k ^h ʊd/ | ‘of oneself’ |
| /əpne a:p/ | ‘by oneself’ |
| /a:p hi: a:p/ | ‘to oneself’ |
| /a:pas mē/ki:/ | ‘one another’ |
| /koi: na koi:/ | ‘someone or the other’ |
| /kʊch na kʊch/ | ‘something or the other’ |

Honorific Markings

'Honorific' is defined by Brown and Levinson (1978: 276) as "a grammatical encodings of relative social status between participants and persons or things referred to in the communicative events" (qtd. AL-Rawi & Al-Assam, 2014). The speaker shows respect, politeness, or deference towards the referent.

| | |
|------|--|
| /āp/ | It is used when addressing someone with respect and in formal context. |
|------|--|

| | |
|-------------------------|--|
| /jə'nab/ | It used to address someone politely, especially in written communication or formal settings. |
| /sā'həb/ | It used to address someone with respect, often attached to names or titles. |
| /ji/ | It is added after names to show respect. |
| /mo ^h tərma/ | It is an honorific term used for lady. |
| /mo ^h trəm/ | It is an honorific term used for man. |

Number

Number is a category in grammar that is indicated morphologically at the noun or noun phrase level. There are typically two morphologically marked numbers in nominal inflections:

-singular

-plural (although certain languages may have a "dual" number).

In numerous languages, singular serves as the inherent numerical value, commonly unadorned, whereas plurality is denoted by affixing markers to the root form of the word. Consequently, when discussing a single item or entity, no supplementary marking is necessary, but when denoting multiple items or entities, the root form undergoes alteration through the addition of a distinct affix indicating plurality (Bose, n.d., p.104).

In certain instances, differentiation in number is achieved through vowel alteration i.e.. The /-a:/ ending sounds. There are few exceptions that change into /-e/ ending forms in the plural category.

| SINGULAR | GLOSS | PLURAL | GLOSS |
|-----------------|-------------------------|---------------|--------------------------|
| /kəpɾɑ/ | ‘cloth’ | /kəpɾe/ | ‘clothes’ |
| /ləɾkɑ/ | ‘boy’ | /ləɾke/ | ‘boys’ |
| /dʰəgɑ/ | ‘thread’ | /dʰəge/ | ‘threads’ |
| /pəɾɑnTʰɑ/ | ‘flat unleavened bread’ | /pəɾɑnTʰe/ | ‘flat unleavened breads’ |
| /pəhɑɾɑ/ | ‘table’ | /pəhɑɾe/ | ‘tables’ |

In certain instances, plural is differentiated through suffixation such as /ẽ/, /o/, /ã/ etc.

| SINGULAR | GLOSS | PLURAL | GLOSS |
|-----------------|--------------|---------------|--------------|
| /dʊkɑ:n/ | ‘shop’ | /dʊkɑ:nẽ/ | ‘shops’ |
| /mʊsɑlman/ | ‘muslim’ | /mʊsɑlmanõ/ | ‘muslims’ |
| /gɑ:ɾi/ | ‘car’ | /gɑ:ɾiyã:/ | ‘cars’ |
| /qəbila/ | ‘tribe’ | /qəbilõ/ | ‘tribes’ |
| /bʰɑfɑ/ | ‘language’ | /bʰɑfɑẽ/ | ‘languages’ |
| /səməseyɑ:/ | ‘problem’ | /səməseyɑ:ẽ/ | ‘problems’ |

Number differentiation is achieved through Zero Modification in certain cases. /-∅/

| SINGULAR | GLOSS | PLURAL | GLOSS |
|-----------------|--------------|---------------|--------------|
| /gɑ:ɒn/ | ‘village’ | /gɑ:ɒn/ | ‘villages’ |
| /mɒɾ/ | ‘peacock’ | /mɒɾ/ | ‘peacocks’ |
| /seb/ | ‘apple’ | /seb/ | ‘apples’ |

Gender

Urdu language features two genders: feminine and masculine, which apply to both animate and inanimate nouns. Traditionally, masculine forms are considered the default or basic gender category.

| MASCULINE | GLOSS |
|-------------------------|--------------------------|
| /səʃɒr/ | ‘father in law’ |
| /dewɒɾ/ | ‘younger brother in law’ |
| /D ^h ɒklɑ/ | ‘gujarati food’ |
| /b ^h əɪyɑ:/ | ‘brother’ |
| /gɒʃt/ | ‘meat’ |
| /g ^h ərwɑlɑ/ | ‘husband’ |
| /kɔ̃wɑrɑ/ | ‘unmarried guy’ |
| /dūd ^h / | ‘milk’ |
| /pɒtɛ/ | ‘grandsons’ |
| /bəgɒnɑ/ | ‘cooking casserole’ |
| /ser/ | ‘lion’ |
| /lɒɾkɑ/ | ‘boy’ |
| /ādmɪ/ | ‘man’ |

| FEMININE | GLOSS |
|-------------------------|--|
| /səheliyã:/ | ‘girl friends’ |
| /siṛi/ | ‘stairs’ |
| /b ^h abiyã:/ | ‘sister in law’ |
| /kõwari/ | ‘unmarried girl’ |
| /mõmani/ | ‘aunt’ or ‘wife of your uncle from maternal side’ |
| /biryani/ | ‘food item made from rice and meat’ |
| /k ^h ala:/ | ‘mother’s sister’ |
| /beTiyõ/ | ‘daughters’ |
| /nokri/ | ‘job’ |
| /natin/ | ‘grand daughters’ |
| /serni/ | ‘lioness’ |
| /lɛṛki/ | ‘girl’ |
| /aõrat/ | ‘woman’ |

Case

Case functions as a grammatical category that signifies the relationship between a noun or pronoun and other elements in a sentence, including the verb, prepositions, or other nouns. This linguistic feature is often denoted by inflectional endings added to the base form of the word, helping to convey its role within the sentence structure (Bose, n.d., p.106).

Following are the cases that this language features:

Nominative Case

As demonstrated in the following instances, the nominative case in URDU is unmarked or marked as null (/Ø/). The nominative case often designates the subject of a verb or the predicate noun or predicate adjective, which can be either a noun or a pronoun (Bose, n.d., p.107).

1) /mεine angʊT^ha Tεkẽ hε/

I SG-NOM thumb press be.1SG

‘I press thumb.’

2) /ʊmεʃ-Ø dā:t manjətə hε/

3 SG-NOM teeth brush be.3 SG

‘Umesh brushes teeth.’

3) /mε-Ø ye dukān səmb^həltə hũ/

I SG-NOM this shop handle be.PRS.1SG

‘I handle this shop.’

Accusative Case

The accusative case is a grammatical case typically used to mark the direct object of a transitive verb in a sentence. It indicates the noun or pronoun that receives the action of the verb (Panda, n.d., p.418). In URDU the accusative case is either unmarked (-/Ø/) or sometimes marked by (/ko/) as in the following instances.

1) /hʌm məTar ki pʰəli-Ø kʰae lete hẽ/

I SG pea pod- ACC eat be.PRS.1SG

‘I can eat pea pod.’

2) /wo-Ø gɑɽi-Ø ʃəlatɑ hẽ/

3 SG-NOM car-ACC drives be.PRS.3SG

‘He drives car.’

3) /pʰələ kəpɽɑ-ko kɑ:tnɑ pəɽtɑ hẽ/

First cloth-ACC cut be.PRS.

‘First cut the cloth.’

Instrumental Case

The instrumental case is employed to signify the instrument or means by which an action is performed (Panda, n.d., p.419). It highlights the noun that serves as the instrument or tool in the action. The instrumental case marker in Urdu is represented as /-se/.

/hʌm səhəliyō ka juṛa pəkəɽ kar phir apne ha:tʰ-se kʰɪchte the/
 I SG girl friends hair bun clutch then my hands-INS pull be.PST

‘I used to clutch my friend’s hair bun then pulled them with my hands.’

1) /zənab juna-sə bərtan dʰoti hɛ/
 3SG- NOM steel wool-INS utensils wash be.PRS.3SG

‘Zainab washes utensils with a steel wool.’

2) /usne kɛci se bistar pʰa:ɽ dɪyɑ/
 3 SG scissor-INS mattress tear be.PST

‘He tore the mattress with a scissor.’

3.6.4 DATIVE CASE

The dative case is a grammatical case used to indicate the indirect object of a verb or the object of certain prepositions, typically indicating the recipient or beneficiary of an action (Panda, n.d., p.419). In Urdu, the dative case is also marked by /-ko/ as in the following examples:

1) /mã ne bæccõ-ko iskool b^heja/
Mother-ERG children-DAT school send.PST

‘Mother sent the children to school.’

2) / døkān da:r ne māṅ ne waali ko p̄esa d̄rya/
Shopkeeper 3SG female beggar- DAT money be.PST.3SG

‘Shopkeeper gave the money to the beggar.’

3) /m̄ein b^haiyõ ko k^hana b^hejti hũ/
I SG brothers-DAT food send be,

‘I send food to my brothers.’

Ablative Case

It primarily indicates movement away from a location, source, or point of origin (Panda, n.d., p.419).

In Urdu, the ablative case is indicated by the marker /-se/, as demonstrated in the following Examples:

1) /dosre gaõ se log id^har aate hẽ/
Other villages- ABL people here come be.PRS

‘People come here from other villages.’

2) /usne khet se gajar ukhaṭ kar kha li/

3SG farm-ABL carrot uproot eat. PST

‘He uprooted a carrot from the farm and ate it.’

3) /mein siṛi se gir gayi/

I SG stairs-ABL fall.PST

‘I fell from the stairs.’

Genitive Case

The genitive case is a grammatical case used to indicate possession, association, or relationship between nouns (Panda, n.d., p.420).

1) /ye meri nani ka ghar he/

This my grandmother-GEN house be.SG

‘This is my grandmother’s house.’

2) /wo Sohrab ki dost thi/

3SG GEN friend.PST.3SG

‘She was Sohrab’s friend.’

- 3) /uski kɪtab/
 3SG-GEN book

‘His book.’

Locative Case

The locative case is a grammatical case that indicates a location or place where an action is performed or where something is located (Panda, n.d., p.420). The location of the subject or object is expressed by the locative case markers or postpositions.

- 1) /meri behen apni səsural mẽ hɛ/
 My sister her in law’s house-LOC be.PRS

‘My sister is in her-in-law’s house.’

- 2) /mera dost sehɛr mẽ re ta hɛ/
 My friend city-LOC lives be.PRS

‘My friend lives in the city.’

- 3) /j^hule par kabotar bɛT^ha hɛ/
 Swing-LOC pigeon sitting be.PRS

‘The pigeon is sitting on the swing.’

3.6.8 VOCATIVE CASE

The vocative case is a grammatical case used to address or call someone directly (Straus, n.d.). It is used when the speaker is directly addressing a person or sometimes even an animal, object, or abstract concept.

1) /allah! yɛ kya kar rae ho/
God-VOC this what doing be.PRS

‘Allah! What is this you are doing?’

2) /aɛ ləɾke, ɪd^har ao/
VOC boy here come

‘Ae boy, come here.’

3) /haɛ, meri potɪ ko kiski nəzar lag gəyɪ/
VOC my grand daughter whose gaze fell be.PST

‘Haye! Whose gaze fell on my granddaughter?’

Eragitivity

In Urdu, when a verb is both transitive and perfective/perfect, it typically follows ergative alignment patterns. This means that in such contexts, transitive verbs align with the object, rather than the agent. Specifically, when a verb is transitive and perfective/perfect, the agent of the transitive verb is marked with the oblique case (any noun case except the nominative case) followed by the postposition "ne," while the verb agrees with the object in terms of person, number, and gender. As a result, the postposition "ne" effectively directs attention away from the agent, causing the verb to align with the object rather than the subject (agent) (Bose, n.d., p.110).

1) /møkɛʃ ne pita ji ko pəise dɪye/
 3SG-ERG father-DAT money give,PST

‘Mukesh gave money to father.’

2) /mʊmani ne ʧʰuri: se səb kāt kar dɪye/
 Aunt-ERG knife-INS apple sliced give.PST

‘Aunt gave apples sliced by a knife.’

3) /usne bistər sāf kərə/
 3SG-ERG bed clean do.PST

‘He cleaned the bed.’

Comitative Case

The comitative case is a grammatical case used to indicate accompaniment or association (“Comitative Case”, n.d.). It typically answers the question "with whom?" or "in company with whom?"

- 1) /mɛin apni kʰəla kɛ sātʰ rɛ ti hũ/
 I SG my aunt with-COM live be.PRS

‘I live with my aunt.’

- 2) /vo əpne pitaji kɛ sātʰ ka:m pər bəTʰta hɛ/
 3SG his father-COM work sit be.PRS

‘He sits at work with his father.’

- 3) /mɛin dostõ kɛ sātʰ bəza:r gəya/
 I SG friends-COM market go.PST

‘I went to the market with friends.’

Adjectives

In The Cambridge Grammar of the English Language, adjectives are characterized as expressions “that alter, clarify, or adjust the meaning contributions of nouns”, in order to allow for the expression of “finer gradations of meaning” than are possible through the use of nouns alone (qtd. “Adjectives,” n.d.).

| ADJECTIVES | GLOSS |
|--------------------------|---------------|
| /pʊrəna/ | ‘old’ |
| /bəriya/ | ‘very good’ |
| /sa:da/ | ‘plain’ |
| /məʃhoor/ | ‘famous’ |
| /ʊlta/ | ‘opposite’ |
| /bʊzurg/ | ‘elderly’ |
| /kacce/ | ‘raw’ |
| /pəkke/ | ‘solid’ |
| /kəmzor/ | ‘weak’ |
| /məjboot/ | ‘strong’ |
| /bəhtreen/ | ‘amazing’ |
| /gʊlābi/ | ‘pink’ |
| /firozi/ | ‘blue’ |
| /khubsurat/ | ‘beautiful’ |
| /səmaj ^h dār/ | ‘intelligent’ |
| /bəre/ | ‘big’ |

Verbal Categories

Verb

A verb is a type of word that typically expresses an action, event, or state of being (“Verb,” n.d.). Verbs are one of the main parts of speech in many languages and play a central role in constructing sentences. They often convey information about when an action occurs (tense), the participants involved (subject and object), and other aspects such as mood, aspect, and voice.

Verbs can be inflected to indicate various grammatical categories such as tense (past, present, future), aspect (continuous, perfect), mood (indicative, subjunctive), voice (active, passive), and agreement with the subject or object in terms of person, number, and gender.

Examples:

| | |
|-----------------------|------------|
| /puc ^h na/ | ‘to ask’ |
| /sik ^h na/ | ‘to learn’ |
| /dek ^h na/ | ‘to see’ |
| /sona/ | ‘to sleep’ |

| | |
|----------|---------------|
| /ronɑ/ | ‘to cry’ |
| /kɑʈnɑ/ | ‘to bite’ |
| /cəlɑ/ | ‘to walk’ |
| /bənənɑ/ | ‘to make’ |
| /denā/ | ‘to give’ |
| /səjānɑ/ | ‘to decorate’ |

Based on their functions and roles in sentence structure, verbs are divided into main and auxiliary categories.

Auxiliary verbs, also known as helping verbs, are used together with main verbs to form verb phrases, expressing tense, aspect, voice, modality, or emphasis (“Verb,” n.d.). Main verbs, on the other hand, convey the main action or state of being in a sentence (Bose, n.d., p.323).

Example: /kərən dilli: ja ra hɛ/

Karan delhi go (MV) MOD AUX

Verb has following categories:

Causative Verbs

Causative verbs are verbs that indicate someone causing something to happen or someone causing someone else to do something (Beare, 2018). They express the idea of causing an action to occur or making someone do something.

| | | |
|--------|-----------------------|-------------|
| /pəhn/ | /pəhn-na/, /pəhnwāna/ | ‘to wear’ |
| /pək/ | /pəkāna/, /pəkwāna/ | ‘to cook’ |
| /si:/ | sɪlna/, /sɪlwāna/ | ‘to stich’ |
| /cal/ | /cala-na/, /calwāna/ | ‘to walk’ |
| /mār/ | /mār-na/, /mārwāna/ | ‘to beat’ |
| /cun/ | /cun-na/, /cunwāna/ | ‘to choose’ |

Conjunct verbs

Conjunct Verb refers to a complex verb form that comprises a ‘Noun’ or ‘Adjective’ and a verb that bears the information of tense and agreement (qtd. in Bose, n.d., p 126).

Examples:

· /yəhan sɛ jəne kɛ bād b^{hi} mɔj^{he} k^hana dek^hna pəɾta hɛ/

Here Abl go after also I food see be

"Even after leaving from here, I still have to see food."

Here, k^hana dek^hna is a conjunct verb, where k^hana is a noun and dek^hna is a verb.

· /bəccō ko iskool b^həja/

Children school sent

‘Sent the children to school.’

Here, iskool is a noun and b^həja is a verb.

· /mɛine mət̪ar paneer ziyada k^hās bənaya hɛ/

I pea cottage cheese extra special make

‘I made the matar paneer extra special.’

Here, *k^hās bənaya* is a conjunct verb where *k^hās* is an adjective and *bənaya* is a verb.

Compound Verbs

They are the combination of VERB 1 + VERB 2 (Koul, 2008).

Examples:

- /ye sərarti t^hi ki koi aēise kərke cal rə hε toh nəkal utarna/
This mischievous be.PST like do walk be copy to do

‘I was mischievous enough to copy someone who was walking like that.’

Here nəkal utarna is a compound verb.

- /nəmais dek^hne ja re hε/
Exhibition see go be.PRS

‘They are going to see an exhibition.’

Here, dek^hne ja re is a compound verb.

- /vo b^hāgte huε gir gayi/
She running fell be.PST

‘She fell while running.’

Here, b^hāgte huε gir is a compound verb.

Tense

“Tense is perhaps most famously defined by Bernard Comrie as a ‘grammaticalized expression of location in time’” (Uusikoski, 2016, p.1).

Tense generally refers to the time when events occur, or when processes or conditions exist. Urdu includes three tenses: Present, Past, and Future. Various verb forms are used to match different persons, numbers, and genders within each tense.

Present Tense

The Present Tense denotes actions presently occurring, habitual actions, or ongoing states (Bose, n.d., p 326). In Urdu, the present tense takes on different forms according to gender, number, and person.

1) /pitā ji dukān jete hē/

Father.SG shop go be.PRS

‘Father goes to the shop.’

2) /həm kəṭpule par rehte hē/

I.SG katpule live be.PRS

‘I live at katpule.’

3) /vo idli sām̄b̄h̄ər acc^ha b̄ənati h̄ɛ/

3.SG idli sambhar well cook be.PRS

‘She cooks idli sambhar well.’

Past Tense

Past Tense refers to actions that have occurred or states that existed previously (Bose, n.d., p 327). In Urdu language, the past tense takes on different forms according to gender, number, and person.

1) /m̄ɛra h̄āth̄ T̄oT̄ ḡəya/

I.SG hand break be.PST

‘My hand got broken.’

2) /b̄əcp̄ən̄ h̄əmar̄a boh̄ot̄ acc^ha ḡozra h̄ɛ/

Childhood my very good pass be.PST

‘My childhood passed very well.’

1) /b̄h̄āiȳō se b̄h̄i ziyada s̄ərti t̄h̄i mein/

Brothers than more naughty be.PST I

‘I was naughtier than my brothers.’

Future Tense

Future tense refers to verb forms that indicate actions or states that will occur or exist at some point in the future. It is used to talk about events that have not yet happened but are expected to happen later (Bose, n.d., p 328).

1) /əbʰi āge cəlkər bəcce səhər məin bʰi rə hɛɲe/

Now forward move children city also live.be.FUT

‘Going forward, the children will also live in the city.’

2) /ʊməʃ kəl bʰɔ̃s pəkəɾ kər layega/

3.SG tomorrow buffalo catch bring

‘Umesh will catch the buffalo tomorrow.’

3) /ʃa:m ko cawal ʊbal lungi:/

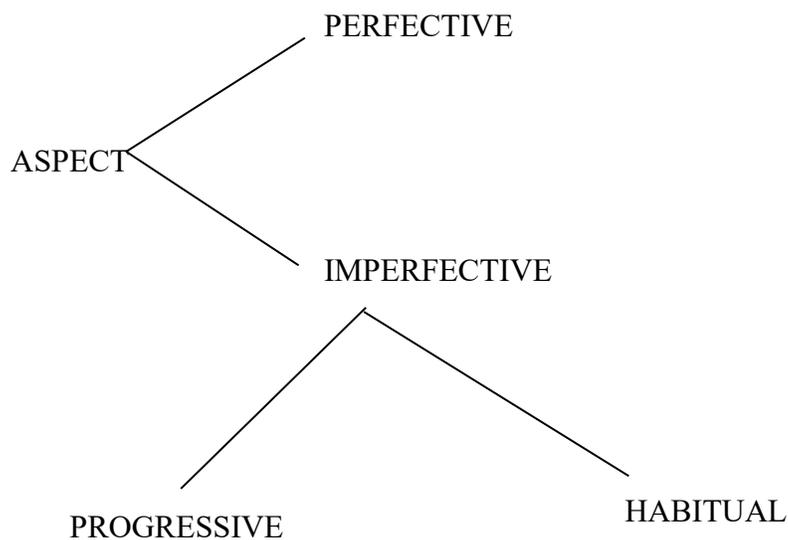
Evening rice boil FUT

‘I will boil rice in the evening.’

Aspect

“The notion of *aspect* according to Comrie refers to ‘[the] different ways of viewing the internal temporal constituency of a situation’” (Hamm & Bott, 2024).

Aspect, in relation to verbs, is a grammatical category that conveys the temporal nature of the event or state described by the verb. It encompasses information about duration, completion, habitual actions, and more. Below are the aspects interpreted in Urdu.



Imperfective Aspect

The placement of the reference time in relation to the event time is the key element to distinguish the complete aspect from the incomplete one. If the reference time comes after the event time the aspect is complete, and if the reference time comes before or at the same point of

time the aspect will be Incomplete. The term incomplete aspect is more often called the imperfective aspect (Bhatt, 2010, p. 128).

The imperfective aspect can be habitual and progressive aspect.

Habitual aspect

The habitual aspect is a grammatical feature that portrays an action or event as a regular or customary occurrence. It signifies that the action or event described is habitual, customary, or repeated, happening over an extended duration (Bose, n.d., p.135).

Present Habitual Aspect:

1) /vo sɔbɑ ʊT^hke, nɑʃtɑ pāni kərkə, kɑ:m d^hənde pər cəle jāte hē/
 3SG morning get up breakfast and tea work go be.
 PRS

‘He gets up in the morning, have breakfast and tea, and then go to work.’

2) /kām wāli j^hāru pōc^ha kərne āti hε/
 Helper sweeo mop come be.PRS

‘The helper comes to sweep and mop.’

3) /rəjmun billi: ko dūd^h pilāti hε/
 3SG cat-DAT milk feed be.PRS

‘Rejmun feeds milk to the cat.’

Past Habitual Aspect:

1) /mɛin mənDɪ sə səbzɪ ləya kərtə tʰɑ/

I.SG market vegetables bring be.PST

‘I used to bring vegetables from the market.’

2) /mɛrɛ pās gʰər ka tāla hua kərtə tʰɑ/

i.SG house lock be.PST

‘I used to have the house's lock.’

Progressive Aspect

The progressive aspect, also known as the continuous aspect, indicates an ongoing or incomplete action that is happening at a specific point in time. It emphasizes the duration or continuity of the action (Bose, n.d., p 130).

PRESENT PROGRESSIVE ASPECT:

1) /vo əpne bʰaiya kɛ jūte sāf kər rəhi hɛ/

3.SG own brother shoes clean do be.PRS

‘She is cleaning her brother’s shoes.’

1) /toba ko əspatal ləkar ja rəhe hɛ/

3.SG hospital take be.PRS

‘Taking Tuba to the hospital.’

Past Progressive Aspect:

1) /tom raat b^hər pət rəhe t^he/

You night all study be.PST

‘You were studying all night.’

2) /osne kəl roza rək^ha hua t^ha/

3.SG yesterday fast be.PST

‘He was fasting yesterday.’

Future Progressive Aspect:

1) /rɪstedār ā ræ hoŋge/

Relatives come be.FUT

‘Relatives will be coming.’

2) /pəɾ pəɾ p^həl ā rəhe hoŋge/

Tree on fruit come be.FUT

‘Fruits will be coming on the trees.’

Perfective Aspect

The perfective aspect “looks at the situation from outside, without necessarily distinguishing any of the internal structure of the situation, whereas the imperfective aspect looks at the situation from inside, and as such is crucially concerned with the internal structure of the situation” (qtd. “Aspect,” 2019). The simple definition in terms of the time points would be: if the event time precedes the reference time, the aspect is complete. It emphasizes the result or completion of the action.

Present Perfective Aspect:

1) /mɛine qorān pəɾ lɪyɑ he/

I SG quran read be.

‘I have read the Quran.’

2) /mɛin mæcc^hli lā cuka hũ/

I.SG fish brought be.

‘I have brought fish.’

Past Perfective Aspect:

- 1) /nəni a: cukɪ tʰi/
Grandmother come be.

‘Grandmother had come.’

- 2) /həmne vo filim dekʰ li: tʰi/
We that movie watch be.PST

‘We have watched that movie.’

Future Perfective Aspect:

- 1) /bəkriya säre pətte kʰa gəyi hogɪ/
Goat all leaves eat be.FUT

‘The goat must have eaten all the leaves.’

- 2) /bārish ne säre kəpɕe bʰiga diyə hoŋge/
Rain all clothes wet be.FUT

‘The rain must have wet all the clothes.’

Adverbs

Adverbs are a class of words in grammar that modify verbs, adjectives, or other adverbs to provide more information about how, when, where, or to what extent an action is performed (Koul, 2008).

Examples:

| | |
|---------------|-----------------|
| /bəhot/ | ‘very’ |
| /həlke həlke/ | ‘slowly slowly’ |
| /kāfi/ | ‘almost’ |
| /tʰoɾe/ | ‘little’ |
| /əksər/ | ‘often’ |
| /bɪlkul/ | ‘completely’ |
| /jəldi | ‘quickly’ |
| /kəbʰi kəbʰi/ | ‘sometimes’ |
| /nəjdi:k/ | ‘near’ |
| /cup cāp/ | ‘quietly’ |

Types Of Adverbs

Table 9.

Adverbs of time

| | |
|---------|-----------|
| /səbəh/ | ‘morning’ |
|---------|-----------|

| | |
|---------|----------------------|
| /pərsō/ | ‘day after tomorrow’ |
| /kəl/ | ‘tomorrow’ |
| /āj/ | ‘today’ |

Table 10.*Adverbs of manner*

| | |
|---------------|-----------------|
| /həlke həlke/ | ‘slowly slowly’ |
| /tezi se/ | ‘rapidly’ |
| /cup cāp/ | ‘quietly’ |

Table 11.*Adverbs of place*

| | |
|----------------------|-----------|
| /bahār/ | ‘outside’ |
| /nəjdi:k/ | ‘near’ |
| /upər/ | ‘above’ |
| /id ^h ər/ | ‘here’ |

Table 12.*Adverbs of degree*

| | |
|----------|--------------|
| /bəhot/ | ‘very’ |
| /kāfi/ | ‘almost’ |
| /bilkol/ | ‘absolutely’ |

Table 13.*Adverb of frequency*

| | |
|--|-------------|
| /əksər/ | ‘often’ |
| /kəb ^{hi} kəb ^{hi} / | ‘sometimes’ |
| /həmeʃa/ | ‘always’ |
| /hər wəqt/ | ‘all time’ |

Negativization

It refers to the process of forming negative sentences or statements by expressing denial, contradiction, or opposition to a certain idea or proposition (Tian, 2014). In Urdu we have the following words or particles.

| | |
|--------------------------|-----------|
| /na/ | ‘no’ |
| /nəhī/ | ‘no’ |
| /kəb ^{hi} nəhī/ | ‘never’ |
| /mət/ | ‘do not’ |
| /koi nəhī/ | ‘none’ |
| /na to/ /na hi/ | ‘neither’ |

Negation is generally observed in the pre-verbal position in Urdu. This indicates that in a sentence, the negative word or particle comes before the main verb. One of the language's

distinctive features is the pre-verbal placement of negation, which is used to express rejection, contradiction, or opposition to a certain notion or proposition.

Example: /mɛin nəhī ja uŋgi uske saath/

I no go with

‘I will not go with him/her.’

Mood

Mood refers to a grammatical category that indicates the speaker's attitude towards the action or state expressed by the verb. Mood reflects the speaker's perspective on the reality or likelihood of the event described by the verb (Chakraborty, n.d., p. 201).

Indicative Mood

The indicative mood is a grammatical mood used to make statements or ask questions about facts, opinions, beliefs, or real events (Koul, 2008).

1) /həmɛin holi əcc^hi ləgti hɛ/

I holi like be.

‘I like holi.’

2) /kəl kya c^huTTi hɛ/

Tomorrow what holiday be.

‘Is tomorrow a holiday?’

3) /mərə ɡʰər mein dʊ lətʃke aur ti:n lətʃki hɛ/

I home in two boys and three girls be.

‘There are two boys and three girls in my house’

Imperative Mood

The imperative mood is a grammatical mood used to give commands, make requests, or offer suggestions. It is employed to directly instruct someone to perform an action (Koul, 2008).

1) /tʊm cʊp ro/

You quiet

‘You keep quiet.’

2) /pəʰle rona bənd kro/

First cry stop

‘Stop crying first.’

3) /səmosa məiz pər rəkʰ do/

Samosa table on keep

‘Keep the samosa on the table.’

Interrogative Mood

The interrogative mood is a grammatical mood used to form questions. It is employed when seeking information, confirmation, clarification, or expression of doubt (“Interrogative Mood,” n.d.).

1) /bəhen ki sādī kəb tʰi/

Sister wedding when

‘When was your sister’s wedding?’

2) /gʰar mein kitne kəmre bən rae hẽ/

House how many room build

‘How many rooms are being built in the house?’

3) /əligəʈ ka kya məʃhūr hɛ/

Aligarh what famous

‘What is famous about Aligarh?’

Subjunctive Mood

When verbs express something contrary to fact, they are in the subjunctive mood (Chakraborty, n.d., p. 202). Subjunctive mood is used to express hypothetical situations, doubts or wishes.

1) /kāʃ məre bæcce b^{hi} pəɾ lik^h kəɾ əpne hāt^h pəɾō pəɾ k^həɾe ho jaẽ/
Wish my kids also educate their hand feet stand

‘I wish my children also become educated and stand on their own feet.’

2) /əgəɾ həm ami:r hote toh koT^hiyō mein rə^hte/
If I rich then mansion live.

‘If I was rich, I would live in mansions.’

3) /ʃəyad kal tūfān aayε/
Perhaps tomorrow storm will be.

‘Perhaps there will be a storm tomorrow.’

Syntax

Syntax is the branch of linguistics that deals with the rules governing the structure of sentences in a language, including the arrangement of words and phrases to create well-formed sentences (Yule, 2006).

Word Order

There is SOV word order in this language. Here are some examples:

1) /møj^he acār k^hana pəsənd hɛ/

I pickle eat like

‘I like to eat pickles.’

Subject /møj^he/ - Object /aca:r/ - Verb /k^hana pəsənd hɛ/

2) /həmko toh dəhi: məT^ha pəsənd hɛ/

I yogurt like

‘I like yogurt drink.’

Types of Sentences

1) **Simple Sentence:** A simple sentence consists of just one independent clause, which contains a subject and a predicate and expresses a complete thought. It does not contain any dependent clauses (Chakraborty, n.d., p. 212).

EXAMPLES:

· /mɔj^he gulāb ka p^hool əcc^ha ləgta hɛ/

I rose flower like

‘I like the rose flower.’

· /vo bohɔt k^hɔf hɛ/

3.SG very happy

‘He/ she is very happy.’

2) **Compound Sentence:** A compound sentence contains two or more independent clauses joined by coordinating conjunctions (Chakraborty, n.d., p. 213).

Examples:

· /həmne k^hana k^haya aur so gaye/

I food ate and slept

‘I ate the food and I slept.’

· /usko g^har āna t^ha lekin use zuk^hām ho gəya/

3.SG home come but 3.SG cold

‘He/she had to come home, but he/she caught a cold.’

3) **Complex Sentence:** A complex sentence consists of one independent clause and at least one dependent clause. The dependent clause cannot stand alone as a complete sentence and relies on the independent clause for context or meaning (Chakraborty, n.d., p. 212).

Examples:

· /əgar tum pəɽ^hayi acc^he se kəroge toh mein tūmhe davat mein lekər jaunɡa/

If you study well then I you treat take

‘If you study well, then I will take you out for a treat.’

· /jab tak tum āogi mein ja cōki honɡi/

By the time you come I go

‘By the time you arrive, I will have already left.’

Table 13.

List of Lexicons

| S.no | Parts of the house | Gloss |
|-------------------------|-----------------------------|--------------|
| 1 | /dərwājə/ | ‘door’ |
| 2 | /Təbal pə̃k ^h a/ | ‘table fan’ |
| 3 | /pə̃tde/ | ‘curtains’ |
| 4 | /cə̃tk ^h əni:/ | ‘Switch’ |
| 5 | /k ^h ɪ̃ki:/ | ‘window’ |
| 6 | /w ^Λ bə̃san/ | ‘wash basin’ |
| 7 | /sā̃bən/ | ‘soap’ |
| 8 | /ramõT/ | ‘remote’ |
| 9 | /k ^h õrsi:/ | ‘chair’ |
| Parts of kitchen | | |
| 10 | /fi:rĩj/ | ‘fridge’ |
| 11 | /pə̃rc ^h a/ | ‘spatula’ |
| 12 | /botal/ | ‘bottle’ |
| 13 | /cə̃mac/ | ‘fork’ |
| Animals name | | |
| 14 | /k ^h ə̃rgos/ | ‘rabbit’ |
| 15 | /k ^h õtta/ | ‘dog’ |
| 16 | /bā̃ra sī̃g ^h a/ | ‘swamp deer’ |
| 17 | /hī̃ran/ | ‘deer’ |
| 18 | /gə̃i:ya/ | ‘cow’ |

| | | |
|----|-------------|------------|
| 19 | /ũ:Tʰ/ | ‘camel’ |
| 20 | /gʰoɾa/ | ‘horse’ |
| 21 | /ser/ | ‘lion’ |
| 22 | /hāti/ | ‘elephant’ |
| 23 | /bʰēs/ | ‘buffalo’ |
| 24 | /gilheriya/ | ‘squirrel’ |
| 25 | /bəkəriya/ | ‘goat’ |
| 26 | /gədʰa/ | ‘donkey’ |

Unit of measurement

| | | |
|----|-----------------|------------|
| 27 | /do kilo/ | ‘2 kg’ |
| 28 | /ek kilo/ | ‘1 kg’ |
| 29 | /Dʰai kilo/ | ‘2.5 kg’ |
| 30 | /Dʰai so giram/ | ‘250 gram’ |
| 31 | /doso giram/ | ‘200 gram’ |
| 32 | /bi:s giram/ | ‘20 gram’ |

Flowers name

| | | |
|----|---------------|-------------|
| 33 | /səraj məkʰi/ | ‘sunflower’ |
| 34 | /gənda/ | ‘marigold’ |
| 35 | /gəlab/ | ‘rose’ |
| 36 | /cəmeli/ | ‘jasmine’ |

Body parts

| | | |
|----|----------------------|---------|
| 37 | /ānk ^h / | ‘eye’ |
| 38 | /nāk/ | ‘nose’ |
| 39 | /muh/ | ‘face’ |
| 40 | /kān/ | ‘ear’ |
| 41 | /peeT ^h / | ‘back’ |
| 42 | /per/ | ‘foot’ |
| 43 | /dā:t/ | ‘teeth’ |

Accessories

| | | |
|----|-------------------------------|------------|
| 44 | /perō ki c ^h əlli/ | ‘toe ring’ |
| 45 | /kōnDal/ | ‘earrings’ |
| 46 | /payal/ | ‘anklet’ |
| 47 | /loŋ/ | ‘nose pin’ |
| 48 | /cuṛi:/ | ‘bangles’ |

Profession names

| | | |
|----|------------------|-----------|
| 49 | /peʃkār/ | ‘judge’ |
| 50 | /datō ka DakTar/ | ‘dentist’ |
| 51 | /vəki:l/ | ‘lawyer’ |

Discussion

The aim of this research was to analyze the grammatical aspects of Urdu spoken in Aligarh. The data for this study was collected from individuals who had not been heavily influenced by Western languages, such as English. By selecting these speakers, the goal was to obtain the most accurate and reliable data possible. The collection of data focused on both Muslim and non-Muslim communities, as they represent the dominant populations in this town.

The analysis reveals that the Urdu spoken in Aligarh is linguistically rich. It is evident that speakers frequently blend Hindi and Urdu in their conversations, reflecting the unique linguistic landscape of the region. For instance,

/həmare yəhan səb hi: se pyār mohbbət se re^hna aur acc^hi b^hasa mein bolna hε/

‘Our way is to live with love and affection for everyone and to speak in good language.’

The word "pyaar" is a Hindi term used alongside "mohabbat," an Urdu word, both meaning "love." This illustrates how speakers in Aligarh often blend Hindi and Urdu in their conversations. Another example,

/nəmais ko ek tauha:r ki tara^h mənaye jāne ləga hε, səb risteda:r dur se a:te hε dek^hne/

‘The exhibition has started being celebrated like a festival, with all the relatives coming from afar to see it.’

The word /risteda:r/ which means ‘relatives’ is an Urdu term used alongside the Hindi word /tauha:r/ both illustrating how frequently and unconsciously people blend Hindi and Urdu in their conversations.

Additionally, there was noticeable code-mixing in their speech, where individuals alternated between languages depending on context and social factors. The study sheds insight on language mixing and blending, which helps to explain the linguistic richness and legacy of the Aligarh region. Examples are as follows:

When asked about their favorite types of clothing, they responded in this manner.

/pəsəndīdā libaz normal formal kapṛe/

‘Favorite attire: casual and formal clothes.’

/mɔj^he four months hue hε ab^{hi} k^hole hue/

‘It has been four months since I opened it.’

This shows code-mixing is used very frequently in their day to day conversation.

It is also noted that people tend to adapt English words according to Urdu grammatical rules.

/apna itna baṛiya des hε aur countriyo se baṛiya hε/

‘Our own country is so wonderful and better than other countries.’

The word "countriyon" is created by combining the English word "country" with the Urdu plural marker "ō," resulting in a unique hybrid term.

It was also observed that some English words are used in daily life even by speakers who are not formally educated, though these words are spoken with a regional accent. In this instance, the pronunciation of the borrowed English words is influenced by the phonological characteristics of the local language, creating a distinctive linguistic blend. Such as,

/fi.rɪj/ 'fridge'

/botal/ 'bottle'

Additionally, this study shows that Aligarh Urdu differs from Standard Urdu. The distinctive linguistic characteristics of Aligarh Urdu distinguish it from its standard equivalent, as they are shaped by the interaction between Hindi and Urdu. The speakers' usage of grammatical structures, vocabulary, and pronunciation all demonstrate this distinction. It is evident from this study that Aligarh Urdu is a reflection of the rich linguistic legacy and distinct cultural character of the area.

When Urdu spoken in Aligarh is compared to Standard Urdu, several differences are noted. To begin with, Standard Urdu incorporates many words from Arabic and Persian, whereas the Urdu spoken in Aligarh has been influenced by Hindi. This linguistic shift is attributed to various social and cultural factors, such as religion. The coexistence of Muslim and non-Muslim communities in the area has led to an exchange of vocabularies, sounds, and other linguistic features. As a result, the Urdu spoken in Aligarh reflects a unique blend of influences from both Hindi and traditional Urdu. The phonological, morphological and syntactic differences are as follows:

Phonological differences

There are notable distinctions that highlight how Aligarh Urdu diverges from Standard Urdu. For instance, certain aspirated consonants in Standard Urdu words lack aspiration in Aligarh Urdu. For instance, */rəho/ → /ro/*

/reh rəhe/ → /reh re/

Additionally, the consonant sound /ʃ/ often transforms to the /s/ sound both initially and medially. For example: : /ʃərarti/ → /sərarti/ ‘naughty’

/ʃa:di/ → /sa:di/ ‘marriage’

/rɪʃteda:r/ → /rɪstedɑ:r/ ‘relatives’

Words containing the uvular stop 'q' in Standard Urdu are pronounced differently. Such as, the word /q̤orbani/ which means ‘sacrifice’ is pronounced with velar stop /k/ as /korbani/. Other examples are /qad/ which means ‘height’ is pronounced as /kad/. /qabu/ which means ‘control’ is pronounced as /kabu/ in Aligarh Urdu.

In Standard Urdu, certain words exhibit velar fricatives. However, people in Aligarh pronounce these words using velar stops instead.

Example: /kʰala/ ‘mother’s sister’ (Aligarh Urdu)

/xala/ ‘mother’s sister’ (Standard Urdu)

Morphological differences:

In Standard Urdu the number "two," is spoken as "do". It is pronounced differently by speakers in Aligarh. They pronounce it as "d̤o".

Syntactic differences:

1) /həmko toh dəhi məTʰa pəsənd hɛ/ (Aligarh Urdu)

/m̤ujʰe dəhi məTʰa pəsənd hɛ/ (Standard Urdu)

‘I like yogurt’.

2) /həmpe gæ hæ/ (Aligarh Urdu)

/mere pās gæ hæ/ (Standard Urdu)

‘I have a cow’.

3) /je gir gəyi t^hi mein si:ɽi se/ (Aligarh Urdu)

/yəhan mein si:ɽið se gir gəyi/ (Standard Urdu)

‘Here, I fell from the stairs.’

Moreover, the non-Muslim community, whose dominant language is Hindi, was observed using Urdu vocabulary. For instance, instead of the Hindi word /bya^h/ which means ‘marriage’, they frequently used the Urdu word /jādi/ in their conversations. This demonstrates that Urdu in Aligarh has significantly influenced the local linguistic landscape, transcending religious and cultural boundaries and becoming an integral part of everyday communication.

Conclusion

In this study, a sample of speakers from both Muslim and non-Muslim communities were selected to conduct a detailed analysis of the grammar and phonology of Aligarh Urdu. Aligarh boasts a rich historical legacy in the context of the Urdu language.

This study aims to provide an overview of the analysis of the phonological and morphological structures of Urdu as spoken in Aligarh districts. Through a comprehensive phonological analysis, it is determined that Urdu spoken in Aligarh contains 9 vowels and 2 diphthongs. The consonants are meticulously categorized into several groups: 21 stops, 3 nasals, 1 lateral, 1 trill, 2 flaps, 7 fricatives, and 2 semi-vowels. These classifications are crucial for understanding the intricate phonetic structure of the language. Additionally, the analysis identified various syllabic structures present in Aligarh Urdu. The predominant word order shows the Subject-Object-Verb (SOV) pattern. Numerous aspects have been analyzed such as that Urdu operates as a pre-verbal language, wherein the verb precedes the subject or object in sentence construction. It conforms to the syntactic requirement of agreement with either the subject or the object, contingent on the sentence structure. Additionally, Urdu exhibits split ergativity, a linguistic phenomenon where the language switches between ergative and nominative alignment depending on factors such as tense, aspect, or the specific verb used. These findings highlight the richness of the Urdu language.

By focusing on the samples it is also evident that speakers in Aligarh blend Hindi and Urdu in their communication. This indicates that Aligarh Urdu is distinct from Standard Urdu, showcasing unique linguistic features that set it apart. The detailed examination of consonants, vowels, phonotactics, and nominal categories indicate that there are significant similarities between Urdu and Hindi, which contributes to the understanding of the Indo-Aryan language

family. This research reflects the rich linguistic heritage of Aligarh and shows the intricate dynamics of language use in a multilingual context. This study has also uncovered how cultural factors, such as religion, have influenced the language patterns of Aligarh Urdu.

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