The Language of Inner Self: An Introduction to Semantic Fields of Affection, Empathy and Name Calling in Kashmiri

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Introduction

Language is one of the most mysterious phenomenon and yet it's experience is so common. A language has it's own unique mechanisms for expression of a wider range of emotions which can't be completely bound in well logical formulae. Although language involves an inter play of different levels of meaning and different denotations and connotations weave a complex network which is interpreted within a given sociolinguistic framework. Even other animals are capable of a variety of emotions. Charles Darwin in his book "The Expression of the Emotions in Man and Animals" observed that even other animals feel joy, affection, excitement, sadness, anger and fear and meticulously documented the evidence.

The evolutionary emergence of morality requires language, (Dawkins 1976, O'Hear 1997), i.e., linguistically based social norms. Language enables morality as a taught information system. If moralities require language, and if languages sufficiently differ from each other, then it is possible that linguistic differences influence moral differences to some degree. That is, there may be a line of causality drawn from linguistic characteristics and moral thinking in a given culture. Such a hypothesis, testing a light form of linguistic relativism avoids the pitfalls of this theory by being driven by empirical considerations, comparing linguistic differences between two languages, specifically how subjects respond to these differences as they are isolated experimentally from other variables (Lucy, 1992).

The expression of affection varies from time to time and from one language to another. A detailed study of the linguistic correlates of the expression of affection can give a very comprehensive view about a

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particular group of people speaking a particular language. Some cultures are very inexpressive when it comes to expression of affection whereas some cultures are very explicit for the same.

Empathy is a joint interactive construction or effort in which speakers verify, confirm, and reconfirm for each other the legitimacy of their experiences, values, and attitudes. This verification is of great importance for the development and the function of the individual in the social and discursive world. Being able to take the role of the 'empathizer' and the 'empathee' is an essential characteristic of the empathic communication. Parallel and reactive empathy are realized both on a cognitive and on an emotional level. These are clear examples of the simultaneity of the manipulation of self models and others' models in empathic interaction. Empathy is defined by Mead as the "capacity to take the role of the other and to adopt alternative perspectives vis-a-vis oneself" and by Hogan as the ability to take "the intellectual or imaginative apprehension of another's condition or state of mind"

Name calling is abusive or insulting language referred to a person or group. This phenomenon is studied by a variety of academic disciplines from anthropology, to child psychology, to politics. It is also studied by rhetoricians, and a variety of other disciplines that study propaganda techniques and their causes and effects. The technique is most frequently employed within political discourse.

The pronunciation of names in times of conflict; whenever people have wanted to express disrespect for a person or group   their indifference or disdain or outright hatred -- they have traditionally selected a suitably offensive noun or phrase for the purpose. It is a practice that has persisted since time immemorial, and such name-calling is still a cultural feature that one picks up in early school days. Typically, this sort of juvenile name-calling is an expression of personal animosity. Thus from the above discussion; it becomes clear that the expression of inner self is a universal phenomena and every language has unique linguistic mechanisms for the same.

Aims and Objectives

The main aim of this paper is to provide an introduction to different semantic fields of one's inner self which is hereby defined as the language characterizing a person when he/she is emotionally charged or in a state which can be described as deviant from what can be called as an objective or formal mood. The main data of this paper is taken from Kashmiri

language and is based on data collected from common observation through a life time of 30 years; the researcher himself being the native speaker of the Kashmiri language. This paper does not intend to provide another description of semantic fields but has an innovative aim i.e.; to look at some of the inherent features of Kashmiri language. The unique mechanism of expressing inner self through various linguistic expressions has not been much studied in much detail and Kashmiri language exhibit a very rich mechanism in expression of the same. Kashmiri language has a wide array of mechanisms for the expression of the inner self. Due to the expansive potential of this very topic; this paper intends to provide a preliminary study to what can be a very interesting research area in future and not claim of any historical or descriptive exhaustiveness is being made. The paper shall systematically examine the various semantic fields of inner self which will provide a general introduction to a reader and can provide many valuable insights about the inherent beauty and expressive potential of the Kashmiri Language.

Analysis

The following scheme shall be adapted for the analysis of data:

1. Presenting Examples
2. Classifying Examples
3. Provide Explanations

The paper shall be divided into three sections; the first section will deal with the semantic field of affection followed by second and third section dealing with the semantic field of empathy and the semantic field of name-calling. This shall be followed by a conclusion and bibliography.

Section –A

Semantic Field of Affection

This semantic field shall contain the words which have a direct relation to affection which one expresses for a near and dear one. These words are used to refer to the persons with whom one is most strongly attached in terms of a relationship (Kinship, friendship etc). It is to be noted that the terms falling in the semantic field of affection can reveal some interesting facts about the human cognition. The most commonly employed affectionate terms are from most personal domains like referring to someone as one's vital organ or vital process is very common. The

following patterns are very common under this heading along with the examples:

A. Words of Affection from Vital Organs and Vital Biological Processes

In Kashmiri the following examples are commonly observed when a dear one is addressed as if he she is a vital organ or a vital process for you. These types of affectionate terms clearly illustrate the importance of relations and kinship and friendship in the life of a Kashmiri. These terms are continuously used and are unaffected with the impact of modernization, globalization or other such materialistic influences. Consider the following table:

Word	Meaning
zuvah	oh my life
gashah	oh my vision light
shushah	oh my lung
jigrah	oh my liver
jigar khantyah	oh a portion of my liver
krahnimazah	oh my liver
Houshyah	oh my consciousness
bokifalyah	oh a portion of my kidney
Joushyah	oh my passion/ warmth
Kouthyah	oh my knee

Table Showing Words of Affection from Vital Organs and Vital Biological Processes

The analysis shows that it is either the vital body organs or the vital body processes which are used to address a person in an affectionate manner. This springs from the necessity of all these vital organs and the vital processes.

B.Words of Affection from the Animal Kingdom

Some affectionate terms in Kashmiri are directly taken from the animal kingdom. The lexical items in this category are those which are used to refer to birds and little animals who are physically attractive like a calf or likewise and that too for a little child. The physical beauty or voice of a person is usually associated with a particular bird or particular animal. Consider the following table:

Word	Meaning
toutah	oh parrot
haeri	oh maynah
kukli	oh koyal
haeri bachi	oh little meena
rous kaet	stag
kotur	pigeon
bulbul	bulbul
touti bachi	little Parrot
kastoor	musk deer
poot	chick
myan kat	lamb
chir kat	lamb
lyeli poot	calf
bokut	kitten
kati poot	lamb

Table Showing Words of Affection Taken from the Animal Kingdom

C. Words of Affection from the Plant Kingdom

Again there are many plants whose names are used as affectionate terms. Like the terms from the animal kingdom; here again those plants and fruits are used which have some pleasant physical attributes or because of their usefulness like taste, freshness.

Word	Meaning
poushah	oh flower
ghulabah	oh rose
badam gooj	almond kernel
doon gooj	walnut seed
dach	grape
daeni kuj	pomegranate tree
daen poush	pomegranate flower
poushi thaer	flower branch
pooshi tour	flower bud
badam phulay	almond flowering

Table Showing Words of Affection Taken from the Plant Kingdom

D. Words of Affection from History, Legends and Myths

Certain terms of affection in Kashmiri language have their origin in many myths and legends which are very common in Kashmiri and form a part of

day to day vocabulary. Many Kashmiri stories which are famous in Kashmiri households or transferred orally or through musical means also are included in this category.

Word	Meaning
Khwajay Khazar	a person from a religious belief who is considered to be one's well wisher.
Habbi Khatton	a historical Queen of Kashmir
Lali Dyed	a mystic women leader of Kashmir.
Arni maal	a Poetess from Kashmir.
Lael	the beloved of Majnuun from the story Laila Majnuun.
Majnuun	the beloved of Laila or lael from the story Laila Majnuun.
Yawan macts	a historical personality in Kashmir. Basically a good looking, attractive dancer in Sheikhul Alam's era.
Heamaal	the famous princess of the legend of Heamaal Nagraay.
Nagraay	the famous Snake lover of the legend of Heamaal Nagraay.
Shahzaad	prince
Raji	king
Khuji	landlord or Merchant or ARich man.
Peer	a spiritual Leader.
Yimberzal	a fictional character.
Haajyah	a male haji or a male who has performed the Hajj.
Sahbah	boss or Leader.
khoji baey	landlady or A rich lady.
haej bay	a female haji or a female who has performed the Hajj.
Pari	Fairy
Masnaaz	a historical character from the legend of Heamaal Nagraay.
Noush lab	a fictional character.

Table Showing Words of Affection Taken from History, Myths and Legends

E. Words of Affection from Kinships or Relationships

In Kashmiri it is a common practice to extend the meaning of a primary kinship term or word to anyone out of affection so that any person passing on the street is addressed as if it is one's own primary kin. Thus many affectionate terms owe their origin to the semantic field of Kinship. Consider the following table:

Words	Meaning
babah	oh father or grandfather
dyedi	oh mother or grandmother
bobah	oh Mother or aunt
taathyah	oh dear
aapah	oh Mother or aunt
kakah	oh big brother
kakin	sister in law
kaki saeb	big brother
laalah	oh diamond or dear one
gobrah	oh son
gobri	oh daughter
nikah	oh male kid
nichi	oh female kid
gaedrah	oh son
koori	oh daughter or girl
moulah	oh son or daughter
dostah	oh friend
zamtiryah	oh son in law
hehra	oh father in law
hamsheerah	oh sister
mouji	oh mother
maesi	oh Maternal aunt

Table Showing Words of Affection from Kinship or Relationship

Other affectionate lexical items are similar to other Indian languages like mama ji, bhaya ji, mami ji, maesi ji and have extensions like other Indian languages etc. These kinship terms are widely applied to any person of acquaintance not necessarily linked through kinship and are even applied to strangers who one meets for the first time. These terms are interchangeably used for family friends like a father's friend is uncle (paternal or maternal) and a mother's friend is aunty (paternal or maternal) or what a particular situation demands.

F.Words of Affection from Physical and Abstract Characteristics
Some affectionate terms are directly taken from the physical and abstract characteristics of the addressee. There are more affectionate terms for physical than abstract characteristics. One important thing which needs a mention here is that these terms although primarily have affectionate uses

can be used in a negative sense(name calling) depending on a particular context. The Physical features include colour, height, eye colour, body shape etc whereas abstract features include qualities like ignorant, simple etc. Consider the following table:

Word	Meaning
thopah	oh chubby, innocent
motah	oh fatty, bulky, sweet
bokits	oh beautiful, pluppy
bawrih	oh innocent, simple minded
thanyah	oh buttery
beeklih	oh unreasonable
lyeleah	oh chubby and smooth
nadaani	oh ignorant, unwitty
sadah	oh simple
hero	hero
shahzadi	oh princess
ho:r	woman from the heaven
Pari	fairy
soundar	decorately beautiful
katsryeh	blonde
gourah	oh white complexioned boy

Table Showing Words of Affection from the Physical and Abstract Characteristics

G.Conversion of Gender for Showing Affection
It is observed in many situations in Kashmir that a female is addressed as if she is a male to show affection and love. It is very common to observe parents addressing their daughters or daughter in laws as if they are males. Similarly, many refer to their wives with a masculine marker and this conversion of gender is a mark of respect and affection in Kashmiri. Consider the following examples:

touw	gobrah	in place of	taey	gobri
hey(mas)	son-mas suffix		hey (fem)	daughter-fem suffix
hey	son	in place of	hey	daughter.

In the above example "touw" is a masculine vocative and –ah is a masculine suffix but these are used to address a female to show affection instead of the usual "taey" vocative and "-i" feminine suffix. The same explanation holds for the examples below where feminine names take a masculine vocative and masculine suffix instead of the feminine. Other examples include:

touw	chummah	in place of	taey	chummi
hey(mas)	chummy-mas suffix		hey (fem)	chummy-fem suffix
hey	chumma	in place of	hey	chummi.

touw	pyarah	in place of	taey	pyari
hey(mas)	pyari-mas suffix		hey (fem)	pyari-fem suffix
hey	pyarah	in place of	hey	pyari.

touw	munnah	in place of	taey	munni
hey(mas)	munny-mas suffix		hey (fem)	munny-fem suffix
hey	munnah	in place of	hey	munni.

H. Diminituization of Proper Names for Showing Affection

Another important fact which was observed was when morphological means were used by native speakers to show the process of affection. In this connection a diminutive suffix "-laeh" is attached to the proper nouns and is used productively to express their affection . Diminutive suffix "-laeh" shows the loving and affectionate attitude of the addressor to the addressee. The process can be represented as:

Mubeenah + -leah   =   Mubleah

Mubeena + Diminutive Suffi=   Mubleah. (Adressing Affectionately)

Deepu +   -leah   =   Deepleah

Deepu + Diminutive Suffix =   Deepleah.(Adressing Affectionately)

Sajad   +   -leah   =   Sajleah.

Sajad   + Diminutive Suffix =   Sajleah. (Adressing Affectionately)

Shahzad   +   -leah   =   Shazleah

Shahzad   + Diminutive Suffix = Shazleah (Adressing Affectionatly)

This process resembles Feminine diminutivization of masculine proper names in Palestinian Arabic as discussed by Samir Khalailay in his paper on the Linguistic Encoding of Love. Empathy and the Divine Being in Palestinian Arabic . The grammatical feminization of masculine proper names in Palestinian Arabic according to him shows that the attribute feminine is a basic ingredient in conceptualizing the concept of love, affection, intimacy and empathy.

At the end of this Section A on expression of affection; mention must be made of the fact that there are certain words or terms which have both positive and negative aspects. These terms are becoming increasingly negative and are constantly decreasing in usage day by day. Consider the following table:

Word	Meaning
khour	bald (mas)
khaer	bald (fem)
chour	dumb(mas)
chaer	dumb (fem)
koun	one eyed (mas)
kaen	one eyed (fem)

In spite of the association with name calling; these terms (in the above table) are still used for expressing a light humour or a light sarcasm in an affectionate manner.

Section -B

Semantic Field of Empathy

Linguistic empathy in theoretical linguistics is the "point of view" in an anaphoric utterance by which a participant is bound with or in the event or state that he/she describes in that sentence.

An example is found with the Japanese verbs yaru and kureru. These both share the same essential meaning and case frame. But they differ in that yaru expresses when the action is looked at from the point of view of the referent of the subject or the neutral (objective) point of view, whereas kureru is used when the event is described from the point of view of the referent of the dative object. While present in many languages including English it is particularly prominent in some such as Japanese.

A similar example of the expression of empathy can be found in Palestinian Arabic as discussed by Samir Khalailay in his paper on the Linguistic Encoding of Love, Empathy and the Divine Being in Palestinian Arabic. The Palestinian Arabic mahsu:bak ("your considered");a lexical version of the first person singular pronoun. It is a fascinating fact of Palestinian Arabic that the first person reference can be established not only by a functional strategy but also by a lexical one. Moreover, the speaker intends to convey that the thought that the addressee may benefit from his acquaintance with the object of the attitude entertained by the speaker.

The expression of empathy is a very common phenomenon in day to day spoken Kashmiri. This is a very commonly observed phenomena but has not been discussed in Kashmiri grammars. This phenomenon is very interesting one characterizing Kashmiri and is at the cross-roads of morphology and semantics(morpho-semantics). This morpho-semantic dimension of empathy in Kashmiri can be a correlate to those sociological studies which claim kashmiri people to be a Nation of hosts full of sympathy, empathy and mutual love. The empathy has been grammaticalized in Kashmiri and this throws a considerable light on Kashmiri character which is full of empathy. This phenomenon can be successfully linked to the Linguistic relativism and also confirms the evolution of language and culture in a well defined and organized manner. The phenomenon throws a great light on the overall cultural and psychological set up of Kashmiri speakers. e.g;

panas	thaey-	zaem	khayaal	K
ownself	keep	suffix of empathy	care	
Take care of yourself. (for me; or Keep me in consideration)				E

In the above example the adressee is being asked to take care of himself but suffix "-zaem" makes it if the addressee has to do it for the sake of speaker or addressor establishing the bond of empathy between the

addressor and the adressee. Thus suffix -zaem is used as marking empathy linking the speaker with the addressee. The addressee is asked to take care of himself but it is being asked in such a manner by the speaker as if adressee has to do it for the speaker or the adressor. Thus this evolution of an empathizing morpheme 'zaem" in this example is a unique feature of Kashmiri and is of wide occurrence. The empathizing morpheme is declined according to person and tense and is of common occurrence in Kashmiri. Other examples of this phenomenon include:

bati	khaey-	zaem		zaroor	K
food	Eat	suffix of empathy		must	
You must eat the food. (for me; or Keep me in consideration)					E

Sabi	thaey-	zaem		khayaal	K
Sabi	Keep	suffix of empathy		care	
Take care of Sabi. (for me; or Keep me in consideration)					E

bati	khaey-	zaekh		zaroor	K
food	Eat	Suffix of empathy		must	
You must eat the food. (for them; or Keep them in consideration)					E

louti	taer-	zaes	wuth	K
slowly	Cross	suffix of empathy	jump	
You should jump slowly. (Consider the object of jumping)				E

louti	Traev	zaekh	nyendir	K
slowly	Drop	Suffix of empathy	sleep	
Sleep calmly. (Consider them: in consideration of them)				E

tati	paek-	zaem	wa:r-wa:r	K
there	Walk	suffix of empathy	slowly	
Walk slowly over there (for me; or Keep me in consideration)				E

tse	loug	tham	chungi	K
you	started	suffix of empathy	cry	
You started crying. (considering me)			E	

tath	chu	ham	khevaan	K
moreover	Is	suffix of empathy	eat	
Moreover you eat. (considering me)			E	

Thus any verb to which the suffix of empathy say "X" and it's declined forms (e.g.;-zaem, zaekh, zaes, ham, has, hakh in the above examples) is attached can be classified to belong to the semantic field of empathy. This is very interesting as the concept of empathy has been so common in Kashmiri that it is essentially reflected in the morpho-semantic structure of the said language. This can be a very important research paradigm and can be an argument in favour of the moral evolution of language as well as the Linguistic Relativity Hypothesis. An extended discussion of this phenomenon can be carried only after more research in this direction.

Section –C

Semantic Field of Name Calling

Name calling as a phenomenon is of interdisciplinary nature and has wide implications in Sociology, Linguistics, Anthropology but here the analysis will be restricted to the linguistic domains of name calling. Name calling is a rich linguistic resource and throws a considerable light on many sociological, cultural, Psychological and cognitive aspects of human linguistic make up. Words falling in the semantic field of name calling cover many other semantic fields and forms one of the most innovative and creative domain of human linguistic resources. The cognitive flexibility and meta-linguistic awareness of humans is exemplified by the phenomenon of name calling. The subfields which fall under the semantic field of name calling throw a considerable light on the cognitive make up of humans. A study of name-calling in any language can throw considerable light on the cognitive and psychological make-up

of a particular set of people. The following patterns are very common under this heading along with the examples:

A. Words of Name Calling from Animal Kingdom

Almost all the names of animals are creatively used for name calling in Kashmiri. Compared to words of affection from animal kingdom; the number of words from animal kingdom in name calling semantic field is quite large and the reason is quite obvious. Most animals either lack human sophistication of speech and other behaviours and are miles away from sophistication and refined behavior of human species. The animal faces, non-verbal expressions, behaviours and responses all provide a rich resource for name calling. The following table shows the variety in this subfield of name calling:

Term	Meaning
hoon	dog
hoen	bitch
gaaw	cow
daand	bull
gaeb	sheep
tschawul	he goat
tshawij	she goat
moesh	buffalo
khar	ass
khaerin	ass
kokir	hen
Ka:w	crow
Ka:win	crow
gagur	rat
gagir	female rat
maech	housefly
gisi maech	toilet fly
thool	egg
rekh	bird droppings
tulir	ant
woont	camel
muji woont	turnip eating camel
haaput	bear
haapits	she bear
gupun	animal

batich	duck
pounz	monkey
wandur	chimpanzee
saruf	snake
sarfm	snake
zouw	lice
liech	tick
aenz	swan
raati moughul	owl
laesh	big cat

Table Showing Words of Name-Calling Taken from Animal Kingdom

I. Words of Name Calling from the Plant Kingdom

Plant Kingdom also provides a number of words for name calling. In this connection those plants or plant parts are used which have some unpleasant or useless attributes associated with it. Consider the following table:

Word	Meaning
phraes	Poplar
bouhdi	tapyrus
wangun	brinjal
phati wangun	mischevious
traeli kuj	apple tree
al	bottlegourd
paerim al	pumpkin
gogij	turnip
mujh	radish
ouuliv	potato
martsi byed	useless and irritating girl
nadur	lotus stem
gasi gyer	bundle of hey
nadikoon	reed

Table Showing Words of Name-Calling Taken from the Plant Kingdom

C.Words of Name Calling from Semantic Field of Kitchen Items

It has been observed that all the different variety of pots in a Kashmiri kitchen are creatively used for name calling and these effectively hit the target. Consider the following table:

Term	Meaning
Chaen	sieve
doul	a kitchen vessel
baet	a kitchen vessel
wokhul	mortar
Tumbkh naer	a vessel like musical instrument
nout	pitcher
taekir	Small degchi
kajiwath	pestle
kanz	big mortar
chillim	A part of hukka where tobacco is placed
tschouti	pestle
louti	mug
naelchi	hukka pipe
anyut	lid on a pot
chaapir	Willow basket
kraend	basket
tilivaer	Small oil pot
tamin lyej	big degchi with soot
tisch	rag
saet lyej	degchi for grinded grains
toumli lyej	degchi for rice
sati vaer	A small pot for grinded grains

Table Showing Words of Name-Calling Taken from the Semantic Field of Kitchen

J. Words of Name Calling from Physical Deformities

A full or partial physical deformity provides another source of name calling in Kashmiri language. This is one of the richest and variegated source of name calling in Kashmiri and is of common occurrence. Consider the following table:

Term	Meaning
khour	bald
kharbiz kali	melon head
thouli kali	egg head
chapti kali	scale head

jinni kali	gaint head
tili kangin	oil headed
zuwi kali	lice head
lichi kangin	tick head
dekal	one with a big fore head
dekirus insaan	a person having a little forehead
lebard dekki	a person having a big forehead
taali potur	smooth headed
taali zaewij	thin headed
khari taal	bald headed
nasti zyooth	long nosed
nasti khoul	broad nosed
nasti tschot	short nosed
nakwaer pal	big nostrils
nasti rous	nose less
koun	one eyed
kaen shed	one eyed
douli	squint
douli koun	squint
anood	blind
kaen shaitaan	one eyed devil
kaen wizimal	one eyed lightening
chipad koun	one eyed male
wuthrus	lipless
praatsal	Wide mouthed
praatskhul	Wide mouthed
wuthal	one with big lips
chaent houl	one with a distorted mouth
chaantyel	one with a misshaped mouth
tichbutton	button like
kani tsot	short eared
kani rous	earless
kani zyooth	long eared
kani shoep	big eared
kannal	big eared
dandaan	one with protruded teeth
dandi khyus	gap toothed
taari dand	braced teeth
chilmi bouth	misshaped face

houpi laej	pluppy
haapits	female bear
loung	lame male
laend	lame female
tundi	misfigured hand
ungjal	long fingered
namal	one with long nails
raantas	witch/ monoster

Table Showing Words of Name-Calling Taken from Physical Deformities

K. Words of Name Calling from Physical Features

Some physical features which can not be equated with physical deformity are included in this type. A person's physical features in name calling are extended on a hyperbolic plane as is exemplified below. Consider the following table:

Word	Meaning
thamb	pillar
tountal	snouty
kouk	hippy
dukhambil	two forked
tsouchiwour	a kind of Kashmiri bread
lyoul	chubby
taari koot	an electric pole
gali vyouth	fatty cheeked
kaathi haer	fire wood stick
bati myet	a handful of boiled rice
lawaas	a kind of Kashmiri bread
kripi	a kind of Kashmiri bread
tschawul	he goat
byul	blue eyed
bhoot	ghost
daen	witch
boomal	one with thick eye brows
disco gardan	dancing neck

Table Showing Words of Name-Calling Taken from Physical Features

L. Words of Name Calling from Abstract Features or Qualities

Under this heading are included those words which refer to some wicked qualities which are of abstract nature like one's habits and way of life. Consider the following table:

Term	Meaning
shaitaan	devil
angreez	English
bihaer	bihari
Gisi maech	toilet fly
aedir zaet	wet towel
tschopal	numb
thapal	grabber
prapal	talkative
zuwal	one with lices or dirty
retschal	one who calls names
peechal	irritating
yaedal	glutton
khyenal	impatient
damal	reserve
muthral	immoral or dirty
tseental	coward or flatulent
daambal	cunning
sisal	coward
makhral	cunning
du khaantyel	cheater
tsu khaantyel	cheater
nambri	cheater
dunambri	cheater
sili lad	boring
dami lad	boring
phaki lad	bad smelling
prah lad	bad mannered
tapi lad	feverish
balgham lad	wicked
shikaslad	unlucky
zalaslad	cursed
gaenzlad	extremely dirty
bemarilad	diseased
tharilad	shivering

chukilad	wounded
wawilad	unlucky
dukhilad	unlucky
tsasi lad	dirty
tsari hero	worthless
preetam ji	talkative
dandi kali	fool
tsari kali	worthless
pichi kali	unworthy

gandhi thoul	rotten egg
Syus	simpleton
Lassi	simpleton
Lassi khour	foolish
syedi	simpleton
baeli	foolish
lebbard	ugly
tumbakh naer	talkative
raati moughul	owl
Lout	tail
Laet	tail
dupan dalaaz	cheater
manhoos	unlucky
fakeer	beggar
zinaey	immoral
beimaan	faithless
badmash	uncharactered
Laali	Feminine male
laentch	Infertile man
sharaeb	drunkard
charsi	drug addict
shoudi	chain smoker
bouch	glutton
doulmut	dismantled
byechi	beggar

Bits	frisky
kreepan	flirty, cunning, foolish
laanat	wrath
zumbi	lazy

apzour	lier
aditsout	cheater
tyembir	spark
roudi raantas	monster of the rain
hardi laanat	wrath of the autumn
makaar	cunning
buzdil	coward
fazool	useless
ganga raam	ganga ram
naasti	black teeth
khyenkhal	impatient
bakwaes	talkative
duli pal	dull
beimaan	unfaithful

M. Words of Name Calling from Cast, Profession and Mass Media

As has been shown in many of the sociological as well as sociolinguistic studies; different casts are considered to reflect different Characteristic features and people have different attitudes towards different casts. Some casts are considered inferior and some as superior and it is the inferior cast which becomes a source of name calling in Kashmiri. Many inferior casts become derogatory as sweeper is associated with dirt, dust and filth. In a similar manner certain professions are considered as inferior and hence used for name calling. Mass media has served as another source of name calling as certain local and national actors are prototyped as representing vilianity or a certain flaw. These names are directly refered in name calling. Consider the following table:

Word	Meaning
waatul	sweeper
chuhur	sweeper
gaan	male prostitute
gaen	female prostitute
dali	pimp
khar dali	pimp
Pondi police	less paid police
haenz	fisherman
haenzi kout	a fisherman's boy
groous	farmer
tsoor	thief

baand	folk dancer
monji gour	street bakery maker
sweeper	sweeper
wazi kout	young cook
gabraesh	shepherd
Pohoul	shepherd
Paehaj	shepherdess
kaandur	baker man
mali thyos	derogating the cast of mulla
mali gurun	derogating the cast of mulla
mali khaer	derogating the female mulla or wife of mulla
gujur	gujar
gujraen	female gujar
Amrish poori	A bollywood vilian
Prem chopra	A bollywood vilian
Lalita Pawar	A bollywood vamp
Tun tun	A bollywood comedian
Jumi german	A kashmiri comedian
Salaam kaak	A Kashmiri comedian
Niki bab	A kashmiri comedian
Tak taki	A witch in a Kashmiri serial
Jeevan koun	A bollywood vilian

Table Showing Words of Name-Calling Taken from Cast, Profession and Mass Media

Conclusion

From the above discussion on expression of inner self in Kashmiri; it can be concluded that Kashmiri is a very rich language in terms of it's expressive potential. The wisdom, culture and empathy and affection enjoy a linguistic fountain in Kashmiri. Kashmiri exhibit a wide array of linguistic devices to exhibit a wide array of emotional and psychological states. Kashmiri language has both concrete and abstract mechanisms for expression of affection, empathy and name calling. Phonological, morphological, lexical and semantic mechanisms are in an interplay of a never ending game of signifiers, signs and signifieds which give an insight into excellent mind of a kashmiri. Affection is shown by different words, pluralization and conversion of gender and diminutization through suffixation. Kashmiri has a special mechanism for expression of empathy which in many ways is unique to it. Kashmiri has a unique potential of empathizing any lexical item through attachment of a particular morpheme

in addition to other mechanisms which are found in other languages. Talking about the semantic field of name calling; Kashmiri exhibit highest degree of wit. Kashmiri also possesess a wide range of proverbs and idioms which reflect the true wit of Kashmiries.

True wit is nature to advantage dress'd;
What oft was thought, but ne'er so well express'd.

— Alexander Pope

Pope's couplet seems relevant here as Kashmiri people exhibit real wit when it comes to the expression of their inner selves. Kashmiries exploit each and every aspect of Nature to give a real expression to their real inner selves..Kashmiries are very witty in the expression of affection. empathy and name calling. Kashmiries widely employ all the semantic fields for expression of inner self including the semantic field of animal kingdom, plant kingdom, kitchen items, casts, professions and what not. What can be concluded from this is the fact that Kashmiries are innovative and creative and the flexibility inherent in Kashmiri language provide a multicoloured fabric for the imprint of their thought processes. This study shows a greater potential for the study of such intricacies of Kashmiri language and has wider implications for language teaching. ethnography, anthropology and computational linguistics.

List of Abbreviations:

K = Kashmiri   mas = Masculine

E = English   fem = Feminine

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