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Balochistan Journal of Linguistics is a journal published annually by the Department of English Language and Linguistics, Lasbela University, Uthal, Balochistan. It accepts papers for consideration on any aspect of theoretical and applied linguistics. The authors are requested to send their papers according to the following guidelines.

I.   All manuscripts in English should follow the following format:

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II.   Manuscripts in English should use the following style for headings and subheadings:

1.

1.1

1.1.1

1.1.2

1.2

2

The main heading should be written bold in font size 14. All other headings should be written bold in font size 12. DONOT underline any headings at all.

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Format

Use Letter size paper with Times New Roman writing style font size 12 for the main text with line spacing 1.5 and 10 for the abstract with 1.15 line spacing. Left margin should be 3.5 but all other margins should be 2.5 mm. Tables and figures should not be split on two pages.

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Give one paragraph introduction of all authors in five to seven sentences (for each author) describing their educational background and research achievements in a separate file. But do not use hyperlinks.

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References

1) Use APA style of referencing.

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Dr. Mamuna Ghani, is currently serving as Director, Executive Training Center (ETC) The Islamia University of Bahawalpur, Pakistan. She has also served as Chairperson Department of English, Islamia University Bahawalpur and got retired as Dean Faculty of Arts. She is the supervisor of Mr. Marghoob Ahmad who is doing Ph.D. linguistics under her kind supervision. She did her Ph.D. in Linguistics from the UK and after her return to Pakistan joined IUB, Pakistan. She has served the Department of English, Islamia University, Bahawalpur for years and produced approximately forty PhDs in Linguistics in her splendid career.

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Contents

Plural Marking in Pothowari: A Descriptive Account

Muhammad Omer[1] , Muhammad Javed Iqbal[2] , Hafiz Muhammad Qasim[3]

Abstract

The purpose of this paper is to document the features of plural marking in Pothowari. Pahari, Pothowari, and Mirpuri that are three significant yet mutually intelligible dialects of the Pahari-Pothowari language. Pothowari is spoken in Pakistan's northern central region, particularly in the districts of Jhelum and Rawalpindi. Pothowari literature is scarce in recorded form; it has been perpetuated orally through traditional tales, anecdotes, and indigenous poetry. The oral data for the current study was gathered from residents of the Jhelum region and its vicinity. The transcribed data is used to describe plural forms. This article is a modest contribution to the documentation of the regional variety spoken in Pakistan's Punjab province.

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1. Introduction

Plural marking reveals a language's preferences and constraints, as well as the syntactic shapes it takes with distinct grammatical formulations. The markedness principle, according to Kurumada and Grimm (2019), plays a central role in linguistic theory: marked grammatical categories, like plural, receive more linguistic encoding, whereas unmarked categories, like singular, receive less. However, it is unclear what makes a grammatical category or meaning marked. Markedness is attributed to the frequency or predictability of meanings: meanings that occur infrequently or are less predictable are more likely to gain more linguistic encoding than meanings that occur frequently or are more predictable.

Chen, R. (2020) traces the four patterns (doubly unmarked, noun-marked, associate-marked and doubly marked) of plural marking in a data set of 100 languages by employing the machine learning algorithm logistic regression. He finds that the four patterns do not distribute homogeneously in the world's languages, because they are motivated by two competing motivations iconicity and economy. Some patterns are preferred over others, and this preference is consistently found in languages across the world. He discovers that the four patterns do not appear in all languages because they are motivated by two opposing motivations: iconicity and economy. Some patterns are preferred over others, and this preference is universal.

The number-recognition mechanism differs across languages. In Arabic, for example, there are three different number markings: singular, dual, and plural. In contrast, the English language recognizes two types of number marking: single and plural. Bhatti et al. (2020) conduct research on *Thali*, one of the indigenous languages of Pakistan from the Lahnda group. They note that there are numerous phonological, morphological, and orthographical changes between *Thali* and *Saraiki*. They discover that *Saraiki* and *Punjabi* have had a significant impact on Thali, and that the parts of speech, word order, case marking, verb conjugation, and use of grammatical categories in terms of number, person, tense, voice, and gender are the most distinguishing features of *Thali* language.

Northern Pakistan has a diverse cultural and linguistic heritage. In his sociolinguistic assessment of northern Pakistan, O'Leary (1992) emphasizes the sociolinguistic aspect of this region. Northern Pakistani communities are striving for mother-tongue literacy and producing vernacular literature to preserve their region's rich ethnic history (Lothers & Lothers, 2010). As a result, it is important to research and explore the languages and

dialects of this region to establish their social position. This would assist in establishing recognition for the locals, and ultimately enable them to contribute to knowledge, as critical theorists assert that our languages shape our reality.

Against this context, this article discusses the plural forms used in the Pothowari dialect spoken in the district of Jhelum and its surroundings. Due to the scarcity of written data and the need to maintain the naturalness of data in descriptive research, oral data are collected.

Apart from nearly sixty languages in Pakistan, the majority of people speak Urdu, Punjabi, Saraiki, Sindhi, and Pashto. There is a wealth of literature available in these languages. Pothowari, in this regard, has a smaller population of speakers, and so little literature has been generated about it. Pothowari is grouped linguistically with Indo-Aryan languages in a group named "Lahnda." Grierson (1930) gave Western Punjabi the term "Lahnda." The Punjabi word for "western" is "Lahnda." Others favoured the Indo-Aryan norm of using feminine forms for languages, coining the term "Lahndi." However, the terms "Lahnda" or "Lahndi" have been used exclusively by linguists (Shackle, 1979).
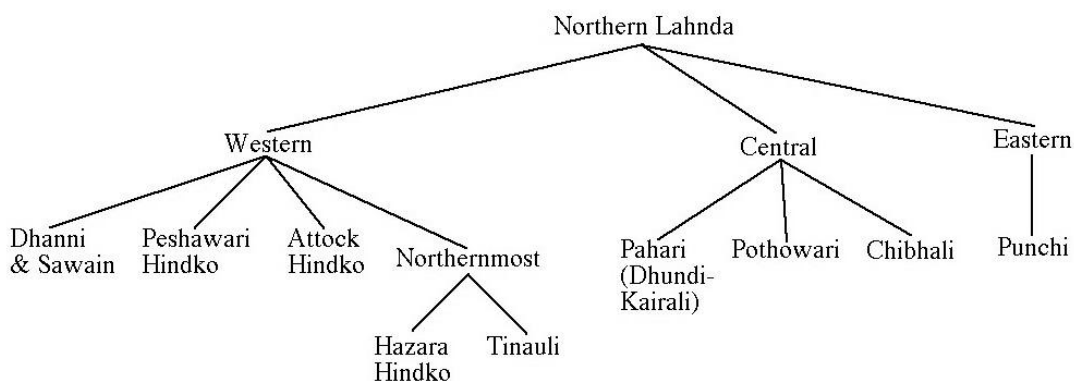
Figure 1: Modified classification of Northern Lahndi

This classification tree of Northern "Lahnda" is derived from Masica's (1991) discussion of "Lahnda" (Masica, 1991, pp. 17-19)

Pothowari is generally regarded to be understandable to Punjabi speakers. Due to its morphological and syntactic similarity to Punjabi, the majority of indigenous linguists such as Harjeet Singh Gill; Henry A. Gleason Jr. (1969). N Omkar, Siya Madhu Bala, Afzal Ahmed Cheema, Aamir Malik, and Amar Nath (Malik, Nath, and Afzal Cheema, 1995) regard it as a Punjabi dialect. Pothowari is spoken south of the Pahari dialect area on the plateau. Its southern border almost reaches the Salt Range; from there, it travels

north to Rawalpindi and east to the Jhelum River. As we progress from Rawalpindi to Murree, the language transition begins with the transition from Pothowari to Pahari. Numerous conquerors made their way to the Pothowar region. They left an influence on the locals. There was a time when Muslims, Hindus, and Buddhists coexisted together, and their legacy may still be seen today. It was a part of the Taxila Empire when Alexander the Great attacked the area in 326 BC. Around the 7th century, the region was ruled by Kashmiri kingdoms. It was ruled by the Timurud Empire in the 14th and 15th centuries. Before the British Empire's rise, numerous forces such as the Sikhs, the Mughals, and the Dogras continued to shape and destroy the fate of the people of this region. Then the British Empire expanded, engulfing the region till division (Pothohar Plateau - Wikipedia, n.d.). According to a tentative estimate supplied by District Census Reports Rawalpindi (1998 District Census Report of Rawalpindi, 1999), this dialect is spoken by more than two million people and is growing in popularity. Over half a million Pothowari speakers live in the United Kingdom as immigrants. Pothowari, spoken in district Jhelum, is a language with a rich linguistic and cultural heritage, but nothing is written about it.

This article is an attempt to define the plural marking of Pothowari, which may be compared to other languages to assess the language's contribution to linguistics as a whole.

2. Plural Forms in Pothowari

According to Payne (2007), "knowing the objectives for why language exists and the human environment in which it occurs must enrich our knowledge of the formal systematic features of language" (p. 11). This article uses this method to describe the plural forms of the Pothowari language. Similar to Urdu, plural forms are produced in Pothowari by adding suffixes. In Pothowari, borrowed terms (from English, Urdu, and Arabic, for example) follow the same pluralization patterns as native words. The gathered data was sorted for plural forms and transcriptions were made using phonological symbols. Following the description and syntactic analysis, the data is presented in the tabulated form below. To make the sentences more easily understandable, they are written in English script and then translated into English.

3.1 Forms with no Regular Pattern

The forms having no regular patterns mean they are morphologically inconsistent in their ending patterns.

Table 3.1.1

Masculine Forms with no Regular Pattern

Singular	Plural	Singular	Plural
Khuu /kʰʊ/ (well)	/kʰʊ/	Saak /sɑk/ (relative)	/sɑk/
Kaan/kɑ̃/ (crow)	/kɑ̃/	Jakat /dʒɑкət̪/ (boy)	/dʒɑкət̪/
Daand /d̪ɑ̃d̪/ (ox)	/d̪ɑ̃d̪/	Kahaar/kəhʋɑr/ (house)	/kəhʋɑr/
Kass /kəs/ (stream)	/kəs/		

According to Table 3.1, the Pothowari irregular pattern of masculine forms does not alter during pluralization, i.e. they retain their singular and plural forms. This rule applies solely to irregular masculine forms; it does not apply to irregular feminine forms (see table 3.2.2). The table demonstrates that the singular and plural forms of feminine Chakor (basket for bread), Sainrak (container for marinating flour), Kand (wall), and Maj (buffalo) are not the same.

1. Hey **tawara**jakat **aey** .	He is your boy.
2. Hey **tawary**jakat **nah**.	They are your boys.
3. Asaan nay kahaar **hik** khuu **aey** .	There is a well in our house.
4. Asaan nay garan **bahun** khuu **nah**.	There are many wells in our village.
5. Asaan nay karay kol **hik** kass **aey** .	There is a stream near our house.
6. Asaan nay garaan **panj** kass **nah**.	There are five streams in our village.
7. Maharay abbu kol **hik** daand **aey** .	My father has an ox.
8. Maharay chaachay kol **trai** daand **nah**.	My uncle has three oxen.
9. Kanday apar kaan **betha** aey .	Crow is sitting on the wall.
10. Kanday apar kaan **bethay** nah.	Crows are sitting on the wall.
11. Hey **tawara**, kahaar **aey** .	This is your house.
12. Hey **tawary** kahaar **nah**.	These are your houses.
13. Ohh mahara saak **aey** .	He is our relative.
14. Ohh maharaysaak **nah**.	They are our relatives.

The above examples demonstrate that there is no change in morphological patterns when a singular form is converted to a plural form. For example, in 1 and 2, the word Jakat (boy) remains the same in singular and plural forms. While performing a syntactic analysis of plurals in examples 1 and 2, two types of changes are identified. The first is the transformation of the possessive tawara into tawaray throughout the pluralization process. Second, the auxiliary verb is altered from aey to nah in the plural form. Similarly, in examples 3 and 4, the masculine morpheme Khuu retains its singular and plural forms (well).

Syntactically, examples 3 and 4 demonstrate two types of changes. First, the adjective *hik* in the singular is changed to *bahun* to make it plural. Second, the auxiliary verb is altered from *aey* to *nah* in the plural form. As illustrated in examples 5 and 6, there is no difference between the singular and plural forms of the masculine *Kass* (stream). Syntactically, examples 5 and 6 demonstrate two types of alterations. First, the singular adjectival form of the number *hik* is altered to *panj* to make it plural. Second, the singular form of the auxiliary verb *aey* is altered to *nah* in the plural form. In examples 7 and 8,

the singular and plural forms of the masculine morpheme *Daand* remain unchanged (ox). Syntactically, examples 7 and 8 demonstrate two types of changes. First, the single adjective *hik* is changed to *trai* to make it plural. Second, the auxiliary verb is altered from *aey* to *nah* in the plural form. In examples 9 and 10, the masculine morpheme *Kaan* (crow) remains unchanged during the pluralization process. In examples 9 and 10, two distinct types of changes are demonstrated syntactically.

To begin, the verb *betha* is transformed to *bethay* to pluralize it. Second, the auxiliary verb is altered from *aey* to nah in the plural form. In examples 11 and 12, the pluralization procedure does not affect the masculine morpheme *Kahaar* (house). Syntactically, examples 11 and 12 demonstrate two types of changes. Firstly, the possessive *tawara* is changed to *tawaray* during the pluralization process. Second, the auxiliary verb is altered from *aey* to nah in the plural form. The masculine morpheme *Saak*(relative) retains *Saak* in its plural form in examples 13 and 14. While performing a syntactic analysis of the preceding example, two types of changes become apparent. First, the possessive *mahara* is turned into *maharay* throughout the pluralization process. Second, the auxiliary verb is altered from *aey* to nah in the plural form. The preceding discussion demonstrates that masculine forms with irregular patterns do not undergo any alteration during the pluralization process. Three types of structural alterations bestow plural forms on them. The first is a shift in the possessives *tawara* and *mahara* for the singular form to *tawaray* and *maharay* for the plural form. Second, the singular form of the verb is *betha*; the plural form is *bethay*, and the singular form of the number adjective is *hik*; the plural form is *bahun*, *trai*, and *panj*. Thirdly, substitute *aey* for the singular form and nah for the plural form of the auxiliary verb. The following table lists the masculine forms in Pothowari that conclude in aa or *haa*.

Table 3.1.2

Masculine forms Ending at/*aa/ or /haa/*in Pothowari

Singular	Plural	Singular	Plural
/hʊzrɑ/ (bathroom)	/hʊzræ/	/bæɽa/ (courtyard)	/bæɽæ/
/ʤənd̪rə/ (lock)	/ʤənd̪ræ/	/bʊɑ/ (door)	/bʊæ/
/bəttə/ (stone)	/bəttæ/	/mʊrkə/ (land)	/mʊrkæ/

As shown in Table 3.1.2, male forms ending in aa or *haa* in Pothowari follow a certain pattern during the pluralization process, i.e. they end in a specific structure, i.e. masculine morphemes ending in aa or *haa* are converted into *aey* during the pluralization process.

For instance, in the pluralization process, *Buaa* (door) becomes *Buaey*, *Murqa* (land) becomes *Murqaey*, *Huzraa* (bathroom) becomes *Huzraey*, *Batta* (stone) becomes *Battaey*, *Baira* (courtyard) becomes *Bairaey*, and *Jandra* (lock) becomes *Jandraey*.

The following examples illustrate instances of masculinity ending in *aa* or *haa* sounds in the data.

1. *Hey **hik buaaey** .*	This is a door.
2. *Hey **buay nah**.*	These are doors.
3. *Amman ny kahaar **hik baira aey** .*	There is a courtyard in the house of my grandmother.
4. *Amman ny kahaar **dou bairay nah**.*	There are two courtyards in the house of my grandmother.
5. *Pai kol **hik jandra aey** .*	Brother has a lock.
6. *Asaan kol **chaar jandray nah**.*	We have four locks.
7. *Us maahray ki **batta marya aey** .*	He throws stone at me.
8. *Us maahray ki **battay maharay nah**.*	He throws stones at me.
9. *Maahray abu kol **hik murka aey** .*	My father has a field.
10. *Asaan nay garaan **bahun murkay nah**.*	There are many fields in our village.
11. *Chaachay nay kahaar **hik huzra aey** .*	There is a bathroom in the house of uncle.
12. *Asaan nay kahaar **trai huzray nah**.*	There are three bathrooms in our house.

In examples 1 and 2, three modifications can be observed during the pluralization process. To begin, the masculine form *bua* (door) is changed to *buay*. Second, a change in the adjective preceding the number *hik*, which is omitted to give it a plural form. Thirdly, the plural form of the auxiliary verb *aey* is changed to *nah*. Similarly, in examples 3 and 4, three changes can be observed during the pluralization process. The masculine morpheme *baira* (courtyard) is changed to *bairay*. Second, the adjective *hik* is replaced with *dou* to make it plural. Thirdly, the plural form of the auxiliary verb *aey* is changed to *nah*. In examples 5 and 6, three modifications can be observed during the pluralization process. First, the masculine morpheme *jandra* (lock) is transliterated as *jandray*. Second, the adjective *hik* is changed by *chaar* to give it a plural form. Thirdly, the plural form of the auxiliary verb *aey* is changed to *nah*. Similarly, in examples 7 and 8, three changes can be observed during the pluralization process. Firstly, the masculine morpheme *batta* (stone) is changed to *battay*. Second, the plural form of the verb *marya* is changed to *maharay*. Thirdly, the plural form of the auxiliary verb *aey* is changed to *nah*. Similarly, in examples 9 and 10, three changes may be observed during the pluralization process. The masculine morpheme *murka* is transformed into *murkay*. Second, the adjective *hik* is replaced with *bahun* to make it plural. Thirdly, the plural form of the auxiliary verb *aey*

is changed to *nah*. In examples 11 and 12, three changes can be observed during the pluralization process. The masculine morpheme *huzra* is transformed into *huzray*. Second, the plural form of the auxiliary verb *aey* is replaced with *nah*. The preceding analysis of male plurals ending in *aa* or *haa* demonstrates that aa is substituted by *aey*. The single form of the auxiliary verb *aey* is transformed to *nah* for the plural form. In certain circumstances, as in examples 1 and 2, the adjectival form of the number hik is omitted, while in others, it is replaced by *dou*, *chaar*, *bahun*, and *trai*, respectively, in plural form. Fourthly, the main verb, *marya*, gets converted to *maharay* throughout the pluralization process.

Table 3.1.3

Masculine Forms ending at */raan/ and /waan/* in Pothowari

Singular	Plural	Singular	Plural
Dawaraan/dəwãɽ̃a/ (watermelon)	/dəwãɽæ/	Chanwaan/tʃãnwã/ (cleansing stone)	/tʃãnwæ/
Saranraan/sərãɽ̃a/ (pillow)	/sərãɽæ/	Manwaan/mãnwã/ (uncle)	/mãnwæ/

There are a few masculine morphemes in Pothowari that end in *raan* and *waan* in the singular form. To modify the ending pattern of these morphemes from singular to plural, *waan* and *raan* are transformed to wain and rain, respectively. For instance, *Dawanraan* (watermelon) becomes *Dawarain* (watermelons), *Saraanraan* (pillow) becomes *Saranrain* (pillows), and *Manwaan* (maternal uncle) becomes *Maanwaien* (uncles) throughout the pluralization process.

The following examples demonstrate the grammatical differences between single and plural.

1. *Ho **mahara saranraan aey** .*	That is my pillow.
2. *Ho **maharaysaranrain nah**.*	Those are my pillows.
3. Tawara hik manwaan aey .	You have one uncle.
4. Tawaray chaar manwain nah.	You have four uncles.
5. *Maharay abu **hik dawaraan aanda aey** .*	My father has brought a watermelon.
6. *Maharay abu **doudawarain aanday nah**.*	My father has brought two watermelons.
7. *Maharay kol **hik chanwaan aey** .*	I have a cleansing stone.
8. *Usan ny huzray wich **naun chanwain nah**.*	There are nine cleansing stones in our bathroom.

Examples 1 and 2 demonstrate three distinct changes that occur during the pluralization process. There is a change in the masculine morpheme, as *saraanraan* is pluralized into *saranrain*. The possessive pronoun *mahara* is pluralized to *maharay*. The auxiliary verb *aey* is converted to nah. Furthermore, in examples 3 and 4, four changes are observed during the pluralization process. The masculine morpheme *manwaan* is transformed into *maanwaien*. The possessive pronoun *tawara* is pluralized to *tawaray*. Thirdly, in plural form, the *auxiliary* verb *aey* is converted to nah. Fourthly, the adjective *hik* is replaced with *chaar*. Similarly, in examples 5 and 6, four changes are noted during the pluralization process. The masculine morpheme changes as *dawanraan* (watermelon) become *dawarain*. The verb *aanda* is changed to *aanday* to give it a plural form. In plural form, the auxiliary verb *aey* is converted to *nah*. Fourthly, the adjective *hik* is replaced with *dou*. While examples 7 and 8 demonstrate three different changes during the pluralization process. The masculine morpheme *chaanwaan* is transformed into *chaanwain*. Second, in plural form, the auxiliary verb *aey* is altered to nah. The adjectival form of the number *hik* (one) is changed to *naun*, which is an adjectival form of the number. The preceding analysis demonstrates unequivocally that in the plural of masculine endings at *waan* and *raan*, the following modification occurs. Masculine morphemes are altered, with *Dawanraan* (watermelon) becoming *Dawarain* (watermelons), *Saraanraan* (pillow) becoming *Saranrain* (pillows), *Chanwaan* (cleaning stone) becoming *Chanwain*, and *Manwaan* (maternal uncle) becoming *Maanwaien* (uncles). The possessive pronoun *mahara* is replaced with *maharay*, while the possessive pronoun *tawara* is replaced with *tawaray*. The auxiliary verb *aey* is substituted for *nah*. Fourthly, the adjectival form of the number *hik* is transformed to *chaar*, *dou*, and *naun*. The fifth alteration is that the verb *aanda* is altered to *aanday* to give it a plural form.

3.2 Feminine Forms

Table 3.2.1

Feminine Forms Ending at /i/ in Pothowari

Singular	Plural	Singular	Plural
Khatyaali/kʰətiəli/ (mantle)	/kʰətiəliã/	*Daatri*/ḍaṯri/ (sickle)	/ḍaṯriã/
Chattee /tʃʰəṭṭi/ (shade)	/tʃʰəṭṭiã/	*Chunree*/tʃʰũɽi/ (pitcher lid)	/tʃʰũɽiã/
Thaali/Ɵali/ (plate)	/Ɵaliã/	*Kukree*/kʊkɽi/ (hen)	/kʊkɽiã/
Manjee/məndʒi/ (bed)	/məndʒiã/		

Feminine morphemes, like masculine morphemes, exhibit regular and irregular patterns. In Pothowari, feminine morphemes such as *Kukree* (hen), *Manjee* (bed), *Thaali* (plate), *Chattee* (shade), *Khatyaali* (open-air mantle), *Daatri* (sickle), and *Chunree* (pitcher lid) follow a consistent pattern, ending at i. As a result, when such morphemes are pluralized, *I* is transformed to *ian*. For instance, *Kukree* (a hen) is spelt *Kukrian* (hens), *Manjee* (bed) is spelt *Manjian* (beds), *Thaali* (plate) is spelt *Thalian* (plates), *Chattee* (shade) is spelt Chattian (shades), *Khatyaali* (open-air mantle) is spelt *Khatyaalian* (mantles), *Daatri* (sickle) is spelt *Daatrian* (sickles) *Chunree* is spelt *Chunrian* (pitcher lids). The following phrases demonstrate how these morphemes are employed in sentences.

1. Us nay kaar **hik chattee aey** .	There is a shade in his house.
2. Usnay kaar **chattian nah**.	There are shades in his house.
3. Maharay kahaar **hik khatyaali aey** .	There is a mantle in my house.
4. Asaan ny kahaar **dou khatyaalian nah**.	There are two mantles in our house.
5. Hey **mahari manji aey** .	This is my bed.
6. Hey **maharian manjain nah**.	These are my beds.
7. Asaan kol **hik daatri aey** .	We have a sickle.
8. Maharay parau kol **trai datrian nah.**	My brother has three sickles.
9. Maharay abu **hik chunri andi aey**.	My father has brought a pitcher lid.
10. Tawaray abu **dou chunrian andian nah**.	Your father has brought two pitcher lids.
11. **Tawaari kukri** bemaar **aey** .	Our hen is ill.
12. **Tawarian kukrian** bemaar **nah**	Our hens are ill.
13. Tawary kol **hik thaali aey** .	You have a plate.
14. Maharray kol **sat thalian nah.**	I have seven plates.

In examples 1 and 2, three modifications occur as the singular becomes plural. The singular form ending in *I* is transformed into the plural form ending in *ian*, as Chattee (shade) becomes Chattian. The pluralization omits the adjectival form of the numeral *hik*. The auxiliary verb *aey* is replaced with nah when the morpheme is singular. Further, as demonstrated in examples 3 and 4, the morpheme ending in *I* is converted to the plural form ending in *ian*, resulting in *Khatyaali* (open-air mantle) becoming *Khatyaalian*. The adjectival form of the number *hik* is once again substituted by *dou*. The auxiliary verb *aey* is replaced with nah when the morpheme is singular. The possessives *mahari* and *twaari* are omitted in favour of *maharian* and *tawarian*, respectively, to give it a plural form. The singular form *aandi* is substituted with the plural form *aandian*. In the first two examples, the singular morpheme ending in *I* is converted to the plural form ending in *ian*, thus *Manjee* (bed) becomes *Manjian*. Second, possessive *mahaari* is obliterated in favour of *mahaarian*. Thirdly, the auxiliary verb *aey* is replaced with *nah* when the morpheme is singular. In examples 7 and 8, the plural form of the morpheme ending in *I* is altered to *ian*, just as *Daatri* (sickle) is changed to *Daatrian*. Secondly, in pluralization, the adjectival form of the numeral *hik* is substituted by *trai*. Thirdly, the auxiliary verb *aey* is replaced with nah when the morpheme is singular. Additionally, in examples 9 and 10, the singular morpheme ending in *I* is converted to the plural form ending in *ian*, resulting in the name *Chunree* (pitcher lid). Second, in pluralization, the adjectival form of the numeral *hik* is substituted by *dou*. Thirdly, the auxiliary verb *aey* is replaced with nah when the morpheme is singular. Fourthly, the singular form of the main verb *aandi* is substituted with the plural form *aandian*. In examples 11 and 12, the single morpheme ending in *I* is translated to the plural form ending in *ian*, thus *Kukree* (a hen) becomes *Kukrian*. Second, the possessive *twaari* is substituted by the plural *twarian*. Thirdly, the auxiliary verb *aey* is replaced with nah when the morpheme is singular. Similarly, in examples 13 and 14, the singular morpheme ending in *I* is transformed to the plural form ending in *ian*, as *Thaali* (plate) is Thalian, the adjective *hik* is substituted by sat, and the auxiliary verb *aey* is changed to nah for the singular morpheme.

As a result of the above explanation, it can be concluded that when feminine morphemes ending in *I* are changed from singular to plural in Pothowari, the following occurs.

Singular morphemes ending in *I* are changed to plural forms ending in *ian*, as in *Kukree* (a hen) becoming *Kukrian* (hens), *Manjee* (bed) becoming *Manjian* (beds), *Thaali* (plate) becoming Thalian, *Chattee* (shade) becoming Chattian, *Khatyaali* (open-air mantle) becoming *Khatyaalian*, *Daatri* (sickle) becoming *Daatrian*, and *Chunre* becoming

Chunrian. Second, the adjectival form of the number *hik* is substituted by *dou*, *trai*, and *saat*, and in other circumstances, the adjectival form is omitted entirely during pluralization. Thirdly, the auxiliary verb *aey* is replaced with nah when the morpheme is singular. Fourthly, the possessive forms *mahaari* and *twaari* are replaced with *maharrian* and *twarraian*, respectively, to create a plural form. In the fifth case, the singular form of the primary verb *aandi* is substituted with the plural form *aandian*.

The following table lists feminine morphemes in Pothowari with an irregular pattern.

Table 3.2.2

Feminine Forms with Irregular Pattern in Pothowari

Singular	Plural	Singular	Plural
Kaashak/ka: ʃək/ (spoon)	/ ka: ʃkã/	*Chakor*/tʃʰəкɔ:r/ (basket for bread)	tʃʰəкɔ:rã
Sainrak/sæ̃ɽək/ (container for marinating flour)	/sæ̃ɽəkã/	*Maj*/mədʒ/ (Buffalo)	/mədʒã/
Kand/Kənd/ (wall)	/kəndã/		

Female morphemes that do not follow a regular pattern are included in Table 3.2.2. We cannot categorize them according to their unusual pattern. When they are pluralized, the suffix *aan* is added to their end rather than being replaced or deleted. For instance, *Chakor* (bread basket) becomes *Chakoraan*, *Sainrak* (container for marinating flour) becomes *Sairakaan*, *Kand* (wall) becomes *Kandaan*, *Maj* (buffalo) becomes *Majjaan*, and *Kaashak* (spoon) becomes *Kaashkaan* during the pluralization process.

The following examples demonstrate how feminine morphemes with irregular patterns are used.

1. *Marray parau **hik maj kiddee aey***	My brother has bought a buffalo.
2. *Maharay parau **panj majjaan kiddian nah***	My brother has bought five buffaloes.
3. *Hey **tawaari kashak aey***	This is your spoon.
4. *Hey **tawaarian kashkaan nh***	These are your spoons.
5. *Abu **hik chakor aandi aey***	Father has brought a basket for bread.
6. *Tawari painrun **chaar chakoran andian nah***	Your sister has brought four baskets for bread.

From the preceding sentences, it is clear that in examples 1 and 2, four changes occur when the singular form is converted to the plural. To begin, the suffix *aan* is added to the

end of the single morpheme to make it multiple, like *Maj* (buffalo) becomes *Majjaan*. Second, the adjectival form of the number *hik* is altered to *panj* in the case of the singular morpheme. Thirdly, the auxiliary verb *aey* is substituted for *nah*. Fourthly, the primary verb *aandi* is replaced with *aandian*. Similarly, as illustrated in examples 3 and 4, the aforementioned occurrence undergoes three alterations. Here, *aan* is added at the end, as *Kaashkaan* alters *Kaashak* (spoon). Secondly, *twaari* is substituted with *tawaarian* as the possessive one. Thirdly, in the case of pluralization, the auxiliary verb *aey* is altered to nah. Furthermore, in examples 5 and 6, the suffix *aan* is added to the end of the single morpheme to make it plural, as *Chakor* (bread basket) becomes *Chakoraan*. Secondly, an adjectival form of the numeral *hik chaar*. Thirdly, the auxiliary verb *aey* is substituted for nah. Fourthly, the primary verb *aandi* is replaced with *aandian*.

According to the preceding description, the following modifications occur when feminine morphemes are converted from singular to plural. First, by adding *aan* to the end of irregular singular feminine morphemes such as *Chakor* (basket for bread), *Sainrak* (container for marinating flour), *Kand* (wall), Maj (buffalo), *Majjaan*, and *Kaashak* (spoon), irregular singular feminine morphemes such as *Chakor* (basket for bread), *Sainrak* (container for marinating flour), *Kand* (wall), *Majjaan*, *Majjaan*, and *Kaashak*. Second, the adjectival form of the number *hik* is transformed to *panj* and *chaar* in the single morpheme. Third, the auxiliary verb *aey* is substituted for nah. Fourthly, *twaari* is replaced by *tawaarian* as the possessive one. Fifthly, the verb *aandi* is converted as *aandian*.

4. Conclusion

In conclusion, plurals in Pothowari take five forms of morphological variations. These forms are governed by some morphosyntactic patterns. This form and pattern are in the way that masculine morphemes having irregular form are not subjected to any change in process of pluralization, but three types of syntactic changes impart them plurality, firstly, change in possessives *tawara* to *tawaray*, secondly, a verb ending at *a* to *ay*. Thirdly, change in auxiliary verb *aey* for singular form, and *nah* for the plural form. Further in masculine morphemes ending at *aa or haa, aa* is replaced by *aey.* auxiliary verbs *aey* in case of singular form is changed into *nah* for the plural form. Similarly, in masculine morphemes ending at *waan* and *raan,raan* is changed into and *waanwain,* and possessive pronoun *mahara*is changed into *maharay*and *tawara* is changed into *tawaray*. Auxillary verb *aey* is changed into *nah*. Singular forms ending at *I* are changed into plural forms by changing them as*ian*. Possessive such as *mahaari* and *twaari* are replaced by *maharrian* and *twarraian.* The

addition of *aan* at the end irregular singular feminine morphemes. There is observed some common phenomenon in all singular forms to change them into plural forms. For example, in each form *twaari* is replaced by *tawaarian*, the singular adjective of number is changed into plural adjective nu. To summarise, plurals in Pothowari assume five distinct morphological forms. This shape and pattern are such that masculine with irregular forms does not undergo any modification throughout the pluralization process, but three types of syntactic changes impart plurality on them. Firstly, the possessives *tawara* to *tawaray* are changed; secondly, the verb ending in *an* is changed to *ay*. Thirdly, substitute *aey* for the singular form and *nah* for the plural form of the auxiliary verb. Additionally, *aa* is replaced with *aey* in masculine that ends in *aa* or *haa*. The auxiliary verb *aey* is altered to *nah* in the plural form. Similarly, in masculine forms ending in *waan* and *raan*, *raan* becomes and *waanwain*, whereas *mahara* becomes *maharay* and *tawara* becomes *tawaray*. The auxiliary verb *aey* is replaced with nah. Singular forms ending in *I* are pluralized by converting them to *ian*. *Maharrian* and *twarraian* replace *mahaari* and *twaari*. There is a common phenomenon that occurs in all the singular forms that convert them to plural forms. For instance, *twaari* is replaced by *tawaarian* in each form, the singular adjective of number is converted to the plural adjective number, and the auxiliary verb *aey* is substituted by *nah*. This paper paves the way for the researcher who aspires to research indigenous languages in the field of linguistics. The findings of this research can be used for further research on the Pothowari language.

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