

Kashmiri Language Linguistics and Culture

An Annotated Bibliography

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Kashmiri Language, Linguistics and Culture
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by

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1. Introduction

An annotated bibliography of the available source materials in a language is an important aid for a researcher. In recent years, there has been an increasing interest in preparation of different types of bibliographies in languages. No detailed bibliography was available for Kashmiri for a long period of time. Schmidt and Koul (1983) have compiled *Kohitani to Kashmiri: An Annotated Bibliography of Dardic languages* which includes bibliographical references of the available source materials in Shina, Kashmiri and other languages. Since it is developed to different languages of Dardic Group of languages, it has limited references related to Kashmiri. It is out of print now.

This annotated bibliography contains bibliographical references of all prominent works on Kashmiri language, linguistics, culture and literature which are available from the 19th century onwards. Serious research work on Kashmiri language, and linguistics commenced around the end of nineteenth century. A number of European as well as Indian scholars have worked on Kashmiri at different linguistic levels: phonetics and phonology, morphology and syntax, semantics, lexicon etc. Research work has been done in the areas of history, culture, folklore and literature as well. With an increasing interest in the teaching and learning of Kashmiri as a second/foreign language, various language teaching courses have also been produced.

The bibliography is classified into eight major subjects. A review of the available materials is presented in the beginning of each chapter. Following are the subject heads:

1. Genealogical Classification and Dialects Survey
2. Phonetics and Phonology
3. Grammar and Grammatical Studies
4. Sociolinguistics
5. Lexicography
6. Socio-culture and Historical Studies

7. Folklore
8. Literature

All the entries start with author's name followed by year of publication, title, name, place of publication and name of publishers. In case of journals the name of the journal, volume and issue numbers are given. The information about articles written in Kashmiri, Urdu, Hindi have been collected from different journals and edited books. The titles of Kashmiri, Hindi-Urdu articles and books have been translated into English and given in parentheses. All Kashmiri, Hindi and Urdu entries have been transcribed into Roman. Each major entry is followed by annotation. The annotation provides general information on the subject of the title. Wherever exact dates of publication are not available, information regarding the dates has been left out. I have also incorporated some unpublished dissertations which have come to my notice.

I have listed each entry in full with its annotation, if any, under its primary subject heading. Other subjects treated in the work are also indicated. I have left those articles un-annotated whose content is apparent from the title itself.

The bibliography has been compiled keeping in view the need of students, researchers, teachers and librarians. This will be useful especially for those researchers who need information regarding such resource materials pertinent to their research. The listing of articles, books and dissertations under different classified subjects may be helpful to obtain up to date information of the studies related to different aspects of Kashmiri language, linguistics, culture and literature. The bibliographical reference may help in avoiding duplication of work by the researchers. The bibliographical reference will be useful to the librarians for collecting the source materials on different subjects. The librarians and supervisors can provide necessary information to researchers to secure data on specific subjects.

1. Genealogical Classification and Dialect Survey

The Kashmiri language is primarily spoken in the Kashmiri valley of the state of Jammu and Kashmir in India. It is called *kə:shur* or *kə:shir zaba:n* by its native speakers and the valley is called *kəshi:r*. As per the census figures of 1981 there were 30,76,398 native speakers of the language. No census was conducted in 1991.

The issue related to the origin or genealogical classification of Kashmiri has been discussed at length. Grierson has placed Kashmiri under the Dardic group of languages. He has classified Dardic languages under three major groups: 1. The Kafir Group, 2. The Khowar or Chitrali Group, and 3. The Dard Group. According to his classification, the Dard Group includes Shina, Kashmiri, Kashtawari, Poguli, Siraji, Rambai, and Kohistani – the last comprising Garwi, Torwali and Maiya.

Grierson considers the Dardic languages to be sub-family of the Aryan languages “neither of Indian nor of Iranian origin, but (forming) a third branch of Aryan stock, which separated from the parent stem after the branching forth of original of the Indian languages, but before the Iranian languages had developed all their peculiar characteristics” (1906:4). He has further observed that ‘Dardic’ is only a geographical convention. Morgenstierne (1961) has placed Kashmiri under the Dardic Group of Indo-Aryan languages along with Kashtawari and other dialects which are strongly influenced by Dogri. Fussman (1972) has based his work on that Morgenstierne’s classification. He has also emphasized that the Dardic is a geographical and not a linguistic expression. It is not in the absence of reliable comparative data about Dardic languages, a geographic or ethnographic label ‘Dardic’ is frequently used to identify a group of languages or dialects.

According to Chatterjee (1963:256) Kashmiri has developed like other Indo-Aryan languages out of the Indo-European family of languages and is to be considered as a branch of Indo-Aryan

like Hindi, Punjabi etc. This option is held by other scholars as well.

The classification of Dardic languages has been reviewed in some works (Kachru 1969, Strand 1973, Koul and Schmidt 1984) with different purposes in mind. Kachru points out linguistic characteristics of Kashmiri. Strand presents his observations on Kafir languages. Koul and Schmidt have reviewed the literature on the classification of Dardic languages and have investigated the linguistic characteristics or features of the languages with special reference to Kashmiri and Shina.

There has been little linguistically oriented dialect research on Kashmiri so far. There are two types of dialects: (a) Regional dialects, and (b) Social dialects. Regional Dialects are of two types: (1) those regional dialects or variations which are spoken within the valley of Kashmiri, and those which are spoken in the regions outside the valley of Kashmiri.

Kashmiri speaking areas in the valley of Kashmir is divided into three regions: (1) Maraz (southern and south eastern region), (2) Kamraz (northern and north-west region, and (3) Srinagar and its neighboring areas. There are some minor linguistic variations in Kashmiri spoken in these areas. The main variations being phonological, and in the use of certain vocabulary items. Some of the main characteristics of those speech variations are as follows:

1. Kashmiri spoken in Maraz area retain the flap/*r*/ which is replaced by /*r*/ in Kashmiri spoken in Srinagar.
2. The progressive or Indefinite aspect suffix *-an* is added to the verb roots in Kashmiri spoken in Maraz, which is replaced by *-a:n* in another two varieties.
3. Kashmiri spoken in Kamraz distinguishes itself from the variety spoken in Maraz as well as Srinagar mainly use of intonation and stress.
4. A number of vocabulary items are different in Kashmiri spoken in the above three regions.

All the above linguistics variations are not very significant. Kashmiri spoken in the three regions is not only mutually intelligible, but quite homogeneous. These dialectical variations

can be termed as different styles of the same speech. Since Kashmiri spoken in Srinagar has gained some social prestige, very frequently style switching takes place from Marazi or Kamrazi styles to the style of speech spoken in Srinagar. The phenomenon of 'style switching' is very common among the educated speakers of Kashmir. Kashmiri spoken in Srinagar and surrounding areas continues to hold the prestige of being the standard variety which is used in education, mass-media and literature.

In the literature available in Kashmiri (Grierson 1919, Kachru 1969) including the census reports, following regional dialects of Kashmiri spoken outside the valley of the Kashmir have been listed: Kashtawari, Poguli, Rambani and Siraji do not share any of the typical linguistic characteristics with Kashmiri. Rambani and Siraji are closely related dialects which share some features such as the semantic dimensions of the pronominal system, some morphology and a substantial portion of their vocabulary (mostly borrowed from common source) with Kashmiri. The term Kohistani has no precise linguistic significance. It cannot be therefore recognize as a dialect of Kashmiri. This leaves out Kashtawari and Poguli probably the only two regional dialects of Kashmiri spoken outside the valley of Kashmir.

Poguli is spoken in Pogul and Paristan valleys bordered in the east by Kashtawari, on the south by Rambani and Siraji, and on the west by mixed dialects of Lahanda and Pahari. The speakers of Poguli are found mainly to the south, south-east and south-west of Banihal. Poguli shares many linguistic features including 70% vocabulary with Kashmiri. Literate Poguli speakers of Pogul and Paristan valleys speak the standard Kashmiri as well.

Kashtawari is spoken in Kashtawar valley, lying to the south-east of Kashmir. It is bordered on the south by Bhadarwahi, on the west by Chibbali and Punci, and on the east by the Tibetan speaking region of Zaskar. According to Grierson (1919:233), Kashtawari is one true dialect of Kashmiri. It shares most linguistic features of standard Kashmiri, but retains some archaic features which have disappeared from the

latter. It shares about 80% vocabulary with Kashmiri (Koul and Schmidt 1984).

No detailed sociolinguistic research work has been conducted to study speech variations of Kashmiri spoken by different communities and speakers who belong to different professions and occupations. In some earlier works beginning with Grierson (1919:233) distinction has been pointed out in speech variations of Hindus and Muslims- two major communities who speak Kashmiri natively. Kachru (1969) has used the term Sanskritized Kashmiri and Persianized Kashmiri to denote the two style difference on the grounds of some variation in pronunciation, morphology and vocabulary used by Hindus and Muslims respectively. It is true that most of the distinct vocabulary used by Hindus is derived from Sanskrit, and that used by Muslims is derived from Perso-Arabic sources. On considering phonological and morphological variations (besides vocabulary) between these two dialects, the terms used by Kachru do not appear to be adequate enough to represent the two socio-dialectical variations of style and speech. The dichotomy of these social dialects is not always clear-cut. One can notice a process of style switching between the speakers of these two communities. The style switching depends on different situations and periods of contact between the participants of the two communities at various social, educational and other levels.

Bibliographical references and annotations of the prominent works are given below.

Afaq Aziz 1994. *dard kha:nda:ncan mukhtapliph zaba:nan kha:skar kə:shur, shina: tɪ kohistə:n' hund akh taqa:bali: muta:lɪ* (A comparative study of various languages of Dard group with special reference to Kashmiri, Kohistani and Shina). University of Kashmir Ph.D. dissertation (unpublished). Provides data from different dialects related too Dardic group of languages.

Banihali, Marghub 1997. *Poguli-kə:shiri zabə:n' hɪnz akh əham bu:l'* [Kashmiri] (Poguli – an important dialect of Kashmiri).

Anhar, vol. 1, no. 1, pp. 33-48. Demarcates the Poguli speaking area and points out regional varieties of the dialect. It also mentions some linguistic characteristic of Poguli.

Ganju, Triloki Nath 1975. *Kashmiri bha:sha: ka: udbhav aur vika:s tatha: anya bha:ha:õ se uska: sambandh (Origin and development of Kashmiri and its relationship with other languages)*. Doctoral dissertation, The University of Kashmir (unpublished). Traces the history and the development of the Kashmiri language. Attempts to show its genetic relationship with Sanskrit and Apbhramsha. Most of the rules postulated for justifying the arguments, however, are not convincing and deserve a serious revision.

Ganju, Triloki Nath 1977. *kə:shiri zabə:n' mutalakh akh nov so• :c (A new thought on the Kashmiri language)*. *Anhar*, vol.1, no.1, pp. 6-35. Reviews Grierson's classification of Kashmir with Shina in the Dardic group of languages, and argues against it.

Grierson, George A. 1906. *The Pisaca languages of north-Western India*. London: The royal Asiatic Society. Reprinted Delhi: Munshiram Manoharlal, 1969, pp. vii +192. This work outlines Grierson's classification of 'Modern Pisaca' languages, and is the basis for his vol. 8 of the LSI. Although the classification has been superseded, it is still a useful work which bristles with phonological detail, derivations and sound correspondences.

Grierson, George A. 1915. *The Linguistic Classification of Kashmiri*. *Indian Antiquary*, vol. 44, pp. 257-270. Presents a brief account of his classification of the Dardic speeches under the designation of Pisaca languages.

Grierson, George A. 1910. *Indo-Aryan Family, North Western group: Specimens of the Dardic or Pisaca languages (including Kashmiri)*. *Linguistic survey of India*, vol. 8, Part 2. Calcutta, Reprinted Delhi : Motilal Banarasidas, 1968. 567p., Folding maps. Vols. 1, 8, Parts 1, and 2, 9, Part 1, and

10 also reprinted Lahore: Accurate Printers, 1982. It is a compilation of vocabularies, skeleton grammars and texts of three “Kafir and Dardic” languages. Grierson was one of the first scholars to address the problem of classifying these languages, and while his classification is no longer generally accepted, it continues to provide a point of departure for debate and reclassification.

Jalali, J. L. K. 1979. *kə:shi:r, kə:shi:r' t i kə:shir z'av* [Kashmir, the Kashmiris and the Kashmiri language]. *Anhar*, vol. 3, no. 1, pp. 67-71. Presents a brief description of Kashmiri, Kashmiri people and the Kashmiri language. Attempts to provide some examples for demonstrating the proximity of Kashmiri and Vedic Sanskrit.

Kachru, Braj B. 1969. Kashmiri and other Dardic languages. Sebeok, Thomas A. (ED), *Current trends in linguistic*, vol. 5, pp. 284-306. The Hague: Mouton. Reviews the earlier classification of Kashmiri and other Dardic languages made by Grierson and Morgenstierne, and mentions some linguistic characteristics of Kashmiri.

Kalla, Badri Nath 1977. *kə:shiri zabə:n' manz ve:dik zabə:n'* hund unsur (Vedic elements in the Kashmiri language). *Anha:r*, vol. 1, no. 1, pp. 49-62. Attempts to illustrate similarities between the Vedic Sanskrit and Kashmiri at the lexical and some grammatical levels, with the aid of examples.

Koul, Omkar N. 1984. Kashmiri. George, K. M. (Ed) *Comparative Indian Literature* vol. 1. Trivandrum : Kerala Sahitya Akademi and Macmillan. Discusses linguistic characteristics of Kashmiri very briefly.

Koul, Omkar N. (Forthcoming). Dardic Languages. In Prakasam, V. (ed.) *An Encyclopedic Dictionary of Linguistic and Sciences*. New Delhi: Allied Publishers. Reviews the classification of Dardic languages very briefly with special reference to Kashmiri.

- Koul, Omkar N. (Forthcoming). The Kashmiri language. In *Handbook of Indian Languages*, Mysore: Central Institute of Indian Languages. Presents a brief description of the Kashmiri language.
- Koul, Omkar N. and Ruth Laila Schmidt 1984. Dardistan revised: An examination of relationship between Kashmiri and Shina. In Koul, Omkar N. and Peter E. Hook (eds.) , *Aspects of Kashmiri linguistics*. New Delhi: Bahri Publications, pp. 1-26. Reviews previous classification and presents a comparison of four Kashmiri and four Shina dialects, based on an analysis of typological features, survival of archaism, and shared vocabulary.
- Mahafooz Jan 1992. *kāshi:r tīkā:shir zaba:n: akh lisā:niyā:ti: jā:yzī* (Kashmir and the Kashmiri language: A linguistic study). Srinagar: Bavath publications. A collection of articles related to mother tongue education, language, society and community.
- Masica, Colin P. 1991. *The Indo-Aryan languages*. Cambridge: Cambridge University Press. Discuss certain linguistic characteristics of Kashmiri.
- Mujoo, Ramesh 1982. Position of languages in State of Jammu and Kashmir. Bose, Kshanika and R.C. Shrivastava (eds.) *Reading in Language Studies*, pp. 193-210. New Delhi: Metropolitan. Presents a review of the use of language in Jammu and Kashmir. Suggest an outline for the use of languages in the state's language curriculum.
- Prem Singh (forthcoming). Position of Kashmiri: Rethinking about Grierson's theory in *C. Ramarao Felicitation Volume*. Osmania University.
- Schmidt, Ruth Laila 1981. Report on a survey of Dardic languages of Kashmir. *Indian Linguistics*. vol.41.

A brief report on the projects which furnished the data base for Koul and Schmidt 1984, "Dardistan revisited". The major points of that paper are summarized.

Schmidt, Ruth Laila and Omkar N. Koul (Forthcoming). The Kashmiri Language. In *An Encyclopaedia of the Languages of the Muslims World*, Parsis: G.R.L.M. Presents a survey of Kashmir language and literature elaborating on the influence of the Muslim World.

Verma, Sidheshwar 1940. Notes on a linguistic tour of Kashmir. *Indian Linguistics* vol. 8. pp. 478-483. Briefly illustrates some linguistic characteristics of Khasi and some other unexplored dialects in Riasi and in the Kashmir valley.

Zainagiri, A. K. Tak 1967. *kə:shir'uk ala:kiva:d phe:ri ti kə:shir zaba:n* (Regional Variations of Kashmir and Kashmiri Language). Srinagar. 520 p. Lists lexical variation of some Kashmiri vocabulary items in different regions of the Kashmiri speaking areas.

Zakharyin, Boris A. 1984. Kashmiri and the Typology of South Asian Languages. In Koul, Omkar N. and Peter Edwin Hook (eds.) *Aspects of Kashmiri Linguistics*. New Delhi: Bahri Publications. pp. 27-45. Presents quantitative typological indexes of Kashmiri and eight other languages of South Asia, and comments about their implications for early contacts.

2. Phonetics and Phonology

Kashmiri has peculiar phonetic and phonological characteristics which it does not share with other Indo-Aryan languages. These peculiar characteristics have generated a lot of interest among the foreign and native scholars. The phonemic inventory of Kashmiri vowels and consonants is as follows:

(1) Vowels

	Front	Central	Back
High	i i:	ɨ ɨ:	u u:
Mid	e e:	ə ə:	o o:
Low		a a:	ɔ

(2) Consonants

Bila. Den. Retro. Pala. Vel. Glo.

Stops:

vl. anas	p.	t	ʈ	k
vl. asp	ph	th	ʈh	kh
vd. unas	b	d	ɖ	g

Affricates:

vl. unas		ts		c
vl. asp		tsh		ch
vd. unas				j

Nasals:

m n

Fricatives:

vl. s š h
vd. z

Lateral:

l

Trill:

r

Semivowels:

v y

Abbreviations: Bila (Bilabial), Den (Dental), Retro (Retroflex) Pala (Palatal, Vel (Velar), Glo (Glottal).

The length of the vowels is represented by the sign colon [:] written after the vowel sign. All the vowels can be nasalized. The nasalization is phonemic in Kashmiri. It is represented by the nasal sign written above the vowel sign. Note that the vowel /o:/ is diphthongised as /o:ə/ in the word-medial position of words (*bo:ər* 'load', *bro:ər* 'cat', etc.). Other diphthongs /u i/ and /u:i/ also occur in a few words in the word-medial positions only (*shuṛ* 'a female child' as opposed to *shur* 'a male child', *tsuṛ* 'a female thief' as opposed to *tsu:r* 'a male thief'). Grierson has talked about *ma:tra:* vowels in Kashmiri. His description of vowels has been reviewed in Koul (1987).

All the non-palatal consonants in Kashmiri can be palatalized. Palatalization is phonemic. There is a contrast between non-palatalized and palatalized consonants in the language. The palatalization of the consonants is represented by the sign apostrophe ['] written after the consonant sign. Geminated consonants do not occur in Kashmiri. There is no word accent or tone in Kashmiri. There are word-final, sentences-medial and sentence-final junctures and sentence accents.

Description of speech sounds is available in Kachru (1969, 1973), Handoo (1973), Koul (1977, 1985, and 1987), Bhat (1987) Wali and Koul (1997,2004), etc. Kelkar and Trisal (1964). Sar (1970, 1977) has described certain phonological aspects of Kashmiri. No detailed phonetic and phonological studies in Kashmir have been carried out so far.

Bibliographical references of important works on the subjects are presented below:

Acharya, K. P. 1965. *Phonology of Kashmiri with particular reference to vowel system*. M. A. thesis. Osmania University (unpublished). Presents a very sketchy description of Kashmiri vowels.

Bailey, T. Grahame 1937. *The pronunciation of Kashmiri: Kashmiri sounds: how to make them and how to transcribe them*. London: The Royal Asiatic Society. vi+70p.

Diagrams, Vocabulary. Presents a first detailed description of speech sounds of Kashmiri. It is based on Grierson's work.

Firth, J. R. 1939. Kashmiri (Specimen). *Le Mitre Phonétique*, 3rd series, no. 65, pp. 67-68. A short text (The North Wind and the Sun) in phonetic transcription, with a tentative analysis of vowels consonants. A useful companion to Bailey 1937 and Morgenstierne 1941.

Grierson, George A. 1904. On the modern Indo-Aryan alphabets of north-western India. *JRAS* pp. 67-73. Contains a note of the Sharda script, with plates showing the Gurmukhi, Lahnda, Takri and Sharda scripts.

Handoo, Jawahar Lal 1973. *Kashmiri phonetic reader*. Mysore Central Institute of Indian Languages. ix+109p. Provides a brief description of the articulation of Kashmiri speech sounds, and contains sections on phonetic drills and phonetic contrasts. An appendix outlines methods of adapting the Nastaliq and Devanagri writing systems to Kashmiri. Useful for students for Kashmiri as a second as a second/foreign language.

Joshi, S. S. 1979. Kashmiri phonology. Paper presented in the seminar on Kashmiri. Patiala: NRLC. Mimeo, 10p.

Kelkar, Ashok, R. and Pran Nath Trisal 1964. Kashmiri word phonology: A first sketch. *Anthropological Linguistics*, vol. 6, no. 1, pp. 13-22. Presents a brief introduction, inventory of Kashmiri phonemes, their contrasts and phonetic correlations, distributional limitations, along with orthographic recommendations.

Koul, Omkar N. 1987. *kə:širi zabə:n' hɪnd'an buniyə:d' musvatan hɪnz nisha:ndihi: tɪ Grierson* (Grierson and the demarcation of Kashmiri vowels). In *Anha:r* (Grierson number), vol.10, no. 3.

- Koul, Omkar N. (Forthcoming) The Kashmiri language. In *Encyclopedia of Dravidian Linguistics*. Trivandrum: Dravidian Linguistic society.
- Morgenstierne, George 1941. The phonology of Kashmiri. In *Acta Orientalia*, vol. 1, pp. 79-99. Based on a comparison of transcription systems used for Kashmiri vowels by Grierson, Bailey, Fifth, Stein, Elmslie and Govind Kaul; the author discusses the inventory of Kashmiri vowels.
- Nazki, Rashid 1977. kə:šur imla: masə:il t̪i hal (The problems of script in Kashmiri). In *Anhar* vol. 1, no. 2, pp. 21-46. Points out certain problems in the use of Kashmiri script to represent Kashmiri speech sounds, and suggests solutions.
- Prem Singh (forthcoming). Introduction to Historical phonology of Kashmiri. In *South Asian Language Review*.
- Pushp, P. N. 1973. kə:š̄ir zabə:n' za:n (An introduction to Kashmiri) *So:n Adab* Srinagar: J&K Academy of Art, Culture and Languages. pp. 6-31. Presents a brief introduction to Kashmiri phonology, morphology and syntax, in the Kashmiri language.
- Raina, S. N. 1979. A contrastive study of Kashmiri and Hindi phonology. Paper presented in the seminar on Kashmiri. Patiala: NRLC. Mimeo 15p.
- Sar, Mohan Lal 1970. *A study of some aspects of phonemics and morphophonemics of Kashmiri*. M. Litt, thesis. University of Delhi: (unpublished).
- Sar, Mohan Lal 1979. Vowel Harmony in Kashmiri. Paper presented in the Seminar on Kashmiri. Patiala: NRL Mimeo, 18 p.
- Toshkhani, S. K. 1977. kə:šur rasmi khat : brōh t̪i az. *Anhar* vol. no. 2. Srinagar, pp. 5-20. Presents the problems in the use of development of Sharda and Perso-Arabic scripts for

Kashmiri and offers suggestions for the standardization of the Kashmiri Script.

Verma, Sidheshwar 1964. Syllabification in the Kashmiri language. Abercrombe, David et. al., (eds.) *In Honor of Daniel Jones*. Papers contributed on the occasion of his eighteenth birthday. London: Longmans, Green and Company. pp. 471-474.

Zakharyin, B.A. 1974. *Problemy fonologii jazika Kashmiri*. (Phonological problems in Kashmiri language). Moscow : Academy of Sciences, pp. 162. The introduction compares description of Kashmiri phonology by Grierson, Isvara Kaula, Morgenstierne, Kelkar and Trisal. Chapter I deals with acoustic features with Kashmiri sounds as analyzed in the phonetic laboratories of Leningrad University, and pays special attention to vowels. Chapter 2 deals with paradigmatic and syntagmatic characteristics of Kashmiri phonemes; and chapter 4 addresses prosodic structures and morphophonemics. The book is written in Russian language.

3. Grammars and Grammatical Studies

Various attempts have been made to present grammars and grammatical studies related to different aspects of Kashmiri, from the early 19 century onwards. The grammatical literature of Kashmiri comprises a variety of materials written in the form of brief notes, articles, monographs, dissertations, independent grammatical sketches, and grammars. A brief survey of some of the prominent works will be presented below.

Some of the earlier works on the Kashmiri grammar are important and deserve attention of scholars. They include Edgeworth (1814) and Leech (1884). Leech (1884) is a first complete sketch of Kashmiri grammar written by European scholar from pedagogical point of view.

A first serious attempt was made by Ishwara Kaul to present a complete grammatical description of Kashmiri in his *Kashmira Shabdarnitan* (Grammar of Kashmiri Language) written in Sanskrit in 1979. This grammar was edited by George A. Grierson and published by the Asiatic Society of Bengal in 1889. Grierson describes this work as 'an excellent grammar of Kashmiri.' This book is now available in a new edition with Hindi translation by Ananta Ram Shastri (Delhi, 1985).

Grierson has contributed to Kashmiri by his numerous works. He wrote articles entitled 'On pronominal suffixes in the Kashmiri language', (*JASB*, vol. 64, no.1), and 'On secondary suffixes in Kashmiri' (*JASB*, vol. 64, no.1), based on the work of Ishwara Kaul. Grierson has also written *Standard manual of the Kashmiri language* (2 volumes) comprising grammar, English-Kashmiri sentences and Kashmiri-English vocabulary. This was originally published in Oxford 1911 and reprinted by Light and Life Publishers, Rohtak in 1973. It presents a brief grammatical sketch of Kashmiri. He has provided a brief grammatical sketch of Kashmiri in his *Linguistic Survey of India* (originally published in 1919), vol. 8, Part 2.

Burkhard (1887-1889) has written on different grammatical aspects of Kashmiri in German. Some of his works have been translated into English by Grierson. Grierson's articles on different aspects of Kashmiri linguistics published earlier were also published in a book form under the title *Essays on Kashmiri Language* in 1899 in Calcutta.

It is only for the last four decades or so that some serious work on grammatical studies in Kashmiri has been carried out. This work is available in the form of research articles, dissertations and independent grammatical sketches or grammars.

Trisal's doctoral dissertation (1964) provides a first descriptive grammar of Kashmiri written in Hindi. It describes Kashmiri phonology, morphology and syntax in the traditional descriptive framework.

Kachru (1969) provides a grammatical description of Kashmiri. This grammar contains an introduction and chapters dealing with phonetics, phonology, word formation, word clauses, the noun phrase, the verb phrase, the adverbial phrase, and the sentence types. It is the first attempt at a comprehensive treatment of Kashmiri. It is mimeographed and has a very limited circulation. Kachru (1968) provides a description of some syntactic and semantic aspects of copula verb in Kashmiri. His 'Kashmiri and other Dardic languages' reviews earlier classification of Kashmiri and other Dardic languages and mentions some linguistic characteristics of Kashmiri. Another important work of Kachru (1973) primarily contains lessons for learning Kashmiri as a second or foreign language. It has grammatical and cultural notes on Kashmiri. He has elaborated the discussion of various grammatical aspects. This book also has a limited circulation.

Koul (1977) provides a first detailed description of certain morphological and syntactic aspects of Kashmiri. It has chapters on noun phrase, the adjective phrase, auxiliary, the verb phrase, questions, coordinate conjunctions, reduplication, kinship terms and lexical borrowings. Koul (1985, 1987) provides description of the basic grammatical structures of Kashmiri along with lessons. These courses have been prepared and are being used for teaching Kashmiri as a second language to in-service

teachers as Northern Regional Language Center, Patiala, and also to civil service officers at the LBS National Academy of Administration, Mussoorie.

Two grammars on Kashmiri have been written in Kashmiri so far by Naji Munawar and Shafi Shauq (1976), and Nishant Ansari (1976). Both these grammars provide a very brief description of traditional grammatical terms in Kashmiri. Their main contribution has been in introducing Kashmiri terms for traditional grammatical terms used in Urdu.

A few doctoral dissertations submitted to various universities are devoted to different grammatical aspects of Kashmiri. R. K. Bhat's doctoral dissertation (1980) now published in book-form (1986) describes phonology and morphology of Kashmiri in detail. Mohan Lal Sar (1981) describes verbal inflections of Kashmiri. Sushila Sar (1977) critically examines the description of the Kashmiri language as made by Ishwar Kaul. Raj Nath Bhat (1981) describes pragmatic aspects of Kashmiri. Maharaj Krishen Koul's dissertation (1982) now available in book form (1986) provides description of certain grammatical aspects of Kashmiri. Andrabi (1984) presents description of reference and co-reference in Kashmiri. Dhar (1984) provides the discussion of certain phonological and grammatical aspects of Kashmiri spoken in the district of Baramulla in the Kashmir valley and makes comparison of certain grammatical characteristics of Kashmiri from sociolinguistic point of view. Vijay Kumar Koul (1985) attempts to provide the description of compound verbs in Kashmiri. Kantroo (1985) provides the contrastive study of certain grammatical features with special reference to certain minority languages of Kashmiri. Soom Nath Raina's dissertation (1985) now available in print form (1990) has discussed pedagogical problems in the teaching of Kashmiri as a second language. As may be seen from the titles and contents of these dissertations, various grammatical aspects related to Kashmiri have attracted the attention of research scholars. Most of these dissertations are unpublished. The topics dealt by the researchers have been pursued by others scholars as well.

Besides various dissertations completed on various aspects of Kashmiri, the scholars have independently worked on various grammatical aspects of Kashmiri following different theoretical

frameworks. Most of these works are published in different journals or are compiled in certain volumes devoted to linguistic studies of Kashmiri. These papers raise various significant issues and seek solutions to various problems. Hook (1976) has argued for V2 word order for Kashmiri. This paper has generated great interest among various scholars who chose to discuss word order in their works. Certain works have supported the argument. Koul and Hook have co-edited a volume on Kashmiri (1984) which includes research articles on different grammatical aspects of Kashmiri.

Wali and Koul (1997) have provided a detailed description of Kashmiri grammar covering syntax, morphology, phonology, etc. Koul and Wali (forthcoming) have dealt with phonology, morphology and syntax of Kashmiri from pedagogical point of view. Hook and Koul (forthcoming) deal with various syntactic aspects in Kashmiri in comparison with other Indo-Aryan languages. Most of the earlier works on Kashmiri are out of print and are not easily available; they need to be reprinted. There is no comprehensive or pedagogical grammar of Kashmiri to cater to the needs of the second language learners of the language.

Main grammatical characteristics of Kashmiri are indicated below.

Nominals include nouns, pronouns, adjectives and pro-adjectives. Nouns are declined for number, gender and case. There are two numbers: singular and plural. All nouns are either masculine or feminine. All animate objects follow the natural gender. There are no hard and fast rules for assigning gender distinction to inanimate objects. They can be learnt only by practice. There are six cases, a direct nominative case and five oblique cases: dative, ergative, genitive, locative and ablative. Different case suffixes are added to the nouns in oblique cases. There are two types of postpositions governing dative and ablative cases.

A noun phrase may consist of three constituents-determiner, noun and number. Modifiers of nouns are derived from underlying sentences and therefore a sentence may also be an optional constituent of the noun phrase. The co-occurrence restriction of nouns with number and that of nouns with verbs form an important part of the study of Kashmiri.

Pronouns are also declined for person, number, gender and case. There are separate first and second person personal pronouns declined for number, person and case. Demonstrative pronouns are used for the third person personal pronoun as well. There is a three-term distinction in the demonstrative pronouns: (i) proximate (ii) remote (within sight) and (iii) remote (out of sight) i.e., *yi* 'this', *hu* 'that' (within sight), *su* 'that' (out of sight). The demonstrative, relative, interrogative and indefinite pronouns also have three sets of forms referring to (a) masculine animate beings, (b) feminine animate beings and (c) inanimate things.

Pronominal suffixes are very frequently suffixed to finite verbal forms to indicate personal pronouns. The usage of pronominal suffixes is optional in the case of first and third person but their use is obligatory in the second person. The pronominal suffixes agree with the pronouns in person, number and case.

There are two sets of adjectives: (i) adjectives which are declined for number, gender and case (e.g., *kruhun* 'black', *n'u:l* 'blue', *bod*, 'big', etc.) and (ii) indeclinable adjectives (e.g., *saphe:d* 'white', *ja:n* 'good', etc.). Adjectives which are declinable agree with their nouns in number, gender, and case. All genitives in Kashmiri are declinable adjectives. Pro-adjectives in Kashmiri are declinable adjectives. They are declined for number, gender and case as other declinable adjectives. Adjectives are main constituents of adjective phrases. It is important to make a distinction between the base adjectives and derived adjectives. Base adjectives are not derived from any other grammatical category, and therefore do not contain any derivational suffixes (e.g., *ku:r cha thəz* 'The girl is tall', *shur chu v'oth* 'The child is fat') The derived adjectives on the other hand are derivationally related to some other grammatical category such as noun or verb.

Verbs are inflected for person, gender, number, and tense in Kashmiri. All verbs are conjugated and can be classified in different sets according to the sentence patterns. All but seven verb stems end in consonants.

The infinite or verbal noun is formed by adding *-un* to the verb stem. In the conjugation of the past tense, three distinctions

are made: (i) simple past, (ii) indefinite past and (iii) remote past. Different past participles are used to form the three types of past tenses. Different types of verbal structures are formed with or without the help of auxiliary verb. The verb root, the present participle and the past and perfect participle are used in the formation of other parts of verb. Some verbs form their past participles in irregular manner (e.g., *marun*, 'to die', *d'un* 'to give', *dazun* 'to burn', etc.)

Conjunct and compound verbs are very common in Kashmiri. Conjunct verb is formed by combining a nominal and verb (e.g., *šra:n karun* 'to take a bath', *hisa:b d'un* 'to account for'). The compound verb is a combination of two verbs, in which one is the main verb and the other an explicator or operator.

The main verb is an obligatory element of a verb phrase. Main verbs in Kashmiri are classified under copulative, intransitive, transitive and causative verbs. The copula verb in Kashmiri takes a nominal, adjectives and adverbial compliments. Intransitive verbs (which do not take a noun phrase as complement) are classified under three categories on the bases of the chase markers the subject may take. The transitive verbs take a noun phrase as a complement). A ditransitive verb takes two objects. Verbs are causativized by adding causative suffixes to the verb stem. Verb phrase complements may also include embedded sentences such as (i) noun clause sentences, (ii) question word second sentences and (iii) tenseless sentences.

In Kashmiri, the verb comes at second position in a sentence, and the object, if any, comes at the (e.g., *yi chu kalam* 'This is a pen'; *m'o:n do:s yiyi az* 'My friend will come today'). On the basis of the word order, Kashmiri is classified as a V2 language. The verb comes at the final position in phrases and question word questions only. For example, in the sentence *m'o:n do:s, yus dili chu ro:za:n, yiyi az* 'My friend, who lives in Delhi will come today') the verb in the subordinate clause come in the final position. Similarly, in the question word questions are like *yi k'a: chu?* 'What is this?' the verb comes at the end of the sentence.

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- Raina, S.N. 1990. *Kashmiri for non-Kashmiris: Learning and Teaching Problems*. Patiala: Gopi Publications. pp. xi+206.
It is the revised version of the doctoral dissertation of the author submitted to Kurukshetra University. This book is divided into six chapters: 1. Introduction, 2. Phonetics and Phonology, 3. morphology, 3. Syntax, 5. Lexicon, and 6. Script. It attempts to provide an error analysis of the errors committed by the native speakers of Hindi in learning Kashmiri as a second language. It points out certain contrastive features of Kashmiri and Hindi
- Sar, Mohan Lal 1981. *Verbal Morphology of Kashmiri*. Doctoral dissertations. University of Delhi (unpublished). Describes mainly the verbal inflections of Kashmiri.
- Sar, Susheela 1977. *Kashmir shabdamtamityasya samalocnatmakan adhyayanam* (A critical study of the Kasmirasabdamrtam) Doctoral dissertations. Sampoorananand Sanskrit University, varanasi (unpublished).

A critical study of Iswara Koul's *kasmirasabdamrtam* in the Sanskrit Language. The author explains the text of the *Kasmirasabdamrtam*.

Shackle, Christopher, 1984. Towards a morphological classification of Kashmiri monosyllabic nouns. Koul and Hook (eds.) *Aspects of Kashmiri Linguistics*. New Delhi: Bahri Publications. pp. 46-61.

Sharma, Ramesh C. and Maharaj K. Koul 1979. Numeral system in Kashmiri. Paper presented in the Seminar on Kashmiri. Patiala: NRLC.

Shauq, Shafi 1983. *A Constrative Study of some Syntactic Patterns of English and Kashmiri with special reference to Complementation and Relativization*. Ph.D dissertation, University of Kashmir.

Syed, Sayyid M. 1985. *Morphological Causatives and the problems of the Transformational Approach*. Bloomington: IUCL.

Subbarao, Karumuri V. 1984. Word order in Kashmiri: Some further evidence. In Koul and Hook (eds.) *Aspect of Kashmiri Linguistics*. New Delhi: Bahri Publications. pp. 136-44. Argues for underlying SOV word-order in Kashmiri.

Tickoo, Asha K. 1990. *On Proposing and Word Order Rigidity*. Ph.D. dissertations, University of Pennsylvania.

Trisal, Pran Nath 1964. *Kashmiri bhasah ka varnana: tmak vya:karan* (A Descriptive grammar of the Kashmiri language). Doctoral dissertations Agra University (unpublished). It is first descriptive outline of Kashmiri written in Hindi language. It contains chapters dealing with the phonology, morphology and syntax.

Trisal, Pran Nath 1964. *Kashmiri bhasa ka varnana: tmak vya:karan*. In *Bharatiya Sahitya*, vol. 9, no. 2, pp. 59-65.

A summary of his doctoral dissertations under the same title.

Wade, T. R. 1988. *A grammar of the Kashmiri language as spoken in the valley of Kashmir, North India*, London.

Presents a brief grammatical sketch of Kashmiri with some text in Kashmiri.

Wali, Kashi 1980. Oblique Causee and passive explanations. In *Linguistic Inquiry* 11.1, pp. 258-260. It contains information on Kashmiri causatives.

Wali, Kashi 1981. Cause, causer, and causee: A semantic perspective. In *Journal of Linguistics* 17, pp. 289-308. Contains information on Kashmiri Casusatives.

Wali, Kashi 1983. Clitics and Case: A Cross Language Perspective. In Davison, Alice (ed.) *Proceedings of SALA* University of Iowa, pp. 394-408.

Wali, Kashi 1988. A note on WH questions in Marathi and Kashmiri. In *Cornell Working Papers in Linguistics*. no. 8. Fall 1988.

Wali, Kashi 2002. WH-Questions in Marathi and Kashmiri. In *Topics in Kashmiri Linguistics*, eds. Omkar N. Koul and Kashi Wali, 1-16. New Delhi: Creative.

Wali, Kashi and Ashok Kumar Koul 1992. Kashmiri Clitics and Ergative and Structure. Paper presented in SALA-14, Stanford University.

Wali, Kashi and Ashok Kumar Koul 1994. Kashmiri Clitics and Ergative Case. *Indian Linguistics*, vol. 55, pp. 77-95.

Wali, Kashi and Ashok Kumar Koul 1994. Kashmiri Clitics: the role of cause and CASE. In *Linguistics* 32, pp. 969-994.

- Wali, Kashi and Ashok Kumar Koul 1996. Subject and other constituents in Kashmiri. *South Asian Language Review* vol. vi, no.1.
- Wali, Kashi and Ashok K. Koul 2002. Kashmiri Clitics: The role of Case and CASE. In *Topics in Kashmiri Linguistics*, eds. Omkar N. Koul and Kashi Wali, 17-42. New Delhi: Creative.
- Wali, Kashi and Omkar N. Koul 1997. *Kashmiri: A Congetive Descriptive Grammar*. London and New York: Routledge.
This book provides a description of Kashmiri syntax, morphology, phonology, ideophones and interjections, and lexicon. Syntax is dealt in detail. Some of the syntactic aspects have been dealt for the first time. It will serve as a useful reference for Kashmiri grammar.
- Wali, Kashi and Omkar N. Koul 2003. Case doubling in Kashmiri Possessive : Another look. Paper presented in the ICOSAL-5, Moscow University, Moscow.
- Wali, Kashi and Omkar N Koul 2002. Long shadows of Ergativity in Kashmiri and Marathi. In *Topics in Kashmiri Linguistics*, eds. Omkar N. Koul and Kashi Wali, 43-62. New Delhi: Creative.
- Wali, Kashi, Omkar N Koul and Ashok K Koul 2002. Multiple Case Marking in Kashmiri Possessive: Tranditional and Modern Perspective. In *Topics in Kashmiri Linguistics*, eds. Omkar N. Koul and Kashi Wali, 63-86. New Delhi: Creative.
- Wali, Kashi, Omkar N Koul and Ashok K Koul 2002. The Significance of Topic in a V2 Language: Evidence from Kashmiri. In *Topics in Kashmiri Linguistics*, eds. Omkar N. Koul and Kashi Wali, 87-102. New Delhi: Creative.
- Wali, Kashi, O. N. Koul, P. E. Hook and A. K. Koul 2000. Lexical anaphors and pronouns in Kashmiri. In *Lexical*

Anaphors and Pronouns in Selected South Asian Languages, eds. Barbara C. Lust et al., 471-512. Berlin: Mouton de Gruyter.

Zakharyin, Boris A. 1981. *Stroj I tipologija jazyki Kashmiri* (The structure and the typology of the Kashmiri Language) Moscow: Moscow State University, pp. 287. Contains a preface in which the sociolinguistic status of Kashmiri is reviewed and chapters dealing with phonology, grammatical categories, and the main problem of Kashmiri syntax. The concluding chapter discusses the place of Kashmiri among other Central Asian Languages on the basis of typological criteria.

Zakharyin, Boris A. 1984. Kashmiri and typology of South Asian Languages. In Koul, Omkar N. and Peter Edwin Hook (eds.) *Aspect of Kashmiri Linguistics*. New Delhi: Bahri Publications.

Zakharyin, Boris A. 2002. Review of Topics in Kashmiri Linguistics (eds.) Omkar N Koul and Kashi Wali. In *South Asian Language Review*, vol. xii.

4. Sociolinguistics

Very limited sociolinguistic work has been conducted in Kashmiri so far. Besides the regional dialects of Kashmiri there are certain sociolinguistic variations in the speech of people belonging to different religious communities and professional groups. It is important to study the speech variations of different communities and of the people of different professions and occupations. There are marked differences in the use of certain lexical items in the speech and writing of two main communities. Hindus and Muslims – who speak the language natively. Grierson (1911) and later Kachru (1969) have listed certain linguistics characteristics of the speech of Hindus and Muslims. Whereas Grierson uses the terms Hindu Kashmiri and Muslim Kashmiri to distinguish these two varieties, Kachru prefers to use the terms Sanskritized and Persianized Kashmiri for these two varieties respectively. The so-called varieties, however, are not exclusively Hindu and Muslim, but are important from the point of view of registers and diglossia.

M. Koul (1986) has studied sociolinguistic variables of Kashmiri spoken in Anantrang district of the state and that of the Srinagar. His study primarily points out the phonological and morphological variations in the speech of Hindus and Muslims and between the people belonging to rural and urban areas. Similarly, Dhar (1985) has pointed out the sociolinguistic variations of Kashmiri spoken in Sopore (Baramulla). Kantroo (1985) has studied variations of Kashmiri by certain minority communities and occupational groups.

The first ever sociolinguistic survey of Kashmiri conducted by Koul and Schmidt (1983) studies language use and language preference of the native speakers of Kashmiri. Whereas Kashmiri is widely used in its social domains of day-to-day life, it is not used in administration. It has a limited use in education and mass media. According to the survey, there is a strong desire for its use in administration and education.

Koul (1998) has studied language maintenance and language loss of the Kashmiri migrant children in Jammu and Delhi. The study reveals the loss of Kashmiri in the formal domains, and its maintenance is certain restricted social domains. As a part of the survey of the language preferences in education in India, Koul (2001) has presented the preferences in respect of the use of languages in education by the native speakers of Kashmiri. No any other kind of survey has been conducted so far. There is a wide scope for both sociolinguistic research and surveys in Kashmiri.

Bibliographic reference of main sociolinguistic works related to Kashmiri are given below:

Bhat, Raj Nath 1990. Religion, Gender and Courtesy: Reflection on Kashmiri Honour System. In *Research Journal of Kurukshtra University*, no. XXIV, pp. 179-191.

Bhatt, Rakesh 1983. *Language maintenance and Language Shift: the case of Kashmiri in Kashmiri setting*. M. Phil dissertation, University of Delhi (unpublished).

Bhatt, Rakesh Mohan 1989. Language planning and language conflict: the case of Kashmiri. In *International Journal of the Sociology of Language*, 75.73-86.

Dhar, Nazir A. 1985. *A sociolinguistic study of Kamarazi dialect of Kashmiri*. (Ph.D. dissertation) University of Poona. It investigates some sociolinguistic variables which distinguish the speech of Kashmiri spoken in Sopore (Baramulla district) in the valley of Kashmiri. The speech of Hindus and Muslims have been studied. The variations of their speech have been distinguished from that of the speech in Srinagar.

Fatima, Aziz 1987. *Code switching in Kashmiri-Urdu bilingual speech: A study of linguistic and social interaction*. M. Phil dissertation, Aligarh Muslim University (unpublished).

Presents some interesting examples of the code switching in Kashmiri. The research is related to some recent theoretical research conducted in this area.

Hasnain, S. Imtiaz 1985. Review of *Kashmiri: A sociolinguistic survey*, by Omkar N. Koul and Ruth Laila Schmidt. *IAAL*, vol. II, no. 1-2.

Kachru, Braj B. 1986. Naming in the Kashmiri Pandit community: sociolinguistics and anthroponomy. In Fishman, Joshua A. et. al. (eds.) *The Fergusonian impact*, vol. 2: *Socio-linguistics and the sociology of language*. Berlin: Mouton de Gruyter. pp. 141-154.

Kantroo, Gopi Krishen 1985. *Minority languages in Kashmiri: A sociolinguistic investigation*. Doctoral dissertation, Kurukshetra University (unpublished). Besides an introduction, it contains chapters on linguistic minorities and their social satisfaction, an overview of sociolinguistics, sociolinguistic variable in minorities, bilingualism in minorities, and the conclusion. It presents an interesting data from the speech of linguistic minorities in Kashmiri.

Koul, Vijay Kr. 1993. Review of *A Sociolinguistic Study of Kashmiri* by Maharaj Krishen Koul. In *South Asian Language Review*, vol. iii, no.1.

Koul, Maharaj K. 1986. *A sociolinguistic study of Kashmiri*, Patiala: Indian Institute of Language Studies.
A first attempt to correlate linguistic diversities and social satisfaction of Kashmiri speech community and Srinagar and Anantrang (two districts in the Kashmir Valley of the State of Jammu and Kashmir). The book is divided in six chapters: (1) Introduction, (2) Review of literature on sociolinguistics, (3) Social satisfaction, (4) Sociolinguistic variables, (5) Style switching and the use of speech and (6) Sociolinguistic variation in the use lexical items. These chapters are followed by conclusion and select bibliography.

- Koul, Omkar N. and Ruth Laila Schmidt 1983. *Kashmiri: A sociolinguistic survey*. Patiala: Indian Institute of Language Studies. This is a first ever survey related to the use of Kashmiri. It presents the analysis and results of a sociolinguistic survey on the use of language and language preference by the native speakers of Kashmiri in various domains of day-to-day life.
- Koul, Omkar N. 1983. Kashmiri Hindi-urdu: a study in bilingualism. In *Towards greater heights*, vol. II. Mysore: Central Institute of Indian Languages. Presents the variations of Hindi-Urdu spoken by native speakers of Kashmiri. The deviations are analysed at different linguistic levels. It has pedagogical implications for learning Hindi-Urdu as a second language by the native speakers of Kashmiri.
- Koul, Omkar N. 1984. Modes of address in Kashmiri. Koul and Hook (eds.). *Aspects of Kashmiri Linguistics* pp. 154-172. Describes different types (interjections, kinship terms, second person pronouns) of modes of address and their use in three dyadic (social, professional and familial) relations.
- Koul, Omkar N. 1985. Personal names in Kashmiri. Paper presented in the South Asian Languages Analysis Conference at the university of Michigan, Ann Arbor.
- Koul, Omkar N. 1994. Personal names in Kashmiri. In *South Asian Language Review*, vol. iv, no. 1. pp. 53-74. Also in Koul, Omkar N. (ed.) 1995. *Sociolinguistics: South Asian Perspectives*. New Delhi: Creative Books.
- Koul, Omkar N. 1995. Surnames and nicknames in Kashmiri. In Mehrotra, R.R. (ed.) *The Book of Indian Names*. New Delhi: Rupa & Co.
- Koul, Omkar N. 1998. Language Maintenance and Language Loss of Kashmiri Migrant children. Paper presented in seminar on sociolinguistics at University of Delhi.

- Koul, Omkar N. 2001. Language Preferences in Education in India. In Daswani, C.J. (ed.) *Language Education in Multilingual India*. New Delhi: UNESCO. Pp. 337-383. It includes the study of language preferences by the native speakers of Kashmiri in the state of Jammu and Kashmir.
- Koul, Omkar N. 2004. The Kashmiri Language and Society. In Kaw, M. K. (ed.) *Kashmir and its People*. New Delhi: APH Publishing Corporation. Pp. 293-321.
- Koul, Omkar N. (Forthcoming). *Studies in Kashmiri*. Delhi: Indian Institute of Language Studies. It has chapters on personal names, kinship terms, modes of greetings of Kashmiri.
- Mahapatra, B. P. et al. 1989. Kashmiri. Kloss, H. and G. D. McConnell (eds.) *The written languages of the world: A survey of degree and modes of use*,. 2. India, Book 1. Constitutional languages. Registrar General and Census Commissioner, India, pp. 247-273. Presents a survey of the degree and modes of use of Kashmiri and its dialects. It also points out linguistic characteristics and useful reference framework of the language.
- Mahfooz Jan 1993. *kə:shiren hīnden ke:ntsan tabkan hīnzī tabq̄:ti: bbo:li* (professional dialects of Kashmiri). Ph. D. dissertations, University of Kashmir. It discusses different registers of Kashmiri used by people belonging to different professions.

5. Lexicography

Lexicographical work in Kashmiri is still in infancy. A limited number of monolingual, bilingual and trilingual dictionaries have been produced in Kashmiri so far. Kashmiri shares a bulk of vocabulary items with other Dardic languages. It has also borrowed with adaptation a large number of vocabulary items from Sanskrit, Persian, and more recently from English.

There are regular rules for adaptation of borrowed lexical items in Kashmiri. For instance, Kashmiri does not have voiced aspirated consonants /bh, dh, d,h, gh, jh/, fricatives /x, G /, and unvoiced stop /q/. These sounds in borrowed lexical items are replaced by /b, d, d,, g, j, kh, g and k/ respectively (e.g., *la:bh* = *la:b* 'profit', *dhan* = *dan* 'wealth', *d,ho:l* = *d,o:əl* 'drum', *ghar* = *gari* 'home', *jhand,a:* = *jand,i* 'flag', *xa:s* = *kha:s* 'special', *Gari:b* = *gəri:b* 'poor', *qalam* = *kalam* 'pen'). The dental stop /t/ is lost in the final position if it is preceded by /s/ or /sh/. (e.g., *darxa:st* = *darkha:s* 'application', *a:bg:osht* = *a:bgo:sh* 'a mutton preparation').

Kashmiri has largely developed its registers of religion, business, and law from the lexical items borrowed from Persian (and Arabic).

It is mostly on the basis of the choice of the use of certain borrowed lexical items that the speech of Hindus and Muslims is sometimes distinguished. Muslims tend to make use of the borrowed Persian lexical items and Hindus prefer to borrow Sanskrit lexical items, e.g.,

Muslims	Hindu	
a:b	po:əny	'water'
khōda:	bagva:n	'God'
ruh	pra:n	'soul'
akhta:b	siriyi	'sun'
kha:b	sopun	'dream' etc.

The borrowed lexical items are adapted according to the phonological system of Kashmiri.

In comparison to other modern Indian languages, lexicographical works on Kashmiri commenced very late. No lexicographical works were written before the middle of 19th century. Lexicographical works on Kashmiri fall under different categories: vocabularies, glossaries and dictionaries.

A number of attempts have been made by native speakers of Kashmiri to compile dictionaries in Persian, Arabic and Sanskrit towards the middles of the 19th century. It is believed that Sonti Pandit compiled a Kashmiri - Persian dictionary in 1859. This dictionary remained unpublished and is not available now. Some other attempts were made by other scholars as well, but are not available in completed form now.

Pandit Ishvara Kaul (d.1893) made a first serious attempt to prepare a Kashmiri-Sanskrit dictionary, but could not complete it before his death.

Grierson (1916-1932) compiled *A dictionary of Kashmiri Language* partly from materials left by Late Pandit Ishvara Kaul. He was assisted by Mahamahapadhyaya Mukundram Shastri. This dictionary was published by the Royal Asiatic Study of Bengal in four parts. This is first comprehensive Kashmiri-English dictionary available. Most of the lexical items are explained in Sanskrit as well. The lexical entries are given in Roman script with transliteration in Devanagari. It explains idioms and phrases in detail. It makes use of Kashmiri texts and gives quite useful references of the same wherever necessary. Grierson has used English alphabetic order for this dictionary with additions and modifications wherever necessary to suit the sound system of Kashmiri.

Jammu and Kashmir Accadmey of Art, Culture and Languages launched a project of compilation of Kashmiri - Kashmiri and Urdu - Kashmiri dictionaries in sixties. Both these dictionaries have been published in several volumes each. The *kə:shir Dictionary: (Kashmiri Dictionary)* is published in seven volumes : (vol. I in 1972, vol. II in 1973, vol. 4 in 1974, vol. V in 1977, vol. VI in 1978, and vol. VII in 1979). This dictionary has been compiled by the editorial board consisting of S.K.

Toshkhani as the chief editor, and J.L. Kaul, Mohi-UI-Din Hanjini, P.N. Pushp, and Akhtar Mohi-UI-Din. This is first Kashmiri-Kashmiri dictionary. It provides the etymology of Kashmiri lexical items and explains their meaning. It also explains idioms and proverbs. The entries are listed in Kashmiri (Perso-Arabic) script. The compilers have attempted to make use of almost all the lexical items used in Grierson's Dictionary and added the new terms and expression as well which are currently being used in spoken as well as literary Kashmiri.

The *Urdu-Kashmiri Farhang* (Urdu-Kashmiri Dictionary) has been published in nine volumes: (vol. I in 1967, vol. II in 1973, vol. III in 1974, vol. IV in 1975, vol. V in 1976, vol. VI in 1977, and vol. VII in 1978; vol. VIII in 1979 and vol. XI in 1980). This dictionary has been compiled by the editorial board comprising of S.K. Toshkhani as the chief editor, and other members namely A. Rehman Rahi, Hamidi Kashmiri, Abdul Rashid Nazki, and Mohan Nirash. It explains Urdu lexical items, idioms and some other phrases (including proverbs) in Kashmiri.

A *Hindi-Kashmiri dictionary* has been compiled by Rattan Lal Shant et.al. and published by the Central Hindi Directorate, New Delhi in 1980. This is the first dictionary of this type. A *Punjabi-Kashmiri dictionary* compiled by Omkar N. Koul and Rattan Talashi and is published by the Language Department, Government of Punjab, Patiala in 1999.

Besides the above dictionaries, number of vocabularies and glossaries of Kashmiri have been prepared and published so far. Some of these vocabularies and glossaries have formed parts of other works related to Kashmiri, and others independently prepared for different purposes. Some of major works are: Edgeworth's (1814) *Grammar and Vocabulary of Kashmiri Language*, Godwin Auston's (1866) *Vocabulary of English, Balti and Kashmiri*, Bowring's (1866) *Vocabulary of Kashmiri Language* forming an Appendix D in Sir George Compbell's *Ethnology of India*.

Elmslie (1870) 'List of Kashmiri words', was followed by more detailed work by him entitled *Vocabulary of Kashmiri Language* in 2 parts. (Part I: Kashmiri-English, and Part II: English-Kashmiri. Grierson' *Standard Manual of the Kashmiri Language* (2 volumes) originally published in 1911 and reprinted

in 1973 contains Kashmiri-English vocabulary besides grammar. Neve (1973) provides a short list of English-Kashmiri vocabulary in 58 pages. The author's primary aim has been to provide the visitor to Kashmiri with a list of words for quick reference. Kachru (1973) has also provided a Glossary as volume. 2 of his *An Introduction to Spoken Kashmiri* divided into two parts: Kashmiri-English, and English-Kashmiri.

Handoo and Handoo (1975) have prepared *Hindi-Kashmiri Common vocabulary*. Here the Vocabulary is divided into four sections: 1. Words of similar shape and same meanings, 2. Words with slightly different shape but same meaning, 3. Words of similar shape with different meaning, and 4. Words with similar and additional meanings. The vocabulary is listed in both Devanagari as well as Kashmiri (Perso-Arabic) scripts.

A *Kashmiri-English Glossary* listing about 5000 words has been prepared by Koul et. al.(1976). It uses both Kashmiri (Perso-Arabic) and Roman scripts for Kashmiri. The revised version of this Glossary is published by the CIIL under the title *Kashmiri-English Dictionary for Second Language Learners* (2000).

Some lexicographical works are available on Kashmiri proverbs, saying and riddles. Prominent among such works are Knowles (1885) *A dictionary of Kashmiri proverbs and sayings explained and illustrated from the rich and interesting folklore of the Valley*. Koul (1992) has compiled *A Dictionary of Kashmiri Proverbs* based on primary and secondary sources. Koul (2000) provides a Kashmiri-Kashmiri dictionary of Kashmiri proverbs.

Knowles (1997) has also compiled a list of Kashmiri Riddles. Anand Koul (1933) has published two articles entitled "Kashmiri Riddles" and "Kashmiri Proverbs". This presents Kashmiri proverbs with their literal translations, and idiomatic equivalents or explanations in English.

The above review of lexicographical works in Kashmiri suggests that much needs to be done in the area of lexicography in Kashmiri. The out of print materials need to be reprinted as early as possible. There is a strong need for the preparation of a good pedagogical Kashmiri-Hindi-English and English-Hindi-Kashmiri dictionaries. This would facilitate the teaching of

Kashmiri as a second/foreign language, as well as teaching of Hindi and English to native speakers of Kashmiri.

Bibliographical reference and annotations of main lexicographical works in Kashmiri are given below:

Central Hindi Directorate 1988. *Hindi-Kashmiri angrezi: tribhasha kosh* (Hindi-Kashmiri English Triangular Dictionary) vols. I-III (vol. I pp. viii+1008, vol. II pp. iii+804, vol. III pp. iii+404). New Delhi: Central Hindi Directorate. It is a first triangular dictionary presenting Kashmiri and English equivalents of the lexical items of Hindi. Kashmiri entries are given in both Perso-Arabic as well as Devanagari script thus facilitating its use by those native speakers of Kashmiri as well as those who are not proficient in the Perso-Arabic script.

Central Hindi Directorate 1989. *Hindi-Kashmiri dictionary*. New Delhi: Central Hindi Directorate. It is a first bilingual dictionary of Kashmiri related to Hindi and Kashmiri. The Kashmiri vocabulary is written in modified Perso-Arabic script to suit the Kashmiri pronunciation.

Elmslie, W. J. 1872. *A Vocabulary of the Kashmiri language*. Part I: Kashmiri-English. Part 2: English-Kashmiri. London.

Grierson, George A. 1916-1932. *A Dictionary of the Kashmiri Language* compiled partly from Materials left by the Late Pandit Ishwara Kaul. Royal Asiatic Society of Bengal. Part I 1916, Part II 1924, Part III 1929, and Part IV 1932. The first comprehensive dictionary of Kashmiri-English Dictionary, which is now out of print. It is compiled by Grierson with the assistance of the Mahamahapadhyaya Mukundram Shastri (a native speaker of Kashmiri). It gives lexical items in Roman and Devanagari scripts. Most of the Kashmiri lexical items are translated into Sanskrit and then into English. Idioms and Phrases are explained in detail.

Handoo, Jawaharlal and Lalita Handoo 1925. *Hindi-Kashmiri common vocabulary*. Mysore: CIIL. pp. xii+292. The

vocabulary is divided into four sections: 1. words of similar shape and same meaning, 2. words with slightly different shape but same meaning, 3. words of similar shape with different meanings 4. common words with similar and additional meanings. The vocabulary is given in Devanagari and as well as Kashmiri (Perso-Arabic) script.

Kantoo, Gopi Krishen 1980. *Lexical variation in Puj dialect of Kashmiri*. M.A. Thesis. Kurukshetra University. Lists lexical items used by Kashmiri butchers.

Knowles, James Hinton 1885. *A Dictionary of Kashmiri proverbs and sayings*, explained and illustrated from the rich and interesting folklore of the valley. Provides a first detailed dictionary of Kashmiri proverbs and sayings. Most of the proverbs and sayings are obsolete now. Some appear mere literal translations of Persian proverbs and sayings. The roman phonetic transcriptions does not provide exact pronunciation. It is a useful reference for further research in this area.

Koul, Ashok Kumar 1986. *Lexical Borrowings in Kashmiri*. Kurukshetra University, Ph. D. dissertations (unpublished). Provides a linguistic description of the Perso-Arabic and English lexical borrowings in Kashmiri. It is the first detailed study in this area.

Koul, Omkar N. 1984. *Lexicography in Kashmiri. Kashir Khabar*. Presents a brief survey of lexicographical works in Kashmir.

Koul, Omkar N., S.N. Raina and R.K. Bhat 1976. *Kashmiri-English glossary*. Patiala: Northern Regional Language Center. (Mimeo) 300p. It is a compilation of most frequent vocabulary of Kashmiri used in both oral and written modes of communication.

Koul, Omkar N., S.N. Raina and R.K. Bhat (2000) *A Kashmiri-dictionary for Second Language Learners*.

Mysore: CIIL. It is a revised version of *Kashmir-English Glossary* (1976).

Koul, Omkar N. 1992. *A dictionary of Kashmiri Proverbs*. Patiala: Indian Institute of Language Studies. pp. viii+160. Provides literal and idiomatic translations of about 1300 very frequently used Kashmiri proverbs into English. Kashmiri proverbs are listed alphabetically using Roman script. A useful reference for further research in this area.

Neve, Ernest F. 1973. *English-Kashmiri vocabulary*. Jammu: Light and Life Publishers, pp. 58. It provides a short list of English-Kashmiri Vocabulary. The author's primary aim has been "to provide the visitor to Kashmiri with a list of words for quick reference".

Toshkhani, S.K. (chief editor) 1967-1980. *Urdu-Kashmiri Farhang (Urdu-kashmiri Dictionary)* vol. I-IX. Jammu and Kashmir Academy of Art, Culture and Languages, Srinagar. vol. I 1967, vol. II 1973, vol. III 1974, vol. IV 1975, vol. V 1976, vol. VI 1977, vol. VII 1978, vol. VIII 1979. A first Urdu-Kashmiri dictionary compiled by the chief editor and the editorial board consisting of A. Rahman Rahi, Hamid Kashmiri, Abdul Rashid Nazki and Mohan Nirash. It explains meanings of Urdu lexical items in Kashmiri and also explains idioms and proverbs.

Toshkhani, S.K. 1980. Kashmiri Dictionary. Misra, B.G.(ed.) *Lexicography in India*. Mysore: CIIL 1981, pp. 89-90. Introduces and describes the project of the preparation of the Kashmiri-Kashmiri and Urdu-Kashmiri dictionaries taken up by J&K Academy of Art, Culture and Languages, Srinagar. This paper was written in 1970.

Toshkhani, S.K. (Chief Editor) 1968-1980, *kə:šir d,ikshanari: (Kashmiri-Kashmiri Dictionary)* Vols. I-IX. Jammu & Kashmir Academy of Art, Culture and Languages, Srinagar.

6. Socio-Cultural and Historical Studies

The study of socio-cultural aspects of the people and its interference with historical developments has been an interesting area of scholarship as far as Kashmir is concerned. Kashmiri has attracted attention of different historians, politicians, sociologists, linguistics, anthropologists, journalists, etc. who have written about the socio-cultural and historical aspects from their own points of view. Both native and no-native scholars have equally been attached to it. As a result of it, a large number of studies are available in different languages: Sanskrit, Persian, English, Urdu, Hindi, Kashmiri, etc.

These works are of different types. They describe different socio-cultural, political and historical upheavals the valley of Kashmir has undergone from the earliest period to recent times. Some works present chronology of different historical events, some present political commentaries on the problems of rulers and ruled class, other present socio-cultural surveys of the people, and their life who have witnessed ups and downs in the valley.

Most of the historical treatise written in Sanskrit and Persian are concerned with the presentation of the main account of rulers and historical events. They have not bothered to write about the welfare or socio-cultural aspects of the ruled class. Even the title of Kalhan's *Rajatarangini* written in the 12th century makes it clear that it is a 'history of Kings'. This earliest work is followed by different additions and versions contributed by other scholars. Similarly, the histories written in Persian during the medieval and early modern periods have been largely written about the rulers and their governance or mis-governance. The practice has been to write about the glory of certain rulers under the patronage of power. Such works are not important from the socio-cultural point of view. They also distort the realities.

Things have changed lately. During the modern period, various attempts have been made to present an objective

overview of socio-cultural aspects of the people and the historical events people have gone through. Some studies deal with purely socio-cultural aspects of the people, and others presents a chronology of historical events in conjunction with socio-cultural survey of people.

Kashmir has witnessed political upheavals. People have largely suffered under the misrule of both alien and native rulers during different times. The present-day situation in the valley has something to do with the simmering problems which have continued for long. Genuine grievances of the people have not been redressed under one pretext or the other. Even after independence the situation has not improved. The political masters have not paid adequate attention to the sufferings of the people. Due to en-masse rigging and unfair elections, people are denied their constitutional rights which promise them a democratic form of government in the true sense of the term. No attempts have been made to present the ethics and value system of the people in an unbiased way or objective so far.

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upheavals of the state from the beginning up to the period it is written. The author draws on heavily on the original and authentic sources and the description is quite objective. It is an important reference work for understanding the socio-cultural milieu of the people.

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arts, crafts, monuments, tourism, etc. The general readers will find this book quite informative and useful.

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Fazili, Manzur 1984. *kāṣhī:r* by G.M.D. Sufi. In *so:n adab*, pp. 163-70. Presents a critical review of the history of Kashmir written by G.M.D. Sufi bringing out salient features of the book.

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7. Folk Literature

Kashmir has a long and rich tradition of folk literature. The earliest samples of folklore are available in cult-chants reflecting the philosophy of life. Some of such cult-chants, transformed into popular rhymes, cannot be understood easily. Some important Sanskrit texts like *Brhatkatha*: composed by Sanskrit poets of Kashmir (Kshemendra and Samadeva during the 11th century) are believed to have been based on Kashmiri folk tradition. Similarly, the themes of *katha:saritsa:gar*, *panchatantra*, etc. are also related to folk traditions. Folk-tales based on such texts have been adapted in different cultural contexts. For example, Persian renderings reflect different locale and names of characters. Some folk-tales of Kashmiri are based on the Persian version of old native themes. The folk-tales have undergone different improvisations. As in other languages, they are assimilated and improvised in Kashmiri as well to suit different occasions and cultural contexts.

There are different genres of the Kashmiri folk literature: folk-tales, comic narratives, folksongs, proverbs, riddles etc. Folk tales are of different types presenting themes related to romance, adventure and miracles, anecdotal episodes, fables, fairy tales, ghost tales and tales of wit and wisdom. Most of them are found in Perso-Arabic and other Indian folk literature as well.

Kashmiri has a typical comic narrative style called *lad,i:sha:h*. It is balladic and recited accompanied by an iron jingle. The themes of this genre are natural calamities, social problems, economic exploitation, political oppression, etc.

Folksongs are of various types: *van'ivun* (marriage ceremony song), *vastun* (folk lyric), *li:la:* (devotional verse), *na:t* (lyrical tributes), *manqibat* (related to Muslim saints), *chakir* (folk chorus), *rov bə:th* (folk song sung with a *rov* dance), *manz#'* *bə:th* (cradle songs), *shur' bə:th* (children songs), *mata:m bə:th* (songs related to death) are of two types: *marsi:* (grief songs), and *va:n* (bereavements verse).

Besides the above genres, Kashmiri has a largest number of proverbs, sayings and riddles. Kashmiri proverbs are of interest from the point of view of the style. A large number of proverbs and sayings are in the conversational style.

Kashmiri folk literature has not been studied in depth so far. Most of the folk literature is scattered and has not been properly compiled. There is a wide scope for research in different genres of Kashmiri folk literature.

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8. Literature

The Kashmiri Literature can broadly be divided into four periods: 1. The Beginning (upto 1500), 2. Early Middle Period (1500-1750), 3. Late Middle Period (1750-1900), and 4. Modern Period (1900). We will make an attempt to point out salient features of literary activities during these periods.

The Beginning

The earliest use of Kashmiri as a written medium is found in commentaries interpolated in Sanskrit texts of Kashmiri Shaivism written in the 12th and the 13th centuries. The beginning of Kashmiri literature is traced to *apabramsha-prakrit* stanza preserved in early Sanskrit texts related to Kashmiri Shaivism such as *tantrasara* (c. 1015) by Abhinavagupta. They were meant to sum the doctrine for the common masses in their speech. Shitikanth's *mahanaya-prakasha* (c.1250) is actually the finest complete text of Kashmiri. In its preface, the author writes that he has chosen to write in *sarvagocarya deshhasha* (the language of the area spoken by the people). There are 74 *sutras* written in Kashmiri *apbhransha* in *chummasampradaya* (Chumma cult) written around 1150 A.D. The language used in it is close to Kashmiri of today. The Kashmiri language was primarily adopted by the Shaiva scholars for propagating their views and beliefs among the common masses.

In the 14th century, Kashmir was adopted by Shaivite saints as the vehicle for expressing their mystical poetry in four-line stanzas (*va:kh*, from Sanskrit *va:kya*, 'saying'). Lalla's versus written in this style have become proverbial wisdom, quoted by Hindus and Muslims alike. Her younger contemporary, Nunda Rishi (also known as Sheikh Nur-ud-Din or Sahajanand), is another leading saint-poet often quoted today. His poetry composed in a meter called *Shrukh* (Sanskrit *shloka*;) is influenced by Sufi mysticism. The early period of Kashmir poetry is thus called the *va:kh-shrukh* period its hallmark is the

blending of Hindus Shaivite and Muslims Sufi thought and traditions. The poetic compositions of the other poets of this period are not available. During this period, two religio-cultural traditions of Hindus and Muslims came face to face and it had an impact on the literary tradition which followed.

Lalla (1335-1376) is considered as poet-philosopher or a seer, who is respected by Hindus and Muslims alike. Legends about her life and experiences are quite popular. According to popular belief, she was born at Pandrenthan near Srinagar and was married to Sona Pandit at Pampore at a tender age of twelve years. Her mother-in-law was cruel to her and did not treat her well. At the age of twenty-six, she renounced the family and accepted Srikantha as her spiritual Guru. She was not moved by pleasures or sorrows of life. Lalla's poetical compositions have been transmitted orally from generation to generation. Total number of compositions attributed to her is around 150.

The structure of *va:kh* is important from stylistic point of view. A number of them are composed in a simple 'question-answer style'. This technique is used in Kashmiri by several other poets. Her compositions are often quoted as sayings in day-to-day conversations and in both literary and oral texts. They express a rich experience of moral, and human experiences which are very much true even today. Like other saints, she has expressed her personal experiences of the universe. Her poetical compositions are valued in Kashmiri literature for their contents presenting philosophy and human messages and also for the unique style adopted by her. They have become part of proverbial wisdom of the people. Lalla is affectionately called Lal Ded (Grany Lalla) on *lal mə:j* (Mother Lalla). She has influenced a number of poets in Kashmiri.

Lalla's younger contemporary saint poet Sheikh Nur-ud-Din, is considered the founder of the Rishi Order in Kashmiri. He followed a style of *shruk* in the composition of poetry, the whole period is designated as *va:kh-shruk* period. Most of his compositions express moral lessons.

The *va:kh-shruk* period was followed by a genre of narrative verse, of which two compositions survive. The *bha:na:surkatha:*, or *bhat,tavta:r* (mid-15th century), describes the love of Bhanasura's daughter Usha for Krishna's grandson

Anirudh, within the framework of the war between Krishna and the demon Bhana. The *sukh-dukha carit* of Ganaka Prashasta (c. 1476) describes the aims and ideals of human life.

Early Middle Period

This period is marked by the genres of love and devotional lyrics sung by poets. By this period, the Muslim Sultans had begun to patronize Persian scholarship, and Persian was eventually established as the court language. Nevertheless, a Kashmiri genre originating in folk poetry, called *vatsun* (Sanskrit *vacana*, 'speech') flourished during this period. In *lo:l vatsun* a poet sings of his/her *lo:l* (a word signifying an untranslatable complex of love and longing of heart). The *lo:l* lyric is a short poem of about six to ten lines which express a single mood. Its first and foremost poet is Haba Khatoon (16th century), who is composed *lo:l vatsun*, or love lyrics. Her singing is said to have captivated Prince Yusuf Shah Chak, who made her his consort. Yusuf Shah's reign was short. He was defeated by the Mughal emperor Akbar and imprisoned in Bihar. In her lyrics, still sung today, Haba Khatoon described the sorrow of separation. Haba Khatoon's *lol* brought Kashmiri poetry back from the mystical and idealistic plane of earlier poets to the joys and sorrows of everyday life. Her lyrics represent extreme simplicity of mind.

The *lo:l vastun* tradition continued for two centuries, with compositions by Habibullah Nawshehri (1554-1617), Jumu Bibi (c. 1717), Rupa Bhavani (1621-1721), Arnimal, Svacha Kral and Shah Gafoor (18th century), as the most prominent poets. The romantic and mystic trends of Kashmiri continued for long. Arnimal (a forsaken wife of Persian poet of love lyrics) expressed her sorrows of life in a number of lyrics which are often recited for their melody.

Most of the poetry written during this period is either lost or has become part of the folk literature. Due to the lack of patronage and encouragement at the hands of the rulers, most of the Kashmiri works are lost or their authorship is under dispute. It is the simplicity of this genre which is very close to human heart that enabled part of the literature to survive in Oral tradition.

The Late Middle Period

This period is marked by two parallel genres and style of Kashmiri literary compositions. On the one hand devotional lyrics based on Puranic legends and local folk traditions were composed by Hindu poets, and on the other hand, themes of love and religious themes based on Persian legends were adopted by Muslims poets. In both types of compositions, there was influence of Persian narrative literary styles.

This period is important in the development of a combination of Shaivite and Vaishnavite thoughts. This was expressed in the literary works composed in Hindu saint poets, popularly known as *Bhakt*s (devotees). In the so-called Bhakti literature of Kashmiri, age-old Kashmiri Shaivite thoughts were influenced by the Vaishnavite beliefs under the influence of the literature of other neighboring languages like Hindi, Punjabi etc. The theme of Bhakti (devotion) was expressed in two types of main genres: lyrics and narratives. The poets who adopted the genre of devotional lyrics were Prakash Ram (18th century), Parmanand (1791-1879) and Krishna Joo Razdan (1851-1926). Some compositions of the *lo:l vatsun* type can also be read as *lila:yi vatsun*, as the imagery of human love can be understood to represent the love between God and man.

Prakash Ram has composed *ra:ma:yan* in Kashmiri based on folk legends prevalent at the time. While most of the legends are based on Valmiki's Ramayana, some of the legends are original. For example, the legend about Sita's birth. She is described in Ramayana as the daughter of Ravan. Prakash Ram used the narrative style with an influence of Persian borrowed vocabulary and metaphor. There are about seven Ramayanas written in the language. All these Ramayanas are written in the same style combining the Persian narrative style and Kashmiri *lo:l* lyrics. Out of these, Prakash Ram's Ramayana is most popular.

Like legends about Rama, there are legends related to Krishna as well. Parmanand was quite successful in basing his work on Puranic legends and contemporary realities and environment. His prominent works are: *ra:sli:la*, *shv-lagan*, *ra:dha:-svayamvar* and *suda:ma:- tsarith*. He also uses a

combination of narrative style and devotional lyrics. Though, his style is mostly Sanskritised, as far as the borrowings of vocabulary is concerned, however, he uses Persian similarities and metaphors very frequently. His devotional songs written in *li:la:* style are quite popular. He is followed by other prominent Hindu poets, who used the same style in narratives related to legend of Krishna and Shiva. Krishna Razdan is prominent among them. He composed his Shivapurana combining the narration and *li:la:* lyrics using very simple style. This Hindu Shavite-Vaishnavite tradition of poetry continued for long and is even now followed by compositions written in *li:la:* lyric style.

The *rov vatsun* or lyrics to accompany *rov* (a folk dance) were composed by Mahmud Gami (1759-1855), Shams Faqir (1843-1904) and Maqbool Shah Kralvari (d.1875), among others. And, finally a genre of mystical lyrics, or *sufiya:nī vatsun*, emerged during the 19th century with compositions by Shah Gafoor (c. 1850), Svacha Kral (c. 1860) and Shams Faqir. The *sufiya:nī vatsun*, draws its themes from Muslim Sufi tradition, whereas *li:la:yi vatsun* is inspired by Hindu Motifs.

Kashmiri literature has borrowed the *masnavi* (narrative verse) from the Persian tradition and elaborated it into several sub-genres. These include *lo:l masnavi:* (Romantic tales), *dali:l masnavi:* (based on folk legends such as of Alif Laila, Hatim Tai, etc.), *razm masnavi:* (themes related to the Prophet's life), *sufiya:nī masnavi:* (themes from Sufism), and *avta:r masnavi:* (incarnation legends from the Hindu epics). Other genres borrowed from Persian and Arabic include the *marsi* (elegy), *gazzal* (independent rhymed couplets) and *nazm* (rhymed couplets with a connecting theme).

The Islamic faith was expressed in the *na:t* (addressed to Prophet) genre. This has its roots in the folk tradition and has been first used by Mahmud Gami. Most of the *masnavi:* poets wrote *na:t*. In his *na:t* genre, Abdul Ahad Nadim used the folk form of the *vanīvun* which became quite popular.

The poets sang of divine love and mostly remained unconcerned with the agonies and day to day suffering of people. There were poets who sang the love lyrics unmindful of the life like realities. The genres of *gazzal* and *nazm* developed under the influence of Persian and later Urdu. Mahmud Gami is considered

the first Kashmiri poet of *gazel*. He wrote *vatsans* too. His *gazals* and *vatsans* are not always distinguished beyond doubt. Following a Persian tradition, in the *gazel* and *vatsuns* of Mahmud Gami, a woman is a lover and she addresses a man – her beloved, in the pang of separation.

The *gazals* was introduced by Mahmud Gami, in Kashmir. It was not free from Persian influence at the levels of the use of vocabulary, metaphors and similes. It was Rasul Mir (1810-1870) who made quite a few innovations in this genre. In his composition, man and woman address each other according to the appropriateness of context. Rasul Mir's *gazel* is free from the influence of mystical jargon and Persian influence. He was born and brought up in a village Duru (Anantnag district) and was charmed by the beauty of nature and people. He talks about his charming sweetheart of extraordinary beauty – 'Kong' by name in several poems. He felt deep pain at her separation after her marriage and expressed his heartfelt feelings in several poems. He excelled in both simplicity of content and expressions. His imagery is surcharged with emotion and simplicity of mind. His poems are pieces of art developed in thematic content, sensibility and technical sophistication. His poems are quite popular from the point of view of rhythm. He has made significant contribution in using very effective metaphors and idioms of the language. He brought the use of language very close to the expressions of human heart.

The Modern Period

The modern period is marked for some quite significant developments as far as the Kashmiri literature is concerned. The most important being the beginning and development of different genres in prose. Prose literature appeared with the Kashmiri translation of the Bible in 1827, Secular prose genres developed later with the first drama in 1923, the first short story in 1950, and the first novel in 1955. The adoption of Kashmiri as a medium for radio and television has done much to foster the development of the Drama in Kashmiri, whereas the weaker role of print media has handicapped writers of short stories and

novels. The silent features of Kashmiri poetry and prose during the modern period are given below.

Poetry

A large number of innovations have taken place in genres of poetry during this period under the influence of English and other modern Indian languages. Ghulam Ahmad Mahjoor (1885-1952), Abdul Ahad Azad (1906-1948) ushered the concept of modernity by expressing the feelings of the people, Their sorrows, pains and expectations. Instead of singing divine lore, the poets gave expressions to the hard realities of life.

Azad is called a revolutionary poet of Kashmiri. He had a revolutionary bent of mind, and was in favor of resulting social, economic, political orders and values. He was deeply moved by the miseries of common man who suffered under the unjust social, political and economic bondages. He insists that the aim of life is to struggle against injustice and inequality without fear.

Azad has made some significant innovations in both theme and art of expression. He wrote *shikwa-ī-bli:s* (Complaint of Satan) which was quite new to Kashmiri. It is written in the genre of a *nazm* on a very revolutionary theme. It provides a complaint of Satan questioning God's wisdom in creating the world. Azad established himself as a good critic of Kashmiri poetry. He compiled a history of Kashmiri language and poetry in Urdu which was published posthumously in three volumes. It presents the first critical survey of Kashmiri poetry in detail.

Mahjoor is also treated as a revolutionary poet. His entire poetry is divided into three parts: *kala:m-ī-Mahjoor*, *Paya:m-ī-Mahjoor*, and *sala:m-ī-Mahjoor*. He was a patriotic poet and was moved by the suffering of the people under the alien rule. He awakened the common masses towards the need of protecting their homeland from invaders and alien rulers. He sang about beauty and charm of the valley. Mahjoor has made a significant contribution to genres of *gazzal* and *nazm*. He retrieved the language itself from the old Personalized styles of poetry and brought it close to the speech of its native speakers.

Master Zinda Kaul (1886-1966) has contributed a great deal to the modern poetry. Though his poetry is largely mystical. His

poems are distinguished for their in-depth mystical meanings. Quite a few of his poems represent the struggle of mind between the modernity and tradition. His poems present a quality of broad vision. It is the content of hidden or mystical meanings which makes his poems different for other contemporary poets.

The Kashmiri poet took a sharp turn as a consequence of happenings after the partition of the country in 1947. The Kashmir valley witnessed an upheaval as a result of first conflict between Pakistan and India over the state of Jammu and Kashmir. The valley was attacked by the troops from across the border. Some poets were moved emotionally and raised a voice against the happenings and expressed their views about the situation which prevailed all around. Prominent among them are: Dina Nath Nadim (1916-1990), Ghulam Hassan Beg Arif (b.1910), Rahman Rahi (b. 1925), Amin Kamil (b.1924), Ghulam Rasool Santosh (1929-1997) etc. Nadim was influenced by the progressive movement and made significant innovations in the genre of poetry. Ghulam Hassan Beg Arif wrote *nazms* on certain new social and patriotic themes. Beside writing *nazm*, he has made a special contribution to the genre of *ruba:ya:t*.

Rahi was influenced by leftist and progressive literary ideologies. In the beginning, he was influenced by the progressive literary movement. His *gazals* are distinguished for their imaginary, metaphor and direction. He has several volumes of poems to his credit. He got Sahitya Akadmi award on his collection *navroz-e-saba:*. Rahi has written largely symbolic poems. He gave up the progressive writing and adopted new themes and stylistic directions. He appears to be influenced by existentialistic phenomena. His poems express his own experiences presented in his own unique style.

Kamil also started writing poetry under the influence of progressive movement and drifted towards self-experiential aspects. He turned inwards and became philosophical in expression. His collection of poems *laví tí paraví* got Sahitya Akadmi award.

Among other prominent poets who were deeply influenced by the contemporary socioeconomic and political problems, we may mention Nur Mohammed Roshan (1919-1997), Ghulam Nabi Firaq (b.1922), Prem Nath Koul Arpan (1919-1997),

Shamboo Nath Bhat Halim (b.1924), Arjan Dev Majboor (b. 1926), Ghulam Nabi Firaq (b.1922), Vasudev Reh (1926-2001) etc. They have written on the themes of patriotism, nationalism and nature.

The contemporary Kashmiri poets have taken up all the modern themes prevalent in other Indian languages. They have made significant innovations in styles. Most of these poets are influenced by contemporary English and Urdu poetry. This period is not represented by a particular poet or a special trend. Prominent poets are: Ghulam Nabi Nazir (b. 1930), Muzaffar Azim (b. 1934), Ghulam Nabi Khayal (1936), Moti Lal Saqi (1936-1999), Chaman Lal Chaman (1937-1996), Rafiq Raz (b. 1952) etc.

Prose

As mentioned above, this period is important from the point of view of the development of various genres in prose: Short story, Novel, Drama, Criticism, etc.

Kashmiri short story developed only after the progressive movement had influenced the literary circles and the 'cultural Congress' was established. The short story has undergone different phases. Somnath Zutshi's (1922-1996) short story '*yeli phol ga:sh*' (When there was Dawn) and Dinanath Nadim's '*javā:bi: ka:rD*' (A Reply Card) written in 1950 were presented in the meeting of Cultural Congress and later appeared in the same issue of *Kongposh*. They were followed by short stories written by some other writers. Mostly the short story writers described the social backwardness and oppression on the poor in a descriptive style. They were largely carried away by the ideological commitments and did not bother much about the art of writing. An important phase in Kashmiri short story began with the short stories written by Akhtar Mohi-ud-Din (1928-2001). His first collection of short stories *sath sangar* (seven pinnacles) published in 1955 got Sahitya Akadmi award. His short stories open up new vistas of observation and rich experience. They provide a new consciousness in the art of story writing. Some of his short stories like '*dand vazun*' (Bickerings)

and ‘*darya:yi hund ye:za:r*’ (The Silken Trousers) are widely acclaimed and are considered masterpieces even today.

Akhtar’s short stories had an impact on the stories written by several others including Sofi Ghulam Mohammad. Other short story writers who have made their name in Kashmiri are Amin Kamil (b. 1924), Umesh Koul (b. 1929), G.R. Rahbar (b. 1933), Hari Krishen Kaul (b. 1935), Farooq Masoodi (b. 1935), H.K. Bharati (b. 1937), Ratanlal Shant (b. 1938), Shankar Raina (1939-1975), Omkar Koul (b. 1941), Roopkrishen Bhat (b.1955), Mahfooza Jan, etc. The short stories written by these writers are characterized by imaginative exploration of the surroundings, distinct Kashmiri colour, and the depicting of socio-cultural patterns of people. It is not possible to indicate a particular short story writer or a particular theme as the representative of this period. There are prominent individual characteristics. Bansi Nirdosh’s short stories included in his collection *a:dam chu yithay badna:m* (It is not a Man’s Fault) are dominated by the realistic point of view. Similarly, Raina’s collection of short stories *zitni zu:l* (Illumination) presents a combination of realism and romanticism. The short stories of Harikrishen Kaul in his collections *partī la:ra:n parbath*, *yath ra:zda:ni*, and *zu:l apə:rim* present hard realities of the human relationships in a complex social and political environment. Shant’s short stories in his collection *əcharva:lan pet,h koh*, and *triku• :jal* depict neo-realist view and relationships. His short stories included in his recent collection *rə:v’m #’ ma:ne*: are mostly symbolic and are of interest to the scholars of sociology and philosophy. These short stories go beyond the human relationships. Masood’s short stories present the helplessness and the ups and downs of destiny one is confronted with. Bhat’s short stories present the present-day hard realities a Kashmiri community is faced with in recent years. Most of the contemporary short stories of Kashmiri present symbolism and the state of mind which is burdened with ever growing demands and unfulfilled desires and passions.

Only a limited number of novels have been written in Kashmiri. They do not make a tradition. The genre has developed neither thematically nor in style. The novels appear more experimental and have not made any significant mark so

far. Three novels were written and published almost at the same time. Akhtar Mohi-ud-Din wrote *do:d tī dag* (The pain and Anguish) in 1957. It revolves around a social theme which appear unrealistic, in which two sisters become victims of the lust of the main character which ultimately bring anguish and pain. Amin Kamil's novel *gat,i manz ga:sh* (Light Amid Darkness, 1957) is written on the theme of tribal raid on Kashmiri in 1947. He has used a narrative style of *da:sta:n* (We too are Human, 1957) deals with a journey to the Holy cave of Amarnath. It is written in a documentary style and reads more like a reportage than a novel.

There was a long gap between the above three novels and the other attempts which followed due to the limited relationship. Ghulam Nabi Gauhar (b. 1934) has written two novels: *mujrim* (Convicted, 1967) and *myul* (Reunion, 1973). The first presents a long and tiresome narration of a criminal case being decided in courts. It fails to create the suspense. The dialogues do not present a natural flow. His second novel is even less satisfying. It presents a very unconvincing theme. The style is not impressive. Bansi Nirdosh's novel *akh do:ar* (En Epoch, 1974) relates to the social theme of prostitution. Though the theme touches the human emotions they lay out and the characterization is weak. Amar Malmohi's novel *tre:sh tī tarpan* (Water and ablution to Dead, 1976) is unique in both theme as well as expression. In short the genre of novel has not fully developed in Kashmiri so far.

Drama in Kashmiri has its roots in the folk drama dances of *ba• :d,i pə:thir, roph* and *damə:l'*. The literary dramas in Kashmiri started with Nand lal Kaul's (1870-1940) *satic kəhvət*, (*The Touchstone of Truth*, 1929) presenting a Pluralic theme of the story of Harishchandra and Taramati, was enacted widely. The dialogues were Sanskritized and it catered to the interests of a particular community. The formation of Cultural Front had an impact in the development of the genre. One act plays like *d,a:lar sə:b* and *akh bat,a: tre* (One by three, 1949) became popular. The theatre went to the people and performed throughout the valley. The cultural Congress did yeomen service in introducing plays in Kashmiri.

The genre of drama has developed as a result of setting up of Radio Kashmiri and later Television Centre in Srinagar. A large number of plays have been specially written for the above media. A number of operas have been written in Kashmiri. Dinanath Nadim has written several operas. His operas *bombur yambarzal* (The Bumblebee and Narcissus, 1953), *ni:ki: tī bādi:* (Good and Evil, 1956), *hi:ma:l nāg'ra:y* (Hemal and Nagraj, 1956), *shihil' kul* (The Shady Treem 1965), and *veth* (Vitasta, 1976) have been staged and have become very popular. Amin Kamil and Muzzaffar Azim have written some operas in same style. Noted among the Kashmiri playwrights are Ali Mohammad Lone, Pushkar Bhan (b. 1925) Motilal Kemmu (b. 1934), and Hari Krishen Kaul. Lone's *suyya:* based on a historical character has been widely acclaimed. He won Sahitya Akademi Award on it. His other plays like *a:dam, hava: tī ibli:s* (Adam, Eve and Satan), are quite popular. Kemmu's plays *yinsa:ph* (Justice), *tsha:y* (The shade), *harmukhukh ə:nī* (The Mirror of Harmukh) have been acted several times. His collection of plays *truc* has won Sahitya Akadmi award. Besides the original plays written in Kashmiri, some plays from other languages have been translated into Kashmiri.

The genre of literary criticism has not developed fully so far. The earlier examples of literary criticism in Kashmiri are examples in the form of essays written in collage magazines or periodicals brought out from time to time beginning with 1936 when a Kashmiri section was added to *Pratap* a local college journal. A number of journals were started and have ceased publication now: *Kong posh* (1949), *Gulrez* (1952), *Vatan* (1965), *Chaman* (1965) etc. The journals *Shiraza* (Kashmiri), of Jammu and Kashmir Academy of Art, Culture and Languages, *Anhar* of the University of Kashmir, *Bavath* of Bavath Cultural Society and *A:lav* of Jammua and Kashmir, government continue to publish regularly. They occasionally publish literary articles. Radio Kashmir played a role of broadcast of various literary talks. The other form of literary criticism is available in the form of introduction written to anthologies etc. The survey of Kashmiri literature are presented in two books written in Kashmiri: *kə:shiri adbbuk tə:ri:kh* vol I (A History of Kashmiri literature, 1965) by Autar Krishen Rahbar, and Munwar and

Shafi Shauq. Besides these books Ghulam Nabi Nazir's *kāshir shā:yri:* (Kashmiri poetry) and Motilal Saqi's *ga:shir'* presents a general survey of Kashmiri poetry. Other recent publications devoted to literary criticism in Kashmir are written by Motilal Saqi, Amin Kamil, Arjan Dev Majboor, Sayed Rasul Pompur, etc.

There has been no serious theoretical base or bases of literary criticism in Kashmir for a long period of time. Rahman Rahi and Ghulam Nabi Firaq (b. 1922) introduced Marxism style of literary criticism. They brought literary and literature criticism very close to politics. Rahi changed his style lately. His style reflected in *kāhvāt*, (*The Touchstone*, 1979) is influenced by the author's self consciousness. He has provided some new dimensions to the form of literary criticism. Most of other works are influenced by the western point of view.

As far as other genres in prose are concerned only a limited number of essays, travelogues, biographies etc. have been written so far. Mohamad Zaman Azurda has brought out two collections: *phikri hīnz t,akīr* (1980) and *essay* (1984). He won a Sahitya Akadmi Award on his second collection. Rasul Pompur has also published collection of essays - *yath a:dīm' vanas manz* (1985), and *ke• h natī ke• h* (1991). He won a Sahitya Akadmi Award on his second collection of essays. Akhtar Mohi-ud-Din has written *sala:va:mir* as a travelogue on his first visit to former Soviet Union in 1968. A special issue of *so:n adab* journal (1979) has been devoted to travelogues. Biographical literature in Kashmiri is still in infancy.

To sum up, Kashmiri literature has developed under different influences during different periods. As Kashmiri has never been assigned serious roles in administration and education in its home state, the development of Kashmiri literature has been independent of any State patronage and encouragement. The literary forms written in Kashmiri had to compete with the works in Sanskrit, Persian and non-native literatures written in the state. The literature has survived through the earlier period on the basis of its merit alone. In comparison to other major Indian languages, all the genres of prose have not developed adequately in the language due to limited readership. Once this language is assigned adequate roles in administration, education and mass

media, these genres will develop at the same pace as in other major Indian languages.

The Kashmiri literature has not been studied in depth so far. It is only in last two decades or so, some serious research work has begun in this area. The Jammu and Kashmir Academy of Art, Culture and Languages, the university of Kashmir have made some serious efforts in this direction. Some other agencies and individuals are also involved in the research work in Kashmiri.

Besides serious research work in Kashmiri, it is important to conduct comparative studies of different literary genres of Kashmiri with those of other major Indian languages. Some efforts have been made by different scholars in this regard. Some such comparative studies have been made in the form of doctoral dissertations submitted to different Universities. Most of the comparisons have been made with Hindi and Urdu literatures.

There is a need to translate prominent literary works of Kashmiri into other languages. Not much work has been done in this regard.

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