Chapter-6

Syntactic Variation
6.0 Introduction

It is not surprising for a language to show variations at its syntactic level among its speakers from different social groups when it varies in its phonology, morphology and lexicon. This is because of the fact that syntax is the combination and arrangement of smaller units into the larger ones. Syntax as a matter of fact is the study of combination or joining of morphemes and words into the sentences. In the Kashmiri speech community it has been noticed that a large stock of expressions, even the full sentences found among one social group are missing in the speech of another group. To be more specific, different groups of Kashmiri speakers vary considerably at the syntactic level. The data show that like phonology and morphology, the Kashmiri speakers tend to vary in their speech at the level of syntax too. For this variation certain social factors like: *religion, region, education, age, sex and occupation*, are held responsible.

Moreover, it has been observed that the syntactic variations among the speakers of Kashmiri are found mainly relating to nouns, pronouns, verbs, adjectives etc. The speakers of Kashmiri also vary in the use of certain address forms and courteous expressions.
6.1 Syntactic Variability on the basis of Religion

On the basis of social factor religion, the entire Kashmiri speech community has broadly been differentiated into Muslim Kashmiri speakers and Hindu Kashmiri speakers. These two groups of speakers show remarkable variation in their speech at syntactic level. These variations are relating to the use of certain nominal, verbal, and adjectival categories etc. in the speech of Muslim and Hindu Kashmiri speakers. In each item the examples under (a) show the sentences spoken by Muslims (MVK) and the examples under (b) are the sentences used by Hindu Kashmiri speakers (HVK).

6.1.1 Nouns

The Muslim and Hindu Kashmiri speakers vary in the use of their language at the syntactic level. These variations as said above are due to the varied use of certain nominal categories in the speech of Muslim and Hindu Kashmiri speakers.

Examples:

I (a) \textit{ra:man }\textit{feyur a:b }p\ddot{a}:\ddot{t}\ddot{e}\ddot{s} m\ddot{a}z.  

(b) \textit{ra:man }\textit{feyur} p\ddot{a}n\ddot{d} bohguns m\ddot{a}z.  

‘Ram poured water into the vessel’.
II  (a)  *me čhe jōsmdōče ratshe ratshe dag.*
(b)  *me čhe šri:rkis āgas āgas dag.*

‘I am feeling pain in each part of my body’.

III  (a)  *khādō sō:ti ċu kō: hvas mazō gatshan.*
(b)  *medri:rō sō:ti čhu mogal ċay:e mazō:dar banavan.*

‘The sugar makes the coffee tasty’.

IV  (a)  *ši:lō gōye pannis khāvdas sō:ti dili.*
(b)  *ši:lō gōye tō:hindis barθas sō:ti dili.*

‘Sheela went to Delhi with her husband’.

V  (a)  *rame:šan khev tra:mi māz batō.*
(b)  *rame:šan khev θa:las māz batō.*

‘Ramesh ate the food in the plate’.

VI  (a)  *ikba:l ċhunō varya: natō kheni pasād karan.*
(b)  *ikba:l ċhunō ja:dō neni pasād karan.*

‘Iqbal does not want to eat much meat’.

102
VII  (a)  *alla:h talla:h körney janaθ nāsi:b.*
(b)  *bagva:n kerney sorgas jay.*

‘God bless you with heaven’.

VIII (a)  *ashrafan bor jeji:re a:b.*
(b)  *ašrafan lod hukas po:ni.*

‘Ashraf filled the hubble-bubble with water’.

IX  (a)  *me ċhō vome:d ċsi gatsho ka:mya:b.*
(b)  *a:ša ċhem ċsi prove safal.*

‘I hope that we will succeed’.

X  (a)  *čsi pō:kō sō:rsi: šabas.*
(b)  *Čsi pō:kō rō:ti ra:tas.*

‘We walked throughout night’.

XI  (a)  *ra:man kor ē:gnas māz a:bre:z.*
(b)  *ra:man kor sō:hnas māz piša:b.*

‘Ram urinated in the courtyard’.
XII  (a)  ause və ch šabas mēz tsə:ndir.

(b)  ause və ch ro:li zu:n.

‘We saw the moon in the night’.

XIII  (a)  me ĉov peya:las mēz khə:ve.

(b)  me ĉeye mogal ĉay khə:sis mēz.

‘I drank coffee in the cup’.

XIV  (a)  ye a:b ĉhu ĉanə khə:trə pa:kh.

(b)  ye po:nə ĉhu ĉanas keyut šu:ts.

‘This water is pure to drink’.

XV  (a)  təmə kor a:fa:tə:b khasnə bro:nθ gosul.

(b)  təmə kor khasvinə siri bro:nθ sara:n.

‘He took bath before sunrise’.

XVI  (a)  khuda:I kerney bakaθ.

(b)  bagva:n po:rer: ney.

‘God bless you’.

104
Muslim and Hindu Kashmiri speakers also vary in the use of their language at the syntactic level, due to their variation in the use of certain verb forms.

Examples:

I
(a) \( \text{r\ddot{a}si:dan bano:v hundri a:bi s\ddot{a}:ti vozu.} \)
(b) \( \text{r\ddot{a}si:dan \ddot{c}hol th\ddot{a}:\ddot{d} pa:ni s\ddot{a}:ti bu\theta.} \)

‘Rashid performed ablution with cold water’.

II
(a) \( \text{baban kor ne\ddot{c}vis doye kh\ddot{o}:r.} \)
(b) \( \text{m\ddot{c}li deyut ne\ddot{c}vis \ddot{d}:\ddot{s}irva:d.} \)

‘The father prayed for his son’.

III
(a) \( \text{me deyut ra:\theta neya:z.} \)
(b) \( \text{ra:\theta kor me havan.} \)

‘Yesterday I donated’. (Holly offerings)

IV
(a) \( \text{vosta:dan kor l\ddot{d}:\ddot{c}kan peth gusi.} \)
(b) \( \text{go:ran hov l\ddot{d}kan kr:\ddot{c}} \)

‘The teacher showed his anger to students’.
V (a)  raːθ aoːs soːrʃiː ʃabas vaːo.
(b)  aotɾə raːtəs aoːs teːz hava.

‘Yesterday the wind blew whole night’.

6.1.3 Adjectives

The Kashmiri speakers are found to vary in the use of their language at the syntactic level, due to the varying use of certain adjectival categories.

Examples:

I (a)  me bsːov raːmas aoːs gusə.
(b)  me bsːev raːmas kruːd.

‘I felt Ram was angry’.

II (a)  raʃiːd ʃu vaːryːaː ʊd.
(b)  raʃiːd ʃu ɡalbə zuːnth.

‘Rashid is very tall’.

III (a)  sənis ʃaras mæ ʃu auz amun.
(b)  ʃu sənis ʃaras mæ ʃəːti:

‘There is peace in our city today’.

106
6.2 Syntactic Variability due to Difference in Age

The syntactic variations among the Kashmiri speakers on the basis of age are found due to their variation in the use of certain nominal, verbal and adjectival categories. On the basis of age the Kashmiri speech community has been divided into three age groups like A1 (15-35 years), A2 (36-50 years) and A3 (51 years and above). Here it should be pointed out that the speakers from the age groups A1 (15-35 years) and A2 (36-50 years) do not show any remarkable variation in their speech among themselves at the syntactic level. Because there was also not observed any variation in their speech at the morphological and phonological level. The speakers belonging to age group A3 (51 years and above) show considerable variations in their language at syntactic level from the speakers belonging to age groups A1 (15-35 years) and A2 (36-50 years). Here in each item the examples under (a) show the sentences spoken by speakers belonging to age groups A1 (15-35 years) and A2 (36-50 years) and the examples under (b) show the sentences used by the speakers belonging to age groups A3 (51 years and above).

6.2.1 Nouns

The Kashmiri speakers of the different age groups vary in the use of their language at the syntactic level. This variation is relating to use of certain noun forms. The speakers belonging to age groups A1 (15-35 years) and A2 (36-50 years) tend to vary in the use of certain nominal categories from the speakers belonging to age group A3 (51 years and above). This varying use of nominal categories results in the variation of their speech at syntactic level.
Examples:

I  (a)  su gov dili havē:ye jaha:zas māz.

(b)  su gov dili vōtshō prēgas ēdar.

‘He went to Delhi by an aeroplane’.

II  (a)  su dra:ve bu:th lē:giθ nebar.

(b)  su dra:ve khorba:n tsiniθ nebar.

‘He went out wearing his shoes’.

III  (a)  temov bano:v pokhtd maka:n.

(b)  temov lē:z pokhtd laːd.

‘They built a pacca house’.

6.2.2 Verbs

Syntactic variations among Kashmiri speakers belonging to different age groups are also found due to the varying use of certain verbal categories in their speech.
Examples:

I  (a)  *timov makélōv panōn kō:m dohisey māz.*

(b)  *timov kōr dohesey māz panōn kō:m šud.*

‘They finished their work within a day’.

II (a)  *su beyu:they ne tate ja:ād̥ kalas.*

(b)  *su tike:voy ne tate ja:ād̥ vakhtas.*

‘He did not stayed there for much time’.

III (a)  *b̥čē gey nebar gindne.*

(b)  *šūd̥ gey neber drokne.*

‘Child went out to play’.

6.2.3 Adjectives

The syntactic variations among the Kashmiri speakers are also found on the basis of use of certain varying adjectival forms.
Examples:

I
(a) ašraφ čhu varya: šeri:φ 1ɔkɛ.
(b) ašraφ čhu setha aɔtlzæ:θ.

‘Ashraf is a very gentle boy’.

II
(a) nɔzi:r čhu varya: Kamzo:r.
(b) nɔzi:r čhu setha: aotsh.

‘Nazir is very weak’.

III
(a) me ċunð varya: ka:lθ pethθ mɔ:li rozan.
(b) setha kɔ:l θɛθ ċunð me ragbaθi.

‘I do not feel appetite for a long time’.

IV
(a) hu kursi: čhe setha: pa:i:da:r
(b) hu kursi: čhe va:rya: dɔ qa

‘That chair is very durable’.

110
6.2.4 Syntactic Variability Relating to Phrases and Proverbs

Like other languages, Kashmiri has a rich source of phrases and proverbs. The Kashmiri speakers falling under the age group A3 (51 years and above) are found to make the frequent use of phrases and proverbs in their speech. This frequent use of phrases and proverbs in their daily use of language, differentiates their speech from the speakers belonging to age groups A1 (15-35 years) and A2 (36-50 years) at the level of syntax. The speakers from the age groups A1 (15-35 years) and A2 (36-50 years) do not use the phrases and proverbs in their speech as used by the speakers with age group A3 (51 years and above).

6.2.4.1 Phrases used by Kashmiri speakers with age group A3 (51 years and above).

<table>
<thead>
<tr>
<th>Phrases</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>i) bo:ne mu:hul ta:run</td>
<td>'to do any tough job'</td>
</tr>
<tr>
<td>ii) ge:nte thu:l va:lønø</td>
<td>'to be very clever'</td>
</tr>
<tr>
<td>iii) ċhò:n hund ga:š</td>
<td>'to be dearest'</td>
</tr>
<tr>
<td>iv) tsød e dod te mø:hey ðhìj</td>
<td>'each and every thing'</td>
</tr>
<tr>
<td>v) kijeve pø:thi thu:l tra:vini</td>
<td>'to be very active'</td>
</tr>
<tr>
<td>vi) neθðøs tsong døznun</td>
<td>'roguish nature'</td>
</tr>
<tr>
<td>No.</td>
<td>Term</td>
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</tr>
<tr>
<td>vii)</td>
<td>( n:\text{m} \text{d}:s \text{peth ne nu:n deyun } )</td>
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<tr>
<td>viii)</td>
<td>( b\text{d}:t\text{d}:n \text{tselun} )</td>
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<tr>
<td>ix)</td>
<td>( \text{ta}:\text{l}:\text{d}:s \text{peth ne ta}:l \text{t}:\text{d}:\text{vum} )</td>
</tr>
<tr>
<td>x)</td>
<td>( \text{khorov t}\text{d}:l \text{mets ni}:\text{r}:\text{d}:\text{th ts}:\text{d}:\text{lini} )</td>
</tr>
<tr>
<td>xi)</td>
<td>( \text{d}:\text{ch peth n}\text{d}:\text{d}:\text{ch peni} )</td>
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<tr>
<td>xii)</td>
<td>( \text{do}:\text{d} \text{to da}:\text{m}:\text{d} \text{r}:\text{d}:\text{chun} )</td>
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<tr>
<td>xiii)</td>
<td>( \text{=g to o}:\text{=s}na:ve )</td>
</tr>
<tr>
<td>xiv)</td>
<td>( \text{=s}:\text{a}:l \text{ts}:\text{=li} \text{=b} \text{th then c}:\text{=b} )</td>
</tr>
<tr>
<td>xv)</td>
<td>( \text{kisre t}\text{=s}li a:b va:tun} )</td>
</tr>
<tr>
<td>xvi)</td>
<td>( \text{asma}:\text{n}:\text{=s =th ok=layne} )</td>
</tr>
<tr>
<td>xvii)</td>
<td>( \text{aor zou t}\text{=d}\text{or koth} )</td>
</tr>
</tbody>
</table>
6.2.4.2 Proverbs used by Kashmiri speakers belonging to age group A3 (51 years and above)

i)  
\textit{vave ba vave lo\textasciitilde{n} ba lo\textasciitilde{n}}

'As you sow, so shall you reap'

ii)  
\textit{yusey kare sont\textasciitilde{o} gongul, suy kari hard\textasciitilde{o} kra\textasciitilde{v}e}

'One who sows in the spring, harvests in autumn'.

iii)  
\textit{ru\textasciitilde{d} peney \textasciitilde{c}hen\textasciitilde{d} r\textasciitilde{b} vo\textasciitilde{b}an}

'Unless it rains, there would be no mud'.

iv)  
\textit{yusey zaher khey\textasciitilde{e} suy mare}

'One who takes poison will die'.

v)  
\textit{ba\textasciitilde{c}hn\textasciitilde{d} khot\textasciitilde{o} \textasciitilde{c}he be: k\textasciitilde{o}rey ja\textasciitilde{n}}

'It is better to sit idle than to beg'.

vi)  
\textit{b\textasciitilde{o}zi ga:ro\textasciitilde{b} b\textasciitilde{o}zi g\textasciitilde{o}r\textasciitilde{s}}

'One who deceives others, deceives himself'.

vii)  
\textit{beysinz yus kh\textasciitilde{d}ne g\textasciitilde{g}, p\textasciitilde{n}ini sede:yes z\textasciitilde{g}}

'One who digs ditch for others, fell himself into the ditch'.

113
viii) aṇḍ śelkh bale mgṛ r kōḍḍ śeslk kh balenḍ

‘One feels more humiliated, when he is dishonoured and taunted by any one than he would be beaten’.

ix) aṇḍ vaːːs ċhu mohṛ vaːːs

‘It is useful to be united’.

x) aṇḍ e daːrun gov paːn kōnun.

‘To beg before any one means to sell himself’.

xi) insaːn ney aːse dosn səːti gatsi mō svdr karun.

‘If there would be no men, the suggestion should be taken from walls’.

xii) dəni dāḍ rave raːye sasəs dāḍs vəθ

‘The blind bull misleads thousands bulls’.

xiii) ake kəθe ċhu rəθ vəsə n, ake kəθe ċhu dod vəsən

‘One talk causes bleeding, while other talk causes the production of milk’.

xiv) aor zove dor kəθ h geyə bə ḍə dovldəθ.

‘To be physically well, is the greatest wealth’.
xv) ḍ ḍhove do:r dili do:r.

‘Out of sight is out of mind’.

xvi) al∂n φ∂l t∂nend∂n da:ni

‘Repeated ploughing of the land increases the crop production’.

xvii) ali ru:n vā gun

‘Brinjal, the husband of pumpkin’.

xviii) poz ʧhu teyouth

‘The truth is sour’.

6.3 Syntactic Variability on the basis of Education

On the basis of education, the Kashmiri speech community has been divided into three groups of Kashmiri speakers. These groups include E1 (illiterate), E2 (semi-literate) and E3 (educated). The speakers belonging to groups E2 (semi-literate) and E3 (educated) do not show any noticeable variation in their language among themselves at the level of syntax. But the speakers belonging to group E1 (illiterate) are found to vary greatly in their speech from the speakers belonging to E2 (semiliterate) and E3 (educated) groups. These variations in the speech of these speakers are found due the varying use of certain noun forms, address forms and courtesy markers, leading to variation of language among the speakers belonging to different age groups at the syntactic level. In each item the examples under (a) stand
for the sentences spoken by the speakers belonging to the education groups E2 (semiliterate) and E3 (educated), and the examples under (b) represent the sentences used by the speakers belonging to group education E1 (illiterate).

6.3.1 Nouns

The speakers belonging to education group E2 (semiliterate) and E3 (educated) are found to use the same pattern of language among themselves. They do not show any obvious variation in their speech in terms of certain nominal categories among themselves. With the result no syntactic variations are found among them. However, the speakers from the group E1 (illiterate) vary greatly in their use of language from the speakers belonging to education groups E2 (semiliterate) and E3 (educated). This varying use of certain nominal forms results in the variation of their speech at the syntactic level.

Examples:

I (a)  *bačan kor ā:gnas māz piša:b.*

(b)  *šuḍa kor muθur ā:gnas ā:dar.*

‘The child urinated in the courtyard’.

II (a)  *baši:r ċhu kamras māz bi:hār.*

(b)  *baši:r ċhu kuthās āndar bihār.*

‘Bashir is sitting in the room’.

116
6.3.2 Address Forms

It has been observed that the speakers from education group E1 (illiterate) also show remarkable variations in the use of certain address forms from the speakers belonging to education groups E2 (semiliterate) and E3 (educated). This varying use of address forms among the speakers from different education groups leads to variation in the speech of these speakers at the level of syntax extraordinarily.

Examples:

I (a)  
\[ Jina:b \ anevehaz \ tohey \ \ddar \ ta\check{r}i:\phi. \]

‘Sir, you please come in’.

(b)  
\[ aotsu \ t\check{s}\ddar. \]

‘come in’.
II (a) Jina:b ye haz ċhu meyo:n maka:n.

‘Sir, this is my house’.

(b) ye Ċhe meyo:nja:y.

‘This is my house’.

III (a) tohey ċhivë sa hoθ maka:nas māz rozan.

(b) tsƏ ċhukha: hoθ ja:ye ėdar rozan.

‘Do you live in that house’.

In the sentence I (a) the address forms jina:b, anevhaz, tohey, tašri:φ have been used as courtesy markers. Similarly in the sentence II (a) the forms haz and jina:b are used as the courtesy markers. In the same way the forms haz and jinab in the sentence III (a) have also been used as the courtesy markers. These courtesy markers, which are only found in the speech of Kashmiri speakers belonging to education groups E2 (semiliterate) and E3 (educated) are used to express their courtesy and honour towards their addressees. Further more it has also been observed that the use of these address forms depends up on the social status/position of the addressee. If the addressee is a well qualified, any high ranking government employee or any honourable person then the courtesy marker haz is used to address him or her. But if the addressee is an illiterate person, but elder than the addresser then the courtesy marker -sa is used to address him/her.
The use of courtesy is discussed in the context of how and where a speaker places a hearer in the organization of ranks of courtesy/honour that one obtain in the society/community. Obviously the personal pronouns play an important role in the context of courteous behaviour. The first and third person pronouns in Kashmiri reflect number as well as gender in order to perform the deitic function of proximity versus non-proximity of person.

Kashmiri second person pronouns \textit{tsd}'you sg.' and \textit{tohey} you sg. hon. "You pl. ord./hon" do not reflect the gender of person. Gender is exhibited in an utterance through the verb form.

\begin{itemize}
  \item I (a) \textit{tohey} Čhîve \textit{ba:sa:n} \textit{θ ikmit.}
    \begin{itemize}
      \item You(pl.) seem(to be mas.pl.) tired(mas.pl.)
    \end{itemize}
  \item (b) \textit{tsd} Čhuk \textit{ba:sa:n} \textit{θ okmut}
    \begin{itemize}
      \item you(sg.) be(mas.sg.) seem tired(mas.sg.)
    \end{itemize}
  \item II (a) \textit{tohey} Čhave \textit{basa:n} \textit{θ aĉimatsd}
    \begin{itemize}
      \item You(pl.) seem(to be fem.pl.) tired(fem.pl.)
    \end{itemize}
  \item (b) \textit{tsd} Čhakh \textit{ba:sa:n} \textit{θ ē ĉmûts}
    \begin{itemize}
      \item you(sg.) (fem.sg. seem to be) tired(fem.sg.)
    \end{itemize}
\end{itemize}
6.4 Syntactic Variability due to Regional Difference

As said earlier that the social factor region bifurcates the Kashmiri speech community into two main groups of speakers i.e. urban Kashmiri speakers and the rural Kashmiri speakers. These two groups of speakers show notable syntactic variations in their speech due to the variation in the use of certain nominal, verbal and adjectival categories. In each item the examples under (a) represent the sentences spoken by urban Kashmiri speakers (UVK) and the examples shown under (b) represent the sentences used in the speech of rural Kashmiri speakers (RVK).

6.4.1 Noun

There are a large number of noun forms used by urban Kashmiri speakers, which are not found in the speech of the rural Kashmiri speakers. This alternative use of nominal categories among urban and rural Kashmiri speakers leads to variation in their speech at the syntactic level.

Examples:

I (a)  me čhe ⁸thulō zu:n kheni khoš kara:n.

(b)  me čhe gre:nkan khenō khoš gatshan.

‘I like to eat egg yolk’.
II (a) *me heyot duka:ndaras sa:bnə vor.*

(b) *me hets va:nə və:lis sa:bnə čr:td.*

'I bought a soap from shopkeeper'.

III (a) *hu marəd čhu me bara:dar.*

(b) *hu mohinev čhu me bo:y.*

'That man is my brother'.

6.4.2 Verbs

Variation in the use of certain verbal forms has also been seen to lead the variation in the language at the syntactic level among the urban and rural Kashmiri speakers.

Examples:

I (a) *bače čhu zord zord brasa:n.*

(b) *šuʒ čhu vadan zord zord.*

'The baby is crying loudly'.
6.4.3 Adjectives

The syntactic variations in the use of language among urban and rural Kashmiri speakers are also found due to varying use of certain adjectives in their speech.
Examples:

I
(a) \( \text{me } \check{\text{chol turni } a:b\ddot{\text{o}} s\ddot{\text{e}}:ti bu\theta}. \)

(b) \( \text{me } \check{\text{chol hundri } a:b\ddot{\text{o}} bu\theta}. \)

'I washed my face with cold water'.

II
(a) \( \text{me } v\ddot{\text{d}}\check{\text{c}}h \text{ ke:ntshan gari:ban h\ddot{\text{a}}nd ba}\check{\text{c}}e \text{ au:rya:ney}}. \)

(b) \( \text{me } v\ddot{\text{u}}\check{\text{c}}h \text{ kenh gari:b } \text{ s\ddot{u}d } \text{ n\ddot{e}gey}. \)

'I saw some poor children naked.'.

III
(a) \( \text{me kor gar\ddot{\text{om }} a:b\ddot{\text{o}}s\ddot{\text{e}}:ti sara:n}. \)

(b) \( \text{me kor v\ddot{\text{o}}\check{\text{she }} a:b\ddot{\text{o}} s\ddot{\text{e}}:ti sra:n}. \)

'I took bath with hot water'.

IV
(a) \( \text{hu l\ddot{\text{o}}\check{\text{dko } \check{\text{chu ko:l}}}. \)

(b) \( \text{hu l\ddot{\text{o}}\check{\text{dko } \check{\text{chu krehun.}}}. \)

'That boy is black'.

123
6.5 Syntactic Variability on the basis of Sex

The male and female speakers of the Kashmiri speech community show considerable variations in their speech at all levels of linguistics. It has been found that there are the expressions and the sentences found in the speech of female speakers, which are not found in the speech of male speakers. The expressions used by the female speakers are polite and womanly. But the male speakers have adopted a totally different way of their expression.

It has also been observed that the female speakers are more talkative in comparison with their male counterparts. The female speakers whenever get any chance of get together, get themselves involved in talking throughout, without feeling any tiredness. The female speakers are found discussing their personal matters and feelings more often. The order of the words and the intonation contour of the sentences spoken by female speakers, differentiate their speech from their male counterparts at the syntactic level. The female speakers are found often giving prayers to others. The speech of the female speakers is full of praying expressions. When a female speaker of the Kashmiri speech community comes in conversation with other community participant, especially younger than her, at the time of parting from one another, the woman uses frequent use of praying expressions for her addressee.
Examples:

I  
*gatsh meyo:n khuda:y karney yÊri.*

‘May God bless you’.

II  
*meyo:n khuda:y hÊyne rut baha:r.*

‘May god succeed you’.

III  
*meyo:n khuda:y deyney zi:nth aumber.*

‘May you live long’.

One thing more that has been observed there is that the female speakers use certain expressions which do not exist in the speech of male speakers frequently e.g.  
*vdhy vÂy keya: go:m!* ‘oh what happened!  
*hey keya go:s!* ‘what happened!  
*vÂhy vÂhy meya:ni khuda:ye!* ‘Oh my God’!. Though these expressions are occasionally used by the male speakers of the speech community, but their way of expression is entirely different. The female speakers mostly use these expressions on the occasions of some misfortune and under stressful situations. The way the female speakers, utter these expressions, they make the hearers to feel a sense of surprise. The female speakers make use of these expressions when they come across some fearful and dreadful things and get frightened. As the women being affairied of even ordinary things, that is why they mostly use these expressions. When the women are put in some dangerous situation, where they experience some fear and horror the production of these expressions becomes natural and automatic in them.
Examples:

\( \textit{v\dh y meya:\textit{ne khuda:ye!}} \) ‘Oh my God!’.

\( \textit{v\dh y keya: \textit{go:m!}} \) ‘Oh what happened!’.

\( \textit{va:y vonikeya bane!} \) ‘Oh what will happen now!’

These expressions are also made in use when the female speakers come across some tragic situation, and when their hearts feel unfavourable condition of mind due to sorrow and grief.

The female speakers in comparison with their male counterparts are also found to be more critic about other people. They have been found oftenly criticising and passing comments on others. Thus the expressions like \( \textit{ye kuthey!} \) ‘How is he!’ \( \textit{ye kithshey!} \) ‘How is she!’ and \( \textit{aims na:y tagney!} \) ‘He does not know!’ are frequently found in the speech of female speakers.

6.6 Syntactic Variability on the basis of Occupation

As said earlier that on the basis of occupation, the speech community has been divided into four main groups of speakers, viz., farmers, businessmen, fishermen/boatmen and cobblers. The variation in the language among the speakers from these groups has already been discussed in terms of registral variation or it can be said the variation in their Jargons. Registers or jargons are those items, which are associated with the occupation or the profession of a particular occupational group. Regarding the variability at the syntactic level, the speakers belonging to first three
occupational groups, viz., farmers, businessmen and fishermen/boatmen do not show any remarkable variation in their speech among themselves. But the fact can not be denied that the speakers belonging to the cobbler group tend to show variation from all other groups at the syntactic level. These variations are found due to the varying use of noun and verb forms in their speech. Here in each item the examples under (a) show the sentences spoken by the speakers belonging to different occupational groups such as farmers, businessmen, potters and fishermen/boatmen. And the examples under (b) show the sentences used by cobblers.

6.6.1 Nouns

The speakers from the occupational groups, viz., farmers, businessmen, and fishermen/boatmen do not show any noticeable variation in the use of certain nominal categories among themselves. However, the speakers from the cobbler group vary in their use of certain noun forms from rest of the occupational groups, which results in the varying use of their language at syntactic level.

Examples:

I

(a) ye čhe ho:mðs mðhney sðnz tsha:vðj.

(b) ye čhe homðs tshogdønð netðj.

'This is that man's goat'.
II (a)  ause rune na:tē.

(b)  ause rune remni.

'We cooked the meat'.

III (a)  homi naϕran ker pa:ney bo:tas pē.liš.

(b)  tshogdan ker bukras pē.liš.

'The man polished his shoes'.

IV (a)  homi naϕran hets batō ċ.

(b)  homi tshogdan hets šilikhe:ve.

'That man bought a duck'.

6.6.2 Verbs

The speakers belonging to the occupational groups, viz., farmers, businessmen, and fishermen/boatmen vary in the use of certain verb forms from the speakers belonging to cobbler group. This inconsistency in the use of verbal categories among these groups of Kashmiri speakers leads to syntactic variation among them.
Examples:

I  (a)  homd kor kokras khas.
(b)  homd kor ĉikre tsikun.

‘He slaughtered the cock’.

II (a)  me kheve batd
(b)  me zom mothey.

‘I ate the food’.

III (a)  homds naφras nev aim kalam tsu:ri.
(b)  PERATUREнюkul tshogdas kalam.

‘He stole pen from that man’.

IV (a)  timov kor ra:θ mu:d mut naφar daφan
(b)  timov tro:v ra:θ moφdό talna:l

‘Yesterday they buried the dead body.’