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PRONOUNS IN AWANKARI DIALECT OF LAHNDI: A DESCRIPTIVE STUDY

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ABSTRACT

Awankari is a dialect of Lahndi spoken in Tehsils of Naushera (Soon Sakessar Valley), Talagang and Lawa in the province of Punjab and is the daughter language of Indo-Aryan languages family. It has more than 300,000 speakers in the region but a significant number of migrated speakers preserved the dialect in the districts of Sargodha, Multan, Bhakhar, Bahawalnagar and Bahwalpur. The forefathers of these immigrants left their homeland as a result of land allotment by British government and Pakistan Army. As Awankari" refers to a very localized or lesser-known dialect that has not been widely documented or recognized in available sources. The present study aims to describe and document the pronouns used in Awankari. The study used qualitative method to describe the pronouns. The study used convenience sampling technique to select the sample of the study and record the data. The study reveals that like other dialects of Lahndi and Punjabi Awankari pronouns are used both honorifically and non-honorifically to perform different grammatical functions. The study recommends a further syntactic investigation for more in-depth study of other grammatical features of Awankari.

1) INTRODUCTION

In any language of the world, pronouns are the linguistic items which play vital role in making any conversation meaningful and successful. If a speaker

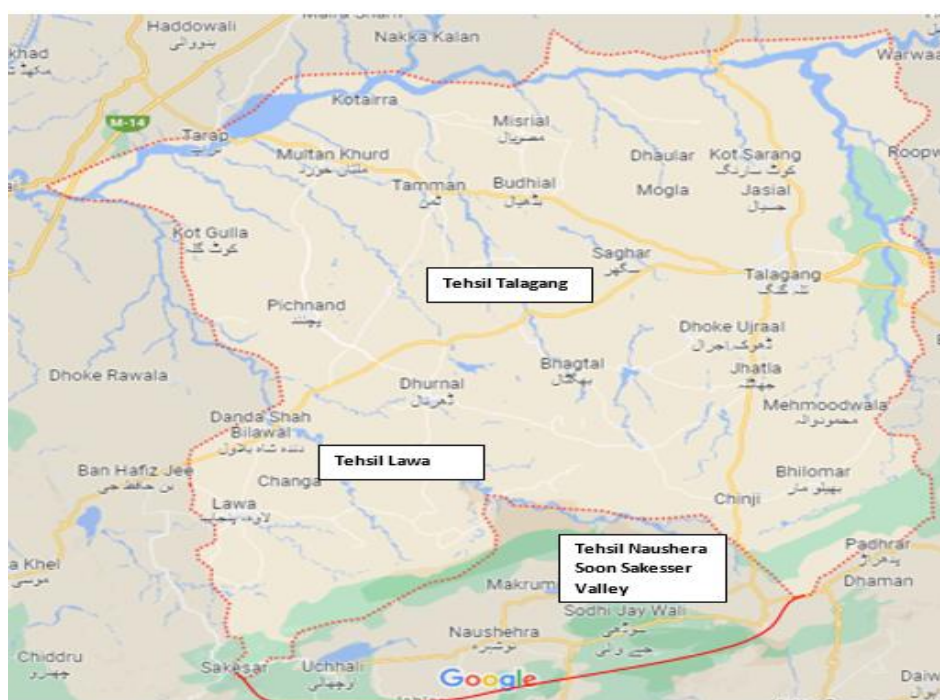
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doesn't know the referee or about whom the discussion is about, this will create ambiguity and misunderstanding. So, pronouns are the unsung heroes of daily communication, playing a pivotal role in how we convey thoughts, ideas, and emotions effectively. These seemingly small words, such as "he," "she," "it," "they," and "we," serve as linguistic shortcuts that allow us to refer to people, objects, or concepts without the need to repeatedly mention their names. Pronouns not only streamline conversation but also enhance clarity and coherence in our interactions. They enable us to avoid redundancy, maintain a natural flow in conversation, and respect individual identities and preferences. Furthermore, pronouns are essential in respecting gender diversity and inclusivity, as they provide a means for individuals to express their gender identity and feel acknowledged and validated. In essence, pronouns are the glue that holds our language together, fostering effective and respectful communication in our daily lives.

Awankari is a dialect of Lahndi spoken in Tehsils of Naushera (Soon Sakesser Valley), Talagang and Lawa in the province of Punjab and is the daughter language of Indo-Aryan languages family. It has more than 300,000 speakers in the region but a significant number of migrated speakers preserved the dialect in the districts of Sargodha, Multan, Bhakhar, Bahawalnagar and Bahwalpur. The forefathers of these immigrants left their homeland as a result of land allotment by British government and Pakistan Army. Grierson (1919) considered it as a language of Western Punjabi (Lahndi) and included tehsil and considered Hindko or Kohati as a dialect of Awankari. Native Speaker of Awankari is called Awankar. The first author of the paper is a native speaker of Awankari. It is a neglected dialect of Lahndi and no significant research work has been done to document the dialect.



Map of Tehsil Talgang, Lawa and Naushera (Soon Sakesser Valley)

As, Awankari" refers to a very localized or lesser-known dialect or language variation that has not been widely documented or recognized in available sources. The little work has been done on the documentation of morphological, phonological and syntactic aspects. The current study aims to document the pronouns used in Awankari.

2) LITERATURE REVIEW

Manan and David (2014) state that Pakistan is a linguistically diverse country with a rich history of languages, many of which can be classified into several language families. Here's a brief overview of the major language families spoken in Pakistan: Indo-Aryan Languages: Jain (2007) states that the Indo-Aryan language family is the most widely spoken language family in Pakistan. Urdu, the official language of Pakistan, is part of this family. Jain (2007) states other Indo-Aryan languages spoken in Pakistan include Punjabi, Sindhi, Seraiki, and Kashmiri. These languages have their roots in the ancient Indo-Aryan languages and have evolved over centuries. Krishnamurti (2003) states that in the southern region of Pakistan, particularly in the province of Sindh, the Dravidian language family has influenced the local linguistic landscape. Krishnamurti (2003) states that the most prominent Dravidian language in Pakistan is Brahui, spoken in Balochistan. Brahui is believed to have migrated to the region from South India thousands of years ago. Iranian Languages: Balochi, an Iranian language, is spoken in Balochistan, which spans across both Pakistan and Iran. Balochi has a rich oral tradition and is a significant language in the region. In the Strand (1973) states that in northern areas of Pakistan, you find languages belonging to the Dardic language family, which includes languages like Shina, Khowar, and Kashmiri. These languages have their roots in the ancient Indo-Aryan languages but have evolved separately. Manges (1995) states that in some parts of Pakistan, particularly in the northwestern regions bordering Afghanistan and Central Asia, Manges (1995) writes that Turkic languages like Pashto are spoken. Pashto, the language of the Pashtun people, is a member of the Indo-European family but has been heavily influenced by Turkic languages due to historical interactions. Munshi (2006) writes that Brushaski spoken in the Hunza and Nagar valleys of Gilgit-Baltistan, Munshi (2006) describes that Burushaski is an isolated language with no known connections to other language families. Its origins remain a subject of debate among linguists.

Moreover, Pakistan is also home to numerous regional and minority languages, such as Wakhi, Domari, and Kalasha, each with its unique cultural and historical significance. The linguistic diversity of Pakistan reflects its rich cultural tapestry and historical influences from various regions. Language has played a vital role in shaping the country's identity and cultural heritage, with efforts being made to preserve and promote these languages to ensure their survival for future generations.

Gupta and Lehal (2011) describe Punjabi, as a language, is part of the Indo-Aryan language family, and it has several sister languages and dialects that share historical and linguistic connections. Here is a brief history of some of the prominent sister languages of Punjabi: Gillani and Mehmood (2014) state that Sindhi is another Indo-Aryan language spoken primarily in the Sindh

region of Pakistan and in parts of India. Rahman (1995) states that Sindhi has a rich literary tradition dating back to the 14th century, with the works of Sufi poets like Shah Abdul Latif Bhittai. Rahman (1995) describes that Sindhi shares a common ancestry with Punjabi and other Indo-Aryan languages but has developed distinct phonetic and grammatical characteristics over time. Atta et.al (2022) state that Seraiki, also known as Saraiki or Multani, is spoken in southern Punjab, parts of Sindh, and some areas of Khyber Pakhtunkhwa in Pakistan. They state that it is considered a sister language of Punjabi but has its distinct linguistic features, vocabulary, and phonetics. Atta et.al (2022) state that Seraiki literature has a history dating back centuries, and it is sometimes considered a dialect of Punjabi by some linguists. Zograph (2023) states that Lahnda is a group of Indo-Aryan languages spoken in parts of Pakistan, including the Pothohar Plateau and parts of Punjab. It includes various dialects such as Pothwari, Chhachi, and Jhangvi. These dialects share historical ties with Punjabi but have developed independently and exhibit unique linguistic characteristics. Raja and Sohail (2011) state that Hindko is spoken in the Hazara region of Khyber Pakhtunkhwa, parts of Azad Kashmir, and other pockets in northern Pakistan. It has been influenced by both Punjabi and Pashto and is considered a sister language to Punjabi. Hindko speakers have their literature and cultural heritage. Jamwal et.al (2021) state that Dogri is spoken in the Jammu region of India, including parts of Jammu and Kashmir. It shares similarities with Punjabi and has been influenced by other neighboring languages. They describe that Dogri has a literary tradition with works of poetry and prose. These sister languages of Punjabi have evolved over centuries, influenced by historical, geographical, and cultural factors. While they share a common Indo-Aryan ancestry with Punjabi, each of them has developed its distinct linguistic identity, vocabulary, and phonetics. These languages contribute to the linguistic diversity and cultural richness of the region they are spoken in, and efforts are being made to preserve and promote them.

Hobbs (1976) state that Pronouns play a crucial role in daily communication for several important reasons: Alavidz (2016) state that Pronouns act as linguistic shortcuts, allowing us to refer to people, objects, or ideas without repeatedly using their names. This efficiency helps conversations flow more smoothly and quickly, preventing redundancy and wordiness. Bramley (2001) describe that Pronouns enhance clarity in communication by reducing ambiguity. Without pronouns, sentences would become convoluted and confusing, as individuals would constantly need to repeat the nouns they are referring to. Pronouns make it easier to understand who or what is being discussed. Mora (2004) state that overusing nouns in conversation can be tedious and distract from the message's core meaning. Mora (2004) also states that pronouns help maintain the listener's engagement by preventing conversations from becoming overly repetitive. Mora (2004) indicates that pronouns contribute to the natural flow of conversation. They enable speakers to switch between subjects and objects more smoothly, facilitating coherent and dynamic discussions. Casewich et.al (2014) state that pronouns are essential in respecting individuals' gender identities and preferences. By using the correct gender pronouns (he, she, they), we acknowledge and validate an individual's identity, promoting inclusivity and respect. Casewich et.al (2014)

state that pronouns can be especially important in diverse and multicultural societies. They allow individuals to express their cultural, social, or regional identity by using specific pronouns or dialectical variations. Evans (1980) describes that pronouns also play a role in emotional expression. For instance, using the second-person pronoun "you" in a personal conversation can convey intimacy, while the use of third-person pronouns may indicate a more formal or distant relationship. Evans (1980) state that pronouns are increasingly recognized as a means of self-expression and empowerment. Many people are now choosing and advocating for pronouns that align with their gender identity, helping raise awareness and understanding of gender diversity. Keeping in view of the significance of the pronouns in daily communication, the current study documents the pronouns of Awankari to reflect all the above mentioned linguistic features of Awankari.

3) METHODOLOGY

The nature of the study is descriptive. The study uses qualitative approach to describe the pronouns in Awankari language. The data was gathered from 10 native speakers of Awankari language. All the speakers of Awankari were selected based on their age, gender, education, region and mother language. Speakers were asked to tell a short story of their life. The maximum time given to them was 5 minutes. The researcher used a voice recorder to record the short story in Awankari language. The recordings of the speakers were analyzed on Praat software to study the spectrograms of the pronouns. For recording all the speakers were taken a verbal consent to maintain the research ethics. The demographic details of the speakers is given below:

Sp-1	Male	60 Years	Awankari	Illiterate	Punjab
Sp-2	Male	50 Years	Awankari	Illiterate	Punjab
Sp-3	Female	66 Years	Awankari	Illiterate	Punjab
Sp-4	Male	56 Years	Awankari	Illiterate	Punjab
Sp-5	Female	78 Years	Awankari	Illiterate	Punjab
Sp-6	Male	49 Years	Awankari	Illiterate	Punjab
Sp-7	Male	56 Years	Awankari	Illiterate	Punjab
Sp-8	Female	55 Years	Awankari	Illiterate	Punjab
SP-9	Male	64 Years	Awankari	Illiterate	Punjab
Sp-10	Female	78 Years	Awankari	Illiterate	Punjab

The illiterate speakers were selected for the study to find the natural data of Awankari without the influence of other languages like Urdu, English or Punjabi.

4) DATA ANALYSIS

4.1) *Pronoun in AwanKari*

The following table shows the 1st person pronouns in Awankari:

Table 1: First Person Pronouns in Awankari

	Singular	Plural
Subjective Pronoun in English	I	We
Subjective Pronoun in AwanKari Punjabi	Mein	Assã (Nazalaized) Assi
Objective Pronoun in English	Me	We
Objective Pronoun in AwanKari Punjabi	Mã (nasalized) (for Me)	Assã (Nazalaized)

The above table shows that in Awankari first person singular and plural pronouns are found like English. The above data reflects that in Awankari ‘mein’ is used as 1st person pronoun like other regional languages like Urdu, Punjabi and Hindko. The table indicates that in the language ‘Mã’ is used as nasalized form to indicate the objective pronoun of ‘I’ e.g. ‘Mã ak gal das’ ‘tell me one thing’ etc. In the language, ‘Assã’ is used to indicate the plural of 1st person pronoun i.e. ‘we’ e.g. ‘Assã cricket khedi’ we played cricket. The language has another word for 1st person pronoun i.e. ‘Assi’ e.g., ‘Asii cricket khednay aan’ we are playing cricket. The example shows that the word ‘assi’ is used in progressive sentences.

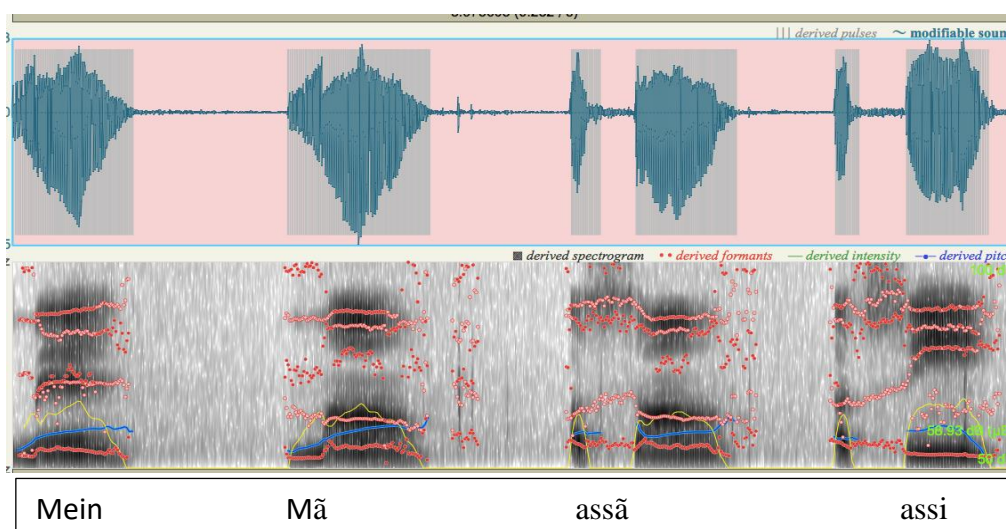


Fig 1: Spectrographic representation of 1st person pronouns in Awankari

The spectrograph given in figure 1 shows that in the language the vowel sounds used in the 1st person singular pronouns ‘e and a’ are nasalized. The spectrograph indicates that in the plural the vowels ‘ a and i’ are nasalized as well.

4.2) *2nd Pronoun in Awankari Punjabi*

The following table indicates the 2nd person pronouns in Awankari:

Table 2: 2nd person pronouns in Awankari

Number Case	Singular			Plural	
	Honorific	Non Honorific		Honorific	Non-Honorific
Subjective Pronoun in English	You	You		You	You
Subjective Pronoun in Awankari Punjabi	Tusii Tusã	Tuun Tã		Tusii Tussã	Tusii Tussã
Objective Pronoun in English	You	You		Your	Your
Objective Pronoun in Awankari Punjabi	T ^(h) ã Tusaan Tusuiidi tusaade	Tendi		Tussãdi Tusuiidi	Tendi

The above table shows that in Awankari 2nd person singular and plural pronouns are found e.g., ‘tusii, tusaan, tuun, taan, than, tusuiidii and tendi’. These pronouns are used both honorifically and non-honorifically. The above data reflects that in Awankari ‘tusii & tusaan’ is used as 2nd person subjective pronouns in the language like other regional languages like Punjabi and Hindko. The table indicates that in the language ‘Tusii’ is used to indicate the subjective pronoun of ‘you’ e.g. ‘Tusii hik gal daso’ ‘You! Tell me one thing’ etc. In the language, ‘Tussã’ is used to indicate the plural of 2nd person pronoun i.e. ‘you’ e.g, ‘Tussã cricket khedi’ you played cricket. In the language, four objective pronouns are found like ‘thaa, tussan, tusuiidi and tusaade’. These pronouns are used to convey different meanings in the language like ‘than ak jaga ten khalo’ you should stand on one place’, tusi chaa piyo’ you should take tea, tusuidi gaa’n sab tu dadhi vay’, Your cow is the best’, tusaade kamay da k banaa’ what about your work’, taa’n mein hik gal dasaan, let me tell you one thing. The data shows that in the language taan and tuu’n are used non-honorifically to convey different senses of 2nd person pronoun ‘you’ when used non-honorifically. Data reflects that in Awankari 2nd person plural pronouns are used non-honorifically as ‘tehndi, tussuiidii, tussade. The following spectrograph indicates the spectrograms of the 2nd person singular and plural pronouns in Awankari language:

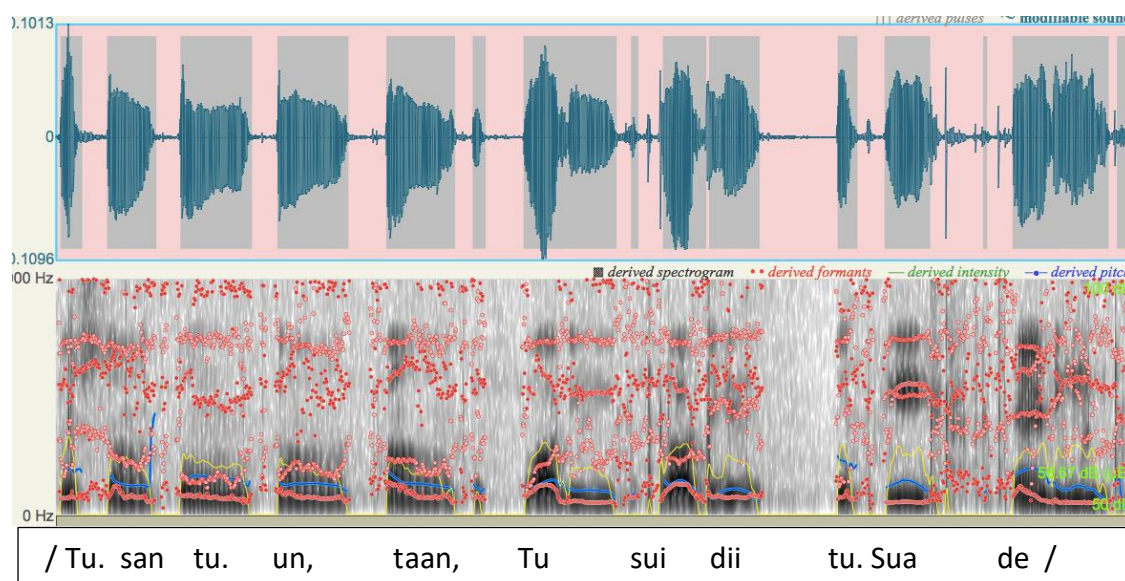


Fig 2: Spectrograms of 2nd person pronouns in Awankari

4.3) 3rd P. Pronoun in Awankari Punjabi

The following table indicates the 3rd person singular and plural pronouns in Awankari language:

Table 3: The 3rd person pronouns in Awankari language

Number Case	Singular		Plural		
	Honorific	Non Honorific	Honorific	Non-Honorific	
Subjective Pronoun in English	HE She It			They	
Subjective Pronoun in Awankari Punjabi	O,ey	Same	Same	O (Unā) for past) only	Same
Objective Pronoun in English	Him Her			Them	
Objective Pronoun in Awankari Punjabi	Usdii Usdaa Usnii- Dialectal Usā - Dialectal	Same	Same	Unā (plu- hon)	Ussā (singular)

The above table shows that in Awankari 3rd person singular and plural pronouns are found e.g., ‘O, ey, usdii, usdaa, usnii, and dialectal pronouns are usnaa and usnii, Unaan, usaan’. These pronouns are used both honorifically and non-honorifically in Awankari. The above data reflects that in Awankari

‘O & ey’ are used as 3rd person subjective pronouns in the language like other regional languages like Punjabi and Hindko. The data shows that the pronoun ‘O’ is used to refer the things away or far from the speaker and the pronoun ‘ey’ is used to refer the objects near from the speaker e.g., ‘O sidi gadi hy’, that is our car, ‘ey sidi gadi hy’, ‘this is our car’. The data given in the above table indicates that in Awankari objective pronouns are found and they are equitant of ‘Her’ and ‘him’. These pronouns are ‘Usdii, Usdaa, Usnii-(Dialectal), Usnaa -Dialectal’. These pronouns are used to convey different semantic senses e.g., Usdii is used to refer to feminine gender of the object it refers, usdaa is used to refer the masculine gender of the object it refers, The dialectal pronouns ‘usna and usni are used in the same sense to distinguish between feminine and masculine gender in Awankari. The data indicates that in Awankari the pronoun ‘unaan’ is used only in past tenses e.g., ‘unaan shikar kita’, ‘they hunted’. The following spectrograph indicates the spectrograms of the 2nd person singular and plural pronouns in Awankari language:

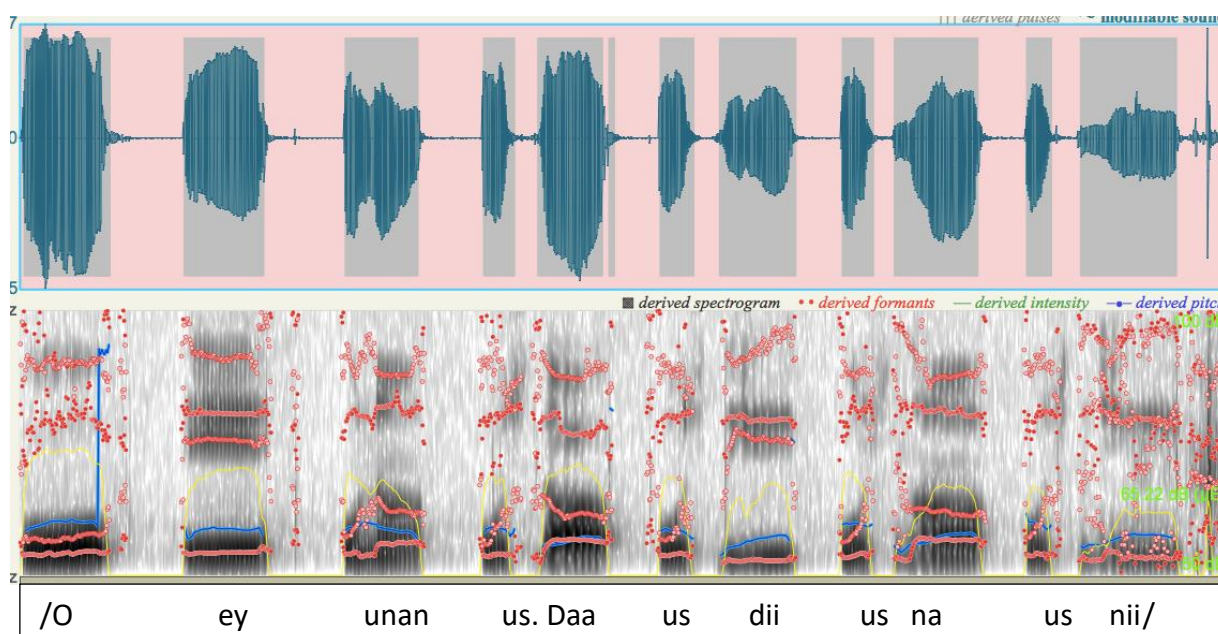


Fig 3: Spectrograms of 3rd person pronouns in Awankari

4.4) Possessive Pronoun in AwanKari Punjabi

The following table indicates the possessive pronouns in Awankari :

Table 4: The possessive pronouns in Awankari

Number Case	Singular		Plural	Singular		Plural	
	Determiner			Pronominal			
1 st Possessive Pronoun in English	My		Our	Mine			
Pronoun in AwanKari Punjabi	Menda		Aseda Assāda	Menda		Asedaa	

2 nd Possessive Pronoun in English	your			Your Tendaa	Tusedaa
Pronoun in AwanKari Punjabi	Tendaa				
3 rd Possessive Pronoun in English	His Her			Their	
Pronoun in AwanKari Punjabi	Usdii Usdaa Usnii Usnã			Unãda Usdaa	

The above table demonstrates that in Awankari possessive pronouns are found e.g., ‘Menda, Asida, Assanda, usdaa, usdii, usnii, and dialectal pronouns are usnaa and usnii, Unaa’nda, Usdaa’. These pronouns are used both honorifically and non-honorifically in Awankari. The data displays that in Awankari ‘menda’ is used to refer the possessive sense of 1st person pronoun like ‘menda bota trut geya’ my plant is broken, ‘Tenda’ is used to refer the 2nd person possessive pronoun e.g., Tenda ghar vada ve’ Your house is big, “usdii, usdaa, usnii, usnaa’ are used to show that possessive meaning of ‘his and her in Awankari. The above table also indicates that unaada and usdaa are used to refer the meaning of their in the language.

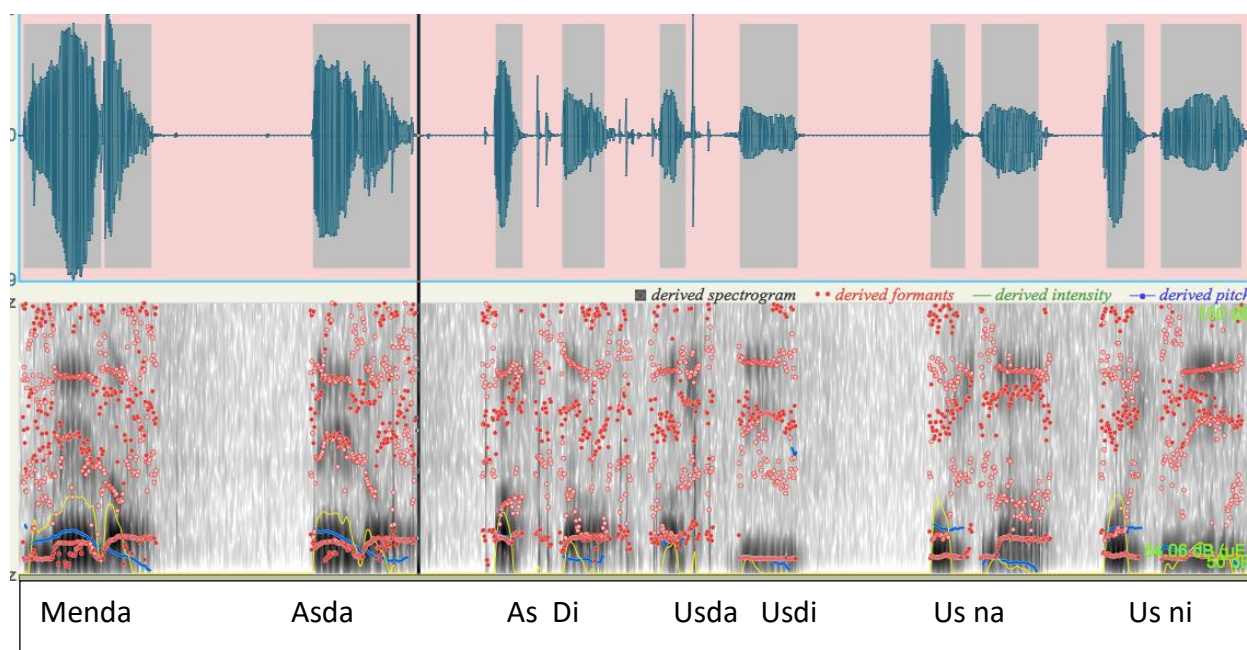


Fig 4: Spectrograms of the possessive pronouns in Awankari

The above spectrograph 4 shows the spectrograms of the possessive pronouns in Awankari language.

4.5) Pronoun in AwanKari

The following table indicates the pronoun classification based on the distance from the object it refers:

Table 5: Classification of Near and Far pronouns in Awankari

Number Case	Singular	Plural	Singular	Plural
	Honorific	Non-Honorific	Honorific/Non-Honorific	
Near Pronoun in English				
Pronoun in AwanKari Punjabi	Hey	Same	Same	Same
Far Pronoun in English				
Pronoun in AwanKari Punjabi	O	Same	Same	Same

The above table demonstrates that in Awankari number pronouns are found e.g., 'Hey, O'. These pronouns are used both honorifically and non-honorifically in Awankari. The data displays that in Awankari 'Hey' is used to refer the object that is found near the speaker like 'hey gadi sadi hy' This is our car, 'O' is used to refer objects that are far from the speaker e.g., 'O truck tuwada hy' That is your truck.

5) CONCLUSION

The study concludes that in Awankari pronouns are frequently used to perform linguistic functions like efficacy, effective communication, referring objects, overcoming misunderstanding and to refer the objects near and far. Moreover, the data indicates that in Awankari language pronouns are used both honorifically and non-honorifically as singular and plural. In addition, the pronouns in Awankari are used differently from its sister languages of Indo-Aryan language family. In Awankari, the use of pronouns, both honorifically and non-honorifically, reflects a deep cultural and social significance. These pronouns serve as more than just linguistic tools; they embody respect, hierarchy, and interpersonal dynamics within the language. Moreover, data shows that Non-honorific pronouns, such as "main" (I/me) and "tu" (you), are used in everyday conversations to establish familiarity and equality. On the other hand, honorific pronouns like "asī" (you, formal) and "tuhānū" (you, respectful) are employed to show respect, politeness, and deference, particularly in formal and hierarchical settings. The nuanced use of pronouns in Awankari demonstrates the language's adaptability in conveying social norms and values. In conclusion, pronouns in Awankari are not just linguistic elements but cultural markers, reflecting the intricate web of relationships and social hierarchies, making them a vital aspect of communication in Awankari-speaking community.

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