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## Word Formation in Brahui Language of Rudbar-Jonub/Rudbari

**Anousheh Sheybanifard**

*Ph.D. graduate in "ancient Iranian culture and languages" at Institute for Humanities and Cultural Studies, Tehran, Iran. [anusheshf83@gmail.com](mailto:anusheshf83@gmail.com) (correspondence author)*

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**Anousheh Sheybanifard**

*Ph.D. graduate in "ancient Iranian culture and languages"  
at Institute for Humanities and Cultural Studies, Tehran, Iran.  
[anusheshf83@gmail.com](mailto:anusheshf83@gmail.com) (correspondence author)*



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*Abstract: The present article aims to discuss one of the important grammar topics named "word formation" in the Brahui language of Rudbar-Jonub. Brahui, as a non-Iranian language, has gone through a long distance and settled in Iran, chiefly in Sistan and Balochistan, and Kerman. Based on the oral literature and the words of local informants, a group of Brahui people entered Sistan and Balochistan province in Iran from the borders of Pakistan in the last 400 years and mostly settled in Zahedan, Zabol, Iranshahr, and Khash. About 200 years ago, a group of them entered the south of Kerman province from the common borders of Sistan and Balochistan with Kerman and settled in Rudbar-Jonub county; many of them speak four languages: Balochi, Brahui, Rudbari, and standard Persian (Sheybanifard, 2018). The Brahui language of Rudbar-Jonub, which has less than 1000 speakers, is more vulnerable and in danger of death than other Brahui languages in other parts of the world. Also, the contact of Brahui with other languages such as Persian and Baluchi as well as local dialects such as Rudbari and the increasing use of standard Persian by its speakers, especially in the young generation, has increased the distance of Brahui spoken in Iran from its original region. One of the other most important grammar features in this language which has also affected the word formation is the existence of four diphthongs two of them /ie/ and /ue/ belong to the Rudbari dialect. The data were gathered by direct observation, through interviews with male and female speakers; from different age groups and educational levels, recording of their speeches, and videos. The purpose of this article is to describe "the Word Formation structure" in this language. Words in Brahui of Rudbari, are divided into three groups in terms of derivational construction: 1- simple, 2- derivative (prefix and suffix derivative), and 3- compound (copulative compound and non-copulative compound).*

**Keywords:** Dravidian- Brahui - Brahui of Rudbari, Simple word- Derivative word- Compound word

### Brahui language family

In India, most people speak one of the Indo-European languages, specifically one of the languages derived from Sanskrit. However, in the southern part of the country, there are several prevalent languages related to a family of languages existing well before the era of Indo-European languages, which are still expanding and flourishing. This family of languages is called "Dravidian", and its most important members are Tamil, Telegu, and Malayalam (Arlloto, 1981). A language family with about 70 prevalent

languages in Southern Asia belongs to the Dravidian family. More than 215 million people, generally living in India, Pakistan, and Sri Lanka, speak one of the Dravidian languages, approximately 4% of the world population (Ethnologue: Brahui). The most common theory is that the Brahuists took part in the original Dravidian invasions of India from the northwest in the 3rd millennium B.C. but split off from the main body and remained in Sarawan and Jahlawan, where they have lived since before 2000 B.C. Probably, the Brahuists tribe began to separate themselves from their closest neighbors such as the Dravidians of Kurukh and Malti in the 7<sup>th</sup> century and migrated to the northwest (Elfenbein, 1989).

Brahui language includes three main dialects: 1- Sarawani, 2- Jahlawani, and 3- Rakhshani, since most of them are bilingual and speak the Balochi language, many of them consider themselves Baloch (Andronov, 1980). Most of the speakers of this language live in the province of Balochistan, Pakistan. Due to the migration of Brahuists to the neighboring countries of Pakistan, the Brahui language also has speakers outside of Pakistan. Based on the number of Brahui speakers, these countries include Afghanistan, Iran, India, Turkmenistan, the United Arab Emirates, and Qatar.

There are some other theories about the origin of Brahui as (1). Andronov, Bray, and Elfenbein argue that Brahui speakers migrated from South India into their historical seats (Andronov 1980; Bray 1909; Elfenbein 1986), (2). The ancestors of the Brahui people are an indigenous Dravidian-speaking group in Pakistan, gradually assimilated to the Indo-European immigrants, who arrived circa; 4.000 years ago (Pagani et al., 2017), and (3). The Brahui speakers are indigenous in Pakistan Balochistan but moved south with other Dravidian speakers and then returned in a northwest direction to their present position in Balochistan (Bashir, 2003). Since the topic of this paper has nothing to do with the origin of the Brahui language, this issue has not been addressed.

### **Brahui of Rudbar-Jonub**

The south of Kerman province in Iran, which is called "Rudbar-zamin", has a great variety of dialects and languages. The dominant dialect in this region is the Rudbari dialect, which is one of the Bashgardis dialects. In Rudbar-Jonub township, in the center of Islamabad city, in a village called Tom-Meyri, a tribe called "Brahui" lives and they speak a non-Iranian language of the same name. The Brahuists of the Rudbar-zamin region, although they came to this country from Sistan and Baluchistan region, after about two centuries of this migration, and two centuries of mixing with the people of Rudbar-zamin, lost all their racial and emotional ties with their co-ethnics. That area is discrete. Due to being in the minority and needing to communicate with their hosts, they have learned the language of the majority (Rudbari dialect) and use it in their daily lives. In addition to Rudbari, in recent decades, due to many social changes, the Persian language has also been added to the number of languages used by these people, especially the young and middle-aged, also some middle-aged and old people also use the Balochi language. As a result of these four languages, their linguistic variety has become different from the common Brahui in Baluchistan. Two centuries of proximity and coexistence with the main natives of the region and the use of the Rudbari dialect to interact with them have led to the emergence of a new type of Brahui language, which we can call the Rudbari Brahui type. According to the village statistics of this village, the number of Brahuists in this area is 750 people and 155 households. Adjacent to the people of Rudbar-zamin and mixing with them during these two centuries, the Brahuists have assimilated with the Rudbaris in most of

the cultural components. The religion of the Brahuīs is Islam and their religion is Sunni, but the Brahuīs of Rudbar-zamin have all changed their religion and become Shia. The type of clothing, customs, rituals, and ceremonies of Brahuīs have no difference from the original Rudbaris. Today, the only difference between the Brahuīs and the original Rodbaris is the difference in appearance and language. The Brahuīs of Rudbar are all trilingual. They speak among themselves in Brahui language and use the Rudbari dialect when dealing with the Rudbaris and spoken Persian language when dealing with non-Rudbaris.

This article discussed “word formation” in the Brahui language of Rudbari. A word has 3 types based on its derivative construction: simple, derivative, and compound. Each of these types has different types that are made in different ways; In particular, derived words, based on different prefixes and suffixes, and compound words, based on the grammatical type of each of the two components (Abolghasemi: 2002).

## Word Formation

The subject of word formation in the Brahui Language of Rudbar-Jonub/Rudbari is discussed in this article. Words in this language are divided into 3 groups in terms of derivative construction: 1. *Simple* 2. *Derivative* 3. *Compound*

### 1) Simple

In Brahui of Rudbar, a simple word is formed from a free morpheme in another word, a meaningful and independent morpheme.

/ʔare γ / (اره) ارے	«husband»	/čawaṭ/ چوٹ	«Shoe»
/lex/ (لیخ) لیخ	«neck»	/detar/ (دتر) دیتر	«Blood»
/mown(مون) مٹون	«black»	/bie <sup>1</sup> / (بے) بیئے	«Salt»
/da γ Ar/ دیار	«earth»	/puškon/(پوشکن) پشکون	«Yellow»

### 2) Derivative

A word that is made from a free morpheme and one or more dependent morphemes is called a derivative. The derivative is divided into 2 categories based on the added affix: 1- Prefix derivative (the dependent morpheme is placed before the base or free morpheme) and 2- Suffix derivative (the dependent morpheme comes after the base).

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<sup>1</sup> Diphthong

## 2.1 ) Prefix Derivative

### 2.1.1 ) /bie<sup>2</sup>-/<sup>3</sup>: Negative prefix, "Without" is used to make an adjective from a noun.

/bie-xaf/ "deaf"; from the negative prefix /bie-/ and the simple noun /xaf/ "ear"  
بیئے خف (بے خف، کر)

/bie-xan/ "blind"; from the negative prefix /bie-/ and the simple noun /xan/ "eye"  
بیئے خن (بے خن، کھور)

/bie-ʔara γ / "widow"; from the negative prefix /bie-/ and the simple noun / ʔara γ /  
"husband" (بے ارے، جنوزان)

### 2.1.2) /ham-/<sup>4</sup> "same" is used to make a noun from a noun:

simple noun / čAdor/ /ham-čAdor / "sister-in-law" ; from the prefix /ham-/ and  
"veil" (ہم چادور (ہم چادر، دسخینچ)

/ham- ʔerAt / "sister-in-law"; from the prefix /ham-/ and simple noun / ʔerAt/  
"bride" (ہم جیرات (ہم جرات)

### 2.1.3 ) /nA-/<sup>5</sup>: Negative prefix, "No, Without" is used to make an adjective from an adjective.

/nA- ʔuer<sup>6</sup> / "Sick"; from the negative prefix /nA-/ and the simple noun / ʔuer / "  
good (نا جو ئیڑ (نا جوڑ)

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<sup>2</sup> Diphthong /ie/ entered the Brahui language under the influence of the Rudbari dialect. /ie/ is a special diphthong of the Rudbari dialect, which replaces the Middle Iranian simple vowel /ē/ (Sediqqi-nejad 2018).

<sup>3</sup> The prefix bie- entered the Brahui language of Rudbar-Jonub from the Persian language.

<sup>4</sup> The prefix ham- entered the Brahui language of Rudbar-Jonub from the Persian language.

<sup>5</sup> The prefix nA- entered the Brahui language of Rudbar-Jonub from the Persian language.

<sup>6</sup> Diphthong /ue/ entered the Brahui language under the influence of the Rudbari dialect. /ue/ is a special diphthong of the Rudbari dialect, which replaces the Middle Iranian simple vowel /ō/ (Sediqqi-nejad 2018).

## 2.2 ) Suffix derivative

2.2.1 ) /-Ane/ is used to make a past participle from a verbal stem.

/danneng-Ane/ دننگانے	»teken«
/koneng-Ane/ <sup>7</sup> کوننگانے (کننگانے)	»eaten«
/pArenG-Ane/ پارینگانے (پاننگانے)	»said«

2.2.2 ) /i-/ is used to make a noun from another noun.

/ʔorA/ اورا (را)	»home«	/ʔorA-y-i/ اورائی (ارائی)	»Woman«
/na∞/ نت	»foot«	/na∞-i/ نئی	»shoe«

2.2.3 ) /i-/ is used to make a proper adjective from a noun.

/la∞/ لٹ	»wood«	/la∞-i/ لٹی	»Wooden«
/bie/ بیئے	»salt«	/bie-y-i/ (بے ئی) بیئی	»salty«
/kahnu/ کھانو	»Kahnuj« <sup>8</sup>	/kahnu-y-i <sup>8</sup> / کھانوئی	»Kahnuji«
/ruedbAr/ روئیدبار	»Rudbar«	/ruedbAr-i/ روئیدباری	»Rudbari«
/rustA/ رستا	»village«	/rustA-y-i/ رستائی	»rurek«

2.2.4 ) /u-/ is used to make a noun from an adjective.

/hanien/ ہنین	»sweet«	/hanien-u/ ہنینو (بورا)	»sugar«
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2.2.5 ) /ue-/ is used to make a noun from an adjective.

/piyon/ پی یون (پہن)	»white«	/piyon-ue/ پی یونئے (پہنی، برنج)	»rice«
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<sup>7</sup> Example: Lomma ʔeray konengAne "Mother (has) eaten the bread" (ارغ) کوننگانے (کننگانے)

<sup>8</sup> a county in the southern part of Kerman province in Iran.

**2.2.6 ) /uek-/** is used to make a present participle from a verbal stem.

/ben-uek/ بین-اوئیک	»listener«	/xAl-uek/ خل-اوئیک	»singer«
/hen-uek/ هین-اوئیک	»walker«	/korx <sup>w</sup> Af-uek/ کهرخوافوئیک	»grazer«
/x <sup>w</sup> An-uek/ خوان-اوئیک	»reader«		

**2.2.7 ) /uyi-/** is used to make an adjective<sup>9</sup> from a verbal stem.

/ben-uyi/ بین-اوئی	»audible«	/kon-uyi/ کون-اوئی	»edible, eatable«
/xan-uyi/ خن-اوئی	» visible «		

### 3) Compound

A compound is a word that is made of two or more independent components or free morphemes. The compound is divided into 1- Copulative compound and 2- non-copulative compound.

#### 3.1) Copulative compound

A copulative compound is a construction in that its components are not syntactically related to each other.

**3.1.1 )** compound nouns that are made from two nouns:

/gard o meš/ “dust”; from a noun /gard/ “powder” and another noun /meš/ “soil” گرد او میش

**3.1.2)** compound adjectives that are made from two nouns:

/park park/	» patchy«
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**3.1.3)** compound nouns that are made from two verbal stems:

/(h)enA-bass/ انا(هینا).بس	»going and coming«
/xalk-kong/ خلککونگ	»hitting and beating«

<sup>9</sup> A kind of adjective in the Persian language that expresses competence and ability.

### 3.2) Non-copulative compound

A non-copulative compound is a construction in that its components are syntactically related to each other.

#### 3.2.1 ) compound adjectives that are made from an adjective and a noun:

/bad-muen/ “ugly”; from an adjective /bad/ “bad” and a noun /muen/ “face” بد-موئن

#### 3.2.2) compound nouns that are made from two nouns:

/bie-dir/ “broth”; from a noun /bie/ “salt” and another noun /dir/ “water” بيٽ-دير

/niem-rueč/ “midday” from a noun /niem/ “half” and another noun /rueč/ “day” (نيم روچ) ني ٿيم-روئيچ

#### 3.2.3 ) compound nouns that are made from a noun and the present participle:

/bie-xaluek/ “thief”; from a noun /bie/ “salt” and a present participle /xaluek/ from a verb /xalleng/ “to beat” بيٽ-خلاوئيڪ

/xaf-karuek/ “earring”; from a noun /xaf/ “ear” and a present participle /karuek/ from a verb /karreng/ “to do” خف-ڪروئيڪ

/mox-tafuek/ “belt”; from a noun /mox/ “waist” and a present participle /tafuek/ from a verb /tafeng/ “to fasten, wear” موخ-تفوئيڪ

/lex-tafuek/ “Necklaces”; from a noun /lex/ “neck” and a present participle /tafuek/ from a verb /tafeng/ “to fasten, wear” ليخ-تفوئيڪ

/du-selluek/ “toilet”; from a noun /du/ “hand” and a present participle /selluek/ from a verb /selleng/ “to wash” دو-سيلوئيڪ

/bAng-daruek/ “rooster”; from a noun /bAng/ “bang” and a present participle /daruek/ from a verb /dareng/ “to shout” بانگ-دروئيڪ

#### 3.2.4) compound adjectives that are made from two nouns:

/die-muen/ “bright, sunny”; from a noun /die/ “day” and another noun /muen/ “face” ديٽ-موئن

#### 3.2.5) compound nouns that are made from two adjectives:

/mown-piyon/ “document, the letter”; from an adjective /mown/ “black” and another adjective /piyon/ “white” مٿون-پي يون (مون پيهن)



**3.2.6)** compound nouns that are made from a noun and an adjective:

/dAr-zard/ “Turmeric”; from a noun / dAr/ “wood” and an adjective /zard/ “yellow” دار-زرد

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