alphabets of Kashmiri language is dependent on religious differences. Persian and Arabic words were freely used by the Muslims in Kashmiri and Sanskrit elements in the Kashmiri language were favored by Hindus.

1.2.1. Origin

There are many views about the origin of Kashmiri language. Grierson is the first European scholar of linguistics, who has attributed it to the Dardic group. According to him Kashmiri was developed in Dardistan (the mountainous region between the North west of Punjab and the Pamir). Leaving aside Arabic, Persian and Sanskrit words from Kashmiri, remaining words are Dardic or Paishachi. Kafir (spoken in the west of Chitral). Shina (spoken in Gilgit). Kashmiri, Kashtwari and Kohistani belong to this group. (Linguistic Survey of India, G.A. Grierson vol. VIII part II p. 251).

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 Sanskrit origin. But the conclusions derived from the view of Grierson has been accepted by various scholars of linguistics.

As regards the view held by other scholars of linguistics about the origin of Kashmiri 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 development 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".
Grierson asserted that at deeper level Bursakian elements must have been active in Kashmiri. This view is supposed by the fact that before Dardic, Kashmiri was under Hunza and Naga people, who were the Bursakian speakers. However there is no denying fact that Bursakian was not an Aryan language and has not still been classified. Finally on the basis of common aspects identified between Kashmiri and Bursakian it can be deduced that Kashmiri has not Bursakian origin.

Thus in a nutshell it can be claimed that Kashmiri belongs to the Dardic section of Indo-Aryan. 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.

1.3. Area of Kashmiri

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
INTRODUCTION

and Kashmir state, excluding those Kashmiri speakers which are in Pakistan occupied Kashmir.

The variety of Kashmiri spoken in Srinagar, is generally regarded as the standard Kashmiri. This variety of Kashmiri is used in the radio broadcasting and T.V. Telecasting, and is also used in the literature of Kashmiri. The important regional dialects of Kashmiri spoken out side the valley are Kashtawari, Poguli, Siraji and Rambani.

(Grierson's Survey 1919, Census 1961, 1971).

1.4. Dialects of Kashmiri

Survey of Kashmiri and its dialects (including Grierson 1919, Kachru 1969 and the Census 1961, 1971) report that, Kashtwari, Poguli, Siraji, Rambani and Kohistani are the regional dialects of Kashmiri, which are spoken outside the valley. Besides these regional dialects, Kashmiri has also been divided into Hindu-Kashmiri, and Muslim Kashmiri by Grierson (1919). He termed these two dialects as religious dialects. The plea behind this division is that the speakers of these dialects used different vocabulary. The Muslim Kashmiri has borrowings from Persian and Arabic and Hindu Kashmiri has borrowings.
from Sanskrit. Kachru (1969) also has mentioned about these two dialects but he has labeled them as Sanskritized Kashmiri and Persianized Kashmiri.

1.4.1. 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. It shares most linguistic features of standard Kashmiri.

1.4.2. Poguli: Along with Kashtawari, this is probably one of the few regional dialects of Kashmiri spoken outside the valley. It is spoken in the Pogul and Peristan valleys. The speakers of Poguli are found mainly to the south, south-east and south west of Banihal.

1.4.3. Siraji: It shares features with Dogri and Pahari and is closely related to Rambani. Grierson terms Siraji as a mixed language. According to him, "Siraji might with almost equal correctness, be classed as a dialect of Kashmiri or as a dialect of western Pahari". But O.N. Koul has classed it with Kashmiri and described that it possesses certain Dardic characters, which do not belong to the western Pahari.
1.4.4. **Rambani**: Rambani can very fairly be described as a mixture of Siraji and Dogri. It still possesses enough Kashmiri peculiarities to entitled it to be classed as a dialect of that language——it must nevertheless be considered as a spoken form of speech, partly Dogri and partly Kashmiri and it might with almost equal correctness be classed under either group of languages. (Grierson 1919).

1.5 **Writing System**

Traditionally the writing systems which have been associated with the Kashmiri language were Shārda, Devanāgri, Perso-Arabic and Roman. These scripts, which have been used for the Kashmiri language, have replaced each other in different times. There has been no uniformity of scripts till 1947. After 1947 Perso-Arabic script was recognized as the official script for the Kashmiri language by Jammu and Kashmir government and is used by Hindu as well by the Muslim communities. The Perso-Arabic script is regarded as the Kashmiri script and is widely used at present. It has replaced other scripts in no time after this script was recognized as the official script by Jammu and
Kashmir government. Perso-Arabic script has been approved by academic of Art, cultural and languages of Jammu and Kashmir also. Almost, all medieval and modern literature in Kashmiri is available in this script only. After some modification and reforms Perso-Arabic script was adapted for Kashmiri. Sha:rd and Devana: gri scripts have been used in the earliest literary works generally by Hindu community and are negligible. Writing Kashmiri in Roman script was introduced by the foreign scholars. Scholars of Kashmiri language use Roman scripts in their publications in English, particularly which are linguistic oriented, but we may not call it the script of Kashmiri.

1.6. Historical and Linguistic Setting of Kashmir

1.6.1. Historical Setting

Going through the history of Kashmir, we see that it has been ruled by Hindus, Buddhists, Sikh's, Dogra's and Muslims.

1.6.1.1. Prehistoric period

All the old records of Kashmir came from Sanskrit history, which was compiled by an ancient poet. This is
called prehistoric period, for it is the time any genuine history can be traced. The first of any reliable records dates back to 2000 B.C. In prehistoric times the whole valley of Kashmir is supposed to have been covered by one enormous sheet of water, of which the Wular-Lake today is the last remaining trace. At some remote date the waters of the lake, aided by supernatural forces are supposed to have burst through the hills near Baramullah and have forced a passage to the plains of the Punjab and which is now valley of the Jhelum. After this cataclysm the lake dried out to a large extent and the valley began to assume its present form.

1.6.1.2. Ancient and Medieval Kashmir

From this very remote period until the early years of the 14th century, Kashmir was governed by Hindu rulers. The most important of which was when the country fell into the hands of Ashoka. He was the follower of Buddha by religion (Buddhist). He was also an enthusiastic missionary and where ever possible he erected temples to Budha and he visited Kashmir with this purpose. After this Buddhist period, about A.D.700, we find a good king arising from Kashmir itself namely Lalatadiya.
fell to his victorious hands. He brought gold from India and ornamented temples with it and built several fine ones in Kashmir. Under his rule Kashmir was raised to its highest point of prosperity. One hundred years later, Avantivarma, the founder of the city of Avantipur (Now called Awantipora), whose site today is marked by massive ruins and a squalid village, ruled of the valley. After his death, the history of Kashmir sinks into a long tale of court intrigue with one weak king succeeding another, until the centuries of Hindu rule come to an end in 1323. When Tibetan born Renchen Shah raised a successful rebellion, but the Brahmans refused to admit him to the Hindu faith. Shortly after he embraced Islam with consequence that were disastrous to the Hindu section of the population. For the next 94 years the temples and idols of Siva were ruthlessly destroyed, the Brahmans were forcibly converted to Mohammadanism, and the Hindu religion was almost completely stamped out.

In the 14th century Kashmir, was ruled by Muslim rulers. The Muslim ruler Zain-ul-Abadin became king in 1920. He is supposed to have introduced the manufacturing of the once famous Kashmiri Shawls by importing wool
from Tibet and workmen from Turkestan and the manufacture of papier mache articles, which are still the important industries. After his death the advantages that the Kashmir had enjoyed under his enlightened rule rapidly disappeared. The year 1586 brought the Mughals under Akbar their emperor, who routed the Mohammadan kingdom. On his third visit to Kashmir he built the fort Hari Parbat, in the region of Jehangir the famous gardens, some of them are still in existence. But, as the power of the Mughal dynasty waned, the governors sent from Delhi became so much the more oppressive and corrupt. The influence and protection of the Mughal Empire become no more than nominal and when a Pathan army under the leadership of Ahmad Shah appeared in 1757, they met with little difficulty in overrunning the country. In 1810 the forces of Ranjit Singh (who was famous as Lion of the Punjab) entered the valley and were so completely successful that the Sikh flag was flying from Hari Parbat. After the death of the Ranjit Singh, Gulab Singh, who was one of the most prominent generals in the Sikh army, became the virtual ruler of Kashmir. In 1846 the provinces of Jammu and Kashmir were united under Gulab Singh, who
was supported by the British. Maharaja Gulab Singh died in 1857, after having ruled his territories for eleven years, during which period he laid the foundation of a sound system of administration. When India and Pakistan became independent in 1947, both of them wanted to rule over Kashmir. Neither won full control in the short war that followed. In 1948 the United Nations arranged a cease-fire effective January 1, 1949. The Kashmir question was raised in the United Nations in 1957 after India declared the entire area a state of Indian union. Warfare resumed between India and Pakistan in 1965 and again in 1971 and led to the line of control that has since formed the boundary between the Pakistani and Indian controlled portions of the territory of Kashmir.

1.6.2. Linguistic Setting of 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 Rajatarngini. Kashmir has been cradle of many races whose languages and cultural patterns were fused into a
composite group. This is born out partly by historical records and partly by linguistic evidence. The Indo-Greek invasion of this region in the second century B.C. might have resulted in some race-admixture. 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 directly depend on the cultural changes. The cultural charges in Kashmir began with the establishment of the Hindu reign. Historical accounts say nothing about when the Hindu reign began. In Raj Tarangni Kalhana has, however mentioned 57 ancient Hindu rulers of Kashmir.

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. Sanskrit language, its literature and culture had infected the Kashmiri, because it (Kashmiri)
was passing through its initial stages and accepted Sanskrit vocabulary.

Influences of Arabic-Persian began with the spread of Islam in Kashmir and the Kashmiri language faces a new linguistic revolution. Islam began to spread in Kashmir when Syed-ur-Rehman Sharfudin (Bulbul Shah) came to Kashmir and the Ladakhi Prince Rechan Shah accepted the faith. Islam in the real sense, drowned in Kashmir 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. Shaihamdan and his colleagues, who came as missionaries and constructed many shrines in Kashmir, some of them are still erected in Kashmir, where they taught and preached Islam through Persian. Local people gathered round these scholars and Syeds for spiritual satisfaction and for a right understanding of Islam. Thus the Persian language dominated the public life in Kashmir and got and official status. Sanskrit, which had for generations been in use became ineffective because of the popularity of Persian and slowly vanished from literature. Persian not only became the language of educated class, but also spread
INTRODUCTION

into far flung rural areas. The Kashmiri that had been subdued by Sanskrit got a serious set back, because of the indifference of kings and scholars. 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. Zain-Ul-Aabidin himself was knowing many languages, he translated many Sanskrit and Persian books into Kashmiri. During the chak, Mughal and Afghan 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 there 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.

We have seen in the above discussion that different historical facts (Social, Cultural, linguistic, etc.) have caused the Kashmiri language to go through significant alternations in different period. In every period, the different historical facts give the Kashmiri a new linguistic form at least at the lexical level.

1.6.2.1. Linguistic Boundaries of Kashmir

The language of Kashmir (Kashmiri) is bounded on the north by the Shina language of the Dardic group of the Dradic sub-family. On the west it is bounded by the Chibali and Punchi dialets of Lahanda, to its south it has the Dogri dialect of Punjabi. On the rest of the eastern side of the Kashmir, and also to its north-east, lies a series of Tibeto-Burman dialects. Ladhaki and Balti all separate from the Kashmir valley by in-hospitable ranges of mountains and in no way affecting its language.

Kashmir valley has been divided into three regions

(i) maraːz (Southern and South-Eastern region).
(ii) Kamra:z (Northern and North-Western region).

(iii) Yamra:z (Srinagar and its environs). These three dialects show some phonological, morphological and lexical differences.

The main characteristics of the dialect variation within the valley are:

1. The Kashmiri spoken in mar:z retains the flap/r/ which is replaced by /r/ in Kamra:z and Srinagar.

2. The progressive or indefinite aspect marker/an/ is suffixed to roots in mara:z Kashmiri, the Kashmiri of Kamra:z and Srinagar shows lengthening of the vowel /aːn/.

According to Tak Zainagiri (1967), there are differences in vocabulary of Kashmiri language spoken in these regions. These variations may be more correctly termed as "Styles" of the same speech. In fact since the Srinagar dialect has gained social prestige, there is frequent style switching" from mara:zi or kamra:zi to the Srinagar dialect. This phenomenon is more common among educated Kashmiri speakers. The language spoken in Srinagar and
some of its surrounding areas is generally considered standard Kashmiri. The Srinagar dialect enjoys the prestige of being the standard variety used in the mass media and in literature.

Every language is unique in its character and form, which makes it different from other languages. Kashmiri progresses and develops in its uniqueness and later accepts different historical, cultural and religious influences. 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. At present Kashmiri is being influenced by Urdu and English, the process of code-mixing is continuing.

1.7. Present Study an Introduction

The present study is to look into the relexicalisation process in the multilingual milieu of Kashmir. The present study will highlight the flexibilities in correlating new linguistic forms with context, regulated according to the expediency of communicative task. As a pragmatic activity,
language functions as a deduction system differently interpreted according to the nature of participation in a speech event. The present study is also concerned with the linguistic expressions, which have acquired communicative values by relevant use. In human communication language is utilized as a subtle and flexible instrument to cope up with the variety of communication situations.

In this backdrop the present study will also look into new lexical items in the Kashmiri which have replaced some old lexical items having same meaning as that of old words, to point out lexical items when viewed from different points showing apparent difference in meaning. In present study we will look also into some lexical innovations in Kashmiri. In general present study is a matter of Pragmatic convenience.

1.8. Review of the Existing Work

So for as the existing work (relexicalisation) is concerned, as per my study there is no direct work on it in Kashmiri, but a good amount of secondary work has been done so for related to the existing work.
A Reference Grammar of Kashmiri by Kachru in 1969, has discussed Kashmiri at various linguistic levels and grammar almost at every level.

Doctoral thesis on 'pragmatism in Kashmiri' (unpublished) by Raj Nath Bhat in 1982 is the first attempt in the field of pragmatic study of Kashmiri.


'Linguistic studies in Kashmiri' by O.N. Koul in 1977, in which Koul has made an attempt to make a syntactic study.

Doctoral thesis on 'Phonology and morphology of Kashmiri' by R.K. Bhat in 1981 present a general description of main aspects of Kashmiri phonology and morphology.

'Persuasive elements in political slogans of Kashmiri', proceeding of seminar on "language of political discourse
in India", page 136-153 by Dr. A. R. Fatihi and Eajaz Mohmmad Sheikh.

In this paper an analysis of political slogans, which have been used in pre-militancy and post-militancy times were shown. Discusses use of some words as used in political discourse of valley.

Sources of Loan-Words in Kashmiri: A Diachronic Study (Kashmiri Sarmaya-e-Alfaz ke Sarchasme) by Dr. N.A. Malik, translated from Urdu by Dr. Mohammad Aslam. Published in 1996, provides better understanding and reliable information regarding the present study. In this book an attempt has been made to highlight the sources of Kashmiri words, Perso/Arabic loan words, Urdu loan words and English loan words in Kashmiri. The book also highlights the aspects of some semantic changes in Perso/Arabic loan words in Kashmiri.

1.9. Theoretical Background

The current study is aimed at investigating the relexicalisation processes in Kashmiri. The study will be carried out on two levels namely semantic level and pragmatic level. The study is set to draw, insights from the
INTRODUCTION

domains of semantics and pragmatics. Various semantic and pragmatic aspects of lexical items will be thoroughly studied.

1.9.1. Semantics an Introduction

Semantics can be defined as the branch of linguistics, which deals with the meaning of words or signs. It is the area of linguistics devoted to the study of meaning in language (i.e. in language structure). The study of meaning and its manifestation in languages is normally referred to as semantics. The word semantics has been derived from the Greek noun Sema, which means 'Sign' or 'Signal' and the verb Semains means 'Signify'. The word Semantics was first time used by "Michael Breal".

Semantics is the relation between signal and their referents (Charles Morrison 1946).

Broadly speaking semantics is that aspect of linguistics, which deals with the relations between the referents (names) and the referends (things) that is linguistic levels words, phrases, expressions and the object or concepts to which they refer and with the history and changes in the meaning of words. At the outset semantics
is concerned with the issues relating to meaning in language. The issues include the analysis of meaning at the levels of words, sentences and grammar. Semantics is the central to the study of communication, as a matter of fact communication becomes more and a crucial factor in social organization. Semantics is also at the center of the study of human mind through processes, cognition, conceptualization (sense).

A Semanticist would like to find how a person is able to paraphrase, transform and detect ambiguities and why the surrounding words some times force him to choose one interpretation rather than other. A semantic analysis must also explain antonymy synonymy, homonymy, polysemy and ambiguities of the language.

As Semantics is the branch of linguistics that deals with meaning hence main concern of semantics is meaning. Meaning itself is a very wide term. Leech has broken down meaning into various types, which he called on different elements they all entered to make the total meaning of a linguistic unit or units.
Pragmatics is the relation between signs and their human users. Pragmatics is concerned with the utterance meaning. An utterance can be defined as a word or sentence, which is uttered by a speaker. The most widely cited definition of pragmatics is that of Charles Morris (1946) who divided linguistic science into three areas:

1. **Syntactic** - the relation holding among signs.
2. **Semantic** - the relation between signs and their referents.
3. **Pragmatics** - the relation between signs and their human users.

Fillmore (1947) defines the pragmatics as the relation uniting linguistic forms and the communicative functions which are capable of serving with contents in which given forms have given functions.

Kempson (1975) defines the pragmatics as the manner in which speakers use the sentences of a language to effect successful communications.

Morris made the characterization of pragmatics as that it deals with the biotic aspects of semiosis i.e. with all the
psychological, biological, and sociological phenomenon which occurs in the functioning of signs.

Carnap equates pragmatics with sociolinguistics. We may study the preferences of different social groups, age groups, geographical groups etc in the choice of expressions. We investigate the role of language in various relations.

The main concept in pragmatic approaches to language is context. Pragmatics itself addresses the many ways in which context enters into the expression and understanding of propositions by language users in particular community. Pragmatics has its topic those aspects of the meaning of utterances, which cannot be accounted for any straightforward references to the truth conditions of the sentences uttered. Pragmatics is equated with those aspects of meaning that are arrived at by general principles of preferred interpretation.

Not only has semantics now become an important area of inquiry in linguistics, but it has also been extended to the level of pragmatics. The links between semantics and pragmatics remains, however, that at both levels we are concerned with meaning. Language plays a seminal role in
human communication. The basic act of communication beings when a person uses a given language symbol (a word or some object) to arouse a specific set of meanings in another person. By meaning we refer images, interpretations and feelings such as those aroused by each word we know communication takes place when there is a correspondence of meaning between the communicator and the receiver. As such the concept of meaning has occupied a main position in linguistic studies, resulting in the development of the disciplines of semantics and pragmatics.

Semantics is concerned with the meaning of signs or words. On the other hand pragmatics may be defined as the study of the rules and principles which govern in language in use. It studies the factors that govern our choice of language in social interaction and the effects of our choice on others. Pragmatics deals with the use of words and their meanings in specific contexts and is concerned with the classes of words. It is an established fact, that the use of lexical items are heavily governed by the contexts and situations in which they are used. This can be studied through the pragmatics, while semantics on the other hand is the relation between signs and their referents and has
nothings to do with the classes of words and is not concerned with the situations in which the lexical items are used. In the processes of communication the interactants take into accounts the factors of age, education etc. Also the relationship of power and solidarity, have their impact on the selection and choice of lexical items. This all can be viewed through pragmatics, as pragmatics deals with the use of words and their meaning in specific contexts.

In the backdrop of above discussions it is evident that the current study is set to draw insights from the domains of semantics and pragmatics, and the pragmatics has greater role in the current study. The variety of meaning of the lexical items, depend on a variety of features like cultural and social settings, different environments, different situations, their collocations set up and the context of their use. As one word may have more than one meanings, or two or more words may be used in different context with different meanings, resulting the ambiguity of words. This can be removed through the knowledge of pragmatics, as pragmatics is the study of utterance meaning. As said earlier the pragmatics deals with the meaning of lexical items and utterances in specific contexts. The lexical items,
which are heavily governed by the contexts and situations in which they are used, it is often impossible to give the meaning of a words without putting it in context. 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.
Word Formation in Kashmiri
Words of a language are like a glass-pane through which we view the surrounding world. Linguistically it is difficult to define the term because of its pragmatic and functional character. So far many definitions of the term word have been proposed but none has gained general acceptance. Most of the European linguists accept Sassurian definition of the term. The Prague grammarians considered word as, "the foundation of language and language use". The British school of linguists views word as a grammatical unit, however some linguists seem to have some reservations about the universality of the concept. They believed that in certain languages not the word but the morpheme was the "basic unit for morphological statements", (Lyons 1977).

The Boomfieldians considered the morpheme the smallest and basic grammatical unit for the word was nothing more than a step in the progression "from morpheme to utterance" (Hariss 1946).

Chomsky 1970 recognized word as an important domain of linguistic research. This led to a new interest in the word

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Harris, Zellig 1946. "From Morpheme to Utterence" Language 22.
its role in grammar and its semantic nature. This has resulted in psycholinguistic studies in which the word is viewed as a unit with the potential of lexical knowledge (Millar and Johnson-Laird 1976).

In view of the above it can be said that a purity of criteria is needed for defining word as a linguistic unit. This chapter is concerned with the internal structure of Kashmiri words. Section one of this chapter deals with the certain possible nominals and adjectives in Kashmiri derivable from the basic Kashmiri verbs. The productivity of certain derivative suffixes in Kashmiri is proposed to be tested in section one.

Section two of this chapter deals with nouns derived from adjectives in Kashmiri. The productivity of certain suffixes will be tested in this section. Section three of the chapter proposes to explore certain processes of noun formation from adjectives in the speech of Kashmiri speakers.

2.1. Noun and Adjective Formation in Kashmiri from Verbs

As stated earlier this section proposes to analyse the internal structure of Kashmiri words, however it will try to confine itself with certain possible nominals and adjectives in Kashmiri derivable from the basic verbs. In this section we will try to examine the productivity of certain derivative suffixes in Kashmiri.

2.1.1. Methodology

In order to exhaust the nominal constructions under consideration a large lexical data base was created by inputting two thousand two hundred fifty one (2251) verbal entries from one of the standard dictionaries in Kashmiri "A Dictionary of the Kashmiri Language" by George A. Grierson.

The data includes a large number of different types of verbs, out of which an exhaustive set of two hundred words was considered for the present study in word formation to examine if there was a pattern.