their own particular movements the representamens which seem relevant to them. The relexicalisation depends essentially on the type of participation maintained by the members of the speech community. In this way, relexicalisation acquires a communicative value, which distinguishes it radically from psycho-semiotic signs.

As a pragmatic activity relexicalisation functions as a deduction system differently interpreted according to the nature of participation in a speech event. Relexicalisation in a communicative act can be characterised as an organism which drives to a purpose. It acquires a communicative value determined by relevant use. In view of the above discussions, we may arrive at the conclusion that relexicalisation is pragmatic activity, which correlate linguistic form with context. It is regulated according to the expediency of communicative task. To elaborate this point further we may cite the following examples:

1.

(a) *su chu sraːn̪ːkuthis manz* (Kashmiri)
(b) *su chu gusulkhaːnas manz* (Urdu)
(c) *su chu baːthrːuːmas manz* (English)

(He is in the bathroom)

2.
(a) su chu voltā (Kashmiri)
(b) su chu khatarna:k (Urdu)
(c) su chu danjrus (English)

(He is dangerous)

3.

(a) ga:š kar tshetā (Kashmiri)
(b) ro:šni: kar bandh (Urdu)
(c) laith kar a:f (English)

(Switch off the light)

4.

(a) vosta:d dra:v garō (Kashmiri)
(b) usta:d dar:v garō (Urdu)
(c) te:char dar:v garō (English)

(The teacher has left for home)

5.

(a) be gatshi vokhāl (Kashmiri)
(b) be gatshi pi:dal (Urdu)
(c) be gatshi bi:fut (English)

(I will go by foot)

6.

(a) kurtani che nōv (Kashmiri)
(b) kami:z che nōv (Urdu)
(c)  शे:त चे नेऊ  
(Shirt is new)

7.
(a) सेलिबस चु साख  
(Kashmiri)
(b) सेलिबस चु मुऍस्किल  
(Urdu)
(c) सेलिबस चु ताफ  
(English)
(Syllabus is tough)

8.
(a) त्सी कुस चूयी या:र ?  
(Kashmiri)
(b) त्सी कुस चूयी डो:स्ट ?  
(Urdu)
(c) त्सी कुस चूयी प्हरांड ?  
(English)
(Who is your friend?)

9.
(a) बे शुगस यासा:र लोऍ:गिथ  
(Kashmiri)
(b) बे शुगस पजामी लोऍ:गिथ  
(Urdu)
(c) बे शुगस त्रावज़र लोऍ:गिथ  
(English)
(I slept with trousers)

10.
(a) जाविद चु कुऍरो  का:लि:जस मान्ज परनावँ  
(Kashmiri)
(b) जाविद चु लर्की:  का:लि:जस मान्ज परनावँ  
(Urdu)
The examples highlight variability phenomena in language activity. It is regarded as a conditioning process reflecting the underlying constituents exerted by social relations in different interlocutions, settings and topics etc. Various conformity pressures in a social group manage the choice of speech. These pressures may be explicit or implicit.

In view of the above, we come to a conclusion that the area of a meaning is concerned with crucial aspects of human communicative system in real social situations. Since pragmatics interpret human intellect as well as human activity in a multidimensional way, we find that sociologists, linguists and psychologists all have to claim deep concern about it. Their interest may be diverse but their concern shows the multiplicity of functions of pragmatics. Those who hold the view that language is a supra-organic aspect of human life think that pragmatics must become increasingly concerned with the social
meaning of the language. In pragmatics, linguistic competence has become merely a part of overall communicative competence. In communicative grammar sentence as a maximal unit of linguistic description has given way to higher units like text and discourse etc, where relexicalisation, deviation, variation, or violation have become functional within the more complex system of socially conditioned speech styles. An intra-linguistic viewpoint has yielded to a growing desire for the integration of language with situational contexts and behavioral norms of a speech community. This is because the meaning based on intra-lingual relation is being coupled with the "social" meaning. For any explication of meaning excursions into the social setting is a methodological need. The venture of excursions into the social setting unravels the communicative intention of the encoder. However the interlocking system functions with certain types of rules:

(1) Rules for categorial features.
(2) Rules for sub-categorial environments.
(3) Rules related to selectional features.
(4) Rules related to variational features.
It should be noted here, that communicative significance is attributed to linguistic rules only where there is a variation. When the choice between grammatical and lexical alternates is mappable into the variable of social significance, the meaning of social order is revealed. A pragmatic-social variable may be manifested in and realized through phonological, morphological or lexical units. It may even extend to the code itself. For example the following expressions have social variables indicating communicative relevance:

(i) \textit{vol\breve{d}} \ \textit{beh}

(ii) \textit{voliv} \ \textit{behiv}

(iii) \textit{vol\breve{d}} \ \textit{vol\breve{d}} \ \textit{beh}

(iv) \textit{voliv} \ \textit{voliv} \ \textit{behiv}

(v) \textit{voliv} \ \textit{voliv} \ !

(vi) \textit{voliv} \ \textit{\partialniv} \ \textit{ta\breve{s}ri:f}

(Please be seated)

(i) \textit{vothu} \ \textit{thod}

(ii) \textit{vothiv} \ \textit{thod}

(iii) \textit{vothu} \ \textit{vothu} \ \textit{thod}

(iv) \textit{vothiv} \ \textit{vothiv} \ !

(Please stand up)
In a multilingual communicative matrix, relexicalisation may convey the communicative meaning as it has full potentiality to reveal communicative norms of language use. According to Gumperz (1968)

"In many multilingual societies the choice of one language over another has the same signification as the selection among lexical alternates in linguistically homogeneous societies".

To elaborate this point further we may take the following examples:

(i) \textit{jönaːb} \textit{be gatshi toːd}
(ii) \textit{maːra} \textit{be gatshi toːd}
(iii) \textit{sar} \textit{be gatshi toːd}

(Sir I will go there)
The use of sar, ma:ra, jōna:b, tsi, tohye, may be said as variants referring to the invariant pronoun in Kashmiri. The selection between these variants is conditioned by socially governed communicative norms. This can be explained diagrammatically as follows:
RELEXICALISATION IN KASHMIRI

<table>
<thead>
<tr>
<th>Role variant</th>
<th>Communicative behavior</th>
<th>Linguistic behavior</th>
</tr>
</thead>
<tbody>
<tr>
<td>Variant 1 Juniors</td>
<td>tsi</td>
<td>tsi/tohy</td>
</tr>
<tr>
<td>Variant 2 Peer group</td>
<td>tsi</td>
<td>tsí/tohy</td>
</tr>
<tr>
<td>Variant 3 Elders</td>
<td>tohy</td>
<td>sar/jôna:b/ma:ra</td>
</tr>
<tr>
<td>Variant 4 Officers, Teachers</td>
<td>sar</td>
<td>sar/jôna:b/ma:ra</td>
</tr>
<tr>
<td>Variant 5 Seniors (Muslim)</td>
<td>jôna:b</td>
<td>sar/jôna:b/ma:ra</td>
</tr>
<tr>
<td>Variant 6 Seniors (Hindu)</td>
<td>ma:ra</td>
<td>sar/jôna:b/ma:ra</td>
</tr>
</tbody>
</table>

Based on the above observations we may suggest that a language has three facets or levels of organizations. At level "one" language looks internal to itself. At level "two" language as a symbol stands referentially for something else, and at level "three" language as a social event conveys the rituals or communicative norms of a group of speaker. These three aspects put their own constraints and any violation of these constraints may produce sentences as "odd" or "ill framed".

4.2 Relexicalisation and Social Acceptability

The structural and social constraints play a vital role in deciding well formedness of a sentence consider the following examples:

su chu ba:thru:mas manz
(He is in the bathroom)

yunivarsiti: chi bandh
RELEXICALISATION IN KASHMIRI

CHAPTER-4

(University is closed)

*su chu garas in

(He is in the home)

su chu dra:ingru:mas manz

(He is in the drawing room)

*su beyu:th da:ri at

(He sat at the window)

*su chu on guḏ

(He is on the horse)

be gatshi tuːrisṭ senṭar

(I will go to the tourist centre)

tsi kyah chuye poru:graːm ?

(What is your programme ?)

*su chu pašas under

(He is under the roof)

gulzaːr chu rozan nayō kaːloniː manz

(Gulzar lives at new colony)

*mehraj and iršaːd geye srynagar

(Mehraj and Irshad went Srinagar)

su chu šaːndaːr dress lōːigth

(He is in the elegant dress)

*su gov with zanaːn haspataːl
Even a cursory look at these examples make it clear that certain types of elements are more likely to be preferred for relexicalisation. In general major constituents such as nouns, adjectives and verbs are among the most frequently relexicalised elements. Among these nouns outranks all others in frequency of relexicalisation. Grammatical items such as articles, quantifiers, auxiliaries, prepositions and clitics are least likely to be relexicalised. It indicates that members of a bilingual speech community display an impressive degree of agreement on the judgment of acceptability of relexicalisation process. The following is a sample of sentences judged acceptable by nearly all Kashmiri informants.

su chu ba:thru:mas manz
(He is in the bathroom)

yunivarsiti: chi bandh
(University is closed)

su chu dra:ingru:mas manz
(He is in the drawing room)
be gatshi turist sentar

(I will go to the tourist centre)

tsi kyah chuye poru:gra:m?  
(What is your programme?)

gulza:r chu rozan naydba:loni: manz
(Gulzar lives at new colony)

su chu esnda:r dress laigth
(He is in the elegant dress)

naśnal kanfranse chi korapt huku:mat
(National conference is corrupt government)

The informants we equally consistent in rejecting the following sentence as ill-formed.

*su chu garas in
(He is in the home)

*su beyuth da:rd at
(He sat at the window)

*su chu on gud
(He is on the horse)

*su chu pašas under
(He is under the roof)

*mehraj and irşa:d geye srynagar
(Mehraj and Irshad went Srinagar)
The above set of examples shows that we must look beyond probability in explaining the acceptability status of relexicalisation. As mentioned earlier the most importance determinants of acceptability are social variables and the structural compatibility of the host and guest language.

It might appear at first sight that relexicalisation of single elements such as nouns, verbs and adjective is a linguistically simple process. Thus in Kashmiri sentence:

\[za:hid \ chu \ ada:lthi\ manz\ n\ddot{\text{oran}}\]

Zahid is coming from the court), it is supposed that 'court' is substituted for the Kashmiri word "ada:lth". But the process of relexicalisation is not so simple. Certain foreign lexical items simply cannot be relexicalised because of restriction in the host language. Even in case of perfect lexical congruence between the guest item and its host language counterpart, the language specific constraints on the surface structure placement of the item may bring about structural conflicts. A speaker of Kashmiri monitors the surface structure of Kashmiri to ensure its compatibility with the structural constraints inherent to the guest item. In
other words, the entire rule system of Kashmiri and the
guest language is simultaneously active in the
relexicalisation process.

4.3. Language Modernization Process and Relexicalisation

With a long literary history, Kashmiri is gradually
developing as a full-fledged modern language. It is passing
through a stage where the process of modernization is being
actively pursued to enrich the language and make it simple
easily adaptable and efficient to convey the modern
scientific technological and other social advancement that
take place in various domains of our social life. By
relexicalisation, a language is modernized in the sense that
its status is raised at par with some of the so called
developed languages of the world. Hence relexicalisation
has become an important aspect in the modernization
process of a language. In order to introduce new ideas new
expressions are accommodated by the process of
relexicalisation. The process of relexicalisation illustrate
the phenomena of negotiation in everyday communication.
In the midst of diversified reality it is the communication
ethos which guides a speech community in designing speech
event in everyday life. In everyday communications, usually
diverse functions of speech percolate spontaneous changes in a language structure. Communicators apply various spontaneous devices which can lead to on the spot changes in the language in use.

In the light of the discussion carried out in earlier sections we come to the conclusion that certain types of relexicalisation are more common in Kashmiri than others. It indicates that relexicalisation is not a random but a patterned phenomenon. In some psycholinguistic studies it has been found that members of a bilingual community display an impressive degree of agreement on the judgement of acceptability of relexicalisation.

As discussed earlier, the focus of psychological research on relexicalisation has been the "linguistic independence" of the bilinguals. In order to explain "linguistic independence" scholars have proposed the theory that the neurological mechanisms of the two languages of the bilinguals are organized in such a way that when one is on the other must be off. However, as we have noted above relexicalisation involves simultaneous interaction of the two rule systems in the production of a single sentence. Not only are two elements from two languages present in the
same sentence, but these elements are integrated into unified syntactic structure by a complex interaction of constraints. Thus relexicalisation requires both systems to be 'on' at the same time.

The existence of interlingual constraints seems to indicate the need for positing a comparison stage in the production of mixed utterances. At this stage the bilingual speakers checks the patterning or syntactic compatibility of the guest element with the host sentence. However, it is unlikely that the speaker produces two entire sentences in each language. It is only the syntactic constituency of the guest constituents and their external patterning with the host sentences that is checked at the comparison stage.

Another interesting issue in the psycholinguistics of relexicalisation is the status of mixed elements as units in sentence planning. An attractive hypothesis about sentence planning is that the "idea" or the "message" is put together to communicate. It leads us to the issue of semantic manipulation.
4.4. Nativization of Foreign Elements

Nativization of foreign linguistic elements in Kashmiri communication network is a common phenomenon. Nativization of relexicalised words is an automatic process, which is carried out without any conscious effort. In Kashmiri, it is used as a communicative strategy to assimilate the foreign linguistic elements. The process of nativization makes necessary modification to suit it to Kashmiri linguistic framework. These words are commonly modified according to the phonological and morphological system of Kashmiri. Nativization is a spontaneous process. The phonological modification becomes physiological necessity because of the static nature of the speech mechanism, which a Kashmiri speaker develops in his early age. The process of nativization is loud at the levels of phonology, morphology and semantics.

4.4.1. Phonological Modification

The term phonological modification is used for a mechanism through which phonological patterns of a word are simplified. It helps in nativizing the foreign expressions.
<table>
<thead>
<tr>
<th>Foreign Expressions</th>
<th>Nativized Expressions</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>rabar</td>
<td>rabaq</td>
<td>'rubber'</td>
</tr>
<tr>
<td>ma:star</td>
<td>mā:štar</td>
<td>'master'</td>
</tr>
<tr>
<td>koleg</td>
<td>ka:le:j</td>
<td>'college'</td>
</tr>
<tr>
<td>hotal</td>
<td>ho:tal</td>
<td>'hotel'</td>
</tr>
<tr>
<td>radi:o</td>
<td>radevə</td>
<td>'radio'</td>
</tr>
<tr>
<td>prinsipal</td>
<td>prinəspul</td>
<td>'principal'</td>
</tr>
<tr>
<td>doktar</td>
<td>da:khtar</td>
<td>'doctor'</td>
</tr>
<tr>
<td>ko:t</td>
<td>ko:th</td>
<td>'coat'</td>
</tr>
<tr>
<td>a:fisar</td>
<td>aphsar</td>
<td>'officer'</td>
</tr>
<tr>
<td>motar</td>
<td>mō:tar</td>
<td>'motor'</td>
</tr>
<tr>
<td>sigret</td>
<td>sigr:th</td>
<td>'cigarette'</td>
</tr>
<tr>
<td>grene:d</td>
<td>garne:th</td>
<td>'granade'</td>
</tr>
<tr>
<td>bu:t</td>
<td>bu:th</td>
<td>'boot'</td>
</tr>
<tr>
<td>no:t</td>
<td>no:th</td>
<td>'note'</td>
</tr>
<tr>
<td>bula:k</td>
<td>bula:kh</td>
<td>'block'</td>
</tr>
</tbody>
</table>
4.4.2. Morphological Modification

The mechanism of morphological modification helps in nativizing the foreign expressions. In the process of morphological modification foreign expressions are simplified by applying the nativized morphological process. The use of Kashmiri affixes in place of foreign affixes helps in nativizing the expression. The examples are

<table>
<thead>
<tr>
<th>Foreign word + Kashmiri affix</th>
<th>Nativized complex Expression</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>taksi</em></td>
<td>+-*vo:<em>l</em></td>
<td>*teksivo:<em>l</em></td>
</tr>
<tr>
<td><em>t.v.</em></td>
<td>+-*vo:<em>l</em></td>
<td>*t.v. vo:<em>l</em></td>
</tr>
<tr>
<td><em>ru:m</em></td>
<td>+-<em>as</em></td>
<td><em>rumas</em></td>
</tr>
<tr>
<td><em>bed</em></td>
<td>+-<em>as</em></td>
<td><em>beḍas</em></td>
</tr>
<tr>
<td><em>dras</em></td>
<td>+-<em>as</em></td>
<td><em>dresas</em></td>
</tr>
<tr>
<td><em>paip</em></td>
<td>+-<em>∅</em></td>
<td><em>paip∅</em></td>
</tr>
<tr>
<td><em>paip</em></td>
<td>+-<em>an</em></td>
<td><em>paipan</em></td>
</tr>
<tr>
<td><em>tiket</em></td>
<td>+-<em>∅</em></td>
<td><em>tikeṭ∅</em></td>
</tr>
<tr>
<td><em>tiket</em></td>
<td>+-<em>an</em></td>
<td><em>tikṭan</em></td>
</tr>
<tr>
<td><em>doktar</em></td>
<td>+-*ba:*y</td>
<td>*da:khtarba:*y</td>
</tr>
</tbody>
</table>

167
In addition to this certain foreign prefixes are also used and nativized at different occasions with Kashmiri words.

<table>
<thead>
<tr>
<th>Foreign Prefix</th>
<th>Kashmiri word</th>
<th>Complex word</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>anti</td>
<td>ko:šur</td>
<td>enṭiko:šur</td>
<td>'anti-kashmiri'</td>
</tr>
<tr>
<td>pro</td>
<td>ko:šur</td>
<td>pro:ko:šur</td>
<td>'pro-kashmiri'</td>
</tr>
<tr>
<td>anti</td>
<td>musalmaːn</td>
<td>enṭimusalmaːn</td>
<td>'anti-Muslim'</td>
</tr>
<tr>
<td>pro</td>
<td>musalmaːn</td>
<td>pro:musalmaːn</td>
<td>'pro-Muslim'</td>
</tr>
<tr>
<td>anti</td>
<td>tōhriːk</td>
<td>enṭitōhriːk</td>
<td>'anti-movement'</td>
</tr>
<tr>
<td>pro</td>
<td>tōhriːk</td>
<td>pro:tōhriːk</td>
<td>'pro-movement'</td>
</tr>
</tbody>
</table>

### 4.4.3. Hybridization

Nativization is also responsible for hybridization. It is used to nativize the expression. A foreign word along with the native word reduces the "foreign elements" of the expression and become naturalized and nativized in course
of time. These expressions are so assimilated in the language that it becomes difficult to recognize the foreign elements of the hybridized expressions:

<table>
<thead>
<tr>
<th>Foreign Expressions</th>
<th>Hybridized Expressions</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>nai:lon</td>
<td>nayla:nchapën</td>
<td>'nylon chappie'</td>
</tr>
<tr>
<td>polithi:n</td>
<td>pa:litinthe:ld</td>
<td>'polythene bag'</td>
</tr>
<tr>
<td>go:ldan</td>
<td>go:ldanve:j</td>
<td>'golden ring'</td>
</tr>
<tr>
<td>po:ver</td>
<td>pa:verpakhe</td>
<td>'electric fan'</td>
</tr>
<tr>
<td>mači:n</td>
<td>dâmeši:n</td>
<td>'rice mill'</td>
</tr>
<tr>
<td>bruš</td>
<td>dandoburuš</td>
<td>'tooth brush'</td>
</tr>
<tr>
<td>pi:s</td>
<td>kapadpe:s</td>
<td>'piece of cloth'</td>
</tr>
<tr>
<td>level</td>
<td>gamèleva:le</td>
<td>'village level'</td>
</tr>
<tr>
<td>presidät</td>
<td>mehløprezdat</td>
<td>'president of the locality'</td>
</tr>
<tr>
<td>ko:lej</td>
<td>ka:lejkur</td>
<td>'college girl'</td>
</tr>
<tr>
<td>ge:s</td>
<td>gø:sdan</td>
<td>'gas stove'</td>
</tr>
<tr>
<td>tabil</td>
<td>hachete:bel</td>
<td>'wooden table'</td>
</tr>
<tr>
<td>rai:l</td>
<td>re:lgè:d</td>
<td>'train'</td>
</tr>
<tr>
<td>ste:l</td>
<td>siti:lba:ne</td>
<td>'steel vessels'</td>
</tr>
</tbody>
</table>
4.4.4. Semantic Nativization

Restriction and extension of original meaning is the common feature of semantic change in any language. The potent cause for semantic change of the sense of word, which generally has wide connotations is said to be by its constant use in fixed context. Such fixed context will be political, economic, or cultural discourse. Semantic Nativization may be categorised into:

4.4.4.1. Restriction of Meaning

Under the category of restriction of meaning we group of such expressions where the meaning of word is restricted by its constant use in a fixed context. Semantic restriction also results in the nativization of expressions.

<table>
<thead>
<tr>
<th>Foreign Expression</th>
<th>Meaning</th>
<th>Kashmiri Use</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>'to push or squeeze, printing machine'</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>'ability to do, or act, authority'</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>'put in writing, preserve sounds in'</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
magnetic tape etc'

flask  'pocket bottle, long phēlasēk 'kettle'
bottle for scientific
use'

stašān 'place where things sētašān 'radio band'
stop, or is placed,
stopping place for
railways, bus stop'

rad  'slender straight bar, raːd 'tube light'
stick'

fiting 'way anything fits, its phiting 'adjusted
style, adjustment'

electric wires'

krank 'shaft of engine ' krenk 'signet of the
ring, stone of
the ring'

reːl 'winding apparatus, riːl 'cassette'
spool on which film is
wound (cinema)
portion of film'

klip 'grip clutch, device kiliph 'ladies hair
for clipping, cut short'
gripper'

pendlam 'suspended weight pandēlam 'golden or
swinging to and fro'
metallic ornament with necklace'

The above examples show that the English expressions are used in a totally restricted sense in Kashmiri.

4.4.4.2. Extension and Displacement of Meaning

By the process of extension and displacement of meaning many foreign expressions have been nativized in Kashmiri communication network. Some of these example are given below:

<table>
<thead>
<tr>
<th>Foreign Expression</th>
<th>Nativized Expression</th>
<th>Extended Nativized Meaning in Kashmiri</th>
</tr>
</thead>
<tbody>
<tr>
<td>stepni:</td>
<td>səṭphni</td>
<td>'helper, or local trained militant'</td>
</tr>
<tr>
<td>tiːr</td>
<td>təːr</td>
<td>'loose charactered'</td>
</tr>
<tr>
<td>tiːrlivar</td>
<td>təːrlivar</td>
<td>'scale shaped bread'</td>
</tr>
<tr>
<td>rads</td>
<td>raːdə</td>
<td>'lies'</td>
</tr>
<tr>
<td>blakavat</td>
<td>bleːkaːvət</td>
<td>'grief'</td>
</tr>
<tr>
<td>tāk</td>
<td>teːnk</td>
<td>'fatty, bulky'</td>
</tr>
<tr>
<td>puf</td>
<td>puph</td>
<td>'bread'</td>
</tr>
</tbody>
</table>
laktogin  lektojin  'delicate person'

denlop  danloph  'fatty, bulky'

grane:d  garneth  'short person'

The examples given above further confirm that relexicalised expressions are used in Kashmiri communication network in an extended semantic form.

Conclusions

From the foregoing analysis of Kashmiri communication network it appears that in the process of being modernized, the Kashmiri speakers accommodate more and more foreign expressions.
Summary

&

Conclusions
A research work entails a systematic examination and analysis of the problem at hand. It evaluates different contours of a hypothesis and comes out with some findings and conclusions. In this background, the present chapter presents the summary and conclusions of the research carried out here. The chapter aims at summarizing the discussions carried out in earlier chapters and draw conclusions from the deliberations presented in the various sections of the thesis. The chapter spreads over two sections, section one presents the summary of the research while section two presents the conclusions drawn from the study.

5.1. Summary of the Research

Section one of the present chapter submits a summary of the chapters presented in the thesis. Chapter One of the thesis presents a detailed account of historical and linguistic setting of Kashmir, its geographical location and an introduction of Kashmiri language.

The valley of Kashmir, with an average altitude of 5,300 feet above sea level is surrounded on all sides by mountain ranges and dotted with rivers and lovely lakes.
More than 90 percent of the Indian State of Jammu and Kashmir is mountainous. The chapter also presents the views of various scholars regarding the origin of Kashmiri language. According to George A. Grierson, "Kashmiri is a mixed language, having as its basis a language of the Dardic group of the Dardic family allied to Shina. It must be classed as such and not as a Sanskrit form of speech. (Linguistic Survey of India vol. 8, part 2:253).

According to Dr. Suneti Kumar Chatterji, Kashmiri is an offshoot of Indo-Aryan language family. This language is supposed to be a language which provided bases for the Dardic sub-group of Indo-Aryan language family (S.K. Chatterji, Languages and Literature of Modern India, p. 256).

Dr. M. Yusuf Bukhari. claims that, Bursakian is the root of Kashmiri. He admitted that Bursakian one of the ancient languages of Indian sub-continent passed through many developmental stages and became the language of Kashmiri people (Kashmiri language). "Kashmiri aur Urdu Zaban ka taqabli mutala (a comparative study of Kashmiri and Urdu language), P.64".
Reflecting the history of Kashmiri, the Kashmiri vocabulary is mixed, containing Dardic, Sanskrit, Punjabi Urdu and Persian elements. Vocabulary and the choice of alphabet of Kashmiri language are dependent on religious differences. Persian and Arabic words were freely used by the Muslims in Kashmiri and Sanskrit elements in the Kashmiri language are favored by Hindus.

As established by different researchers, it was believed that Kashmiri language was of Sanskrit origin. If the Kashmiri and its different forms are deeply studied in terms of pronunciation and morphology it can be concluded that Kashmiri is not different from Vedic or Classical Sanskrit. Grierson, a notable scholar of his time, holds that Kashmiri is not purely a Sanskrit originated language. As said earlier, he holds the view that Kashmiri belongs to Dardic sub-group of Indo-Aryan family of language. He further claimed that the fact cannot be denied that Kashmiri has been under the influence of other Indian languages for centuries. Its vocabulary comprises a large number of words derived from other Indian languages. This view supports the claim that Kashmiri is derived from Sanskrit. That is why several people accept Kashmiri as a language having