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 Sanskritic 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
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Sanskrit origin. The original Dardic language has supplied the skeleton to the Kashmiri. Sanskrit has given it flesh, but Islam has given it life as Kashmiri language had the foundations of its present day literature during Muslim rule.

In chapter one, a view on the area of Kashmiri language, dialects of Kashmiri language and writing system of Kashmiri has also been presented. Kashmiri is spoken in the Kashmir province of Jammu and Kashmir, Pakistan occupied Kashmir and in the surrounding hills. According to the census report of 1981 Kashmiri is natively spoken by 30,76,398 people in Jammu and Kashmir state, excluding those Kashmiri speakers which are in Pakistan occupied Kashmir. The important regional dialects of Kashmiri spoken outside the valley are Kashtawari, Poguli, Siraji and Rambani.

Kashtawari: It is spoken in the Kashtawar valley, lying to the south east of Kashmir. According to Grierson Kashtawari is the "one true dialect" of Kashmiri.

Poguli: Along with Kashtawari, this is probably one of the few regional dialects of Kashmiri spoken outside the valley.

Siraji: Grierson terms Siraji as a mixed language. This
dialect is closely related to Rambani and shares features with Dogri.

Rambani: It can very fairly be described as a mixture of Siraji and Dodgri. Rambani possesses enough Kashmiri peculiarities and is classed as a dialect of Kashmiri language.

Traditionally the writing systems which have been associated with the Kashmiri language were Shārda, Devanāgarī, Perso-Arabic and Roman. These scripts, which have been used for the Kashmiri language, have replaced each other in different times. After 1947 Perso-Arabic script was recognized as the official script for the Kashmiri language by Jammu and Kashmir government. The Perso-Arabic script is regarded as the Kashmiri script and is widely used at present. After some modification and reforms Perso-Arabic script was adapted for Kashmiri.

The chapter also describes the history of Kashmir valley and the rulers, which have ruled it from earlier times. The chapter points out that all the old records of Kashmir came from Sanskrit history, and from the very remote period until the early years of the 14th century.
Kashmir was governed by Hindu rulers. In the 14th century Kashmir, was ruled by Muslim rulers. In 1846 the provinces of Jammu and Kashmir were united under Gulab Singh, who was supported by the British. When India and Pakistan became independent in 1947, both of them wanted to rule over Kashmir. Linguistically Kashmir, for a long period was home of Sanskrit learning and later became a center of Persian language also. The literary traditions of Kashmir go back to AD 1200, when Kalhana chronicled the history of Kashmir in Raj Taranagni. Kashmir has been cradle of many races whose languages and cultural patterns were fused into a composite group. Kashmir has from the beginning of her history been a target of different nations and so in the Kashmiri language large scale linguistic-changes took place rapidly, as the linguistic changes are directly depend on the cultural changes. The cultural changes in Kashmir began with the establishment of the Hindu reign. During the long rule of the Hindu kings the development of Sanskrit language and literature in Kashmir flourishes. It is difficult to trace the beginning of Sanskrit in Kashmir. However there is no doubt that development of Sanskrit in Kashmir passed through different stages. For centuries Sanskrit
occupied the status of a cultural, official and literary and link language in Kashmir. Extraordinary importance of Sanskrit during Hindu reign had impressed the Kashmiri language. Influences of Arabic-Persian began with the spread of Islam in Kashmir and the Kashmiri language faces a new linguistic revolution. In the 14th century when Amir-I-Kabir Syed Ali Hamadani entered the Kashmir with his colleagues from Khatlan. With his coming, the culture, art and customs of Kashmir experienced new changes. The use and interference of Persian in the native life and culture slowly influenced Kashmiri. Kashmiri began to absorb Persian words at least at the spoken level and through Persian, Arabic elements slowly found their place in poetry and literature. During the period of Zain-ul-Aabidin, Sanskrit, Persian and Kashmiri flourished equally. In his time, Kashmiri got official status for the first time. During the Chak, Mughal and Afgan periods, influences of Persian on Kashmiri became strong. Native poets in these periods began to write in Persian along with Kashmiri and borrowed Persian forms, methods, themes, that braved a new linguistic revolution in Kashmiri. Thus Kashmir experienced successively and some times together Buddhist,
Hindu and Muslim influences, creating a mixed but harmonized culture which is so evident even today in Kashmir. The conflicts between the religious and cultures were less marked and the people of Kashmir broadly accepted all of them and thus created a blended cultural atmosphere, which was peculiar to Kashmir. During the Hindu regimes, words from Sanskrit left such a deep impression on Kashmiri vocabulary that linguists believed that Kashmiri was an offshoot of Sanskrit. After this during the Muslim rule, Arabic and Persian influenced the Kashmiri to the extent that most of the Sanskrit words fell into disuse and caused the Kashmiri language to go through significant alternations in different periods. In every period, the different historical facts give the Kashmiri a new linguistic form at least at the lexical level.

In the Chapter I, a brief introduction of Pragmatics and semantics has also been presented. The chapter argues that the ambiguity of words can be removed through the knowledge of pragmatics, as pragmatics is the study of utterance meaning, and deals with the meaning of lexical items and utterances in specific contexts. The social and cultural norms and background impact on lexical items, the
association of different idea of a lexical items, the additional meaning of lexical items or the secondary sense of lexical items, this all can be viewed through pragmatics. Thus we find a greater role of pragmatics as compared to that of semantics in the present study.

The chapter II of the study is concerned with the internal structure of Kashmiri words. Section one of this chapter deals with certain possible nominals and adjectives in Kashmiri derivable from the basic Kashmiri verbs. The productivity of certain derivative suffixes in Kashmiri is tested in section one. Section two of this chapter deals with nouns derived from adjectives in Kashmiri. The productivity of certain suffixes is tested in this section. Section three of the chapter explores certain processes of noun formation from adjectives in the speech of Kashmiri speakers.

As stated earlier section one analyses the internal structure of Kashmiri words, however it tries to confine itself with certain possible nominals and adjectives in Kashmiri derivable from the basic verbs. In this section we try to examine the productively of certain derivative
suffixes in Kashmiri. The study makes a modest attempt to consider the criterion of productive word formation rules in Kashmiri and tries to determine which potential but not existing words could gain acceptability among native speakers whereas certain other constructions are not at all acceptable.

The section one argues that with the available data we arrive at the conclusion that there are indeed a large number of basic words that are not participating in the noun and adjective formation from Kashmiri verbs. 137 out of 200 verbs do not participate in the noun formations in Kashmiri, and we have listed all of them in Table 2.2. In Table 2.3 of this chapter, we have presented a list of derivational verbs, which help in forming nouns in Kashmiri. The Table 2.3 presents a list of 63 verbs which help in forming nouns in Kashmiri by suffixing \{-ai\}, \{-un\}, \{-an\}. The suffix \{-ai\} is most productive out of the suffixes mentioned above. Nine words are formed with the help of the suffix \{-ai\} which indicates that \{-ai\} is a very productive suffix for nominalization in Kashmiri. While 84 out of 200 verbs do not participate in the adjective formations in Kashmiri and we have listed them in Table 2.4. The Table
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2.5 of this chapter presents a list of 116 verbs which actively participate in adjective formation in Kashmiri by suffixing {-mut}, {-vun}, {-ith}. The suffix {-mut} is the most productive for adjective formation in Kashmiri with the total number of 43 examples of adjective formation. The suffix {-vun} comes next with the total number of 34 examples of adjective formations. When we compare figure of adjective formation with figure of noun formation we find that adjective formation is much more productive than noun formation in Kashmiri. A detailed analysis of the noun and adjective formation in Kashmiri may change the findings of the study.

Section two of this chapter deals with the possible nominals in Kashmiri derivable from adjectives. The productivity of certain derivative suffixes in Kashmiri has been tested in this section to determine their rate of productivity. The study makes an attempt to point out the criterion, which is productive to word formation rules in Kashmiri and tries to determine which potential could gain acceptability among native speakers.
Even a slight observation on the tables given in the section two of this chapter predicts that there are indeed a large number of basic words that are not participating in the noun formation from Kashmiri adjectives. An analysis of the data further confirms that 110 out of 200 adjectives listed in Table 2.6 of this section do not participate in the noun formations in Kashmiri. In Table 2.7 of this chapter, we have listed all the non-participating adjectives, which fail to form nouns in Kashmiri. The table presents a list of 110 adjectives, which do not participate in derivation of nouns from adjectives. It has been selected from the total stock of total adjectives listed in Table 2.6. of this chapter. In table 2.8 we proposed to present a list of derivational adjectives, which help in forming nouns in Kashmiri by suffixing {-ar}, {-er}, {-gi:}, {-a:r}, {-i:}, {-zi:}, {-il}. The suffix {-ar} is most productive out of these suffixes mentioned above. Twenty-nine (29) words are formed with the help of the suffix {-ar} out of 90 which indicates that {-ar} is a very productive suffix for nominalization in Kashmiri.

Section three of this chapter, seeks to explore certain processes of noun formation from adjectives in Kashmiri.
Kashmiri like many other Indian languages implies certain suffixes derived nouns from adjectives for example *gatija:r* (noun), *vopar:* (noun) are derived from adjective *ga:tul* and *vopara:zi:* respectively. In Table 2.9 of this chapter we presented a list of 20 commonly used adjectives in Kashmiri. Besides these adjectives of Kashmiri, a list of 10 artificial words were also presented in Table 2.10 of this chapter. For each of the word, included in the Table 2.9 that is words existing in the language. The normal suffix or suffixes are expected, were noted down. It shows that there are many alternative suffixes to form nouns from adjectives. However the sure restriction does not allow words to take any alternative suffixes to form nouns from adjectives. In the case of the artificial words listed in Table 2.10, the productivity of suffix was determined by just noting down the total number of times a particular suffix figured in the subject responses. In Table 2.12 we present the result of derivation of nouns of artificial words. The figures presented in Table 2.12 indicate that suffix {-*ar*} is the most productive in the minds of the Kashmiri native speakers. Besides {-*ar*}, the other suffixes which are productive are {-*i:*}, {*gi:*} all of which are over extended
by the respondents. The difference in the scores of educated and uneducated respondents indicates that the uneducated Kashmiri differs from educated variety of Kashmiri.

The chapter III of the present study argues that in most of the situations meaning of words develops from basal meaning just as the forms of the words evolves from bases. The meanings of words tend to become more and more specific. For example Kashmiri word ga:n meaning "Cattle-shed" is commonly used for "bad manners" (Procurer pimp). The chapter further discusses that etymological meanings may be defined as the meaning which is the original derivative meaning of the word which develops from the basal meaning of the word. The etymological meaning of Kashmiri word pborah is "poisonous Snake" but by convention the word refers to "Cunning person". The etymologist believe the original and basal meaning of the word can be traced in their shape, for example the Kashmiri word 'dā:ni-koth' consists of 'dā:ni' and 'koth'. The container is named for its quality to store paddy.
Chapter III also takes up the issue of synonymy, homonymy and polysymy. Two or more words of a language having same meaning are called synonymous. Kashmiri language is full of synonymous. Polysemy is also inherent in Kashmiri language. The boundaries of verbal significance are fluid and, therefore, many words acquire numerous shades of specialization. Polysemous words also increase more often in generic words whose meaning varies according to context than in specific terms whose sense is less subject to variation. Homonymy is a word identical in sound with another word of the same language but different in origin and meaning. Kashmiri language is full of homonymous words. As stated earlier the words do not have only one primary meaning. The processes of modernization make it necessary not only to form new words, but to add fresh meaning to existing word.

As we have been discussing all the time the meanings of words change in course of time. When words are borrowed from one language into another we get a change of meaning in most of the cases. Kashmiri has many such examples where the borrowed words are used in a totally new context. A word within the same language having
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different meanings signifies one or other sense under different linguistic environments. When words are borrowed broadly from one language to another we get as change in meaning due to geographical environment. A word within the same language having different meanings signifies one or the other sense under different circumstances. In other words a word having a general wide significance comes to be restricted to a certain and a special aspect e.g. the Kashmiri word $sì\text{ren}$ is a good example of specialization of meaning. In Kashmiri a word is used in general sense more often than a word used in a special sense. Owing to association of different ideas of a word it often happens that a secondary sense attaches itself to a word and gradually that secondary sense comes to be itself regarded as primary sense of the word. Kashmiri is full of such examples where the secondary sense of the word has started dominating the sense of a word. With the passage of time the secondary sense of the word comes to be regarded as the primary sense of a word.

The Chapter IV of the thesis argues that in multilingual societies languages do not grow in insulated capsules. Rather they coexist naturally. Individuals control more than
one language, which are used in different communicative situations. It is usually for multilingual speakers to draw the resources of other language stocks available to the speech community, in general as a matter of pragmatic convenience. Thus to language repertoire of individual speakers in multilingualcities develop in complex ways. In complex communicative situation lexical resources are taken from different language stocks. These lexemes acquire specific communicative functions. In public communication channels one notices speech community having a command over different devices of linguistic stratification such as a relexicalisation.

This chapter attempts to analyse the relexicalisation process noticed in the multilingual Kashmiri population. The process of relexicalisation always allows a speakers to draw upon the resources of other language stocks available to the community as a matter of pragmatic convenience.

The chapter claims that some of the facets of language can be studied as:

1. Language as a communicative system.
2. Language as an aesthetic experience
3. Language as a vehicle of identity gratification.
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Diversity of code choice on a social level within one language code or across codes, signifies the subtlety of purpose in an interaction. For example the following Kashmiri sentences with more less similar cognitive import show subtle communicative nuances.

(1) su chu on (Kashmiri)
(2) su chu na:bina: (Urdu)
(3) su chu blind (English)

It shows that language is the product of an interaction, but relexicalisation is the result of the behavior of a certain social group. Unlike language, which is psychic-semiotic creation, relexicalisation is socio-semiotic production. The creative entity is social. 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.
The examples presented in the chapter 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. 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. The venture excursions into the social setting unravel the communicative intention of the encoder.

The chapter claims, that 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. In a multilingual communicative matrix, relexicalisation may convey the communicative meaning as it has full potentiality to reveal communicative norms of language use. The selection between these variants is conditioned by socially governed communicative norms. At level "one" language looks internal to itself. At level "two" language as a symbol stand referentially for something else, and at level "three" language as a social event conveys the rituals or communicative norms of a group of speaker. It indicates that members of a bilingual speech community display an impressive degree of agreement on the judgment of acceptability of relexicalisation process. As mentioned earlier, the most important determinants of acceptability are social variables and the structural compatibility of the host and guest language. Certain foreign lexical items 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
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Kashmiri to ensure its compatibility with the structural constraints inherent to the guest item. With a long literary history, Kashmiri is gradually developing as a full-fledged modern language. 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. The process of relexicalisation illustrate the phenomena of negotiation in everyday communication. In everyday communications usually diverse functions of speech percolate spontaneous changes in a language structure.

5.2. CONCLUSIONS

We may draw the following conclusions from the research work:

1. Kashmiri speakers do not make full use of the available suffixes to form new expressions. The percentage of productivity given in chapter two indicates that only 35-55% of words can be formed with the help of morphological processes. It simply indicates the non-productivity of the language.
2. Meanings are developed psychologically and therefore we cannot lay down any definite rule for change of meaning. But after the change has taken place we can analyze and explain the reason of such semantic changes.

3. That the vocabulary of language is not mere agglomeration of unrelated & indented items but is organized effectively.

4. Relexicalisations is a characteristic feature of multilingualism. It is usually for multilingual speakers to draw the resources of other language stocks available to the speech community, in general as a matter of pragmatic convenience. Thus language repertoire of individual speakers in multilingual cities develop in complex ways.

5. In complex communicative situations, lexical resources are taken from different language stocks. These lexemes acquire specific communicative functions. As we all know multilingual speech communities have a wider access to intra-group and inter-group communication
6. In public communication channels one notices speech community having a command over different devices of linguistic stratification such as relexicalisation.

7. Relexicalisation has become an important aspect in the modernization process of Kashmiri.

8. 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 characterized as an organism, which drives to a purpose.