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## **A STRUCTURAL ANALYSIS OF DOGRI TEMPORAL MARKERS**

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### **Abstract**

The present paper aims to investigate the structural and semantic properties of the temporal markers in Dogri language. It centralizes at investigating the modifications which are carried out in Dogri for the previous generalizations of the already formulated tense theories propounded by Comrie (1985), Olphen (1975), Guru (1982), Kuryłowicz (1956), Partee (1973), and alike. The study focuses on the linguistic realization of tense in Dogri where the grammaticalization and lexicalization of temporal markers is discussed. It employs a quantitative approach and considers linguistic typology as a frame of reference to study the range of variation in tense, also taking into consideration the apparent anomalies and deviations which Dogri occupies within the boundaries of the already generated theories of grammatical tense. The present study involves the analysis of the discourse, both written and spoken. The discourse is corpus constituting the spontaneous Dogri spoken in the standardized form in the Jammu region.

### **Keywords**

structural, semantic, cross-linguistic, typology, empirically, corpus, Dogri

## **ANÁLISIS ESTRUCTURAL DE LOS MARCADORES TEMPORALES EN DOGRI**

### **Resumen**

Este trabajo tiene como objetivo investigar las propiedades estructurales y semánticas de los marcadores temporales en la lengua dogri. Se centra en la investigación de las modificaciones llevadas a cabo en dogri por las generalizaciones previas de las ya formuladas teorías sobre el tiempo verbal propuestas por Comrie (1985), Olphen (1975), Guru (1982), Kuryłowicz (1956), Partee (1973) y otros. El estudio examina realización lingüística del tiempo en dogri, donde se discute la gramaticalización y la

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lexicalización de los marcadores temporales. Se emplea un enfoque cuantitativo y se considera la tipología lingüística como un marco de referencia para estudiar el rango de variación temporal, teniendo también en cuenta las aparentes anomalías y desviaciones que Dogri ocupa dentro de los límites de las teorías ya propuestas sobre el tiempo gramatical. El estudio incluye el análisis del discurso, tanto escrito como hablado. El discurso es un corpus que constituye el Dogri espontáneo hablado en forma estandarizada en la región de Jammu.

### Palabras clave

estructural, semántica, inter-lingüístico, tipología, empiricismo, corpus, Dogri

## 1. Introduction

This study aims at presenting an account of Dogri<sup>1</sup> tense systems. The paper employs cross-linguistic approach and linguistic typology as a framework to examine the range of variations found in the Dogri tense system where the focus is on the analysis of structural and semantic slots of time-based concept in the Dogri language. The structural analysis of Dogri involves the grammaticalization of the temporal concept which highlights the overt markers present in the Dogri verbal structure; whereas the semantic analysis takes into account the differences in meaning of the various forms in Dogri. The Dogri tense system is discussed in the light of already well-established theories of tense by Comrie (1985), Olphen (1975), Guru (1982), Kurylowicz (1956), Partee (1973), and alike.

The investigation of Dogri tense cannot be carried out without giving reference to aspect<sup>2</sup> and mood.<sup>3</sup> No past, present or future form in Dogri can stand alone. The forms and nomenclature of Dogri tenses do exist in relation with aspect and modality like other Indo-Aryan languages such as Hindi, Punjabi, Gujarati, etc., such as past imperative, present imperfective, etc. Hence, these three elements, i.e. tense, aspect and modality in one way or the other are found within a verb phrase in Dogri. Consider the following two sentences:

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<sup>1</sup> Dogri is an ergative-absolutive Western Pahari language belonging to the Indo-Aryan language family, having an SOV word order.

<sup>2</sup> Aspect is a grammatical category that expresses how an action, event, or state, denoted by a verb, extends over time.

<sup>3</sup> Modality is concerned with the status of the proposition that describes the event.

(1) ram            k<sup>h</sup>arda    æ  
Ram.3M.SG   eat.PROG   AUX.PRST.  
“Ram is eating.”

(2) ram            k<sup>h</sup>arda    ha  
Ram.3M.SG   eat.PROG   AUX.PST.  
“Ram was eating.”

The difference between (1) and (2) is one of the tense as the eating event in the sentence (1) is existing simultaneous to the deictic time point and in the sentence (2) it is situated prior to the deictic time centre, as pointed out in Fig 1.

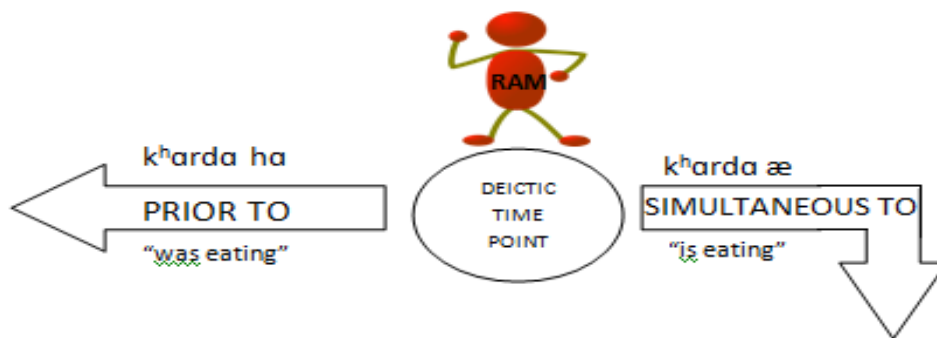


Figure1. Representation of deictic time centre w.r.t tense.

Now, let us consider (3):

(3) ram            k<sup>h</sup>aiət<sup>h</sup>a    æ  
Ram.3M.SG   eat.PFV   AUX.PRST.  
“Ram has eaten.”

The difference between (1) and (3) is one of the aspect, as sentence (1) tells us about the progressive task of eating, whereas sentence (3) denotes the completion of the eating process. Whereas the difference between sentence (2) and (3) is of both tense and aspect, where sentence (2) denotes the continuous process of eating at the time prior to the moment of speaking, and sentence (3) states about the achievement of

an endpoint of the continuous process of eating that too, at the time count which is simultaneous to the moment of speaking.

In certain cases when the asker is involved in knowing the status of the completion of the event of ‘eating’, the function of sentence (1) will change, and it will become similar to utterance (4) due to the changing mode of conversation.

- (4) ram            alɪ   kʰarda   æ  
 Ram.3M.SG still eat.PROG. AUX.PRST.  
 “Ram is still eating.”

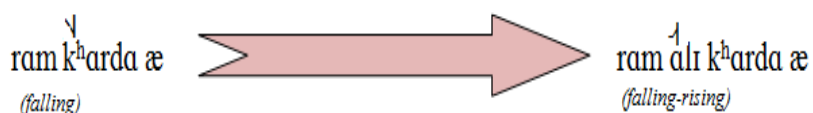


Figure 2. Change of tone from falling to rising-falling.

The progressive in sentence (1) undergoes a falling tone (∨) and exhibits the declarative function, whereas the progressive of utterance (4) exhibits a response to some kind of query about the event of ‘eating’ and has falling-rising tone (∨), for instance, if someone asks: /sare rɔtɪ kʰaɪətʰe/?/ “Has everyone finished eating food?” This is majorly due to the inclusion of the adverb /alɪ/ ‘still’ in the utterance (4) which will change the tone of the speech from falling (∨) to falling-rising (∨).

The utterance (4) can also exist in absence of present auxiliary /æ/ as in (5):

- (5) ram            alɪ   kʰarda  
 Ram.3M.SG still eat.PRST.PROG.  
 “Ram is still eating.”

In that case, the verb /kʰarda/ ‘is eating’ which was formerly in (1) denoting progressive aspect only, would now denote both present tense and progressive aspect, where tense is to be judged by the extra-linguistic context of the situation. If the context of the conversation is referring to some time in present, then the tense judged will be

present. Here, this Dogri verb form /k<sup>h</sup>arda/ is similar to the Spanish imperfect *hablé* ‘I spoke’ (Comrie 1985: 7) which exhibits the properties of past tense and imperfective aspect. On the contrary, if the conversation is referring to some time in past, then this type of construction where the VP takes both tense and aspect, is not possible in Dogri.

- (6) \*ram            alɪ   k<sup>h</sup>arda  
Ram.3M.SG   still   eat.PST.PROG.  
“Ram was still eating.”

This is possibly due to the reason that when in context, the native speakers of Dogri have this implicit knowledge<sup>4</sup> about the presentness of the situation when one of the participants in utterance is not exclusively using any auxiliary for present. Whereas if the aforementioned event of sentence (5) is occurring in past tense, the Dogri speaker will explicitly use a past auxiliary in the utterance, otherwise the construction will be considered incorrect and incomplete in its whole sense. Moreover, the Dogri speakers avoid such types of constructions in their real-life conversations and use constructions such as utterance (7):

- (7) ram            ole   k<sup>h</sup>arda    ha  
Ram.3M.SG   still   eat.PROG.   AUX.PST.  
“Ram was still eating.”

Here in the utterance (7) where the time of the occurrence of the event of eating is prior to the moment of utterance, the adverb of time /alɪ/ becomes /ole/, both meaning ‘still’ but varying in forms- the former is in present whereas the latter is in past. To understand this kind of structural and semantic properties of the Dogri tense system explicitly, it is essential to analyse the salient features of the Dogri verbs, which are discussed further.

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<sup>4</sup> The concept of implicit knowledge roughly corresponds to the Chomskyan concept of ‘tacit knowledge’ in the sense that a speaker’s tacit knowledge becomes implicit when he knows the rules and principles of a language but is usually not competent enough to state them verbally or to provide a formalized statement of those rules.

The remainder of this paper is divided into following sections: “Socio-historical Background of Dogri” discusses the geography of Dogra region and the status of Dogri; *Methodology* describes the theoretical underpinnings which are employed to derive at the results and findings; “Research Questions” deals with the overarching questions to which the study aims to satisfy, and they will converge the study to the linguistic realisation of tense in Dogri syntax and semantics; “The Dogri Verb” explains the salient features of the verb in Dogri and how Dogri verb draws a strike contrast to the established nomenclature of the tense theories of Olphen (1975) and Kuryłowicz (1956); “Location of Time in Dogri” explicates the different measures of locating time in Dogri, and it also deals with the kinds of morphological practices to distinguish locus of time in the Dogri language; “Grammaticalization of Time in Dogri” tells us about the grammatical strategies to express the location of time in Dogri, complying with the Comrie’s (1985) paradigm of time location but singles out the features which are obligatory to the English verb; “The Semantics of Tense in Dogri” deals with the analysis of tense semantically, beyond the verbal level in the light of Partee’s (1973) analysis; and *Conclusion* deals with the summary of the analysis and major findings of the theoretical examination of the Dogri tense system.

## 2. Socio-historical Background of Dogri

Dogri is a modern Indo-Aryan language which is chiefly spoken in the region of Jammu of Jammu & Kashmir state of the Republic of India. But its presence can also be felt in some regions of northern Punjab and Himachal Pradesh states of India. Precisely speaking, “the whole of Jammu Province, south of Pir Panjal, some parts of Himachal Pradesh, viz. Kangra, Chamba, Kullu, Mandi, Suket, some parts of Punjab viz. Gurdaspur, Pathankot, Nurpur, Hoshiarpur and some parts of Pakistan, viz. Shakargarh tehsil of Sialkot comprise the area of Dogri language” (Ghai 1965).

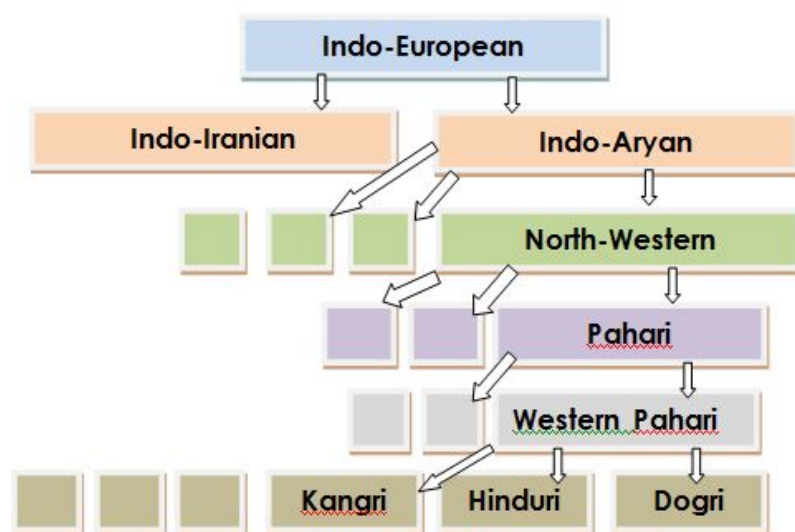


Figure 3. Language families to which Dogri belongs.

According to Shankar (1981), three terrains form the Dogra region, *Kandi* (the lower hills), *Andarwah* (riverine region lying in the plains) and *Pahari* (mountaineous region). Dogri speakers are popularly called as *Dogra*<sup>5</sup> and the Dogri speaking region is called *Duggar*. Grierson (1916: part I) describes Dogri as a dialect of Punjabi; and Kandyali, Kangra and Cameali as its three sub-dialects. Shivanath (1976) mentions seventeen dialects spoken in the area of Duggar. These are standard Dogri, Kandyali, Kangri, Bhatiali, Sirmauri, Baghati, Kiunthali, Kului, Gujari, Rambani, Pongli, Hoshiarpur, Pahadi and Lahnda. Dogri is a tonal language, which is a common feature among other Western Pahari languages and Punjabi, but rarely found in other Indo-European languages.

Dogri, according to SIL *Ethnologue* (Lewis et al. 2016), is considered to be a macrolanguage, a language comprising of widely varying dialects, whereas before acquiring an independent status, Dogri was considered to be a dialect of Punjabi. Only in

<sup>5</sup> The term *Dogra* is used for the people whose first language is standard Dogri and who have been settled in the *Duggar Pradesh* (native name for Dogri geographical region) for ages, irrespective of the fact whether they are Hindus, Muslims, Sikhs, Scheduled Castes or other backward classes. A tribe cannot be called as Dogra if they have been migrated from some other region than the Duggar Province exclusively.

the year 2003, it was recognized independently as a language and included with other major languages in VIII Schedule<sup>6</sup> of Indian Constitution.

<b>Identifier</b>	Dgo
<b>Code Sets</b>	639-2 and 639-3
<b>Status</b>	Active
<b>Other Names</b>	Dhogaryali, Dogari, Dongari, Tokkaru, Dogri Pahari, Dogri-Kangri
<b>Population</b>	12,541,302 (2011 census)
<b>Geographical Location</b>	Jammu and Kashmir-Udhampur, Reasi, Kathua, and Poonch districts; Himachal Pradesh-Chamba and Kangra districts; Punjab-Gurdaspur district.
<b>Language Status</b>	Statutory language of provincial identity in Jammu and Kashmir (1950, Constitution, Articles 345–347).
<b>Language Family Classification</b>	Indo-European, Indo-Iranian, Indo-Aryan, Western, Pahari, Western Pahari
<b>Word Order</b>	SOV
<b>Script</b>	Devanagari script, Takri (Tankri, Takari)

Table 1. Status of Dogri acc. to SIL International *Ethnologue*.

### 3. Methodology

The present study of the Dogri tense system is theoretically informed which draws its framework from the seminal works of Comrie (1985), Olphen (1975), Bybee (1995), Dahl (1985), Partee (1973) and Kurylowicz (1956). It centralises at evaluating temporal structures of Dogri and refers to instances cross-linguistically. The investigations carried out in this research paper are based on the primary data of Dogri supported with reference grammars of various other languages. The objective of the present study makes it a quantitative one — it involves the analysis of the discourse, both written and spoken. Furthermore, the data is gathered from secondary sources too, including

<sup>6</sup> It is a 92<sup>nd</sup> constitutional amendment (2003) of the Indian constitution, in which four new languages namely Dogri, Maithili, Santali and Bodo were added to the list of official languages of the Republic of India.



previous literature on Dogri, linguistic grammars of Dogri, etc. This study is not a historical résumé of tense as it transcribes the typological features of Dogri tense forum instead.

The primary data elicited in the study is gathered during a fieldtrip undertaken in 2016 for 10 days to the city of Jammu.<sup>7</sup> The fieldwork is primarily conducted in Sarwal, Panjtirthi and Kachi Chawani areas of Jammu,<sup>8</sup> which are at the heart of the city and where the standardized Kandi Dogri is majorly practiced. The data is collected mainly from bilingual speakers of Dogri who also have an equal proficiency in speaking Hindi. It is essential to mention that the script used for writing Hindi and Dogri is Devanagari, therefore, the people who are literate in Dogri are necessarily be literate in Hindi. Some of the informants were multilingual also, who speak English as well, which is the primary language of the educational system in Jammu.

The data presented in the study is a brew of naturally occurring data and elicitation sessions. The naturally occurring data are collected from interviews from the monolingual and bilingual speakers of Dogri. These interviews consist of recordings of their routine conversations, daily life experiences and certain events in which they might have participated. For elicitation sessions, questionnaires have been supplemented to native literate Dogri speakers and for the non-literate ones, I myself was engaged with them to fill up the questionnaire where they were involved in the active process of dictating.

#### 4. Research Questions

Before commencing the discussion of the Dogri tense system, it is necessary to formulate research questions which will help in carrying out an understanding of the temporal paradigm in Dogri. The present study answers the following research questions:

- (a) Do tense categories prevail in Dogri verbal system?

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<sup>7</sup> The winter capital of state of Jammu and Kashmir in India, and the largest city of the Jammu division.

<sup>8</sup> See Appendix 1

- (b) If yes, then does tense relate to some other verbal categories?
- (c) What are the different linguistic strategies in which the tense categories expressed in Dogri?
- (d) Are these linguistic strategies morphological or syntactic?

## 5. Theoretical Background

The approach employed in the present study formulates a theoretical establishment of the tense system in Dogri. It chiefly follows the prototypical conventions of Comrie (1985) in almost three ways. They are:

Firstly, the study views tense as the “grammaticalised expression of location in time” (Comrie 1985: 9). This means that there exist some grammatical categories by means of which tense is expressed in Dogri. There are no practices in Dogri which exhibit as to what kind of temporal locus is to be trailed down, such as evident from Hopi’s<sup>9</sup> inability to express straightforward present, past or future and Burmese’s<sup>10</sup> failure to differentiate between present and past as both use *realis* particles for reference, etc., except for the process of grammaticalization of location of time which takes place in Dogri. The grammaticalization process considers the overt markers and particles to reflect the tense of the event in the sentence, rather than taking into consideration the types of time loci. For instance,

- (8) oh            ka:r            dʒaɖɪ        hɪ  
 She.3F.SG. home.LOC. go.PROG. AUX.PST.  
 “She was going to home.”

In this sentence, it is observed that the temporal periphery of the event of ‘her’ going home is past tense, which is expressed by the overt marker /hɪ/ reflecting the tense of the event explicitly without trailing down any kind of temporal loci.

<sup>9</sup> A language spoken by the Hopi people (a Pueblo group) of northeastern Arizona, United States

<sup>10</sup> The native language of the Bamar people and related sub-ethnic groups of the Bamar belonging to the Tibeto-Burman language family.

Secondly, the study replicates Comrie's (1985: 7) foundation of location in time. It echoes the two parameters of establishing the measurement of time-one, "the degree of accuracy of temporal location"; second, "the relative weight assigned to the lexicon and to the grammar" in expressing a tense structure.

Thirdly, the study parallels the parameters on which the process of grammaticalization is based: "obligatory expression" and "morphological boundness" (Comrie 1985: 7). These parameters imply that the tense is a grammatical category in Dogri. Although Dogri contains various lexical terms<sup>11</sup> for the temporal location yet to frame a tense structure without holding onto any grammatical marker is unachievable.

Another work which influences the present study is Olphen's (1975) investigation of *Aspect, Tense and Mood in the Hindi Verb*. He focuses on the structural as well as semantic approach to find out the differences between forms of tense, aspect and mood. Taking into account the periphrastic constructions<sup>12</sup> of the Hindi verb, he lists tense forms of the Hindi verb which are accompanied by aspect and mood. The Dogri verbal complex is strikingly different as the inflectional markers play such a function of referring to aspect in Dogri, in contrast to the periphrastic constructions of Hindi. As far as modality is concerned, the inclusion of mood particles takes place which make the Dogri verb a compound verb. For instance,

- (9) gɪɾa              bəreɾɪ              tʒəlɪjeɾɪ  
Geeta.3F.SG. outdoor.LOC go.PERF  
"She went outside."

In this sentence, the verb /tʒəlɪjeɾɪ/ is inflected for aspect which is perfective in this case referring to the completion of agent's action of going outside.

While considering the semantic base of the investigation of tense, aspect and mood in Hindi, Olphen marks them as the "complex symbol" (1975: 297). He argues that in Hindi, a form becomes complex symbol when it is marked for aspect only, if it is

<sup>11</sup> Temporal terms like /elæ/ 'now', /əɾrũ/ 'day after tomorrow', /ədʒə/ 'today'.

<sup>12</sup> A stylistic device in which longer phrases are used in place of comparatively shorter forms, but to imply the same meaning. They may have different purposes to serve in different contexts. Here, the periphrastic form of Hindi verb signifies the construction of compound verb in which the verbal complex also exhibits the aspectual properties.

imperative in mood. And to add further, the aspect of the form must be either perfective or imperfective only. On the contrary, if the form is non-imperative, then it is marked for tense or mood. He, further, discusses that the perfective aspect in Hindi is marked only for the past and present tense. Such kind of semanticity is argued for Dogri in this paper too.

The next work which influenced the present study is Dahl's (2000) *Tense and Aspect in the Languages of Europe*. This work primarily deals with the grammaticalization processes in tense and aspect systems prevailing in the languages of Europe. The main emphasis in Dahl's work is on the "Future Time Reference" to which he dedicated one entire section. "The author proposes a distinction between prediction-based, intention-based future time reference and a type based on scheduling" (Vulchanova 2001: 125).

When Dahl talks about the prediction-based future time reference, he argues that in case of the English language, future tense is used to designate such events which are beyond the control of the speaker. As far as the intention-based future time reference is concerned in English, the speaker necessarily is a human subject who uses future tense to willingly take charge of his intentions in carrying out some task. And for the scheduling type future reference, Dahl opines that the present tense in English is often used to depict the events of the future, apparent of the fact that the events may occur habitually in the mentioned frame of time. Similar kind of investigation is carried out in Dogri for future tense where it is employed in the cases where speaker is involved in stating some prediction, intention or scheduling type of a future time reference.

## 6. The Dogri Verb

The Dogri verb can be simple, compound and complex<sup>13</sup> based on structure; and transitive, intransitive, causative, finite and infinite based on function (Kumar, Mansotra & Kumar 2014). This kind of productivity of Dogri verb makes it available for structural

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<sup>13</sup> Simple Dogri verbs such as /kər/ 'do', /bəlɡ/ 'wait'; Compound Dogri verbs such as /pərda rea/ 'kept on studying', /dʒana paʊna/ 'have to go'; Complex Dogri verbs such as /bənaʊna/ 'make' as /oʰne usi kəptan bəna/ 'He made him captain'.

and semantic analysis. Gupta (1985) wrote a detailed account of Dogri verb system in *Dogri Vakya Vinayasa* (Dogri Syntax). She states that Dogri verb exists in two forms: transitive and intransitive and, in three voices: active, passive and impersonal. She recognizes two types of participles which create the Dogri verb forms — imperfect and perfect. This kind of analysis falls under structural periphery which can be analysed in light of similar investigation of Hindi imperfective (Olphen 1975). For instance, in the following sentence:

- (10) mĕ      khaxat<sup>h</sup>eda    ha  
I.1SG. eat.PFV.    AUX.PST.  
“I had eaten.”

/-da/ is the inflectional suffix, which is used to denote the perfective aspect, and /ha/ is the past tense auxiliary.

Consider:

- (11) mĕ      khaxat<sup>h</sup>a<sup>14</sup>  
I.1SG. eat.PFV.  
“I had eaten”,

The tense in sentence (11) is a little transparent. It does not show any covert marker in the sentence (11) as is displayed in (10). For tense, there is neither any auxiliary nor any inflectional marker. This sort of constructions are normally responses to some inquiry about any event of eating or so; and the tense in these constructions is judged by the extra-linguistic context of the conversation. Whereas when we talk about the aspect of the eating situation, the perfectivity is denoted by the suffix /-a/. The auxiliary /ha/, which is covert in (10), is absent in (11), as Olphen (1975) stated for Hindi, for signaling “a more immediate past”. Only /-da/ as a particle exists in the sentence and that too, indicating the perfective aspect. Thus, the sentence (11) may said to be an

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<sup>14</sup> /-a/ is called as perfective participle in the sense that the process of ‘eating’ is completed by the time that the statement is uttered. This does not refer to the definiteness of the process and thus, Olphen (1975) calls these types more immediate past, which may be imperfective.

“imperfective past” in similar cases and therefore, /-da/ in this context signals the same. This kind of argumentation falls under structural investigation of Dogri tense.

The analysis of Dogri verb can further be understood by making comparison between Hindi and Dogri verb. This is so because Dogri and Hindi belongs to same language family i.e. Indo-Aryan and their morphological and syntactic properties have a great similarity. Guru (1982: 216) opines that in Hindi, three primary tenses can be identified — past, present and future. And keeping in mind the “internal temporal constituency” (Comrie 1976) of the event, process or task, they can be segregated into indefinite, imperfective and perfective aspects. Gupta (1985) also bases her investigation in Dogri on Guru’s footsteps and puts forward these three aspectual forms in Dogri — indefinite, imperfective/habitual and perfective. But when we look at Kurylowicz’s (1956) aspect theory, his model of aspectual system states that four aspectual forms exist — imperfective, perfective, neutral and complex. To check the applicability of Kurylowicz’s theory on Dogri, the verb /*likʰ*/ ‘to write’ is taken into consideration, which further implies that following four forms exist in Dogri likewise they exist in Hindi, English and Panjabi (Olphen 1975):

DOGRI	Present	Past
<i>Imperfective</i>	<i>likʰada æ</i>	<i>likʰada ha</i>
<i>Perfective</i>	<i>likʰeja</i>	<i>likʰeja ha</i>
<i>Neutral</i>	<i>likʰda æ</i>	<i>likʰda ha</i>
<i>Complex</i>	<i>likʰeja æ</i>	<i>likʰeja ha</i>
<i>ENGLISH</i>		
Imperfective	I am writing	I was writing
Perfective	I have written	I had written
Neutral	I write	I wrote
Complex	I have been writing	I had been writing
<i>HINDI</i>		
Imperfective	<i>likʰ raha hæ</i>	<i>likʰ raha θa</i>
Perfective	<i>likʰa</i>	<i>likʰa θa</i>

Neutral	lɪkʰta hæ	lɪkʰta θa
Complex	lɪkʰa hæ	lɪkʰa θa
PANJABI	Present	Past
<i>Imperfective</i>	lɪkʰ reja æ	lɪkʰ reja sɪ
<i>Perfective</i>	lɪkʰeja	lɪkʰeja sɪ
<i>Neutral</i>	lɪkʰda æ	lɪkʰda sɪ
<i>Complex</i>	lɪkʰeja æ	lɪkʰeja sɪ

Kuryłowicz considers the neutral form to be neither perfective nor imperfective and the complex form to be a state which can be both perfective and imperfective. However, the semanticity of the form /lɪkʰeja æ/ which may mean ‘has written’ is to be considered as a completed action of writing, and thus, can be said to fall under ‘perfective’ aspect and that too, relevant to the present whereas it comes under the ‘complex’ slot. On the contrary, if we consider the form /lɪkʰeja/, it comes under the ‘perfective’ slot probably due to the reason that the overt completive marker /æ/ is absent from the construction. Thus, /lɪkʰeja/ can also be considered under the past as its form in past perfective is /lɪkʰeja ha/. This further means that the form /lɪkʰeja/ has nothing to do with the tense of the construction as it can both occur with present as well as past, but only with the aspectual notations. Moreover, the neutral forms /lɪkʰda æ/ and /lɪkʰda ha/ are clearly imperfective in contradiction to Kuryłowicz’s view. Due to such inconsistencies in the aspect system of Dogri verb, Kuryłowicz’s theory of aspectual oppositions holds no grounds in Dogri.

Shankar (1931) was of the opinion that Dogri is a dialect of Panjabi. Thus, the tenses which have survived in Panjabi are ultimately the ones constituting the Dogri tense forum. Then, the major tenses existing in Dogri (as a dialect of Panjabi) must be Old simple present or present subjunctive, Imperative and Future. And with these, he identifies five participles — present participle, past participle, conjunctive participle, infinitive and gerund. But Gupta (1985) observes sixteen tenses in Dogri in which the tenses are amalgamated with both aspect and mood. Her account of Dogri tense system is modeled on Guru’s (1982) who suggested nine types of tenses which exist in

combination with aspect. However, in Hindi, only seven types of tenses are observed by Guru (1982), where tense and aspect are integrated in the tone and portmanteau morpheme<sup>15</sup> in Dogri verbs. This contrasting account of Dogri tense needs to be untangled and for this purpose, it is essential to realize how time is located in Dogri and what measures are to be employed to express this locality of time in Dogri syntax. These theoretical paradigms are discussed in the following sections.

## 7. Location of time in Dogri

Comrie (1985: 7) is of the view that the location of time in a language depends upon two parameters: “degree of accuracy of temporal location” and “the relative weight assigned to the lexicon and to the grammar in establishing location in time”. As far as the degree of accuracy of temporal location of time is concerned, Dogri speakers generally do not involve themselves in discussing time as an expanse such as using the terms *nanoseconds* or *microseconds* but they borrow their micro temporal terms from more technologically advanced cultures such as English accompanied by the phonological alternations, for instance, *minute* becomes /mɪnt/, *second* becomes /skɪnt/. Consider sentence (12):

- (12) ɪk            skɪnt            bəlg  
          one.NUM   second.N.SG.   wait.IMP.F.  
          “Wait for one second.”

The medial vowel /ɪ/ becomes /e/ or the final consonant /t/ becomes /d/ in the word /skɪnt/ as /skɪnd/ or /skent/ or /skend/ depending upon the dialectal variations in the Dogri-speaking terrains. However, native Dogri speakers falling under the age group 70-90 yrs and above use /pəl/ or /kʰɪn/ for ‘second’. Dogri speakers also borrow their macro temporal terms from Hindi which also undergo phonological alternations such as /gʰəntɑ/ ‘hour’ becomes /kəntɑ/ or /kæntɑ/. The bottomline of this structural approach

<sup>15</sup> A single morphological form that has two or more different functions or roles in a language. These are very common in inflectional languages.



is that in Dogri, very precise distinctions of location in time are not realizable and the smallest measure of time used in Dogri is /skɪnt/ 'second'. Although no weight is given to the precision in time location in Dogri, the lexemic distinction between concepts like /adʒə/ 'today' or /u:n/ 'now' is possible in Dogri unlike Yidiny<sup>16</sup> where the differentiation between these concepts is unachievable.

Comrie (1985: 8) proposed three different structural kinds to express the location of time in a language- "lexically composite expressions", "lexical items" and "grammatical categories". These kinds can also be found in Dogri. Lexically composite expressions constitute the largest subset of temporal terms viz. /dəs mɪnt pe/ 'ten minutes earlier', /ram de ʌne kɔlə do kəntə bəd/ 'two hours after Ram's arrival' etc. as shown in sentence (13):

- (13) ram            de    ʌne            kɔlə    do            kəntə    bəd    tʃatʃɪ            pʊdʒɪ.  
Ram.M.3SG. PRT. come.IMP. PRT. two.NUM. hours.PL. after    aunt.F.3SG. reach.PST.PFV.  
"Aunt has reached two hours after Ram's arrival."

This kind is conceivably illimitable due to the fact that the range of linguistic means in Dogri to express such a time interval is vast. Any mathematical figure or notation can combine with Dogri time terms and make innumerable lexically composite expressions. The second category to express the location of time in Dogri is lexical items. This particular subset is limited yet defined in Dogri. Terms like /u:n/ 'now', /əṭrũ/ or /pərsõ/ 'day after tomorrow', /kəl/ 'yesterday/tomorrow' etc fall under this category as these lexical items independently exist in Dogri vocabulary as single temporal terms. In sentence (14), the term 'pərsõ' exist independently as a lexical item depicting the reference of future time.

- (14) maɪ            pərsõ                            aɪ  
I.F.3SG. day after tomorrow    come.FUT.  
"I will come day after tomorrow."

<sup>16</sup> An extinct Australian Aboriginal language, spoken by the Yidindji tribe of northern Queensland.

There is a very thin line between lexically composite terms and lexical items, depending upon the structure of the language. English *last year* is a lexically composite term whereas its Dogri equivalent /pərũ/ is a single lexical item same as the Czech equivalent *loni* (Comrie 1985: 8). Similarly, *last day of a month* is a lexically composite expression in English whose meaning is derived from the sum total of its composite terms whereas its Dogri equivalent /məsaŋt/ is a single lexical item. When it comes down to grammatical categories of time in Dogri, it includes the grammaticalization of the formulation of time locality. In Dogri, it can be entertained with the help of present, past, future, present perfect, past perfect, past imperfect, present imperfect, future perfect and future imperfect.

## 8. Grammaticalization of time in Dogri

Dogri is one of those languages which exhibit the location of time with the use of grammatical categories. In other words, it can be said that the expression of location of time in Dogri is grammaticalised, rather than being lexicalized,<sup>17</sup> which is discussed further in the paper, where grammaticalization is dependent upon some parameters. Although there is no constraint on what type of expanse or locus of time is to be trailed down through the exposition of grammatical categories, the location of time in terms of the deictic centre is expressed, whether it is prior to, simultaneous to or subsequent to the moment of utterance.

Comrie (1985: 10) opines that the process of grammaticalization is the result of interaction of two parameters: “obligatory expression” and “morphological boundness”. Dogri has a clear distinction between past/present/future unlike the English distinction between past/non-past when it comes down to morphological boundness. For instance, the Dogri verb /doɽ/ ‘run’ takes three different forms due to the opposition between three distinct time slots viz. /ram doɽja/ ‘Ram ran’, /ram doɽəda/ ‘Ram runs’ and /ram doɽʌg/ ‘Ram will run’. The expression of the distinction between past/present/future is

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<sup>17</sup> See in detail Lehmann (2002: 1-18).

thus, by means of bound morphemes in Dogri which is accompanied by morphophonemic alterations.

The second criterion to be satisfied for the grammaticalisation of time in Dogri is the obligatory expression for tense in Dogri, which possess a definite range of expression. The location of time can be expressed with the help of auxiliaries, which advocates the criterion of morphological boundness also. However, some constructions in Dogri depict the tense with the use of lexical items, which play a totally contrasting role in the depiction of the time of the event by occurring with entirely different time frame syntactically. Consider the following sentence:

- (15) dʒɑ:dʒ    pərsõ                      nɪklɑdɑ    æ  
Plane    day after tomorrow    leave.PR.G.    Aux.PRS.  
‘The plane is leaving tomorrow ‘.

The obligatory expression for the description of tense is somewhat contradictory here. The phrase /nɪklɑdɑ æ/ here exhibits present tense that too in continuous form. But the lexical temporal item /pərsõ/ is the depiction that the event time would be in future, not coinciding with the speech time. So, semantically these two items may not agree with each other, but syntactically they do have an existence in the spoken construction of the common conversation of the Dogri speakers. Because of the above anomaly, it can be said that morphological boundness and obligatoriness of the tense expression are not central to the syntax of Dogri. They may be used to describe certain cases and conducts, but they should not be considered as the necessary and sufficient conditions for the qualification of valid temporal structures in the Dogri sentence construction.

A major distinction also lies between the expression of locations in time, which can either be grammaticalised or lexicalised (Comrie 1985: 11). In Dogri, like many other languages of the world, the notions of time which are grammaticalised are the present, past and future time locations taking the present moment as the reference point, better be called as deictic centre. Dogri has many tools to show the grammaticalised versions of the opposition in time loci such as auxiliaries like /hɑ/ for the past, /æ/ for the

present, suffixes like /-g/ for the future etc. When it comes down to the lexicalisation of the time referencing, Dogri does have a defined set of lexical items which show the semantic characteristics of the location in time, but they are not obligatory to the specific time expanse. If we consider the word /u:n/, its English equivalent *now* obligatorily refers to the present tense. But the Dogri /u:n/ is also used for posteriority taking present moment as the referencing point or the deictic centre and expanding the interval from the time immediately after the deictic present moment to the future. For instance, in the sentence,

- (16) u:n            ohne            eh            kam    ni            kərna  
 Now.ADV   he.3M.SG.ERG.   this.DET.   work   NEG.   do.IMP.  
 “He will not do the work from now onwards”.

the moment of utterance definitely takes place in the present time yet it takes into its expanse the present moment and the time consecutive to it. Thus, the meaning of the sentence evolves as the action of the agent which does not take place neither at the present moment nor at the time following immediately to that present moment. The possibility of the occurrence of the action might include the expanse of time prior to the moment of utterance.

## 9. The Semantics of Tense in Dogri

The semanticity of temporal operators is judged beyond the verbal level. This is not only true in case of Dogri but almost all languages of the world. The location of the temporal operators may be in the neighbourhood or at a distance from the main verb in the sentence. This does not affect the semantic content of the fabric of tense as it has its association not with the position of the verb but with the context of the utterance. Due to this, the category of tense is considered to be relational rather than isolated. Moreover, all languages agree with “past placing the reference time *before* now and future *after* now” (Grønn & Stechow 2016: 314). If they say tense is relational, then it

must be in relation to some other time involved. And if some other time is involved, then the tense is surely deictic. And that deixis is definitely the anaphora. This implies that tense is anaphoric which may also involve the contextual interdependence between the perspective times.

In Dogri too, temporal anaphora exists that too in a dynamic state. Consider the following sentence:

- (17) *jotʊ dəs bəɖʒe tʃəlɪɖə, ohne bəʈʈɪ neɪ bənd kɪɪ*  
 Shotu.3M.SG. ten.NUM. o'clock go.PST.PERF he.3M.SG.ERG light NEG turn-off do  
*dɪ hɪ*  
 become.PRF AUX.PST.  
 "Shotu left at 10, he didn't switched off the lights."

In the light of Partee's (1973) analysis, the past in the second sentence of the clause cannot be analysed as some particular instant of some definite kind of work, but talks of a particular time or to say, an interval whose location is not coinciding to the past in the first sentence of the clause and whose appearance can be judged by the extra-linguistic context. This further implies that the past of the second sentence does not have any of the two interpretations *viz.* there exists some time in the past at which Shotu did not turned off the lights or there exists no time in the past at which Shotu turned off the lights. The description of the temporal structure may be put forth as: Shotu may have left at a time before now which is some 10 o'clock in the past, he did not switch off the lights at that time which is before now, which again is some 10 o'clock. This is why, the past in the second sentence becomes a temporal anaphora which refers back to a little expanse of time at which Shotu left. And this kind of deictic behaviour provides a dynamic state to the affair.

If we only consider the second sentence which is / *ohne bəʈʈɪ neɪ bənd kɪɪdɪ hɪ* / "He didn't switched off the lights", and do not provide any extra-linguistic context literally, then the hearer may identify the time in the light of the requisite knowledge of the situation, the context of which is already implicit in the utterance. This also

emphasizes that even when the tense is not explicitly relational, it still plays its role as an anaphora which never talks about the location of time in isolation.

Now, consider the following sentences:

- (18) sʊmən            ʌkʰədɪ        hɪ            ke            ohdɑ            dʒəmʊ  
          Suman.3F.SG.   say.PROG.   AUX.PST.   that.CONJ.   she.3F.SG.POSS.   Jammu.LOC.  
          dʒʌne    dɑ            bəɖɑ        mʌn    hɑ  
          go.INF.   PRT.CONJ.   big.ADJ.   heart    AUX.PST.  
          “Suman said that she really wanted to go to Jammu”.

The utterance (18) is clearly in past tense due to the presence of past tense morpheme /hɪ/ in the first clause of the sentence. when we turn to the second clause of the sentence, it is evident that the time when Suman wanted to go to Jammu is not past or present in absolute. The time perspective in this case is relational with the act of saying *i.e.* ‘/ʌkʰədɪ/’ and not absolute. In sentence (18), it is quite likely that what Suman said was in the present tense as /mɛrɑ dʒəmʊ dʒʌne dɑ bəɖɑ mʌn æ/ “I really want to go to Jammu”. This means that the auxiliary /hɑ/ in the sentence (18) is seemingly present (/æ/) in the past time of utterance. The past tense auxiliary here signifies the tense which is simultaneously present in relation to the past and because the first clause of the utterance is in past, the second clause is past due to the relation to the moment of ‘now’ rather being in relation with the moment of Suman’s utterance. Now, consider the sentence (19):

- (19) sʊmən            ʌkʰədɪ        hɪ            ke            ohdɑ            dʒəmʊ  
          Suman.3F.SG.   say.PROG.   AUX.PST.   that.CONJ.   she.3F.SG.POSS.   Jammu.LOC.  
          dʒʌne    dɑ            bəɖɑ        mʌn    æ  
          go.INF.   PRT.CONJ.   big.ADJ.   heart    AUX.PRST.  
          “Suman said that she really wants to go to Jammu”.

This utterance is an instance of exact account of the speech of Suman, the speaker, considering the fact if listener still believes that she still wants to go to Jammu.

If this is the case, then the difference between sentence (18) and (19) is practically minimal. Moreover, the sentence (18) can then be comprehended as:

- (20) “mera      dʒəməʊ      dʒəne      də      bəda      mən      ha      (dʒɪsle  
I.1F.SG. Jammu.LOC. go.INF. PRT.CONJ. big.ADJ. heart AUX.PRST. (when  
oh      nɪklade      he)”  
they.3M.PL. leave.PROG. AUX.PST.)  
“I really wanted to go to Jammu when they were leaving”.

with the time of wanting to go even prior to the moment of uttering. This suggests another relative meaning of the past tense of the second clause of the sentence- past tense anterior to the past tense of the utterance.

## 10. Conclusion

In the conclusion, the findings of the analysis of the study are integrated and tense is presented as a grammatical category which exhibits the temporal properties of the Dogri language. The location of time in Dogri is generally expressed by the time terms from the more technologically advanced cultures altered by the phonological influences. The concept of time in the Dogri language is not expressed very precisely to the minutest measurement but is restricted to the time expanse limited to the /skɪnt/ ‘second’ quantification. And this location of time in Dogri has a definite structure expressed morphologically including Dogri temporal terms combined with the mathematical notations having temporal expanse upto /skɪnt/ only. The Dogri time locus is conceptualized by locating the temporal expanse either prior to, simultaneous to or subsequent to the moment of utterance, for which the time is grammaticalised by inflectional particles and auxiliaries. Although lexical items pertaining to different tenses are also available, but their independent status to express the location of time is not possible in Dogri. Also, Dogri tense is anaphoric in nature which is dynamic in nature

also involving the contextual interdependence between the perspective times in a statement.

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## APPENDIX 1

Map of the areas from where the data has been collected (Via Google Maps)

