Chapter 3

Analyzing Cultural Lexicon of Kashmiri Language: A Semantic Field Approach
3.1. Introduction to meaning:
Meaning has been studied for thousands of years and has been described in a variety of ways by scholars. Plato believed that words or phrases related directly to the actual objects they pick out. Aristotle was of the opinion that relationship between words and the world is indirect, mediated by social convention. Gottlob Frege drew a distinction between the sense of a linguistic expression and its reference (the thing in the world that it picks out). So the meaning of a natural language expression is equivalent to both sense and reference; for example, the phrases ‘the morning star’ and ‘the evening star’ have different senses, but both have the same reference – namely, the planet Venus.

Given this backdrop we find various theories of meaning which have been proposed to discuss the notion of meaning.

Theories of meaning
Different theories of meaning can be distinguished, according to how they deal with the relation between words, concepts and things in the world, and the conventions that are constitutive of this relation. Some of them are as under:

i) Denotational theory of meaning
ii) Mentalist theory of meaning
iii) Use theory of meaning
iv) Truth conditional theory of meaning
v) Componential theory of meaning
vi) Field theory of meaning

i) **Denotational theory of meaning:** This theory defines meaning in the form of following statement:

   The meaning of each expression is the (actual) object it denotes, its denotation.

   The Denotational theory holds true for proper names like ‘India’, and definite descriptive noun phrases such as ‘the present president of the United States’, where the meaning is directly related to the things they denote.

ii) **Mentalist theory of meaning:** This theory of meaning can be formulated in the form of following statement:

   The meaning of each expression is an idea (or ideas) associated with that expression in the minds of speakers.

   This theory of meaning states that if meanings are not actual objects, perhaps they are mental objects. For example, the use of the word ‘donkey’, for a person who has committed a silly mistake, actually connotes the image and ideas related to donkey i.e. foolishness and stupidity.

iii) **Use theory of meaning:** Use theory of meaning, as advanced by Ludwig Wittgenstein in 1930s can be formulated as:

   The meaning of an expression is determined by its use in the language community.
For example, the meaning of the word ‘hello’ is determined by its use, and not by any denotation or by some mental images associated with it.

iv) Truth-conditional theory: The truth-conditional theory aims to explain the meaning in terms of all the entailment relations between sentences in the language. According to Leech (1983:73), “Many semanticists today assume that the main purpose of semantics is to explain that primary, conceptual aspect of meaning called ‘conceptual’ or ‘logical’ meaning, and that in particular we have to account for certain semantic categories and relationships which apply to sentences: synonymy, entailment, contradiction, semantic anomaly etc. These may be taken to be intuitively ‘given’. They can be called BASIC STATEMENTS...because semantics has to explain them, by constructing theories from which they can be deduced.”

Basic statements refer to those logical propositions which are either true or false, and that the truth or falsity of a basic statement is dependent upon the truth or falsity of other statements. Basic statements relate to other statements in terms of the relations like synonymy, entailment, contradiction, tautology, and anomaly etc. as follows:

**Synonymy**- when statement ‘X’ is true and statement ‘Y’ is also true; and when ‘X’ is false, then ‘Y’ is also false. In this case statement ‘X’ and statement ‘Y’ are synonymous. For example, ‘he is married’ is synonymous with ‘he has a wife’.

**Entailment**-statement ‘X’ entails statement ‘Y’ when if ‘X’ is true, ‘Y’ is also true; if ‘X’ is false, and ‘Y’ is also false. ‘He is married’ entails ‘he has a wife’. (Entailment and synonymy are similar)
Contradiction—when statement ‘X’ is invariably false. For example, ‘an orphan has a father’.

Tautology—when statement ‘X’ is invariably true. For example, ‘an orphan has no father’.

Anomaly—statement ‘X’ is absurd in that it presupposes a contradiction, for example, ‘the orphan’s father is at home’ presupposes that ‘the orphan has a father’ which is a contradiction, and therefore is absurd or anomalous.

v) Componential theory of meaning: It is based on the structural approach to present an account of word-meaning. Here, in this theory, the total meaning of a word is broken up into its basic distinct components, and each component of meaning is expressed by a feature symbol with a ‘+’ and ‘-’ mark to show the presence or absence of a certain feature. For instance,

\[
\text{ADULT} : \begin{cases} 
+\text{ADULT (ADULT)} \\
-\text{ADULT (YOUNG)} 
\end{cases}
\]

\[
\text{MALE} : \begin{cases} 
+\text{MALE (MALE)} \\
-\text{MALE (FEMALE)} 
\end{cases}
\]

Following the componential theory, the meanings of some individual words can be expressed by the combinations of these features as:

\[
\text{Man} : \begin{cases} 
+\text{human} \\
+\text{adult} \\
+\text{male} 
\end{cases}
\]
The meaning of each word is understood as a combination of these ultimate contrastive features.

**vi) Field theory of meaning:** Related to the Use theory of meaning is another theory known as the Field theory of meaning developed by Jost Trier in Europe in 1931. Trier, in his theory, focused on the following points:

a) The vocabulary in a language system is semantically related and builds up a complete lexical system. This system is unsteady and changing constantly.

b) Since the vocabulary of a language is semantically related, we are not supposed to study the semantic change of individual words in isolation, but to study vocabulary as an integrated system.
c) Since lexemes are interrelated in sense, we can only determine the connotation of a word by analyzing and comparing its semantic relationship with other words. A word is meaningful only in its own semantic field.

The theory explains the vocabulary or lexicon of a language as a system of interrelated networks, popularly known as semantic-fields. For example, lily, rose, jasmine, etc belong to the same semantic field of flowers.

### 3.2 SEMANTIC FIELD THEORY

Semantic field theory has remained a subject of great interest for a long time and the main contributions include the works of Jost Trier, Adrienne Lehrer, and John Lyons. The contributions of E. A. Nida, G. N. Leech, and D. A. Cruse also need to be mentioned. In this regard, there are a number of terms like the Semantic field theory, Lexical field theory, and Word field theory that are more or less distinguished, but the usage for the current chapter will employ the term the semantic field theory. Pertinently, Asher (1994, V.4:2144) presents the following account of Lexical field theory, “Lexical field theory is the general name for those approaches in lexical semantics that reject the view that the vocabulary of a language is an unordered set of items, but that instead take the view that the lexicon is organized into groups of items that belong together on the basis of their meaning. A lexical field, then, is such a set of semantically related lexical items. A linguistic analysis of a lexical field takes the form of a description of the mutual relations among the items in the field, the basic structuralist assumption being that the semantic value of any such item is determined by its relative position in the field.”
Semantic field theory holds that the meanings represented in the lexicon are interrelated, that they cluster together to form ‘fields’ of meaning, which in turn cluster into even larger fields until the entire language is encompassed. Thus sprinting, trotting, and jogging cluster into a field of running, which in turn clusters with many other verbs into a larger field of human motion, and so on to a field of motion in general. R.H. Robins (1964: 70,71) writes, “…The field theory of meaning is concerned to show that the lexical content of a language, its total vocabulary, or such of it as is available to a speaker at any time, is not a mere conglomeration or aggregation of independent items, and that the word meanings cannot be understood or adequately described as if it were ….In part the meaning and use of most words are governed by the presence in the language or availability in language to a speaker of other words whose semantic functions are related in one or more ways to the same area of situational environment or culture” (cited in Chhibber, 1987:55,56).

Lehrer (1969) summarizes central feature of the Field theory as ‘that vocabulary is organized into lexical or conceptual fields, and the items within each field are tightly structured with respect to each other.’ This notion goes back to Trier in the 1930s, and the notion that the entire vocabulary can be divided and subdivided into interlinked fields underpins such works as Roget’s Thesaurus. (Cited in Malmkjær, 2004:340)

Semantic field theory in all its manifestations presents the picture of interrelatedness of the parts or components making up the fields. If a feature is there in one part of the field, the probability of the presence of that feature in other parts of that field cannot be ruled out. For example,
on a broader level, in the semantic field of living organisms, the feature of 'being alive' is to be there whether humans or animals.

Adrienne Lehrer states that the basic premise of semantic field theory is that, to understand lexical meaning, it is necessary to look at sets of semantically related words, not simply at each word in isolation. Further, he adds that the semantic relatedness is the relationship that exists between lexical items such as synonymy, as in big and large, antonymy, as in big and small, hyponymy, as in rose and flower, converseness, as in buy and sell, incompatibility, as in cat, dog, cow, horse, pig, etc. (Source:http://www.questia.com/Adrienne Lehrer/semantic field/ 28.05. 06: 1300hrs)

The concept of semantic fields is related to the related concept of semantic feature analysis. Semantic feature analysis helps to sort out the similarities and differences among a group of events, people, objects or ideas. This analysis uses a grid to help the exploration of a set of things that are related to one another. By analyzing the grid, it becomes easier to observe connections, make predictions and master important concepts. The procedure of semantic feature analysis involves the steps like identification of the general topic to be analyzed, making up a list of typical examples or ideas related to the topic.

The present chapter of the study focuses on the different semantic fields that are present in the cultural lexicon of Kashmiri language, and the purpose of the current chapter is to analyze this cultural lexicon of the Kashmiri language using the framework of semantic field approach. In Kashmiri language, the cultural lexicon mainly consists of lexical items derived from diverse aspects and fields including festivals, occasions and ceremonies like marriages, and of course the items from kinship
3.2.1. Semantic Field

A semantic field is an area of meaning which can be delimited from others in a language. Thus we might talk about a semantic field of food or clothing or emotions. Within clothing we find words for all the different kinds of garments, plus those for making and wearing them. “Semantic fields are conceptual regions shared among a number of words. Each field is viewed as a partial region of the whole expanse of ideas that is covered by the vocabulary of a language. Such areas are referred to by groups as semantically related words i.e. semantic fields. Internally to each field, a word meaning is determined by the network of relations established with other words.” (Source://http:www.yahoo.in/ Alfio Gliozzo/semantic field/ 28.05.06/ 1310hrs)

Semantic field is a somewhat elastic term. Thus we could say that animals and plants are semantic fields, or we could group them together into a single larger field called living things. Semantic fields are composed of smaller groupings called lexical sets or sub-fields. Within emotions, we can identify lexical sets of words for ‘love’, ‘fear’, and ‘anger’ etc. Grouping words into sets or fields can be a useful way of learning vocabulary. Consider the semantic fields of living things, as follows:
Living things

Animals                  Plants

Similarly, the semantic field of animals can be drawn as:

Animals

Carnivorous animals           Herbivorous animals

Likewise, the carnivorous animals again form a field as:

Carnivorous animals

Tiger     Lion     Fox   Dog

These diagrams show the interrelationship of the lexical items in the semantic fields, and more importantly the elastic nature of these fields.

The semantic field of a word is the set of sememes (distinct meaning) expressed by the word. For example, the semantic field of *dog* includes ‘canine’ and ‘to hound’. The semantic field of a given word shifts over time. For example, the English word ‘*man*’ used to mean ‘human being’ exclusively, while today it predominantly means ‘adult’
male’, but its semantic field still extends in some uses to the generic ‘human’.

Semantic field is an area of human experience or perception, as color, that is delimited and subcategorized by a set of interrelated vocabulary items in a language. One world is accessible to another world when its semantic field is higher to the other. It includes the information that establishes a level of significance to any world.

Writes Elizabeth (2006:83) “... They have been used by several researchers and in a number of different ways. A well-known example is the hierarchical and similarity-based word association network used by Collins and Quillian (1969). The network is based on “is a” relations between words; for example, a poodle is a dog, a dog is an animal. Especially for natural kinds, this is a good way of describing paradigmatic, similarity-based relations. Collins and Loftus (1975) presented a model of word meanings based on semantic similarity. Words are activated by spreading activation in the network when related words are aroused. This is the basis for semantic priming of word recognition (i.e., that a word is recognized faster if it has been preceded by a semantically related word). There are, however, also syntagmatic semantic field relations between words, based on contiguity or co-occurrence. Such relations exist between word pairs such as cat and dog, eat and food, or red and light. Similarity and contiguity relations interact in determining association strength between words. For example, cat and dog both belong to the same category in a hierarchical, similarity-based field, but they also tend to co-occur in expressions such as cats and dogs. Semantic fields can be based on relations between words, which are in
turn based on relations between objects, events, and properties in the
world.”

Summing up, the concept of semantic field can be defined in the
can be defined as the sum total of its sentential functions or the sum total
of the contexts in which it occurs in language. The semantic contrasts that
a linguistic sign contracts in language constitute its semantic field…”

…The semantic field of a linguistic sign is not a haphazard
collection but an organized list of its collocations or contexts. The
semantic field, again, is organized on the principle of comparative
normality (the notion of comparative normality is not based on the
frequency measure of a linguistic sign, though frequency measure may be
a factor and even an important one. The frequency counts of linguistic
signs are hard to determine but the notion of comparative normality of
utterances depends upon the native speaker’s response which can be
easily obtained.). For instance, it is normal to say

Our dog had pups

Than

Our dog had kittens

The more normal or more distinctive sentential functions constitute
the focal region and the less normal collocations the peripheral region of
the semantic field of a linguistic sign” (Chhibber, 1987:53, 55).

In the above example, *dog having pups* is a more distinctive
sentential function of *dog* than *dog is black.*

Semantic fields incorporate the use of the words like
I) Semantic class- a semantic class contains words that share a semantic property. Semantic classes may intersect. The intersection of female and young can be girl.

II) Semantic property- a semantic property consists of the components of meaning of a word. The component female is a semantic property of girl, women, actress, etc.

III) Semantic feature- a semantic feature is a notational method which can be used to express the existence or non-existence of semantic properties by using plus and minus signs.

MAN IS [+HUMAN], [+MALE], [+ADULT]

WOMAN IS [+HUMAN], [-MALE], [+ADULT]

BOY IS [+HUMAN], [+MALE], [-ADULT]

GIRL IS [+HUMAN], [-MALE], [-ADULT]

Intersecting semantic classes share the same features. Some features need not be specifically mentioned as their presence or absence is obvious from another feature. This is a redundancy rule.

“Among the first major studies of a semantic field was Trier's (1931) study of the development of terms for INTELLECT. According to Ullmann: Trier elaborated his conception of fields as closely-knit sectors of the vocabulary, in which a particular sphere is divided up, classified and organized in such a way that each element helps to delimit its neighbours and is delimited by them… In each field, the raw material of experiences is analysed and elaborated in a unique way, differing from one language to another and often from one period to another in the history of the same idiom. In this way, the structure of semantic fields embodies a specific philosophy and a scale of values (Ullmann, 1964:
3.3. SEMANTIC FIELDS IN KASHMIRI CULTURAL LEXICON

The semantic fields, as conveyed from the semantic field theory, provides a useful way to group, categorize and analyze the otherwise broad category of lexicon that makes up a language. The approach paves a convenient way to assemble words in a group known as semantic field that is words, in these semantic fields, share with each other semantic features.

Kashmiri society portrays a symbol of tradition and rituals which have been carried since ages. In Kashmiri language, a good number of semantic fields can be prepared. The current work deals with the Kashmiri cultural lexicon and the semantic fields are structured with the lexical items from the cultural content of the language, like kinship, wedding/marriage, etc. Although the term culture in itself is very broad in nature and usage, but the categories like wedding, kinship, festivals, cooking, way of dressing, modes of address, and even colours etc. remain linked in a detachable way to the the term of culture.

Kashmiri culture is intrinsically compiled by the Muslim culture and the Hindu culture (also known as the Pandit culture). Although there are other groups like Sikhs, etc., but due to their being the dominant components of Kashmiri culture, the present study highlights the two main groups i.e. Muslims and Pandits. In the compilation of the sub semantic fields, like those of Muslim wedding and Hindu wedding, the difference is considered, whilst the similarities are not ignored. For example, Muslims use $niš\tilde{d}:\,n^{l}$ for engagement while as the Pandits prefer
The similarity, in both communities, is found in the usage of words like \( m\ddot{\text{z}}:\text{ra}:t \), \( \text{mas} \text{m} \ddot{\text{s}}:\text{ra}:\text{vun} \), etc.

The concept of Semantic fields in Kashmiri language is, at various places, directed to the concept of sub semantic fields. There are a number of instances where this concept of sub semantic field comes into play. The occurrence of these sub semantic fields is both a ‘help’ and a ‘need’. It is a help because it subdivides the lexicon of a particular group and makes the location and identification easy. It is a need as otherwise it would be very difficult to demarcate the lines of similarities and differences that make the cultural lexicon of Kashmiri language by the combination of the Muslim Culture and the Hindu Culture. For example, the two sub semantic fields of Muslims and Hindus present a clear view of the resemblances and differences between the two communities in the overall semantic field of marriage of Kashmiris. Not only the differences are found between the Muslim culture and the Hindu culture but also in cases like wedding, dressing and even in the form of speech. So, the semantic sub group needs to be applied to get a clearer view.

The Kashmiri wedding, besides being divided into Muslim wedding and Hindu wedding, is composed of various stages that occur and happen before and after wedding. The application of semantic sub field concept to wedding incorporates the ceremonies like engagement and the various other things that are subjected to occur before wedding, and the ceremonies like \( m\ddot{\text{z}}:\text{ra}:t \), \( \text{yenivo}:l \), and \( \text{vaTha}l \) etc are included in the list that follow the wedding.

The semantic field of wedding also includes the semantic sub fields of \( \text{vanivun} \). The \( \text{vanivun} \) (wedding songs) include the categories of songs...
like \( m\vlong\:zra\:t, \ vanivun, \ yenivo\:l \ vanivun \) and even may include the songs that are sung at the time of engagement.

Also, the semantic field of wedding includes the \( va:zva:n \), which is also included in the semantic field of cooking. Thus, \( va:zva:n \) relates two different semantic fields that of wedding and cooking, and can be called as link-field. *It can be defined as any such field that relates the two different semantic fields or share the features of two different semantic fields.* The link-field, as that of \( va:zva:n \), can also serve an independent semantic field. \( va:zva:n \), the link-field, between the two fields of wedding and cooking will also be touched out here.

Following is the description and account of various semantic fields found in the cultural lexicon of Kashmiri language:

### 3.3.1 Wedding/Marriage

Kashmir forms a distinct cultural and ethnic group. In Kashmiri society, marriage is regarded as a pious relationship between a man and a woman. The richness of the Kashmiri culture is very much evident in the wedding ceremonies. In the past, the wedding functions stretched for days together but nowadays the wedding ceremonies have been minimized to a large extent, mainly due to preoccupied nature of today’s life.

The Kashmiri wedding encapsulates all the components of the modern world while retaining the ingredients of cultural perspective of its traditional history. For example, the musical bands, like those of Valley Boys, are nowadays arranged on wedding to add color to the occasion. But this has not replaced the songs sung by the ladies, known as \( \vanivun \) (songs, especially wedding songs), with their \( \text{tumbakhn}\vlong\:r \) (tambourine/
earthenware small pot with extended pipe known as nari), nōt (simple earthenware pot), and roph (traditional Kashmiri dance).

It is again world famous for the feast known as va:zva:n that is prepared on this occasion. va:zva:n has become an integral part of Kashmiri wedding. It consists of a number of dishes of whom kaba:b, risti, tabakhma:z, and gošta:bi need special mention. A Kashmiri marriage also gives opportunities to all the relatives to enjoy and participate in it substantially.

The semantic field of wedding in Kashmir, mainly, includes the sub semantic fields of Muslim wedding and Hindu wedding, and the sub fields like nišō:ṇ, ṃżra:t, yenivo:l, vaThal etc are included in the Muslim wedding. The nišō:ṇ, here, is mainly done in two ways, na:bad- nišō:ṇ and nika:h- nišō:ṇ. na:bad- nišō:ṇ is ring ceremony, and when nišō:ṇ includes nika:h (marriage contract), it is known as nika:h- nišō:ṇ where, for all religious and practical purposes, the couple is married to each other. Some Kashmiri's have a 'nika:h' ceremony but the girl continues to stay with her parents, and in other cases after the 'nika:h' engagement the girl moves in with her fiancé in his house. gañDun, yenivo:l, lògan, suvagath etc. are the items that are included in the Hindu wedding. However, the term engagement is nowadays frequently used in place of nišō:ṇ (nabad- nišō:ṇ /nika:h- nišō:ṇ).

The semantic field of wedding/marriage varies, not much, according to different social classes. For example, the upper classes of society celebrate lavishly the ceremonies associated with this occasion of marriage as compared to the middle class and lower class. Some people prefer to celebrate this occasion in a simple manner, be it upper, middle
or lower class, thus trying to minimize the extravagance that has been linked to this term of marriage/wedding.

The present study divides the semantic field of wedding into two main sub semantic fields’ i.e. Muslim wedding and Hindu wedding, making an attempt to cover the majority of the terms irrespective of upper, middle, or lower class.

3.3.1.1 Semantic Sub-Field: Muslim Wedding

Kashmiri muslim weddings are rich in social customs and ceremonies. For a whole week before the wedding, celebrations start in the homes of the bride and groom. Kashmiri muslim weddings feature the va:zva:n or special cuisine prepared by the bride’s side for the groom’s relative and natives. Muslim marriage (nika:h) is a civil contract between two persons - a man and a woman; it is a contract of a permanent nature, unless dissolved by divorce. It has attached to it a notion of sanctity as well, since every step in its materialization and dissolution is guided by religious dictat. The list of phases and events, related to marriage, is large and includes the terms like match-making, pre marriage ceremonies like engagement, response etc., marriage ritual i.e., nika:h, and post marriage events like vêli:mi.

A brief introduction of the Kashmiri Muslim wedding includes:

*thaph*

‘thaph’ literally means to catch somebody. In the context of marriage, the ceremony means the engagement of a boy with a girl. The meeting of the boy and the girl is often outside the home, in public places (although it is common to meet inside the home also). When the couple accepts each
other, jewelry is often given to the bride by the groom's family, and sometimes rings and other gifts are exchanged. In some cases, the people do not follow this custom, and instead get engaged directly into the preparations of marriage.

\textit{nišːn\textit{}}

Engagement (\textit{nišːn\textit{}}) is a sort of seal to this newly tied relation, and it follows, more or less, the stages similar to the marriage. Engagement follows two patterns: in the first case there is simple ceremony without \textit{nikaː:h}, commonly known as \textit{naːbad- nišːn\textit{}}. The second type includes the \textit{nikaː:h} and is known as \textit{nikaː:h- nišːn\textit{}}. Whether it is \textit{naːbad nišːn\textit{}} or \textit{nikaː:h- nišːn\textit{}}, the brides, and in some cases even the grooms, apply \textit{mehendi}(henna dye). Some families celebrate this \textit{mōːzraːt} in accordance with the \textit{mōːzraːt} of marriage.

\textit{nišːn\textit{}} is a sort of mini-marriage where, if not all, people invite a good number of guests and there is serving of \textit{vaːzvaːn}. In some cases, there is collection of \textit{gul'muːth} (in the form of cash/gold and other gifts) also.

\textbf{Wedding/ nikaː:h}

In most of the cases, \textit{nikaː:h} is done on the day of wedding, and in complete sense this is a wedding ceremony after which the bride and the groom are considered married. It traditionally involves the signing of official paperwork in the presence of an Imam/ Qazi. After signing these papers and performing some religious rituals, the couple is declared husband and wife.

The assembly of \textit{nikaː:h} is addressed with a marriage sermon (\textit{khutba-tun-nikaː:h}) by a muslim scholar or priest officiating the
marriage. Customarily, a Muslim judge (Qazi) officiates the nika:h ceremony and keeps the record of the marriage contract. However, any trustworthy practicing Muslim can conduct the nika:h ceremony. The khutba-tun-nika:h begins with the praise of Allah. His help and guidance is sought. And then, the Muslim confession of faith that “There is none worthy of worship except Allah and Muhammad is His servant and messenger” is declared. The three Quranic verses (Quran 4:1, 3:102, 33:70-71) and one Prophetic saying (Hadith) form the main text of the marriage. This Hadith is:

“By Allah! Among all of you I am the most God-fearing, and among you all, I am the supermost to save myself from the wrath of Allah, yet my state is that I observe prayer and sleep too. I observe fast and suspend observing them; I marry woman also. And he who turns away from my Sunnah has no relation with me”. (Sahih Bukhari)

The Muslim priest or qazi officiating the marriage ceremony concludes the ceremony with prayer (dua) for bride, groom, their respective families, the local Muslim community, and the Muslim community at large (Ummah)

Marriage (nika:h) is considered as an act of worship (ibadah). It is virtuous to conduct it in a mosque keeping the ceremony simple. The marriage ceremony is a social as well as a religious activity. Islam advocates simplicity in ceremonies and celebrations. Prophet Muhammad (SAW) considered simple weddings the best weddings: “The best wedding is that upon which the least trouble and expense is bestowed”. (Mishkat)
nika:h dinner

In the past the Kashmiri weddings used to take place at midnight, but these days due to the uncertain circumstances weddings are held in the early hours of the evening, and in some cases in day time also. Dinner is served early, for the convenience of the guests. The food served is the same 'va:zva:n' food served with Kashmiri phiri:n, hōlwi and kulfī.

bara:t and yenivo:l

bara:t: The groom arrives at the venue in a wedding procession 'bara:t' consisting of friends and relatives. The bara:t is called 'yenivo:l'. The groom heads this bara:t along with a number of guests or sa:lar. The bara:tis or sa:lar are served food known as va:zva:n, consisting of about a dozen of dishes, along with deserts like phiri:n, hōlwa, rasmalayi and kulfī. This is popularly known as mahara:z sab.

The Marriage Banquet (vēli:mi)

After the consummation of the marriage, the groom holds a banquet called vēli:mi. The relatives, neighbours, and friends are invited in order to make them aware of the marriage. Both rich and poor of the family and community are invited to the marriage feast. Prophet Muhammad (SAW) said: “The worst of the feasts are those marriage feasts to which the rich are invited and the poor are left out” (Mishkat). It is recommended that Muslims attend marriage ceremonies and marriage feasts upon invitation. Prophet Muhammad (SAW) said: "...and he who refuses to accept an invitation to a marriage feast, verily disobeys Allah and His Prophet"(Ahmad & Abu Dawood). In a nutshell, vēli:mi is reception at groom’s place where a lunch is served.
The semantic field of Muslim wedding includes the various semantic sub fields like engagement, explode, yenivo:l and vaThal. All the lexical items included under these semantic sub-fields will be taken together under the name of semantic field of wedding.

The lexical items that are included in the semantic field of Muslim wedding are further divided into pre-wedding, wedding preparation items, and post wedding items.

**PRE-WEDDING ITEMS**

1. niš∂:n\textsuperscript{l}
   
   i. –nika:h niš∂:n\textsuperscript{l}
   
   ii. –na:bad niš∂:n\textsuperscript{l}

2. kasam h\textsuperscript{t}on ti na:bad badla:vun

3. h∂:zi:ri:

4. b∂D\textsuperscript{d} doh

All these terms of functions are celebrated before the grand and final day of wedding. na:bad- niš∂:n\textsuperscript{l} means the engagement, which is followed by kasam h\textsuperscript{t}on ti na:bad badla:vun which means sort of oath and acceptance of this new relation by both the sides of boy and girl, especially by the concerned mothers. h∂:zi:ri: is the name given to the response from the girl’s side in the form of gifts, kind and cash to the boy’s side. b∂D\textsuperscript{d} doh is the term dedicated to all the days of religious importance, like ‘i:dul fitir’, ‘i:dul azha’, ‘i:di mi:la:d’, and ‘navro:z’ etc occurring from the period of engagement to wedding, where gifts are exchanged between the two sides.
WEDDING PREPARATION ITEMS

1. sa:th na:mi
2. tomul tshatun
3. masa:li dagun

While as the terms like masmitsra:vun, a:b še:run, and mő:zra:t are included in the list of preparation of wedding, but also mark the beginning of wedding ceremony. masmitsra:vun is a function that is organised at the girl's place. On this day the girl ties small plaits to her hair, which are later unbraided by the married ladies of the family. The ladies unbraid the plaits and apply oil to the bride's hair. The function is accompanied by vanivun (vanivun refers to the songs that are sung at the time of marriage, and engagement etc.) and everyone showering their choicest blessings on the bride.

On mő:zra:t, small, unmarried girls from the boy's family get mehendi for the bride. The girls apply mehendi on the bride's hands and feet. The bride is bedecked in all her bridal jewellery. The mehendi function is followed by a dinner. Similarly, the groom's sister applies mehendi on his little finger.

nika:h

nika:h is followed in two ways-either at the time of engagement, when it is known as nika:h nišő:nů, or at the time of marriage. In complete sense this is a wedding ceremony after which the bride and the groom are considered married.

nika:hna:mi
The legal document is signed by the bride and the groom, Maulvi and Walis for the marriage to become legalized. It contains a set of terms and conditions that must be accepted by both the parties.

WEDDING AND POST WEDDING LIST

Some of the words in this list include:

1. gobri yenivo:l
2. ko:ri yenivo:l
3. dasta:r
4. gul'mu:Th
5. mahara:z
6. maren'j
7. masnand
8. mahara:zi sab
9. rɔkhsɔti
10. vanivun
11. phirsa:l
12. varta:v
13. vaThal
14. sath dɔh
15. phiri yun
16. haši kɔ̃:Th
17. kadli ta:r
Nowadays the ‘z&pa:n’ is an obsolete concept, and has been replaced by the trend of motor cars.

3.3.1.2 Semantic Sub-Field: Hindu Wedding

The Kashmiri Hindus, or Kashmiri Pandits, as they are generally known, have rich cultural traditions that they have managed to maintain over the long last centuries. The wedding of Kashmiri Pandits consists of elaborate rituals. Beautiful clothes, traditional gifts, quaint ceremonies and mouth-watering meals prepared by the family cook, mark this happy occasion with ceremonies like devgo:n, d&lbat, livun, vanivun, m&zra:t, satra:t, ro:Thi khabar to make it unforgettable for the couple and all those invited.

The Hindu wedding shares both the similarities and differences with the Muslim wedding. There is predominance of terms that are similar in both types of weddings (muslim and pandit) like m&zra:t, tomul tshatun, masa:li dagun and yenivo:l, etc.

Like the Muslim wedding, the Hindu wedding in Kashmir includes the terms like match-making, pre marriage ceremonies like ganDun, etc., marriage ritual, and post marriage events like gari atsun and satra:t. A brief description of Hindu wedding is as follows:

**Rituals before Marriage.**

**Matching of Teknis**
The first step or rather ritual towards a Kashmiri Hindu wedding is the matching of the horoscopes of the prospective bride and groom. The stars and the configuration of the horoscopes of the boy and the girl play an important role in deciding whether the couple should go for the marriage or not. The Kashmiri pandits also believe in this ritual and the horoscope is known as Teknis among them. So, matching of teknis is very important.

**kasamdôri**

Once the alliance is finalized 'kasamdôri', which is a formal commitment on the part of the boy and girl's families to the marriage, takes place. An auspicious date for the marriage is fixed in consultation with a **puro:hit** as per the Kashmiri almanac. The ritual of **kasamdôri** entails the formal commitment on the part of the girl's and the boy's families to the marriages. This ceremony traditionally takes place in a temple in front of an idol. Two elderly persons either from the maternal or paternal side of both the families gather along with a few close relatives and exchange bouquets of flowers as a sign of celebration of the formalization of the alliance. The girls' family lays out a meal comprising of traditional Kashmiri food. Separately in the houses of the bride and the groom, the eldest aunt (of the boy and the girl) prepares **var** (a special rice pudding) which is distributed among the neighbors and relatives. The girl's family sends cash, fruits, dry fruits and a pot containing **na:bad** (mišri, sugar lumps) to the boy's house. This is what happened in olden days. Nowadays, the boy and the girl meet in a temple or at boy's house and exchange golden rings.

**gañDun**

The puro:hits or priests fix up the day for the engagement (**gañDun**)
according to the Kashmiri calendar. The girl and the boy's relatives and friends are invited at the respective houses for lunch or evening tea.

Series of events/functions between the engagement and marriage:
The girl's side mostly decides the date of marriage with the help of a priest. The thread ceremony for the boy would take place within seven days before the lôgan, specifically after the mô:zra:t and the devgo:n ceremonies.

Marriage Rituals

livun
livun is an exceptional ritual found only in the Kashmiri wedding. It involves the cleaning of the brides and bridegroom’s houses. For this ritual, a môhu:rat (auspicious time) is being decided for the respective families. It refers to the traditional cleansing of the house before the wedding, as it is the place the traditional meals for the wedding are to be cooked. (livun has other similar connotation in Kashmiri language which means cleaning or painting.)

devgo:n
devgo:n is the havan which is performed at both the houses. The boy's side holds it at their place, while the girl's side holds it at their place. In these havans, prayers are offered by both the bride and the groom who transfers them from the bhramača:ri: (celibacy, singleness) to the grehasti a:šram (family life). These prayers are offered to Lord Shiv and Goddess Parvati.
**Wedding Ceremony**

The wedding ceremony starts with recitation of the *slokas* (religious verses) by the *puro:hits* (Priests). The actual marriage ceremony has the bride and the groom seated with the priest in front of the holy fire. The priest tells them about their duties. Then, there takes place a ritual called the *athɨva:s* in which the girl and the boy have to cross their arms one over the other and hold hands. And their hands are then covered with a cloth. A golden thread called *mananma:l* is then tied to the foreheads of both the bride and the groom. After this, the left feet of the bride and the groom, kept one upon the other, are placed on a *ka:jivaTh* (a grinding stone used in Kashmiri kitchens). The first round (*phe:rɨ*) around the sacred fire is made by stepping on seven one-rupee coins of silver (placed in a circle), while the other six rounds are done to the chant of mantras. The bride and the groom finally feed each other some food (essentially rice) signifying the end of the ceremony.

**Po:ši pu:za:**

The bride and the groom are made to sit in a comfortable posture at the end of the ritual of marriage which is commonly known as *saptapôdi:*. A red cloth is placed on their heads, and then all the people around offer them flowers (*po:š*) in accompaniment of vedamantras (religious verses). This is called worshipping the couple with flowers. The justification at the rear of this custom is that the couple is considered to be Shiva and Parvati and the two are accordingly worshipped. First there are *mantras*
for the bride and the groom separately followed by those meant for the two jointly.

Post marriage rituals

vidayi:
vidayi: or departing for the husband's family is also a ceremony for the majority of Hindu marriages. Among the Kashmiris, the boy and the girl would be made to stand on the v'lo:g (marriage seat) again. The bride's family's eldest lady gives the newlywed couple mišri (na:bad, sugar balls) three times. The groom and his bride are usually taken to a temple as a means of thanksgiving and obtaining blessings.

satra:t
It is customary for the girl to visit her parent's house, for dinner on the same evening following their wedding, with her husband. This ceremony is popularly known as satra:t. There is also the norm of presenting new clothes to the groom and the bride by the girl's parents. These clothes have to be worn by the couple before leaving the girl's parents house. It is, however, important to present a dusî (six yard pashmina shawl) to the groom and some salt and cash called atigath to the bride.

phirlath
This is the ceremony that takes place when the couple visit the bride's parents for the second time. Once again, they are given new clothes to mark the occasion.

roThi khabar
On a Saturday or Tuesday after the wedding, the bride's parents send a roTh or a traditional, long freshly baked cake (bread decorated with nuts), to their son-in-law's family. Then she is given salt as šogun.

**gari-atsun**

This is equivalent to the modern-day reception held at the girl's place. The bride's brother and sister come to the marital home and escort the bride back to her parent's home for one day. This ritual is known as the *gariatsun*. The bride wears all the jewelry given to her by her in-laws and proceeds to her parent's home. The bride's family prepares a lavish spread of non-vegetarian delicacies for the relatives from both homes. After the grand meal, the bride and groom return to the marital home, carrying with them all the gifts presented to the bride by her parents. It marks off the beginning of a fruitful and happy life for the couple and their families.

The husband brings back his wife and her family to attend the reception hosted by his family. An interesting ritual of this function is that the groom's paternal aunt (*poph*) then leads the couple to the kitchen where they are made to sit on the mud stoves as the traditional cook (*va:zi*) serves them food(sweet rice or vegetable and curds) which is fed by the *poph* (father's sister) to both of them. The *va:zi* is given some money for the services rendered by him. This ceremony is called *da:n zang*.

The lexical items in the Hindu wedding are as follows:

**kha:ndar**

1. lògan
2. devgo:n
3. mõ:zra:t
4. masmitsra:vun

lëgan
- ko:ri vo:l
1. rôkhôti:
2. po:ši pu:za
3. day bati
4. athiva:s
5. kënya:da:n
6. varipu:za:
7. sab
8. dô:g
9. suvagath
- gobrimo:l
1. yenivo:l
2. dô:g
3. sehri ganDun
4. lëgančiôr

devgo:n
1. hôn
2. sa:z
3. sra:n
The study of the sub semantic fields of Muslim marriage and Pandit marriage, of the semantic field of marriage, shows that these two sub semantic fields share a large number of terms in marriage, and at the same time there are also some differences between these two.

For example, in both cases, there are a number of terms that are used to denote the same ceremony:

i) $m̃:zra:t$: it denotes the ceremony which involves the application of hena dye (mehndi) to bride and groom.

ii) $bara:t$ is the name given to the gathering of people who accompany the groom to the bride’s home.

iii) $masmitsra:vun$ is a function organised at the bride’s place. Here the girl ties small plaits to her hair, which are later unbraided by all the married ladies of the family. The ladies unbraid the plaits and apply oil to the bride's hair.

$nika:h$, $nišː:n̩$, $naːbad−nišː:n̩$, $vaThal$ and $h唾 ziːriː$ are the terms exclusively used by Muslims, while as the words like $livun$, $devgoːn$ and $lːgan$ are preferred by Pandits depicting the differences between these two communities.
There are a number of instances of using different terms for the same ceremony by these two cases. For example, muslims use the term *kasam h'lon*, and the hindus use the term *kasamdôri* for the formal commitment on the part of boy’s family and girl’s family to marriage.

In addition to the Muslim wedding and Hindu wedding, a brief introduction of the wedding of Sikhs is given as:

The Sikh wedding is generally carried out in Gurudwara in the presence of the preacher of the religious place, family, friends and relatives.

**Pre-Wedding Rituals**

‘šogun’ or engagement is the ceremony that marks the beginning of the Sikh wedding celebrations. The ceremony is also called *tilak*, which is performed by a *bhaiji* (preacher) of the Gurudwara. The families of the prospective bride and the groom exchange gifts in order to confirm the engagement of the couple.

‘ču:Ra:’ or the bangle ceremony is another important Sikh pre-wedding ritual. The occasion is organized at the bride's home, wherein the maternal uncle and aunt of the bride adorn her wrist with white and red bangles.

The third pre-wedding custom followed by Sikhs is ‘*ma:yya*’, according to which, the bride and the groom are not allowed to leave their houses for few days prior to the wedding.

‘go:na’ is a pre-wedding ritual wherein an auspicious red thread is tied to the right wrist of the groom and the left wrist of the bride, at their respective homes.
Wedding Rituals

‘gharo:li’ is observed in the morning of the wedding day, at the groom's home. During the occasion, the groom's sister-in-law, accompanied by other female relatives, go to a nearby well or Gurudwara to fill an earthen pitcher (‘gharo:li’) with water, which is later used to bath the groom. This is followed by the wedding ceremony, which is called ‘milini’. During the ‘milini’ ceremony, the bride and the groom's families embrace and wish each other. šabad are sung and the arida:s recited as the procession enters the Gurudwara, meanwhile breakfast is served to the guests.

After the culmination of the milini ceremony, the bride and the groom sit together to attend the Guru Granth Sahib Kirtan. The groom's sister drapes a chunni around his neck. She ties one end of the chunni to the pallu of the lehanga worn by the bride.

Post-Wedding Rituals

The post-wedding rituals of a traditional Sikh wedding consist of ‘vidayi’ or ‘doli’ ceremony, which marks the end of the celebration.

Analysis of the field:

The field is analyzed on the basis of the source of the words comprising this field as shown:

<table>
<thead>
<tr>
<th>Word</th>
<th>Source</th>
</tr>
</thead>
</table>


There are a number of instances in this field where two words are combined as follows:

<table>
<thead>
<tr>
<th>Persian</th>
<th>Arabic</th>
<th>Sanskrit</th>
</tr>
</thead>
<tbody>
<tr>
<td>na:bad</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mō:z</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nišō:n¹</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nika:h</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hō:zi:ri:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>rōkhsōti</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mahara:z</td>
<td></td>
<td></td>
</tr>
<tr>
<td>lōgan</td>
<td></td>
<td></td>
</tr>
<tr>
<td>gañDun</td>
<td></td>
<td></td>
</tr>
<tr>
<td>sa:l</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dasta:r</td>
<td></td>
<td></td>
</tr>
<tr>
<td>khabar</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kōːz¹</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kasam</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Persian+Kashmiri</th>
<th>Sanskrit+Sanskrit</th>
<th>Arabic+Sanskrit</th>
</tr>
</thead>
<tbody>
<tr>
<td>a:b + še:run</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mō:z+ra:t</td>
<td></td>
<td></td>
</tr>
<tr>
<td>masa:li+dagun</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mas+mitsra:vun</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mahara:z+sab</td>
<td></td>
<td></td>
</tr>
<tr>
<td>phir+sa:l</td>
<td></td>
<td></td>
</tr>
<tr>
<td>phir+lath</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The semantic field of marriage/wedding highlights the various stages, phases, and terms of Muslim, Hindu and Sikh marriage in Kashmir. Besides, there are a number of terms that are common to both Muslim and Hindu marriage, e.g., ‘māzraːt’, ‘baraːt’ and ‘masmītsraːvun’. As is clear that majority of words owe their origin to Sanskrit, Arabic and Persian. It may be due to the fact that Islam and Hinduism are two major religions of the region which have left a deep imprint on the culture of Kashmiris. Hence, the languages linked to these religions, i.e., Sanskrit (for Hinduism) and Arabic, Persian (for Islam) provide a major source of lexicon as far as marriage of Hindus and Muslims is concerned.

3.3.2 vaːzvaːn

Kashmiri ‘vaːzvaːn’ is a unique concept whereby ‘vaːzi’ means the chef person with the rare culinary skills passed on through generations, and ‘vaːn’-is the shop with abundant supplies of meats and delicacies.

The traditional number of courses for the vaːzvaːn is nearly thirty-six, though there can be fewer. The preparation is traditionally done by a ‘vaːstivaːzi’ or head-chef with the assistance of a court of ‘vaːzi’ or chefs. Hours of cooking and days of planning go into the making and serving of
The menu, in *va:zva:n*, includes 4 to 5 different types of chutneys, 4-5 chicken dishes, and many more mutton dishes. A special item 'mutjan' (sweet pulav) is also served.

The *va:zva:n* is not a simple meal but a ceremony. First the ‘*tašnːːr*’ is passed around so as to wash hands of guests before meals. People sit in fours to eat this meal which is considered auspicious. A large plate called ‘*trːːːm*’ is used which is heaped with rice and the first few courses. Each successive course follows separately to allow savoring the distinct flavors. The meal ends with *goštaːbi* (a velvety textured meat ball in white yoghurt gravy).

The various lexical items comprising the semantic field of Wazwaan include:

- **siːkh kabaːb**: minced meat roasted in skewers over hot Coals
- **tabakhmaːz**: ribs of lamb simmered in yoghurt till tender, then fried
- **methimaːz**: Kashmiri dish, meat mixture
- **sapheːd kɔːkur**: chicken (white; chicken with white soup)
- **zaːphrːːn kɔːkur**: chicken(with saffron)
- **risti**: meat balls in a fiery red gravy
- **roganjoːʃ**: tender lamb meat cooked with Kashmiri spices
- **daniphol**: meat piece (a variety)
- **kuphti**: minced mutton balls
- **danivalkɔrmːi**: a mutton curry with lots of coriander
- **aːbgoːʃ**: spicy lamb meat curry
*martsiva:ngankərm* an extremely hot lamb meat preparation

*šô: mikabab/šômiTiki* minced mutton

*dôdiphol* meat piece of white colour

*go:štä:bi* a velvety textured meat ball in white yoghurt gravy

The semantic field of *vaːzvaːn* includes the sub semantic field of spices without which the *vaːzvaːn* is not possible.

### 3.3.2.1 Sub Semantic Field: Spices for Wazwaːn

*puṇdi* dry mint leaves

*da:lči:n* cinnamon

*rôyi* cloves

*lidir* turmeric

*zur* cumin seeds

*biDiôːl* black cardamom

*kôyi* saffron

*maval* dry cockscomb flower

*da:nival* coriander/cilantro

*ŝô:nTh* dry ginger powder

*bôːdːəni* fennel seeds

*bôːl* green cardamom
tamir  tamarind  
pra:n  shallots  
martsivā:gan  red chili pepper  
u:n  salt  
ti:l  oil  
vôr  kashmiri masala mixture  
khaš kha:š  poppy seed  

3.3.2.2 Sub-Semantic Field: Tools and Utensils

virî  open fireplace  
bôDde:g  cauldron  
lôkitde:g/de:gči  cooking pot  
trô:m  big plate  
majmi  big platter, salver, plate  
takhti  wooden block  
ma:zkôn’/divirkôn’/matshikôn’  slab  
go:špa:r  wooden hammer  
parišra:kh/zabahšra:kh/  various kinds of knives  
pacîšra:kh/pazišra:kh  
/šeštiršra:kh/Tḵišrakh
Analysis of the field:

The field of va:zva:n is analyzed on the basis of the presence/absence of the semantic properties of meat, fish and chicken using the semantic features of ‘+’ for the presence of feature and ‘-’ for the absence, using the method of componentiality as follows:

| vi:kh kaba:b | [+meat],[-fish],[-chicken] |
| tabakhma:z | [+meat],[-fish],[-chicken] |
| methima:z | [+meat],[-fish],[-chicken] |
| saphe:d kʊkur | [-meat],[-fish],[+chicken] |
| za:phrə:{ŋ} kʊkur | [-meat],[-fish],[+chicken] |
| risti | [+meat],[-fish],[-chicken] |
| roganjo:ʃ | [+meat],[-fish],[-chicken] |
| daniphol | [+meat],[-fish],[-chicken] |
| kuphti | [+meat],[-fish],[-chicken] |
| danivalkɔrmi | [+meat],[-fish],[-chicken] |
| a:bgo:ʃ | [+meat],[-fish],[-chicken] |
| ša:mikabab/sha(mi)Tiki | [+meat],[-fish],[-chicken] |
| dɔ diphol | [+meat],[-fish],[-chicken] |
| go:ʃta:bi | [+meat],[-fish],[-chicken] |

Here meat refers to the preparations made from the meat of sheep/goat/cow, fish refers to the preparations made from fish-meat, and chicken refers to the items made from the chicken-meat.
The field of wazwaan is also analyzed on the basis of source of words as:

<table>
<thead>
<tr>
<th>Word</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>kôkur</td>
<td>Sanskrit</td>
</tr>
<tr>
<td>kôrmi</td>
<td>Turkish</td>
</tr>
<tr>
<td>ma:z</td>
<td>Sanskrit</td>
</tr>
<tr>
<td>si:kh</td>
<td>Persian</td>
</tr>
<tr>
<td>tabakh</td>
<td>Persian</td>
</tr>
<tr>
<td>rogan</td>
<td>Persian</td>
</tr>
<tr>
<td>za:phrôːnɪ</td>
<td>Arabic</td>
</tr>
<tr>
<td>da:lčiːn</td>
<td>Sanskrit</td>
</tr>
<tr>
<td>ŋŋ</td>
<td>Sanskrit</td>
</tr>
<tr>
<td>moval</td>
<td>Sanskrit</td>
</tr>
<tr>
<td>nuːn</td>
<td>Sanskrit</td>
</tr>
<tr>
<td>martsivāːgan</td>
<td>Sanskrit</td>
</tr>
<tr>
<td>tiːl</td>
<td>Sanskrit</td>
</tr>
<tr>
<td>ŋŋ</td>
<td>Sanskrit</td>
</tr>
<tr>
<td>šōːnTh</td>
<td>Sanskrit</td>
</tr>
<tr>
<td>lidir</td>
<td>Sanskrit</td>
</tr>
</tbody>
</table>

The field also presents a number of examples of compounding as:

<table>
<thead>
<tr>
<th>Compoundation</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>sapheːd+ kôkur</td>
<td>Persian+Sanskrit</td>
</tr>
<tr>
<td>za:phrôːnɪ+kôkur</td>
<td>Arabic+Sanskrit</td>
</tr>
<tr>
<td>si:kh+kabaːb</td>
<td>Persian+Persian</td>
</tr>
<tr>
<td>tabakh+maːz</td>
<td>Persian+Sanskrit</td>
</tr>
<tr>
<td>rogan+joːš</td>
<td>Persian+Persian</td>
</tr>
</tbody>
</table>
The variegated nature of semantic field of ‘va:zva:n’ is revealed by the fact that the words in this field owe their existence to different sources, e.g, ‘kɵkur’, ‘martsivangan’ from Sanskrit, ‘si:kh kaba:b’ from Persian, and ‘kɵrmi’ from Turkish.

3.3.3 Kinship Terminology

Kinship is one of the most basic principles for organizing individuals into social groups, roles and categories. “Kinship terminology refers to the words used in a specific culture to describe a specific system of familial relationships” (Source: http://www.en.wikipedia.org/kinship/05.08.2006/1100hrs). Kinship terminology refers to those words and terms that are used in a specific culture to describe a specific system of familial relationships. Kinship terminologies include the terms of address used in different languages or communities for different relatives and the terms of reference used to identify the relationship of these relatives to ego or to each other. It lists a specific system of familial relationships.

The definition of Kinship as given in the Britannica Concise Encyclopedia treats it as “…socially recognized relationships between people who are or are held to be biologically related or who are given the status of relatives by marriage, adoption, or other ritual. Kinship is the broad term for all the relationships that people are born into or create later in life that are considered binding in the eyes of society. Every person belongs to a family of orientation (e.g., mother, father, brothers or sisters); many adults also belong to a family of procreation (which includes a spouse or spouses or children)” (source: http://www.britannicaonline.com/22.09.2006/1030hrs).
Kinship is the recognition of a relationship between persons based on descent or marriage. If the relationship between one person and another is considered by them to involve descent, the two are *consanguines* (“blood”) relatives. If the relationship has been established through marriage, it is *affinal*. (Stone, 1997:5)

In Kashmiri language, Kinship terms can be classified into two categories:

A) Consanguineal

B) Affinal

The dimensions of

i) generation

ii) lineality (direct ancestors and direct descendents) Vs. collaterality (kinsmen descended from one’s own ancestors i.e. uncles, brothers, nephews, etc) and

iii) Sex; are very important in the study of Kinship terms in the Kashmiri language.

The items in the list of Semantic field of Kinship terminology of Kashmiri language are again divided into two main semantic sub fields i.e., Consanguineal and affinal.

### 3.3.3.1 Semantic Sub Field-Consanguineal

- *mo:l* father
- *mo:j* mother
- *bo:y* brother
- *beni* sister
ku:r daughter
buD'bab grand father
na:n ji grand mother
petir father’s brother
ppph father’s sister
ma:m mother’s brother
ma:s mother’s sister

(In Kashmiri language, ‘buD’bab’ and ‘na:n ji’ are used both for paternal as well as maternal grandfather and grandmother, respectively. However, in some instances prefixes ‘mo:l/mo:j’ (father’s) and ‘mo:j/ma:ji’ (mother’s) are added to make distinction between father’s father and mother(mo:l -buDbab/na:n ji); and mother’s father and mother(ma:ji-buDbab/na:n ji).

3.3.3.2 Semantic Sub-Field Affinal

kha:nda:r husband
zana:n wife
druy husband’s brother
za:m husband’s sister
sa:l wife’s sister
za:mitur son-in-law

So, the Kinship terms in Kashmiri is classified into two broad categories namely a) consanguineal and b) affinal as shown:
Kinship terms

Consanguineal (kinship by blood)  Affinal (kinship by marriage)

The following table shows that although these older terms are in use, but the upcoming trend of using the new terms cannot be ignored.

<table>
<thead>
<tr>
<th>RELATION</th>
<th>KASHMIRI</th>
<th>ENGLISH</th>
</tr>
</thead>
<tbody>
<tr>
<td>Husband’s brother</td>
<td>Druy</td>
<td>Brother-in-law</td>
</tr>
<tr>
<td>Sister’s husband</td>
<td>be:mi</td>
<td>Brother-in-law</td>
</tr>
<tr>
<td>Husband’s sister’s husband</td>
<td>zô:mi:</td>
<td>Brother-in-law</td>
</tr>
<tr>
<td>Wife’s sister’s husband</td>
<td>sô:juv</td>
<td>Brother-in-law</td>
</tr>
<tr>
<td>Husband’s sister</td>
<td>za:m</td>
<td>Sister-in-law</td>
</tr>
<tr>
<td>Husband’s brother’s wife</td>
<td>driyka:kinį</td>
<td>sister-in-law</td>
</tr>
<tr>
<td>Brother’s wife</td>
<td>bôyka:kinį</td>
<td>sister-in-law</td>
</tr>
<tr>
<td>Father’s brother</td>
<td>petir</td>
<td>Uncle</td>
</tr>
<tr>
<td>Mother’s brother</td>
<td>ma:m</td>
<td>uncle</td>
</tr>
<tr>
<td>Father’s sister’s husband</td>
<td>parphuv</td>
<td>uncle</td>
</tr>
<tr>
<td>Mother’s sister’s husband</td>
<td>ma:suv</td>
<td>uncle</td>
</tr>
<tr>
<td>Father’s sister</td>
<td>parph</td>
<td>Aunt</td>
</tr>
<tr>
<td>Mother’s sister</td>
<td>ma:s</td>
<td>aunt</td>
</tr>
<tr>
<td>Father’s brother’s wife</td>
<td>pečirį</td>
<td>aunt</td>
</tr>
<tr>
<td>Mother’s brother’s wife</td>
<td>ma:minį</td>
<td>aunt</td>
</tr>
<tr>
<td>Father’s brother’s son</td>
<td>pitur bo:y</td>
<td>cousin</td>
</tr>
<tr>
<td>Father’s sister’s son</td>
<td>parphur bo:y</td>
<td>cousin</td>
</tr>
<tr>
<td>Mother’s brother’s son</td>
<td>ma:mitur bo:y</td>
<td>cousin</td>
</tr>
<tr>
<td>Mother’s sister’s son</td>
<td>ma:stur bo:y</td>
<td>cousin</td>
</tr>
</tbody>
</table>
From the above table, it is clear that the words from English language like uncle, aunt, cousin, etc cover a large number of kinship terms; otherwise in Kashmiri, for each relation, there is a different term. This feature also owes its existence to the fact that the Kashmiri culture is, with every passing moment, experiencing influences from other languages.

**Analysis of this field:**

This field is analyzed on the basis of the presence/absence of the semantic properties of male, female, consanguineal and affinal using the semantic features of ‘+’ and ‘-’ to indicate the presence and absence of these features as shown:

<table>
<thead>
<tr>
<th>Relation</th>
<th>Semantic Features</th>
</tr>
</thead>
<tbody>
<tr>
<td>father</td>
<td>[+male],[+consanguineal],[g2]</td>
</tr>
<tr>
<td>mother</td>
<td>[+female],[+consanguineal],[g2]</td>
</tr>
<tr>
<td>sister</td>
<td>[+female],[+consanguineal],[g3]</td>
</tr>
<tr>
<td>daughter</td>
<td>[+female],[+consanguineal],[g3]</td>
</tr>
<tr>
<td>grand-father</td>
<td>[+male],[+consanguineal],[g1]</td>
</tr>
<tr>
<td>brother</td>
<td>[+male],[+consanguineal],[g3]</td>
</tr>
<tr>
<td>husband</td>
<td>[+male],[+affinal],[g3]</td>
</tr>
<tr>
<td>Name</td>
<td>Gender</td>
</tr>
<tr>
<td>-----------------------------</td>
<td>--------</td>
</tr>
<tr>
<td>dru'y (husband’s brother)</td>
<td>[male]</td>
</tr>
<tr>
<td>zana:n (wife)</td>
<td>[female]</td>
</tr>
<tr>
<td>be:mi (sisters husband)</td>
<td>[male]</td>
</tr>
</tbody>
</table>

In the table above, different generations are labelled as:

- **g1** = grandfather/grandmother
- **g2** = father/mother/aunt/uncle
- **g3** = brother/sister/cousin
- **g4** = son/daughter/nephew/niece
- **g5** = grandson/granddaughter

The person for whom the relation exists is termed as ‘ego’, and stands in g3 generation.

The analysis is also done on the source of the words comprising the semantic field of kinship as shown:

<table>
<thead>
<tr>
<th>Word</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>mo:l</td>
<td>Sanskrit</td>
</tr>
<tr>
<td>mo:j</td>
<td>Sanskrit</td>
</tr>
<tr>
<td>ma:mitir</td>
<td>Sanskrit</td>
</tr>
<tr>
<td>ma:s</td>
<td>Sanskrit</td>
</tr>
<tr>
<td>ma:stur</td>
<td>Sanskrit</td>
</tr>
<tr>
<td>masuv</td>
<td>Sanskrit</td>
</tr>
<tr>
<td>ma:min'</td>
<td>Sanskrit</td>
</tr>
<tr>
<td>ma:mitur</td>
<td>Sanskrit</td>
</tr>
<tr>
<td>ma:m</td>
<td>Sanskrit</td>
</tr>
</tbody>
</table>
The semantic field of kinship terminology illustrates the point that there is cultural emphasis in Kashmiri kinship terminology, where each relation is denoted by a different term, e.g., ‘ma:s’ for mother’s sister and ‘pɔph’ for father’s sister.

3.3.4 Modes of Address

The use of language is also very important in the process of addressing in a particular culture, though most of the times non-verbal communication needs to accompany verbal communication. The modes of address may vary from culture to culture and from context to context. The proxemic point also affects this process of mode of addressing.

Each language has its own resources for social activities such as modes of address. Kashmiri language has a huge chunk of lexical items employed for this purpose used by the Muslim Kashmiris and nearly an equivalent corpus used by the Hindu Kashmiris. Kashmiri has a rich vocabulary of Perso-Arabic and Sanskrit origins employed by the Muslims and Hindus respectively.

The modes of address in Kashmiri reflect interpersonal relationships maintained in various contexts and situations. The modes of address represent the social hierarchy prevalent in the society. The use of modes of address reflects the relationship between the persons engaged in communication. It shows the social hierarchy, status and interrelationship...

| ya|m | Sanskrit |
|-----|---------|
| za:mitur | Sanskrit |
| beni | Sanskrit |
The lexical items constituting the semantic field of modes of address are:

I) Related to Kinsmen

### Earlier

<table>
<thead>
<tr>
<th>Item</th>
<th>Usage</th>
</tr>
</thead>
<tbody>
<tr>
<td>bab</td>
<td>used for father</td>
</tr>
<tr>
<td>la:li</td>
<td>used for grandfather</td>
</tr>
<tr>
<td>To:Th</td>
<td>used for father</td>
</tr>
<tr>
<td>Ta:Thi</td>
<td>used for grandfather</td>
</tr>
<tr>
<td>b défini:To:th</td>
<td>used for elder brother</td>
</tr>
<tr>
<td>beniTh défini:th</td>
<td>used for elder sister</td>
</tr>
<tr>
<td>b défini:yla:l</td>
<td>used for elder brother</td>
</tr>
<tr>
<td>b défini:yga:š</td>
<td>used for younger brother</td>
</tr>
<tr>
<td>beni jigar</td>
<td>used for younger sister</td>
</tr>
<tr>
<td>bo:bi</td>
<td>used for mother</td>
</tr>
<tr>
<td>ded</td>
<td>used for grand mother</td>
</tr>
</tbody>
</table>

### Present

<table>
<thead>
<tr>
<th>Item</th>
<th>Usage</th>
</tr>
</thead>
<tbody>
<tr>
<td>papa</td>
<td>used for father</td>
</tr>
<tr>
<td>daddy</td>
<td>used for father</td>
</tr>
<tr>
<td>mummy</td>
<td>used for mother</td>
</tr>
<tr>
<td>mamma</td>
<td>used for mother</td>
</tr>
<tr>
<td>baya</td>
<td>used for brother</td>
</tr>
<tr>
<td>didi</td>
<td>used for sister</td>
</tr>
<tr>
<td>brotherji</td>
<td>used for brother/brother-in-law</td>
</tr>
</tbody>
</table>
While as the terms like *aba, abaji, ami, amiji, da:da:, d:adi:, na:na:, and na:ni:* have been used in ancient times and are in current usage, also.

**II) Other than Kinsmen**

a) Professional terms

The suffixes ‘-saab’ and ‘-ji’ are added to address and to show the mark of respect e.g.,

*Da:khtarsːb* doctor

*vːki:lsːb* lawyer

*prːphsarsːb* professor

*sar* teacher

*mastarji:* teacher

*me:Damji:* teacher

b) Second person pronouns are also used as modes of address. These are of two types:

i) familiar/non-honorific e.g., *tsi*

ii) polite/honorific plural e.g., *tohl¹*

The honorific terms *mahra:, hːz, jinaːb* and *sa:* are frequently used as terms of address with certain restrictions. Whereas *mahra:* and *hːz* are used for addressing Hindus and Muslims respectively, the term *jinaːb* can be used either with Hindu or Muslim. The term *sa:* is used for showing
Analysis of the field:

The field is also analyzed on the basis of the source of the word comprising the semantic field as follows:

<table>
<thead>
<tr>
<th>Word</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>papa</td>
<td>English</td>
</tr>
<tr>
<td>daddy</td>
<td>English</td>
</tr>
<tr>
<td>mummy</td>
<td>English</td>
</tr>
<tr>
<td>brother</td>
<td>English</td>
</tr>
<tr>
<td>sister</td>
<td>English</td>
</tr>
<tr>
<td>baya</td>
<td>Urdu</td>
</tr>
<tr>
<td>didi</td>
<td>Urdu</td>
</tr>
<tr>
<td>bhaji</td>
<td>Urdu</td>
</tr>
<tr>
<td>behna</td>
<td>Urdu</td>
</tr>
<tr>
<td>baba</td>
<td>Persian</td>
</tr>
<tr>
<td>la:li</td>
<td>Persian</td>
</tr>
<tr>
<td>To:Th</td>
<td>Sanskrit</td>
</tr>
<tr>
<td>Ta:Thi</td>
<td>Sanskrit</td>
</tr>
</tbody>
</table>

There are a number of examples where two words are combined to form compound words as:
The semantic field of modes of greeting shows that there is a rich vocabulary of Perso-Arabic and Sanskrit origins employed by the Muslims and Hindus respectively. Besides, the words/lexical items from Urdu/Hindi and English have also contributed to this field.

3.3.5 Arts and Crafts

The Valley of Kashmir has a rich heritage with respect to art and craft. The artistic genius of the Kashmiri people as expressed in the fields of shawl-making, embroidery, wood-work and wood carving, papier-mâché and metal work holds a huge importance in the entire world. The arts and crafts of Kashmir testify to the Kashmiri artist being a true admirer of nature which is reflected in the polished mirror of the designs and decorative patterns of ornamentation of the Kashmir arts. The natural beauty of Kashmir arts and crafts has made it a point of attraction and fame through the ages.

Kashmir region is bestowed with rich arts and crafts, be it the woodworks, papier-mâché, embroidery and carpet or shawl making. The woolen and silken carpets of Kashmir remain unparalleled on the national scene for quality and design. The crewel embroidered pašmi:na, and
embroidered *raphal* shawls, pattern of *karlı* shawls, intricate wood carving, production of flora design in *papier-mâché* goods, etc., are some of the world famous crafts of Kashmir. Crafts in the valley vary from embroidery to shawl weaving, wood carving to *papier-mâché*, carpet weaving to *namdi* weaving and much more. The rich cultural heritage has passed on from on from generations.

**Shawls**

In the valley of Kashmir, Shawls have a very prestigious position and these shawls may vary in quality. The shawls may be defined in terms of three categories *woolen, pašmina and šahtu:s*. The *raphal* shawls are cheaper and coarse in texture as compared to the *pašmina* shawls. Cost of these shawls exclusively depends on the quality of the shawl and the stitch work done on it. Most expensive shawl is *šahtu:s* also known as ring shawl as it can literally pass through the ring and its material is known for the softness, lightness and warmth. There are various types of embroidery on these shawls; the *stitch work* and *so:zni* work are very common. Embroidery is usually done with the usage of three. *dr* or hook work is another type of embroidery work.

The *pašmina* shawl is woven with an embroidery pattern by using the dyed thread and warp. Artisans very expertly make the peculiar designs on these shawls depicting the nature like birds and trees, architectural designs or mythological figures. Sometimes embroidery is done with such mastery that both the sides of the shawl look same. This shawl is known as *jaːmivar* and costs in lakhs of rupees.

The words in this sub semantic field include:
Carpets

Kashmiri carpet is very famous throughout the world. Kashmir is known for the pure silken carpets that too knotted, knots denote the durability of the carpets and knots per inch is the easiest modes of durability measurement. The base of the carpets is usually made of cotton and sometimes silken base is also there. These Kashmiri shawls are hand woven and there is particular language that denotes the design to be carried out on the carpet. The material that is mainly used in these carpets include wool, silk, staple and yarn.
The art of weaving carpet arrived in Kashmir at the time of Sultan Zainul Abidin from the Persia and it is one reason the design from Persia dominate the carpet designs with a very little variation from the natives.

The items in this sub semantic field include:

**ka:leenbafi**

**ka:lba:phi:lim**

**Carpet Designs**

čâ:nd čuThayda:r
philida:r
gamlida:r
ni:lam
hamda:ndabida:r
mehra:bda:r
šama:da:r
bada:mda:r
umarkhayyam
lailmajlu:n
darba:rda:r
šaklida:r

**Wood Carving**

The wood carving is done only on the walnut wood and is available only in Kashmir. According to Trivedi (1996:55), “Wood carving is among the
best cottage industries of Kashmir. The intricately carved designs and the fine grain of walnut wood makes its carved products among the most attractive to be found anywhere.” The wood carving and fret work are with different depth levels. Deep carving is two or more inches deep and the popular motifs are dragon or lotus flower. Second comes the Shallow carving and is usually half inch or more deep, done on the entire flat surface, open or lattice work depicting the chinar motifs. Finally there comes the semi carving done on the thin panel along rim of surface containing the center motif.

There are four main types of wood carving done in Kashmir. These are:

1) Raised wood carving: in this type of wood carving, the surrounding wood is worked away leaving the design standing out.

2) Engraved wood carving: here the design is carved into the wood.

3) Undercut wood carving: in this type, the wood below the design is cut away leaving the design standing out delicately patterned.

4) Plain wood carving: in this, the article may be completely plain or it may have a little delicate engraving around the sides.

Some of the words making up this sub semantic field are:

**khatamband**

I) Wood carving tools

*tu:r*

*litir*

*tari randi*

II) Types
Papier-Mâché

Papier-mâché is the most famous handicraft of Kashmir and is mostly exported to the European countries. The process of making papier-mâché begins with the soaking of paper until it disintegrates. Then the whole paper is pounded to fine pulp and added with the adhesive. The material is shaped over moulds and given particular shapes and left to dry. These moulds are then painted black that is the base color and left to dry again. Later Motifs are designed in gold or silver colors. Bed lamps, pen boxes, decorative are the common papier-mâché items made.
The words in this sub semantic field include:

**Papier-Mâché**

- kala:b
- gotsh
- karku:t
- astar
- saphe:d katir
- kaharba:
- bišam
- bo:r
- rang ti ro:gan
- naka:š

**Chain Stitch and Crewel Work**

Chain stitch, be it in the wool, silk or cotton, is done by hook rather than by needle. The hook is referred to as ṇ:r, and hook work covers a much larger area than needle work in the same amount of time.

Crewel is basically similar to chain stitch. It is also chain stitch done on a white background, but here the motifs, mainly stylized flower, do not cover the entire surface, and the background is not embroidered upon. Wool is almost invariably used in crewel work and color ways are not as elaborate as in chain stitch. This fabric is available in bolts, and is sold by the length. Crewel work is also executed on curtains, rugs, wall hangings and is considered as one of the finest quality of embroidery.
work in Valley. They make excellent household furnishings being hand or machine washable.

The words in this sub semantic field include:

\( \partial :r \)

\( ja:mi \)

\( ša:l \)

Depending on the amount of chain work done, Kashmiri shawls are named accordingly as:

i) when the work is done at only two ends, the shawl is known as \( palida:r \) shawl

ii) when the work is done at all the four ends, it is known as \( du:rdar \) shawl. And this \( du:rdar \) is crafted in two ways, \( ba:da:m \ du:r \) (almond shape) and \( čina:r \ du:r \).

**Willow Works or Wickerwork**

The art of making baskets with the willow is the famous handicraft in valley and especially in the Hazratbal area of Srinagar city. The willow that profusely grows in the lakes and marshy land is dried and many beautiful things are made of it. The items like lamp shades, baskets, tables and chairs, etc., are especially made.

Some of the words related to this sub semantic field include:

\( ka:n\i \)

\( bā:s \)

\( bā:skar\i \)
(kaːni, bāːs, and bāːskanːi are materials made from willow that grows in lakes)

A large number of things are made from this wickerwork, like

meːz table

poːʃi daːn flower vase

kitaːb ræk book case

šinɡaːr Dabi make up box

Analysis of the field:

The semantic field of arts and crafts is analyzed on the basis of source as follows:

<table>
<thead>
<tr>
<th>Word</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>šaːl</td>
<td>Persian</td>
</tr>
<tr>
<td>šaːlbaːph</td>
<td>Persian</td>
</tr>
<tr>
<td>daːr</td>
<td>Persian</td>
</tr>
<tr>
<td>jami</td>
<td>Persian</td>
</tr>
<tr>
<td>poːš</td>
<td>Sanskrit</td>
</tr>
<tr>
<td>kōːliːn</td>
<td>Turkish</td>
</tr>
<tr>
<td>daːn</td>
<td>Persian</td>
</tr>
<tr>
<td>tuːr</td>
<td>Sanskrit</td>
</tr>
<tr>
<td>ðːr</td>
<td>Sanskrit</td>
</tr>
<tr>
<td>bāːs</td>
<td>Sanskrit</td>
</tr>
<tr>
<td>meːz</td>
<td>Persian</td>
</tr>
<tr>
<td>baːdaːm</td>
<td>Persian</td>
</tr>
<tr>
<td>kani</td>
<td>Sanskrit</td>
</tr>
<tr>
<td>Term</td>
<td>Language</td>
</tr>
<tr>
<td>----------</td>
<td>------------</td>
</tr>
<tr>
<td>šama</td>
<td>Arabic</td>
</tr>
<tr>
<td>darba:r</td>
<td>Persian</td>
</tr>
<tr>
<td>be:l</td>
<td>Sanskrit</td>
</tr>
<tr>
<td>astar</td>
<td>Persian</td>
</tr>
<tr>
<td>šakli</td>
<td>Arabic</td>
</tr>
<tr>
<td>mehra:b</td>
<td>Arabic</td>
</tr>
<tr>
<td>kita:b</td>
<td>Arabic</td>
</tr>
<tr>
<td>ræk</td>
<td>English</td>
</tr>
</tbody>
</table>

The analysis of this field also shows the presence of compounding. For example,

<table>
<thead>
<tr>
<th>Term</th>
<th>Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>darba:r+d:ar</td>
<td>Persian+ Persian</td>
</tr>
<tr>
<td>be:l+da:r</td>
<td>Sanskrit+ Persian</td>
</tr>
<tr>
<td>kandi+poš</td>
<td>Sanskrit+Sanskrit</td>
</tr>
<tr>
<td>šakli+da:r</td>
<td>Arabic+ Persian</td>
</tr>
<tr>
<td>šama+da:r</td>
<td>Arabic+ Persian</td>
</tr>
<tr>
<td>ba:da:m+da:r</td>
<td>Persian+ Persian</td>
</tr>
<tr>
<td>pali+da:r</td>
<td>Sanskrit+ Persian</td>
</tr>
<tr>
<td>bās+ka:n'i</td>
<td>Sanskrit+Sanskrit</td>
</tr>
<tr>
<td>kita:b+ræk</td>
<td>Arabic+English</td>
</tr>
</tbody>
</table>

The semantic field of arts and crafts beautifully portraits that picture of Kashmir for which it is famous all over the world, be it carpets, shawls or Papier-mâché items.

**Conclusion:**
The analysis of some of the words, taken from the different semantic fields of Kashmiri, shows that the words comprising the semantic fields in Kashmiri show the presence of the process of compounding. The process of compounding exemplifies all possible combinations of words like Persian+Sanskrit, Sanskrit+Arabic, and English+Urdu etc. There are many examples of compounds belonging to the same source like Sanskrit+Sanskrit and Persian+Persian. Moreover, the analysis illustrates the point that the words of these semantic fields largely owe their existence to the sources like Sanskrit, Persian and Arabic. Also, it is evident that the words of sub semantic field of Muslim marriage are derived mostly from Arabic and Persian sources, and the words in the Pandit marriage belong to the Sanskritic source.

One important aspect that is highlighted is the feature of the conversion of sub semantic fields into individual semantic fields. It is actually an attribute that is linked to the notion of semantic fields. The semantic field concept groups the items on certain similarities and resemblances, and this feature of similarities and resemblances, in the case of semantic field, follows the elastic nature. For example, on analyzing and observing the various sub semantic fields present in the semantic field of arts and crafts, an insight of the diversity of this field is illustrated. The best part of the sub semantic fields in this field is that the each of the field can in turn comprise an individual and independent semantic field.