

KIHSTWAR AND KISHTWARI

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ABSTRACT

Kishtwar is having other dialects too spoken in the Saroor the saroori, Bonjwali which is spoken in the Bonjwah tehsil of Kishtwar, Dachhni which is spoken in the Dachan area of Kishtwari. There is another dialect spoken in Marwah which is known as Marvi. All these dialects in Kishtwar are spoken in villages and the Kishtwari is spoken in the main town and some other above mentioned areas. Kishtwar has a rich history and it was a state extended upto Doda and was ruled by many rulers since time immemorial.

Kishtwari and all other languages or independent dialects of the District are the medium of communication. Kishtwar an admixture of Kashmiri and Kishtwari languages. The nearby western pahari languages include Bhalesi in Bhalessa, Bhaderwahi in Bhaderwah, Sarazi in rural Doda, and Pougali in Ramban.

KEY-WORDS: *Kishtwari, Bhalesi, Paddari, Bhaderwahi, SSarazi, Pougali, Western Pahari, Kashmiri*

INTRODUCTION

Kishtwar is a linguistic area where dialects vary from one to another. But Kishtwari and Kashmiri is the main language, spoken by a majority of the people and in a vest area comprising Kishtwar, Mandal, Palmar, Chhatroo, Thakrai, Keshwan, Sarthal, Kuntwara, Nagseni and Dachhan. The Kishtwar is having other dialectical chain which include the Paddari an offshoot of the western pahari classification given in the Ist linguistic survey of India headed by the GA Grierson (1919). Kishtwar is having other dialects too spoken in the Saroor the saroori, Bonjwali which is spoken in the Bonjwah tehsil of Kishtwar, Dachhni which is spoken in the Dachan area of Kishtwari. There is another dialect spoken in Marwah which is known as Marvi. All these dialects in Kishtwar are spoken in villages and the Kishtwari is spoken in the main town and some other above mentioned areas. Kishtwar has a rich history and it was a state extended upto Doda and was ruled by many rulers since time immemorial.

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Kashtawari a language spoken in the the middle mountains of sub Himalayas known as the Kashtawar valley, lying to the south-east of

Kashmir. It is bordered on the south by Bhadarwahi, on the east by Tibetan speaking region of Zanskar. The nearbu dialect of western Pahari is spoken in Padder valley of Kishtwar popularly known as Padri language.

Kashtawari shares most of the linguistic features of standard Kashmiri, but retains some archaic features which have disappeared from the latter. It has lexical similarities with the Western Pahari too as the language is also spoken in hill areas of sub Himalayan mountains.

It shares about 80% vocabulary with Kashmiri (Koul and Schmidt 1984). No rigorous sociolinguistic research work has been conducted to study different speech variations of Kashmiri spoken by different communities and speakers who belong to different areas, professions and occupations.

Some people is of the view that Kishtwari is of ancient origin and is the oldest language spoken in the area.

In some earlier works beginning with Grierson (1919: 234) distinction has been pointed out in two speech variations of Hindus and Muslims, two major communities who speak Kashmiri natively. Kachru (1969) has used the terms Sanskritized Kashmiri and Persianized Kashmiri to denote the two style differences on the grounds of some variations in pronunciation, morphology and vocabulary common among Hindus and Muslims.

Kishtwari is profoundly influenced by neighbouring Punjabi and Pahari languages too (Grierson 1919)

The use of or retention of subject pronoun *thu* in the kishtwari makes it a distinct language.

The 1911 Census of India recorded 7,464 speakers of Kishtwari. Grierson's LSI Vol. VIII, Pt. II, page 386 has given the specimen of the language of Kishtwari.

Sameer Ahmad Kuchay, Ph.D. Scholar Sayantani Banerjee, in their “Number and Gender in Kishtwari: A Morphological Study” reports the following features of Kishtwari.

NUMBER

Kishtwari has a two-tier number system, i.e., singular and plural. Plurals are formed from singular stems by suffixation, vowel change and palatalisation. A number of forms remain same both in singular and plural. Kishtwari employs different rules for plural formation of masculine and feminine nouns. The various rules that govern the change of number in Kishtwari are described below.

Formation of Feminine Plurals: A central high short vowel [i] is added to the CVC base structure to obtain its feminine plural form.

Gender Nouns in Kishtwari are divided into two classes on the basis of the gender, i.e., masculine and feminine. Animate objects follow the natural gender, males being masculine and females being feminine. While as the gender of in-animate words is recognized by various word endings. The main gender forming processes in Kishtawari are suffixation, vowel change and suppletion. Suffixation Below are the various suffixes/ markers which are added to the stems of a particular gender. Masculine Forming Suffixes -da:r kariz-da:r ‘borrower’ duka:n-da:r ‘shopkeeper’ tha:n-da:r ‘inspector’ The:ke:-da:r ‘contractor’

it is clear that in Kishtwari, masculine forms (stems) are taken as base and feminine forms are derived from them.

Besides suffixation the various phenomenon that govern the change of gender in Kishtwari are discussed below:

Vowel Change In the CCVC structure, the vowel is raised and the final consonant is palatalized. Examples kra:l ‘potter’ krə:l ‘potter’s wife’ bro:R ‘he cat’ brə:Ri ‘she cat’ Suppletion Suppletion is the replacement of one stem

with another, resulting in an allomorph of a morpheme which has no phonological similarity to the other allomorphs. Examples tsi:Rj ‘male sparrow’ gə:muR ‘sparrow’ dā :d ‘bull’ ga:v ‘cow’ bəkut ‘boy’ ku:Rj ‘girl’ mo:n ‘man’ zana:n ‘woman’

According to the excerpts of the Ishrat Kashmir in his works “Kishtwari that the general idea about Kishtwari language is that it is a form of ancient Kashmiri. Sanskrit has enriched the base of this language. It cannot be called dialect. The reason for its persistence is that the language did not receive the patronage of the royal court and thus the writers and poets paid less attention to it because they did not expect to receive any reward or estate from the ruler of the time. When Persian remained the court language for four hundred years, it remained free from its influence because such poets did not test their temperament in it who also recited poetry in Persian and the people did not communicate in Persian. In this way, Persian was not mixed in it to a significant extent. On the contrary, the influence of Persian prevailed over Kashmiri and the influence of Sanskrit diminished.

Prof. Mohi-ud-Din Sahib Hajni has mentioned Kishtwar several times in the introduction of "Kashri Poetry". Today it is said that Nag Sen, a great Buddhist scholar, was probably a Kashmiri. He had written his book "Malinda Pahna" in the form of question and answer in Kishtwari Kashmiri of that time which was translated in Pali and Sinhalese. The original was lost and the translation remained. "Mahane Prakash". It is the only Kashmiri book which has survived in its proper condition. It was written by Shati Kanth. In this book, the philosophy of Shiv Mat is explained and it is written in Shardarsam script.

In Kashmiri, its derivative Chhuba is used for the present tense, but Kishtwari is Kashmiri. Shati Kanth has also used tho. This proves that Kishtwari and ancient Kashmiri on which Sanskrit shadow was Fagan, is a workman. Kashmiri words remained there which (Kashmiri) Persian was crushed under it. In addition, many Kashmiri words have changed over time. But the Kishtwaris retained the old face. For example, we say, “Wuni Patha We Kalah”, Kishtwari will say this phrase. He will understand a language similar to that, but a language which he does not know. Haji Sahib says: Therefore, Kashmiris of Kishtwar and Kashmiris do not get Sufism from Kashmiris of Srinagar. ”This idea is based on fact. Yes, because there are words in Kishtwari which he has never heard before and whose pronunciation is so bad that his tongue will not be able to accompany him unless he exercises for months.

SOME COMMON WORDS OF KISHTWARI

Some common Kishtwari words and their meanings:-

English	Kishtwar	English	Kishtwar	English	Kishtwari
Me	Boo	Face	Shond	Salt	Loon
You	Tuse	Stone	Round	Tea	Chai
He	Soo	Punishment	Sazza	Leaf	Patr
She	Saai	Slap	Shvat	Village	Gaam
We	Aisay	Hand	Aatha	City	Shaar

Boy	Bukut	Books	Kitaba	Men	Moun
Girl	Kudii	Talk	Katha	Women	Zanan

Source: My Kishtwar

SENTENCES IN KISHTWARI LANGUAGE

1. **Kishtwari**— Meyoun naam thu Pardeep.
English— My name is Pardeep.
2. **Kishtwari**— Tusi kya thav Karan?
English— What are you doing?
3. **Kishtwari**—Tusi kichid thav?
English— How are you?
4. **Kishtwar**— Main thay na Kishtwari katha ivaan.
English— I do not know Kishtwari language.
5. **Kishtwari**— Kishtwar thay vara soundar jaye.
English— Kishtwar is very beautiful place .

Source: My Kishtwar

CONCLUSION

Kishtwar is a linguistic paradise, and Kishtwari is a main language spoken in Kishtwar besides others like Padri, Dachhni, Marvi, Saroori, Bonjwali etc. Some part of Kishtwar District comes under Sarazi. Kishtwari is an offshoot of the Kashmir as mentioned by the Grierson (1919) in the Linguistic survey of India. But it has some of the distinctive and ancient features too. Some scholars is of the view that kashmiri is having morphological similarities with the Pahari languages of the area.

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