

gōḍān'uk sabakh :                    za:npehča:n karin'  
Lesson One :                            getting acquainted

## 1. CONTEXTUAL FOCUS

This lesson introduces repetitive, socially determined items used for interaction with formal acquaintances. A selected set of honorific items is introduced with such other honorific exponents such as the plural forms of pronouns and verbs. All the participants are Hindus. Therefore, one finds the use of echo-greetings, such as, namaska:r (see Notes). Note the following recurring greeting-denoting collocations.

va:ray ṣhivā sa: ?

ahansa: va:ray.

toh' ṣhivā va:ray ?

In Kashmiri society, if two persons are engaged in conversation and a third one appears who is known only to one of them, he is not necessarily formally introduced to the other person. He just watches, listens, or smiles uncomfortably. However, this is slowly changing. Therefore, we have introduced the following.

yí zə:n'usná, yí čha mə:n' v'as.

Do you know her? She is my friend.

tohi k'a:sə: čhuvá na:v?

What is your name?

## 2. GRAMMATICAL FOCUS

In addition to simple sentences, interrogative and negative constructions are introduced. The interrogative structures include the interrogative markers, k'ah 'what', kati 'where', kar 'when', and kí:tis 'for how much'. The negation marker, ní 'not' is also introduced. In addition to the auxiliary elements (see Notes), the following types of verbs of action appear: čon 'to drink', pakun 'to walk', and yun 'to come'. The verbs za:nun 'to know' and ro:zun 'to live, to stay' are also introduced.

## 3. LEXICAL FOCUS

In Kashmiri (Hindu) greetings, the lexical set contains two crucial items, i.e., namaska:r and va:ray. The 'getting acquainted' situations are either formal, semi-formal, or non-formal. The text that follows may be termed semi-formal. In a non-formal situation, pluralization of the pronouns and verbs and the use of honorific markers such as sə: is determined by the participant relationship. (see Notes pp. 65-68).

prabá	proper name (fem.)
namaska:r	greetings
Ši:lá	proper name (fem.)
Ĵi:	(honorific suffix, see Notes)
vairay	well, all right (+ emphatic marker)
Ĵhivá (a:sun 'to be')	are you?
se:	(hon. suffix, see Notes)

prabá : namaska:r Ši:la:Ĵi:, vairay Ĵhivise: ?

Greetings, Sheelaji. How are you?

ahanse:	yes (hon.)
tch'	you (hon.)

Ši:lá : namaska:r, ahanse: vairay, tch' Ĵhivá vairay?

Greetings. I am fine. How are you?

yi	this
za:nun	to know
Ĵha	is (fem.)
m'e:n'	my (fem.)
v'as	girl friend

prabá : ahanse: vairay, yi za:n'u:ná, yi Ĵha m'e:n' v'as.

I am fine. Do you know each other? She is my friend.

tchi	to you (hon.)
k'ah	what
chuvá (a:sun)	is (hon.)
na:v	name

šilá : namaska:r, tohí k'ah se: chuvé na:v ?

Greetings. What is your name?

me  
chu  
dula:ri:

my  
is  
proper name (fem.)

dulá : namaska:r, me chu na:v dula:ri: .

Greetings. My name is Dulari.

kati  
ro:zun

where  
to live

šilá : toh' kati čhivá ro:zan ?

Where do you live?

es'  
dili

we  
(in) Delhi

dulá : es' čhi dili ro:zan.

We live in Delhi.

kar  
keširi  
a:mát' (yun 'to come')

when  
(to) Kashmir  
(did) come

šilá : toh' kar čhivá keširi a:mát' ?

When did you come to Kashmir?





## 1.0. NOTES

- 1.1. The lexical item namaska:r refers to the traditional Hindu echo-greeting and is usually, but not always, accompanied by bringing one's hands together pressed in front of one's chest as in the following illustration. There is also a tendency to slightly bow one's head.



## 1.2. EXPONENTS OF HONORIFIC SCALE IN KASHMIRI

There are several lexical items very frequently used in Kashmiri which are essentially markers of the honorific scale. Such lexical

items mark participant relationships in terms of religion, politeness, degree of respect, age, etc. Consider, among others, the following situations:

ji is an honorific suffix used for friends, elders, or acquaintances, mostly by Hindu speakers of Kashmiri. The semantic range of ji in Kashmiri is roughly the same as that in Hindi or Hindustani. Note the following examples.

with first names

amita:ji:                      Ĵo:nĴi:

mohanji:                        su:zanĴi:

with last names

agarva:lji:                      Šarma:ji:

smithji:                         tho:masji:

varma:ji:                        ĳiksanĴi:

with kinship terms

behanji:                         sister (hon.)

p'ata:ji: (Hindi, pita:)      father (hon.)

na:na:ji:                         grandfather (hon.)

ji:ja:ji:                         sister's husband (hon.)

with profession-denoting terms

goru:ji: (Hindi, guru:)      priest (hon.)

ma:štarji:                        teacher (hon.)

The use of proper names such as Ši:la:Ĵi: and mohanji: may be termed the Hindi-ization of Kashmiri proper names, such as Ši:li: and mohni: (see also Section 3 below).



sə: is used in those contexts in which regard is shown.

with verbs

par sə:                               you (sing.) read (hon.)

khe sə:                               you (sing.) eat (hon.)

di sə:                                 you (sing.) give (hon.)

ni sə:                                 you (sing.) take (hon.)

with affirmative marker

shun sə:                               yes (hon.)

with negation marker

na sə:                                 no (hon.)

with pronouns

kus sə:                                who (mas., sing., hon.)

kosə sə:                               who (fem., sing., hon.)

Note that the semantic range of sə: is not identical to that of ji:. The difference is that sə: does not follow proper names, family names, etc., as does ji:.

mahra: (Hindi, mahra:ɟ) has more or less the same distribution as the English sir. Generally, it is only used by Kashmiri Pandits, and, on the hierarchy of the honorific scale, it ranks higher than sə:.

haz (Persian, hazrat) has the same distribution as mahra:.

Note, however, that the use of mahra: is restricted to the Kashmiri Pandit speakers, and haz to Kashmiri Muslims. In certain contexts the use of this "restricted role" is relaxed. Consider the following uses.

(a) with affirmative

shammahra: (haz)            yes (hon.)

(b) with negative

na mahra: (haz)            no (hon.)

(c) with verbs

periv mahra: (haz)        you read (hon.)

kheyiv mahra: (haz)       you eat (hon.)

diyiv mahra: (haz)        you give (hon.)

niyiv mahra: (haz)        you take (hon.)

(d) with pronouns

kus mahra: (haz)            who (mas., sing., hon.)

kos4 mahra: (haz)          who (fem., sing., hon.)

Note that like se:, mahra: and haz do not follow proper names and family names. There are several other such items which will be discussed in later lessons.

#### KASHMIRI PROPER NAMES

A brief note about proper names in Kashmiri will be useful. A large number of Indic, Persian, and Arabic proper names are Kashmiri-ized in spoken Kashmiri, mainly to show intimacy and familiarity. In

the written form or in formal speech, the non-Kashmiri form is usually retained. Consider the following examples.

<u>Kashmiri</u>		<u>Non-Kashmiri</u>
dulé	Dulari	dula:ri:
gulé	Ghulam	gula:m
habé	Habib	hebi:b
h'adé	Hriday	hriday
pha:té	Fatima	pha:tima:
prabé	Prabha	prabha:
Ši:lé	Sheela	Ši:la:
vomé	Omkar	omka:r

A person might be addressed as Ši:lé or mohné, but the written form is Ši:la: or mohan. In formal situations, they will be introduced as Ši:la:(ji:) and mchan(ji:). Also note that, in family circles, a person might be given an entirely different name. This name is, of course, restricted to intimate family circles. For example, mohné may be called ta:thimahra:š (dear king) or be:ytó:ph (dear brother) at home. Ši:lé might be called beni:š:th (dear sister) or beni:š (sister with light). After getting married, a girl might receive an additional name from her in-laws. Thus, Ši:lé, in addition to being beni:š or beni:š:th, might also become p'a:ri:ba:bi: or mohan p'a:ri:. A son-in-law might also have this same problem of multi-identification markers.

The modes of address are subject to certain constraints in

Kashmiri society. For example, consider the following situation among Kashmiri Pandits. Traditionally, a married couple will not address each other by their first names, or by a name given to them by the in-laws, or, for that matter, by any other name. In addition, while talking to others, a wife will refer to her husband indirectly, in such terms as are listed below:

- (i) ŷi:lun mo:l                      the father of ŷi:li
- (ii) mə:likh                              the head or master of the household
- (iii) mo:l                                      father
- (iv) pendith                                pandit
- (v) bo:bu:ji:                              (Hindi, ba:bu:ji:)
- (vi) the third person pronouns tiṃ or su (he)

In many situations, a husband uses the same indirect way of referring to his wife. The mode of address is also determined by the participants in a given situation.

## 2.0. GRAMMAR

### 2.1. Word Order

The preferred order of elements in a Kashmiri sentence is subject, verb, and object (e.g., Ši:lá čha čava:n ča:y 'Sheela' 'is' 'drinking' 'tea'). However, within this preferred word order, stylistic variations are possible.

### 2.2. Agreement

In Kashmiri there are several types of agreement rules. We shall discuss two of these below.

#### 2.2.1. Subjectival Construction

In a subjectival construction a verb agrees with the subject noun in number, gender, and person.

dulá čha čava:n ča:y.

'dulari' 'is' 'drinking' 'tea'.

mohná čhu čava:n ča:y.

'mohan' 'is' 'drinking' 'tea'.

toh' čhivá čava:n ča:y.

'you' 'are' 'drinking' 'tea'.

#### 2.2.2. Objectival Construction

In an objectival construction a verb agrees with an object noun.

mohnan por kita:b (fem.).

'mohan' 'read' (past tense) '(the) book'

dulan por akhbar (mas.).

'dulari' 'read' (past tense) '(the) newspaper'

Ši:lan pari kita:b4

'Sheela' 'read' 'books'

### 2.3. Auxiliary Verbs

All the auxiliary verbs have masculine/feminine and singular/plural forms. The auxiliary verb a:sun 'to be' has the following forms.

	Masculine		Feminine	
	Singular	Plural	Singular	Plural
'am'	žhus	žhi	žhas	žha (čhi)
'are'	žhukh	žhiv4	žhakh	žhav4
'is'	žhu	žhi	žha	žha (čhi)

### 2.4. Inflection

In Kashmiri nouns are inflected for number, gender, and case.

### 2.5. Pronouns I: Personal Pronouns

The following table lists the personal pronouns.

	Masculine		Feminine	
	Singular	Plural	Singular	Plural
'I'	b4	es'	b4	es'
'you'	ts4	toh'	ts4	toh'
'he'	su	tim	so	tim4
'he'	hu	hum	ho	hum4

Note that the personal pronouns have distinct masculine and feminine forms only for third person. su (singular) and tiṁ (plural) refer to persons (or objects) which are not in sight. Consider the following examples.

bā ṡhas ro:za:n dīlī.

I live in Delhi.

tsā ṡhakh ro:za:n dīlī.

You live in Delhi.

su ṡhu ro:za:n keṡī:ri.

He lives in Kashmir.

es' ṡhi ro:za:n dīlī.

We live in Delhi.

toh' ṡhivā ro:za:n keṡī:ri.

You live in Kashmir.

hum ṡhi ro:za:n dīlī.

They live in Delhi.

tiṁ ṡhi ro:za:n keṡī:ri.

They live in Kashmir.

## 2.6. Declension of Personal Pronouns (1st and 2nd Person)

The following table gives the declension of personal pronouns.

Person	Nominative		Dative/Ablative/Agentive	
	Singular	Plural	Singular	Plural
1st	bɨ	es'	me	asi
2nd	tsɨ	toh'	tse	tohi

tohi k'a: (sə:) ʧuvɨ na:v ?

What is your name?

me ʧu na:v dula:ri:.

My name is Dulari.

## 2.7 The distribution of bɨ and me

Note the following points on the distribution of bɨ and me.

### 2.7.1 Distribution of bɨ : bɨ occurs with the following, among others

(see also 2.7.2 below):

#### (a) The Present Tense, e.g.,

bɨ ʧus kh'ava:n bati. I am eating food.

bɨ ʧas ro:za:n dili. I live in Delhi.

#### (b) The Future Tense, e.g.,

bɨ kh'amɨ bati. I will eat food.

bɨ ro:zi dili. I will live in Delhi.

#### (c) The Past Tense (of Intransitive Verbs), e.g.,

bɨ a:s I came.

bɨ go:s I went.



2.7.2 Distribution of me : me occurs with the following, among others.

(a) The Past Tense (of Transitive Verbs), e.g.

me kh'av batâ. I ate food.

me čeyî čā:y. I drank tea.

Note, however, that a subclass of verbs takes the dative form of personal pronouns as subject in all tenses. The following are illustrative.

banun	to be able to get
ba:sun	to feel
nanun	to know
tagun	to know how to
yun	to know how to (e.g., reading, writing)
lagun	to feel (sensations of hunger, pleasure, etc.)
ts'atas a:sun	to recall
yaid p'on	to recall
mo:lu:n sapdun	to learn

These verbs function like the subclass of Hindi-Urdu verbs which take the pronoun with the post-position ko as their subject, e.g.

muĵh ko na:v čala:na: a:ta: hc.

me čha na:v taga:n čala:vān'.

I know how to row a boat.

Note that the verb gatshun 'to desire' also occurs only with me.

me is also used in contexts such as my name is \_\_\_\_\_  
(me čhu na:v \_\_\_\_\_).

## 2.8. Interrogation

The interrogative items k'a: (k'ah) may be used to form interrogative constructions. Interrogative constructions may also be formed by adding interrogative markers to the verbs. This latter method of interrogative formation will be discussed in the following lessons.

The following are the examples of the use of k'a interrogative marker:

tchi k'ah čhuví ns:v?

What is your name?

toh' k'ah čhivé kh'avv:n?

What are you eating?

(See Section 4.0 for drills.)

Note also the following:

čon	to drink
kh'on	to eat
čeyiv	you drink (hon.)
kh'eyiv	you eat (hon.)
čeyivé	will you drink?
kh'eyivé	will you eat?

## 2.9. Negation

In this lesson the negative particle occurs in nasə: az nā, beyi kuni vizi 'No, not today. Some other time.'. In a negative sentence, the negative marker obligatorily follows the verb and may also occur in sentence initial position. Its occurrence in initial position is optional, e.g.,

na bā gatshāni niša:th  
or  
bā gatshāni niša:th

The following negativizers, among other, may be noted:

bage:r me čeyi ča:y madre:rā bage:r.

I drank tea without sugar.

ros me čeyi ča:y madre:rā ros.

I drank tea without sugar.

A number of negativizers have various types of co-occurrence restrictions. For example, the Persian prefix be is followed by abstract nouns, e.g., behayah 'shameless', bepatsh 'untrustworthy', bekəsə:r 'guiltless', bewophah 'unfaithful'.

The Sanskrit negativizers are restricted to Sanskritized Kashmiri and have a high frequency in the speech of Hindus. Some examples are n'ar in n'arđu:š 'guiltless' and neš in neška:ran 'without reason'.

## 2.9.1. Imperative (or Prohibitive) Negative

The imperative (prohibitive) negative item is ma (or má). It functions like Hindi-Urdu mat. The preferred place of occurrence for this item is before the verb, e.g., ma gatah gulmargi 'Do not go to Gulmarg'.

## 2.10. Numerals: 'one' to 'ten'

akh	one
zí	two
tre	three
tso:r	four
pē:tsh	five
še	six
sath	seven
e:ʃh	eight
nav	nine
dah	ten

## 0. VOCABULARY

## 1. VERBS

	<u>Infinitive</u>		<u>Present (Continuous)</u>	
karun	to do	kars:n	doing	
kh'on	to eat	kh'ava:n	eating	
tulun	to lift	tula:n	lifting	
d'un	to give	diva:n	giving	
n'un	to take	niva:n	taking	
parun	to read	para:n	reading	
basun	to live	basa:n	living	
bo:lun	to speak	bo:la:n	speaking	
le:khun	to write	le:kha:n	writing	

## 2. NOUNS

	<u>Singular</u>		<u>Plural</u>
kita:b	book	kita:bi	
gila:sá	glass (tumbler)	gila:sá	
šiqh'	letter	šiqhi	
tsaŋ	bread	tsaŋi	
te:bál	table	te:bál	
ti:šar	teacher	ti:šar	
pensalá	pencil	pensalá	

4.0. DRILLS: QUESTION FORMATION

Items under focus:    k'a:    (k'ah)                    'what'  
                          kati                                    'where'

k'a:    (k'ah)                    'what'

sava:l :    tchi k'ah čhuvé na:v ?

What is your name?

java:b :    me čhu na:v ší:lí.

My name is Sheela.

sava:l :    toh' k'ah čhivé para:n ?

What are you reading?

java:b :    bí čhus para:n kita:b.

I am reading a book.

sava:l :    toh' k'ah čhiví le:kha:n ?

What are you writing?

java:b :    bí čhus le:kha:n číth'.

I am writing a letter.

sava:l :    toh' k'ah čhivé níva:n ?

What are you taking?

java:b :    bí čhus níva:n pensalí.

I am taking a pencil.

sava:l : toh' k'ab Ńhivi kh'avava? ?

What are you eating?

Java:b : bá Ńhus kh'avava:n tsoq.

I am eating bread.

kati

Where'

sava:l : toh' kati Ńhivá para:n ?

Where do you study?

Java:b : bá Ńhus yeti para:n.

I study here.

sava:l : toh' kati Ńhivá le:kha:n?

Where do you write?

Java:b : bá Ńhus huti le:kha:n.

I write there.

sava:l : toh' kati Ńhivá basa:n ?

Where do you live?

Java:b : bá Ńhus yeti basa:n.

I live here.

sava:l : toh' kati Ńhivá kh'avava:n ?

Where do you eat?

Java:b : bá Ńhus yeti kh'avava:n.

I eat here.

Drills: Questions (Affirmative)

sava:l : (k'ah) toh' čhivi čith' le:kham ?

Are you writing a letter?

Java:b : ahansə: bə čhus čith' le:kham.

Yes, I am writing a letter.

sava:l : (k'ah) toh' čhivi kita:b param ?

Are you reading a book?

Java:b : ahansə: bə čhus kita:b param.

Yes, I am reading a book.

sava:l : (k'ah) toh' čhivi tsot kh'avam ?

Are you eating bread?

Java:b : ahansə: bə čhus tsot kh'avam.

Yes, I am eating bread.

sava:l : (k'ah) toh' čhivi gila:sə tulam ?

Are you lifting a glass?

Java:b : ahansə: bə čhus gila:sə tulam.

Yes, I am lifting a glass.

sava:l : (k'ah) toh' čhivə təcil nivam ?

Are you taking away the table?



Java:b : ahansə: bi čhus ꞑe:bíl niva:n.  
Yes, I am taking away the table.

sava:l : (k'ah) toh' čhivi pensalé diva:n ?  
Are you giving away pencils?

Java:b : ahansə: bə čhus pensalé diva:n.  
Yes, I am giving away pencils.

#### 4.2. Drills: Questions (Negative Answers)

sava:l : (k'ah) toh' čhivé čih' le:kha:n ?  
Are you writing a letter?

Java:b : nasə: bə čhus ná čih' le:kha:n.  
No, I am not writing a letter.

sava:l : (k'ah) toh' čhivé kita:b para:n.  
Are you reading a book?

Java:b : nasə: bə čhus ná kita:b para:n.  
No, I am not reading a book.

sava:l : (k'ah) toh' čhivé tsəꞑ kh'ava:n ?  
Are you eating bread?

Java:b : nasə: bə čhus ná tsəꞑ kh'ava:n.  
No, I am not eating bread.

sava:l : (k'ah) toh' čhiví gila:sí tula:n ?

Are you lifting a glass?

Java:b : nase: bí čhus ní gila:sí tula:n.

No, I am not lifting a glass.

sava:l : (k'ah) toh' čhiví ṭe:bíl niva:n ?

Are you taking away the table?

Java:b : nase: bí čhus ní ṭe:bíl niva:n.

No, I am not taking away the table.

sava:l : (k'ah) toh' čhiví pensalí diva:n ?

Are you giving away pencils?

Java:b : nase: bí čhus ní pensalí diva:n.

No, I am not giving away pencils.

5.0. EXERCISES

1. Change the underlined items from singular to plural.

bá žhus le:kha:n čich'.

ši:lá čha para:n kita:b.

bá žhus kh'ava:n tsot.

2. Translate the following into English.

toh' kati čhivá ro:za:n ?

a:, bá žhus keširi ro:za:n.

tohi čhuvá narv ši:lá ?

toh' kar ə:vá keširi ?

me čha zá kita:bá.

bá ro:zi dəh doh.

3. Answer the following questions in the affirmative and negative.

(k'ah) tohi čhuvá ši:lá narv ?

(k'ah) toh' čhivá keširi ro:za:n ?

(k'ah) toh' yivá m'o:n gará ?

(k'ah) toh' čhivá kita:b para:n ?

(k'ah) toh' čhivá tsot kh'ava:n ?

4. Fill in the blanks in the following sentences:

bá žhus para:n \_\_\_\_\_.

es' čha kh'ava:n \_\_\_\_\_.

yí čha \_\_\_\_\_.

yimá čha \_\_\_\_\_.

doyum sabakh :                mozu:ras sâ:t' kathba:th  
Lesson Two :                a conversation with a coolie

## 1. CONTEXTUAL FOCUS

A conversation between a mozu:r 'laborer, coolie' and a tourist. The fixed collocations which may be used in bargaining for a price from shawls to sheep are

ku:t h'akh (heyiv) ?

How much will you charge?

Once a price is quoted by the seller, one habitually responds,

su gav z'a:idi.

That is too much.

In Kashmir, as in other parts of India, a mozu:r is ubiquitous and carries anything from firewood to fruit.

## 2. GRAMMATICAL FOCUS

Two conjunctions, magar 'but' and tâ 'and', are introduced. The following verbs appear: tulun 'to carry, to lift', h'on 'to charge', gatshun 'to go', and vanun 'to tell'.

### 3. LEXICAL FOCUS

Note the following lexical set.

tulun	to lift, to carry
bistari	a bed-roll
mozur	laborer, coolie
ropyi	rupees
sa:ma:ni	luggage
sondu:kh	a box, a case

mozu:r tì ašo:k

mozu:r  
sa:ma:ná  
haz

laborer, coolie  
luggage  
sir

mozu:r : sa:ma:ná Šhuvá haz ?

Do you have any luggage, sir?



ḍalge:ṭ

Dal Gate

ašo:k : me čhu gatshun ḍalge:ṭ.

I have to go to Dal Gate.

bas  
dah  
ropyi

only  
ten  
rupees

mozur : bas dah ropyi.

Only ten rupees.

gav  
z'a:dá

is  
too much

ašo:k : nase: su gav z'a:dá.

No, that is too much.

gob  
lagun

heavy  
to require

mozur : nahaz yi sa:mamné čhu gob, ath lagan zâ mozur.

No, sir, this luggage is heavy. It will require two coolies.



b'a:kh  
banun

another  
to be gotten, to be available

ašo:k : b'a:kh mozu:r ban'a: ?

Can we get another coolie?

mozu:r : ahanhaz əs' čhi zi.

Yes, sir, we are two.

vanun

to say

ašo:k : əcha: vaniv kurt heyiv.

All right, say how much you will charge.

mozu:r : bas haz dgh ropyi.

Just ten rupees, sir.

e:řh

eight

ašo:k : na e:řh ropyi.

No, eight rupees.

ad+haz

All right, sir

mozu:r : ad+haz pəktiv.

All right, sir, let us go.

ašo:k : yi čhu sa:ma:nə.

This is (my) luggage.

## 1.0. NOTES

1. A mozur (or kuli) is ubiquitous in Kashmir. The closest equivalent of a mozur in the western world is a porter or a redcap. The mozur carries luggage for travelers from various arrival points to the hotels and houseboats. The government has made attempts to fix their rates, but bargaining is still essential. In the majority of cases, a tip is desirable.

2. A bistari is a bed-roll which an Indian traveller normally carries with him. In western style hotels and houseboats, the bedding is provided.

3. The dalget separates the city of Srinagar and the river Jhelum from Dal Lake. It also controls the flow of water from the lake into a tributary of the Jhelum. There is a gate which has adjustable wooden planks for controlling the flow of the water. The Boulevard Road, which goes around the lake, starts from the dalget.

## 2.0. GRAMMAR

### 2.1. Pluralization: I

The plurals of Kashmiri nouns are formed by the following rules.

#### 2.1.1. Feminine

(a) /ɪ/ is added to the singular forms.

	<u>Singular</u>		<u>Plural</u>
v'as	girl friend	v'asɪ	
kath	story	kathɪ	
na:v	boat	na:vi	

(b) /i/ is added to the singular form.

	<u>Singular</u>		<u>Plural</u>
ʃa:y	tea	ʃa:yi	
ʃa:y	place	ʃa:yi	

#### 2.1.2. Masculine

A class of masculine nouns have identical forms in the singular and in the plural. Note that words borrowed from English (exception, reʃasɪar) belong to this category. The following is a partial list of nouns that do not change in plural forms.

kamrɪ	room
ko:ʃi	lane

garí	home
gá:m	village
garí:b	poor man
ṭā:gá	horse-driven carriage
ba:ná	utensil
mozú:r	laborer, coolie
loṭkí	student
hā:z	boatman

## 2.2. The Case System: General

A Kashmiri noun may be inflected for case, in addition to number and gender. In terms of the case inflection, nouns are divided into the following sub-classes:

- (i) Those which do not take any postpositions (nominative),
- (ii) Those which may take a postposition (dative),

Ši:las kits an ča:y.

Ši:las an ča:y.

Get tea for Sheela.

- (iii) Those which must take a postposition,

Genitive Case

Locative Case

Concomitant Case

Instrumental Case

Directional Case.

### 2.2.1. Nominative Case:

In the nominative or subject case, the simple unmodified form of a noun is used.

Ši:lá zə:n'u:ná toh' ?

Do you know Sheela?

### 2.2.2. Dative Case:

The dative case is formed by adding -s to the noun. There are other changes, too. Consider the following.

Ši:las an ča:y.

Get tea for Sheela.

### 2.3. Pronouns II: Personal Pronouns

In Kashmiri the demonstrative pronouns have a three term system. This is different from Hindi and English which have a two term system. In Hindi we have yeh and veh, and in English, this and that. Consider the following.

'this'	'that' (within sight)		'that' (not in sight)	
	Masculine	Feminine	Masculine	Feminine
yi	hu	ho	su/ti	so/ti

These are inflected for number, gender, and case. Note the following.

Masculine		Feminine	
Singular	Plural	Singular	Plural
yi	yim	yi	yimá
hu	hum	hó	humá
su/ti	tim	so/ti	timá

### 2.3.1. Declension of Demonstrative Pronouns

The following tables give the declension of demonstrative pronouns.

yi 'this', 'he', 'she'

Case	Masculine		Feminine		Neuter	
	Sing.	Plu.	Sing.	Plu.	Sing.	Plu.
Nominative	yi	yim	yi	yimá	yi	yim
Genitive	yem'sund	yimanhund	yem'sund	yimanhund	yem'uk	yimanhund
Dative	yemis	yiman	yemis	yiman	yath	yiman
Ablative	yemi	yimav	yemi	yimav	yemi	yimav
Agentive	yem'	yimav	yemi	yimav	yem'	yimav

hu 'that', 'he', 'it'; hó 'she'

Case	Masculine		Feminine		Neuter	
	Sing.	Plu.	Sing.	Plu.	Sing.	Plu.
Nominative	hu	hum	hó	humá	hu	hum
Genitive	hum'sund	humanhund	hum'sund	humanhund	hum'uk	humanhund
Dative	humis	human	humis	human	huth	human
Ablative	humi	humav	humi	humav	humi	humav
Agentive	hum'	humav	humi	humav	hum'	humav

## 2.4. Numerals: 'eleven' to 'twenty'

kah	eleven
bah	twelve
truvah	thirteen
tsɔðah	fourteen
pandah	fifteen
ʃurah	sixteen
sadah	seventeen
ardah	eighteen
kunɔvuh	nineteen
vuh	twenty

## 3.0. VOCABULARY

## 1. NOUNS

kamrá	room
gará	home
ga:m	village
ṭeksi:	taxi-cab
ba:ná	utensil
bistará	bed-roll
mozu:r	laborer, coolie
rogyi	rupees
saima:ná	luggage
sondu:kh	box, case

## 2. VERBS

gatshun	to go
tse:nun	to bring in
tulun	to lift, to carry
pakun	to walk
ro:zun	to stay
vučhun	to see



#### 4.0. DRILLS

1. The following constructions may be drilled orally. It should be possible to use more verbs to drill more constructions (e.g., bo:lun, d'un, karun, n'un, tulun; see also Lesson One, Section 3.0.).

kar 'when'

sava:l : toh' kar čhivá para:n ?

When do you study?

Java:b : bí čhus subáhan para:n.

I study in the morning.

sava:l : toh' kar čhivá le:kha:n ?

When do you write?

Java:b : bí čhas ša:mas le:kha:n.

I write in the evening.

sava:l : toh' kar čhivá batí kh'ava:n ?

When do you eat rice?

Java:b : bí čhas ša:mas batí kh'ava:n.

I eat rice in the evening.

sava:l : toh' kar čhivá ča:y čava:n ?

When do you drink tea?

Java:b : bí čhus subáhan časy čava:n ?

I drink tea in the morning.

2. In the following constructions, use different numerals to fill in the blanks. (Read the model below.)

sava:l : tse kets kita:bí čhsy ?

How many books do you have?

Java:b : me čhe tso:r kita:bí.

I have four books.

\_\_\_\_\_

sava:l : ší:las kets tsočí čha ?

Java:b : ší:las čha \_\_\_\_\_ tsočí.

sava:l : tse kets pensalé čhíy ?

Java:b : me čhí \_\_\_\_\_ pensalé.

sava:l : yetí kets soku:l čhí ?

Java:b : yetí čhí \_\_\_\_\_ soku:l.

sava:l : ší:las kets v'así čha ?

Java:b : ší:las čha \_\_\_\_\_ v'así.

10. EXERCISES

1. Change the number in the following constructions. (Note the model given below.)

bā ŷhus para:n akh kath.

I am reading a story.

bā ŷhus para:n kathí.

I am reading stories.

---

Ši:las ŷha v'así.

Sheela has friends.

me ŷhi zí rupyí.

I have two rupees.

huti ŷhu mozu:r.

There is a coolie there.

me ŷhi pensalí.

I have (some) pencils.

2. Transform the verbs in the following constructions from the future tense into the present continuous tense. (Note the model given below.)

Ši:lá pari kita:b.

Sheela will read the book.

Ši:lá ŷha para:n kita:b.

Sheela is reading a book.

(See also Lesson One, Section 3.0.)

---

moxu:r tuli sa:ma:ná.

bá dimá pensalá.

ŷi:lá niyi ʔe:bál.

tsá basakh yeti.

su basi tati.

3. Translate the following into English:

yim ŷhi laqki.

hu ŷha: gila:sá ?

hum ŷha: ʔi:ŷar ?

so ŷha kh'ava:n batá.

timá ŷha: tapŷi ?

yi ŷhu gila:sá.

ho ŷha: ŷiʔh' ?

yim ŷhi dah pensalá.

treyim sabakh : ho:ʃalvə:lis sɪ:t' kathba:th  
Lesson Three : a conversation with a hotel keeper

### 1. CONTEXTUAL FOCUS

In this conversation, a personal inquiry is made about the availability of accommodations, without previous reservations, in a hotel in Srinagar. The desk clerk is a Muslim, therefore, the mode of greeting is sala:m haz.

### 2. GRAMMATICAL FOCUS

The conjunction kiná 'or' is introduced. The verbs le:khun 'to write' and tsainun 'to bring in' appear.

### 3. LEXICAL FOCUS

Note the following lexical set.

khə:li: kamrɪ	vacant room
re:ʃ	rate
ropyi	rupees
sa:mə:ná	luggage

šuk'dar	door-man, porter
kh'an	food
kunz	key
ṭeksi:	taxi-cab
raṣaṣar	register



ho:talvo:l tá ašo:k

ho:ṭalvo:l  
sala:m

hotel kesper  
greetings

ho:ṭalvo:l : sala:m haz.

Greetings, sir.

Šhuvá (a:sun 'to have')  
kāh  
khe:li:  
kamrā

do you have?  
any, a  
vacant  
room

ašok : sala:m tohī Šhuvá kāh khe:li: kamrā ?

Greetings, do you have a vacant room?

ahanhaz

yes, sir

ho:ṭalvo:l : ahanhaz Šhu.

Yes, sir, I do.

zeru:rath

need

ašok : me Šhu akh kamrā zeru:rath.

I want a room.



kets  
doh

how many (fem.)  
day(s)

ho:talvo:l : kets doh ru:ziv ?

How many days will you stay?

ašo:k : zé doh.

Two days.

yath  
rajas̄ar  
p'aṭh  
le:khun

this  
register  
on  
to write

ho:talvo:l : aḥna: yath rajas̄ari p'aṭh li:khiv na:v.

All right, please write your name on this register.

re:ṭ

charge

ašo:k : re:ṭ k'ah ḥhu ?

What is the charge?

gatshun  
siriph  
kiné  
kh'an

to want  
only  
or  
food (board)

ho:talvo:l : tchi gatshivé siriph kamré kiné kamré tḥ kh'an ?

Do you want only the room, or room and board?

na

no

aňo:k : na haz siriph kamarí.

No, just the room.

vuh

twenty

ho:talvo:l : siriph kamarí Ńhu vuh rogyí.

The room is twenty rupees.

ťhi:kh

fine

aňo:k : ańha: ťhi:kh Ńhu.

All right, that's fine.

kunz

key

ho:talvo:l : yi cha kunz.

Here is the key.

nambar

number

aňo:k : kamarí nambar k'ah Ńhu ?

What is the room number?

tsor:

four

ho:talvo:l : kamrá nambar Ćhu tso:r.

It is number four.

sa:ma:ni kati Ćhuvá ?

Where is your luggage?

ćeksi:

taxi (cab)

ašo:k : sa:ma:ni Ćhu ćeksi: manz.

The luggage is in the taxi.

Ću:k'dar

porter

tse:nun

to bring in

ho:talvo:l : toh' getshiv kamras manz, Ću:k'dar tse:ni sa:ma:ni.

You may go to your room. The porter will bring in the luggage.

Ćukriya:

thank you

ašo:k : ašha: Ćukriya:.

Fine, thank you.

NOTES:

GRAMMAR:

VOCABULARY:

DRILLS:

EXERCISES:

10. NOTES

1. kə:šur ho:tal : In Kashmir the range of hotels is very wide. They vary from one-man operations to what, in tourist terms are called 'five-star hotels' (e.g., the Oberoi Palace).
2. Yukriya: (Hindi, dhan'va:d) is the equivalent of English thank you. The frequency of this item in Kashmiri society is rather low.
3. A Yu:k'dar is a man who performs several roles. He is a doorkeeper, security man, and a handyman.

2.0. GRAMMAR

2.1. Tenses (Finite Verbs): Present and Past

2.1.1. Copula 'to be':

Present Tense: b4 čhus 'I am'

<u>Masculine</u>	
<u>Singular</u>	<u>Plural</u>
b4 čhus 'I am'	es' čhi 'we are'
ts4 čukh 'you are'	toh' čhiv4 'you are'
su čhu 'he is'	tim čhi 'they are'

<u>Feminine</u>	
<u>Singular</u>	<u>Plural</u>
b4 čhas	es' čhi
ts4 čakh	toh' čhav4
so čhi	tim4 čha

Past Tense: bá o:sus 'I was'

Masculine	
Singular	Plural
bá o:sus	es' e:s'
tsá o:sukh	tch' e:sivi
su o:s	tim e:s'

Feminine	
Singular	Plural
bá e:sás	es' a:si
tsá e:sákh	tch' a:sivi
so e:s	timí a:si

2. Present Tense: bá čhus kh'ava:n 'I eat'

Masculine	
Singular	Plural
bá čhus kh'ava:n	es' čhi kh'ava:n
tsá čhukh kh'ava:n	tch' čhivi kh'ava:n
su čhu kh'ava:n	tim čhi kh'ava:n

<u>Feminine</u>	
<u>Singular</u>	<u>Plural</u>
bí čhas kh'ava:n	es' čha kh'ava:n
tsí čhakh kh'ava:n	toh' čhaví kh'ava:n
so čhi kh'ava:n	timí čha kh'ava:n

### 2.1.3. Continuous

Present Continuous: 'I am eating'

<u>Masculine</u>		
<u>Singular</u>		<u>Plural</u>
bí čhus kh'ava:n	'I am eating'	es' čhi kh'ava:n
tsí čhukh kh'ava:n	'you are eating'	toh' čhiví kh'ava:n
su čhu kh'ava:n	'he is eating'	tim čhi kh'ava:n

<u>Feminine</u>	
<u>Singular</u>	<u>Plural</u>
bí čhas kh'ava:n	es' čha kh'ava:n
tsí čhakh kh'ava:n	toh' čhaví kh'ava:n
so čhi kh'ava:n	timí čha kh'ava:n

Past Continuous: 'I was eating'

Masculine

Singular	Plural
bê ɔ:sus kh'ava:n	es' ɛ:s' kh'ava:n
tsé ɔ:sukh kh'ava:n	toh' ɛ:sivi kh'ava:n
su ɔ:s kh'ava:n	tim ɛ:s' kh'ava:n

Feminine

Singular	Plural
bí ɛ:sís kh'ava:n	es' a:sí kh'ava:n
tsí ɛ:síkh kh'ava:n	toh' a:siví kh'ava:n
sɔ ɛ:s kh'ava:n	timé a:sé kh'ava:n



## 2.1.4 Past Tense

### Simple Past

In the past tense, the following three distinctions may be noted. The first may be termed simple past (or proximate past). It refers to an act which has already taken place in the near past, e.g. ne por 'I read'. The second may be termed indefinite past in which the time is not specified clearly, e.g., ne par'o:v 'I read'. The third may be termed remote past, e.g., ne pare:yo:v 'I had read'. The markers of the three categories discussed above are given in the following table. These apply to the first person only.

Category	<u>Masculine</u>		<u>Feminine</u>	
	<u>Singular</u>	<u>Plural</u>	<u>Singular</u>	<u>Plural</u>
Past 1	-v	-yi	-yi	-yi
Past 2	-yo:v	-ye:yi	-ye:yi	-ye:yi
Past 3	-ye:yo:v	-ye:ye:yi	-ye:ye:yi	-yo:ye:yi

Notice that in the feminine plural there is no change.

### Examples

Category	'I ate food'	'I ate bread'
	<u>Masculine</u>	<u>Feminine</u>
Past 1	ne kh'av bati	ne kheyi tsoʃ
Past 2	ne kheyo:v bati	ne khey:yi tsoʃ
Past 3	ne khey:yo:v bati	ne khey:ye:yi tsoʃ

2nd person

Category	'You ate food'	'You ate bread'
	<u>Masculine</u>	<u>Feminine</u>
Past 1	tse kh'o:th bati	tse kheyath tsoꞥ
Past 2	tse kheyo:th bati	tse kheye:yath tsoꞥ
Past 3	tse kheye:yo:th bati	tse kheye:ye:yath tsoꞥ

3rd person

The third person forms are the same as those of the first person. Notice that the following forms are used with the oblique forms of pronouns. In the oblique forms of pronouns, only the third person singular feminine form changes.

'I ate' (Masculine verb)

<u>Singular</u>	<u>Plural</u>
me kh'av	asi kh'av
tse kh'o:th	tohi kh'o:rwá
tam' kh'av	tinav kh'av

'I ate' (Feminine verb)

<u>Singular</u>	<u>Plural</u>
me kheyi	asi kheyi
tse kheyath	tohi kheyivi
tam' kheyi	tinav kheyi

2.1.5. Present Perfect: I have gone (with ču)

Masculine	
Singular	Plural
bá čus go:mut	æ' čí gə:mát'
tsá čukh go:mut	toh' čiví gə:mát'
su ču go:mut	tim čí gə:mát'

Feminine	
Singular	Plural
bá čhas gə:máts	æs' čha gə:mátsí
tsá čhakh gə:máts	toh' čhaví gə:mátsí
sə čha gə:máts	timí čha gə:mátsí

Note that the masculine and feminine forms of the participles are different, and both the auxiliary and the participle are inflected for number and gender.

'I have eaten' (with čhu)

<u>Masculine</u>	
<u>Singular</u>	<u>Plural</u>
me čhu kh'o:mut	asi čhu kh'o:mut
tse čhuth kh'o:mut	tohi čhuvá kh'o:mut
təm' čhu kh'o:mut	tinav čhu kh'o:mut

<u>Feminine</u>	
<u>Singular</u>	<u>Plural</u>
me čhi khe:máts	asi čha khe:mátsá
tse čhath khe:máts	tohi čhavá khe:mátsá
təm' o:s kh'o:mut	tinav o:s kh'o:mut

The third person singular pronoun has another feminine form, tami.

Present Perfect with Pronominal Suffixes

'I have eaten'

<u>Singular</u>	<u>Plural</u>
kh'o:mut čhun	kh'o:mut čhu
kh'o:mut čhuth	kh'o:mut čhuvá
kh'o:mut čhun	kh'o:mut chukh

2.1.6. Past Perfect: I had gone (with o:s)

<u>Masculine</u>	
<u>Singular</u>	<u>Plural</u>
bí o:sus go:mut	es' ə:s' gə:nát'
tsé o:sukh go:mut	toh' ə:siví gə:nát'
su o:s go:mut	tim ə:s' gə:nát'

<u>Feminine</u>	
<u>Singular</u>	<u>Plural</u>
bí ə:sís gə:máts	es' a:sí gə:mátsí
tsé ə:sákh gə:máts	toh' a:siví gə:mátsí
sə ə:s gə:máts	timí a:sí gə:mátsí

Note that the masculine and feminine forms of the participles are different, and both the auxiliary and the participle are inflected for number and gender.

'I had eaten' (with o:s)

<u>Masculine</u>	
<u>Singular</u>	<u>Plural</u>
ne o:s kh'o:mut	asi o:s kh'o:mut
tse o:suth kh'o:mut	tohi o:siví kh'o:mut
tem' o:s kh'o:mut	timav o:s kh'o:mut

<u>Feminine</u>	
<u>Singular</u>	<u>Plural</u>
me ə:s khe:mɪts	asi a:sɪ khe:mɪtsɪ
tse ə:sɪθ khe:mɪts	tohi a:sɪvɪ khe:mɪtsɪ
təm' ə:s khe:mɪts	timav a:sɪ khe:mɪtsɪ

Past Perfect with pronominal suffixes:

'I had chewed'

<u>Singular</u>	<u>Plural</u>
tso:pɪmut o:sun	tso:pɪmut o:s
tso:pɪmut o:suth	tso:pɪmut o:sɪvɪ
tso:pɪmut o:sun	tso:pɪmut o:sukh

## 2.2. Conjunction tá and kiná

The conjunction tá is equivalent to English and and Hindi-Urdu aur. The conjunction kiná is equivalent to Hindi-Urdu ya/ki and English or. Consider the following constructions.

toh' čhivá para:n ??            Are you reading?

toh' čhivá le:kha:n ??        Are you writing?

In order to form compound sentences with the conjunctions tá and kiná, the following process is used.

First, the identical noun in the second sentence is deleted, and

then the auxiliary verb in the second sentence is deleted.

The result of applying this two-fold process is shown below.

toh' čhivá para:n le:kha:n.

'you' 'are' 'reading' 'writing'

The conjunction marker appears after the first sentence as in the example below.

toh' čhivá para:n kiná le:kha:n ??

toh' čhivá para:n tá le:kha:n ?

Compare with the following.

tohí gatshivá kamrá ?

tohí gatshivá bistrá ?

When the above are conjoined, the two sentences will become as follows.

tohí gatshivá kamrá kiná bistrá ?

tohí gatshivá kamrá tá bistrá ?

## 2.3. Pronouns III: Possessive Pronouns

In the following tables, all the forms of the possessive pronouns and their declension have been presented.

Table I: Possessive Pronouns

Head of NP Possessive Pronoun	Masculine		Feminine	
	Sing.	Plu.	Sing.	Plu.
1st per. sing.	m'o:n	mə:n'	mə:n'	m'a:ni
2nd per. sing.	čo:n	čə:n'	čə:n'	ča:ni
3rd per. sing.	təm'sund	təm'sánd'	təm'sánz	təm'sánzá
1st per. plu.	so:n	sə:n'	sə:n'	sa:ni
2nd per. plu.	tuhund	tuhánd'	tuhánz	tihánzá
3rd per. plu.	tihund (timanhund)	tihánd' (timanhánd')	tihánz (timanhánz)	tihánzá (timanhánzá)

Table II: Declension of Possessive Pronouns

1st person (sing.): m'o:n 'my'

Case	Masculine		Feminine	
	Sing.	Plu.	Sing.	Plu.
Nominative	m'o:n	mə:n'	mə:n'	m'a:ni
Dative	m'o:nis	m'a:n'an	m'a:ni	m'a:n'an
Ablative	m'a:ni	m'a:n'av	m'a:ni	m'a:n'av
Agentive	mə:n'	m'a:n'av	m'a:ni	m'a:n'av



2nd person (sing.): čə:n 'your'

Case	Masculine		Feminine	
	Sing.	Plu.	Sing.	Plu.
Nominative	čə:n	čə:n'	čə:n'	čə:ni
Dative	čə:nis	čə:n'an	čə:ni	čə:ni
Ablative	čə:ni	čə:n'av	čə:ni	čə:n'av
Agentive	čə:n'	čə:n'av	čə:ni	čə:n'av

3rd person (sing.): təm'sund

Case	Masculine		Feminine	
	Sing.	Plu.	Sing.	Plu.
Nominative	təm'sund	təm'sınd'	təm'sinz	təm'sinzı
Dative	təm'sındis	təm'sınd'an	təm'sinzı	təm'sinzı
Ablative	təm'sındı	təm'sınd'av	təm'sinzı	təm'sinzı
Agentive	təm'sınd'	təm'sınd'av	təm'sinzı	təm'sinzı

1st person (plu.): sə:n 'our'

Case	Masculine		Feminine	
	Sing.	Plu.	Sing.	Plu.
Nominative	sə:n	sə:n'	sə:n'	sə:ni
Dative	sə:nis	sə:n'an	sə:ni	sə:n'an
Ablative	sə:ni	sə:n'av	sə:ni	sə:n'av
Agentive	sə:n'	sə:n'av	sə:ni	sə:n'av

2nd person (plu.): tuhund 'your'

Case	Masculine		Feminine	
	Sing.	Plu.	Sing.	Plu.
Nominative	tuhund	tuhünd'	tuhänz	tuhänzi
Dative	tuhündis	tuhünd'an	tuhänzi	tuhänzan
Ablative	tuhundi	tuhünd'av	tuhänzi	tuhänzan
Agentive	tuhünd'	tuhünd'av	tuhänzi	tuhänzan

3rd person (plu.): tihund 'their'

Case	Masculine		Feminine	
	Sing.	Plu.	Sing.	Plu.
Nominative	tihund	tihünd'	tihänz	tihänzi
Dative	tihündis	tihünd'an	tihänzi	tihänzan
Ablative	tihündi	tihünd'av	tihänzi	tihänzav
Agentive	tihünd'	tihünd'av	tihänzi	tihänzav

#### 2.4. The use of gatshun

In this lesson the verb gatshun 'to go' has been introduced in the construction tshí gatshivé siriph kashré kiné kashré tá kh'an. In this context, the verb gatshun means 'to want' or, in certain restricted contexts, 'to desire'. Thus, in Kashmiri, gatshun is used in certain contexts which are separated in English by the use of two verbs, i.e., to desire and to want.

## 3.0. VOCABULARY

## 1. NOUNS

bistará	bedroll
mozur	coolie, laborer
ropsy	rupee
sa:ma:ná	luggage
sondu:kh	box, case

## 2. VERBS

gatshun	to go
tulun	to lift, to carry
banun	to get, to be available
vanun	to say, to tell

## 3. ADJECTIVES

gob	heavy
b'a:kh	another

## 4.0. DRILLS

The following sava:l and Java:b may be attempted orally. A number of nouns from the previous lessons may be used, for example: kamrú, kita:b, garú, gila:sú, šiph', tsot, teksi:, te:bú, bainú, mozur.

The following provide the models:

sava:l : tohi gatshivú sondu:kh ?

Do you want a box?

Java:b : shanse: me gatshi sondu:kh.

Yes, I want a box.

sava:l : tohi gatshivú gila:sú?

Do you want a glass?

Java:b : nase: me gatshini gila:sú.

No, I do not want a glass.

sava:l : tohi gatshivú bistarú ?

Do you want (any) bedding?

Java:b : shanse: me gatshi bistarú.

Yes, I want (some) bedding.

2. In the above pattern, make use of the numerals one to twenty.

Note: the second person plural form of gatshun 'to want' is gatshivú. As stated earlier, the plural form is used as an

honorific to show respect, etc. Consider the following model:

təhi gatshivə akh sondu:kh ?

nase:, me gatshan tso:r sondu:kh or

ahansa: me gatshi akh sondu:kh.

### 3. Noun-Verb Agreement

(a) yi bistarə ŋhu t̪hi:kh.

yi t̪e:bəl ŋhu t̪hi:kh.

yi sondu:kh ŋhu t̪hi:kh.

(b) yim bistarə ŋhi t̪hi:kh.

yim t̪e:bəl ŋhi t̪hi:kh.

yim sondu:kh ŋhi t̪hi:kh.

yim ho:təl ŋhi t̪hi:kh.

(c) yi ŋiɸh' ŋha t̪hi:kh.

yi ŋa:y ŋha t̪hi:kh.

yi tsoɸ ŋha t̪hi:kh.

yi kita:b ŋha t̪hi:kh.

(d) yimə ŋiɸhi ŋha t̪hi:kh.

yimə ŋa:y ŋha t̪hi:kh.

yimə tsoɸi ŋha t̪hi:kh.

yimə kita:bə ŋha t̪hi:kh.

5.0. EXERCISES

1. Translate the following into Kashmiri.

What is the rate?

I want five pencils.

Where is the coolie?

Yes, I have luggage.

No, I do not need a bed.

2. Change the number in the following:

yimá ŷha kita:bá.

yí ŷhu Ꞥi:ŷar.

su Ꞥe:bál ŷhu Ꞥhi:kh.

tsoŷi kati ŷha ?

na, yim gila:sá ŷhi ná Ꞥhi:kh.

3. Use the conjunction tá to form compound sentences from the constructions given below. Note the following model:

(a) yeti ŷhu gila:sá.

(b) yeti ŷhu Ꞥe:bál.

yeti ŷhu gila:sá tá Ꞥe:bál.

---

(a) tati ŷhu mohná.

(b) tati ŷhu mozur.

(a) yim ŧhi sondu:kh.

(b) yim ŧhi bistarġ.

(a) bġ ŧhus para:n.

(b) bġ ŧhus le:kha:n.



tsu:rim sabakh : havasbo:ʔi+ve:lis si:t' kathba:th  
Lesson Four : a conversation with a houseboat owner

## 1. CONTEXTUAL FOCUS

The participants are a tourist, aʂok, and, a houseboat owner, havasbo:ʔivo:l. A houseboat is generally owned and managed by a single person, and is leased for lengths of time varying from an overnight stay to a full summer season's stay. On leasing a houseboat (often the lease is verbal), the set contextual phrases are as follows.

toh' kets zen' ŧhivʔ ?

How many persons are there?

kets dɔh ru:ziv ?

How many days will you stay?

(and, the invariable inquiry)

re:ʔ k'ah ŧhu ?

What is the charge?

It is after this last inquiry that the unavoidable bargaining begins.

## 2. GRAMMATICAL FOCUS

The productive suffix -vo:l (fem. -va:ʃen', see Notes), the locational adverb niʃ 'near', the postposition khə:trə 'for', and single modifiers of nouns are introduced. The modifiers are of the following types: khə:bsu:rath havasbo:tʃ 'beautiful houseboat', akh haphtə 'one week', and tso:r kamrə 'four rooms'.

The following verbs appear: ʃəngun 'to sleep', bihun 'to sit', and ranun 'to cook'.

## 3. LEXICAL FOCUS

Note the following lexical set.

<u>havasbo:tʃ</u>	houseboat
<u>havasbo:tʃəvo:l</u>	houseboat owner
<u>ʃəngnə</u> <u>khə:trə</u> <u>kamrə</u>	bedroom
<u>behnə</u> <u>khə:trə</u> <u>kamrə</u>	living room
<u>kh'anə</u> <u>khə:trə</u> <u>kamrə</u>	dining room



havasbo:ṭivo:l ti ašo:k

havasbo:ṭ  
 havasbo:ṭivo:l  
 sa:b  
 manz

houseboat  
 a houseboat owner  
 sahib (see notes)  
 in

havasbo:ṭivo:l : sala:m sa:b.

Greetings, Sahib.

pekiv sa:b havasbo:ṭas manz ru:ziv.

Come, Sahib, stay in the houseboat.

vučhun

to see

aščok : ahanse: bí vučhá havasbo:č.

Well, I would like to see the houseboat.

a:

yes

s'aṭha:

very

khu:bsu:rath

beautiful

zen'

persons

havasbo:čávo:l : a: vučhív, s'aṭha: khu:bsu:rath havasbo:č žhu.

Certainly, take a look at it. It's very beautiful.

tch' kets zen' chivá ?

How many persons are there?

kun

only

zon

person

aščok : bí žhus kun zon.

I am the only one.

havasbo:čávo:l : kets doh ru:ziv ?

For how long do you want to stay?

haphtá week

ašok : akh haphtá.

One week.

4 havasbo:tivo:l : ačha: pekiv.

All right, let's go.

ku:t how

du:r far

ašok : ku:t du:r čhu havasbo:t ?

How far is the houseboat?

niš near

đalge:t Đal Gate

5 havasbo:tivo:l : đalge:tas niš.

Near Dal Gate.

ašok : kəts kamaré čhis ?

How many rooms does it have?

Ÿongn khe:tr	for sleeping
behn khe:tr	for sitting
rann khe:tr	for cooking
kh'an khe:tr	for eating

havasbo:tvo:l : tso:r kamr, z kamr Ÿhis Ÿongn khe:tr, akh  
behn khe:tr t akh rann t kh'an khe:tr.

Four rooms, two for sleeping (two bedrooms),  
one for sitting (one living room), and one for  
cooking and dining (and a dinette-kitchen).

aŸo:k : re:t k'ah Ÿhu ?

What is the charge?

dohas per day

havasbo:tvo:l : bas vuh ropyi dohas.

Just twenty rupees a day.

aŸo:k : aŸha: b vuŸh havasbo:t.

All right, I'll look at the houseboat.

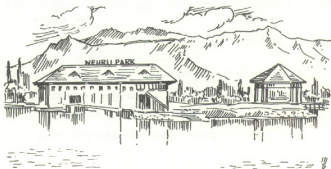
havasbo:tvo:l : shanhez, pekiv.

Yes, sir, let's go.

NOTES:      GRAMMAR:      VOCABULARY:      DRILLS:      EXERCISES:

C. NOTES

1. sa:b or sa:hab was generally used as a mode of address for Europeans. The distribution of this is wide, e.g., kalektar sa:b, da:ktar sa:b, k'ah sa:b 'What, sir?'. It is now used for both Westerners and Indians, more or less as the English sir is used. "The word is Arabic and originally meant 'a companion', (sometimes a companion of Mahomed)." (See HJ pp. 781-782.)
2. There are only a few places in Srinagar where houseboats are kept; dalge:t is one of these.  
Nehru Park is a new park in the middle of Dal Lake. It is an island, and has an excellent view of the surrounding mountains and the lake.



2.0. GRAMMAR

2.1. Tense: Future

The Copula: I shall be

Masculine

Singular

bá a:sá

tsá a:sakh

su a:si

Plural

es' a:sav

toh' e:siv

tim a:san

Feminine

Singular

bí a:sá

tsá a:sakh

so a:si

Plural

es' a:sav

toh' e:siv

timí a:san

I shall eat: bí kh'amá

Masculine

Singular

bá kh'amá

tsá kh'akh

su kheyi

Plural

es' kh'amav

toh' kheyiv

tim kh'an

Note that in the feminine form the third person singular and plural, pronouns change to so and timí, respectively.



## 2.2. Adjectives: I

There are two classes of adjectives. The members of Class I comprise those items which are not inflected for number, gender, and case; for example, consider s'ath'a: 'much' and khu:bsu:rath 'beautiful'. (See pp. 152-153 for Class II adjectives.)

Examples:

sa:pə ka:kaz	clean paper
sondar na:v	beautiful boat
s'ath'a: pɔ:n'	much water
ʃa:n ʃa:y	good tea

Note that s'ath'a: is used in the sense of both 'many' and 'much'.

## 2.3. The Suffix -vo:l

The suffix -vo:l is used as a modifier or as a noun with a wide semantic range. It is generally used in the sense of an agent or a doer.

- (a) In the following, -vo:l functions as a noun and denotes an occupation.

ɖalas niʃ ʃhu akh na:vivo:l.

There is a boatman near Dal Lake.

ho:ɖlas manz ʃhu akh dɔdɔvo:l.

There is milkman inside the hotel.

(b) The -vo:l formations have an underlying relative clause.

Consider dođivo:l which means su yus dođ kina:n Ńhu

'one who sells milk'.

(c) The suffix -vo:l is also used with verbs.

mohné Ńhu kh'anivo:l.

Mohan is one who enjoys eating.

mohné Ńhu paranvo:l leđk+.

Mohan is a studious boy.

The suffix -vo:l is inflected for number, gender, and case.

Note the following forms.

Masculine		Feminine	
Singular	Plural	Singular	Plural
vo:l	ve:l'	va:ʃen'	va:ʃai

2.4. Numerals: 'twenty-one' to 'thirty'

akívuh	twenty-one
zito:vuh	twenty-two
trovuh	twenty-three
tsovuh	twenty-four
pintsáh	twenty-five
Ńatívuh	twenty-six

astor:vuh	twenty-seven
aṭho:vuh	twenty-eight
kun+tréh	twenty-nine
tréh	thirty

## 2.5. Fractions

oḍ (eḍ', mas., plu.)	half
eḍ (eṣṣi, fem., plu.)	half
so:d	one and a quarter
ḍoḍ	one and a half
du:n	three quarters
ḍa:y	two and a half

The fractions are used as modifiers of time and quantity.

### 1. Modifiers of time

mohná gav niṣa:th ḍoḍi baṣṣi.

Mohan went to (the) Nishat (Garden) at one-thirty.

Note that sa:ḍá does not modify akh and zi, therefore, constructions such as sa:ḍá akh and sa:ḍá zi are unacceptable.

The acceptable constructions are ḍoḍ and ḍa:yí. However, sa:ḍá can modify any other whole number up to 'ninety-nine'.

### 2. Modifiers of quantity

me gatshan ḍa:y kilo: za:mut doḍ.

I want two and a half kilos of yogurt.

## 3.0. VOCABULARY

## 1. NOUNS

ka:kaz	paper
kh'aná khə:trá kamrá	dining room
za:mut dɔd	yogurt
dɔd	milk
na:v	boat
po:n'	water
behní khə:trá kamrá	living room
ʔəngnə khə:trá kamrá	bedroom
havasbo:t	houseboat
havasbo:t+vo:l	houseboat owner

DRILLS

1. In each of the following sentences replace the adjective sa:ph by the adjectives sondar and ʃa:n. Note the model below.

yí Ńhu sa:ph ʃe:bál.

yí Ńhu sondar ʃe:bál.

yí Ńhu ʃa:n ʃe:bál.

---

yí Ńhu sa:ph garí.

yí Ńhu sa:ph karkax.

yí Ńhu sa:ph pensalí.

hu Ńhu sa:ph kamrí.

yí Ńhu sa:ph po:n'.

yimá Ńha sa:ph kita:bí.

yimá Ńha sa:ph na:vi.

yimá Ńha sa:ph tsočí.

yimá Ńha sa:ph ŃiŃhi.

2. Change the constructions given in 1, above, into interrogatives (e.g., yí Ńha: sa:ph garí ?).

3. Change the constructions given in 2, above, into negative constructions (e.g., na, yí Ńhu ní sa:ph garí).

5.0. EXERCISES

1. Translate the following into Kashmiri:

I want three books.

These nine houses are clean.

This tea is good.

I want two and a half glasses of water.

The coolie is good.

Yes, I would like to see the houseboat.

The houseboat owner is good.

How long will you stay?

2. Construct five sentences with niṣ (e.g., kuris ' ṣha ṭe:blas niṣ. 'The book is near the table.').

pá:tsin sabakh :            ʔã:gívo:lís sá:t' kathba:th  
Lesson Five :                a conversation with a tonga driver

### 1. CONTEXTUAL FOCUS

A conversation on hiring a light, horse-driven, two-wheeled carriage. This type of carriage is used all over the valley and is the main mode of transportation in the downtown areas. It can carry four persons and some luggage, too. The main modes of addressing a ʔã:gívo:l are the following. hatíhaz, hatíhaz ʔa:gíva:l'a:, he:, and he: ʔa:gíva:l'a:.

### 2. GRAMMATICAL FOCUS

Note the use of p'aíhí 'from'. The following verbs appear: khasun 'to climb', and lagun 'to take' (in terms of time, e.g., 'It will take two hours.'). The causative form of verbs is introduced (e.g., kh'a:vun 'to cause to eat').

### 3. LEXICAL FOCUS

Note the following lexical set.

ʔã:gívo:l                      tonga driver

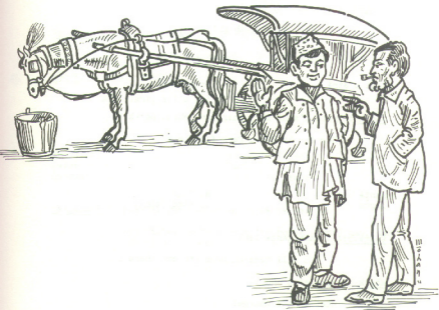
du:r

far

re:t

rate





ʈã:g+vo:l tã ašo:k

ʈã:g+vo:l  
hatã  
nehru:  
pa:rk

a tonga driver  
(sentence initiator)  
Nehru (proper name)  
park

ašo:k : hatã haz ʈã:g+va:l's: nehru: pa:rk gətshikhã ?

Hello, tongawala, will you go to Nehru Park?

khasun

to climb

tā:givo:l : ahanhaz, khasiv.

Yes, sir, climb in!

yeti p'aṭhā

from here

aṣo:k : yeti p'aṭhā kart dur Ğhu nehru: park ?

How far is Nehru Park from here?

ganṭā  
lagun

an hour  
to take (time)

tā:givo:l : akh ganṭā lagi.

It will take an hour (to get there).

aṣo:k : re:ṭ k'ah Ğhu ?

What is the charge?

tā:givo:l : deh ropyi.

Ten rupees.

pṣ:tsh

five

aṣo:k : nahaz, pṣ:tsh ropyi.

I won't pay more than five rupees.

su  
kam  
d'un

that  
not enough  
to give

tā:givo:l : na, su Ńhu kam, e:ph ropyi diyiv.

No, that's not enough. Give me eight rupees.

ašo:k : aŃha:, pekiv.

All right, let's go!

kh'a:rvan  
ga:sā  
ne:ran

to cause to eat  
hay  
to go, to leave

tā:givo:l : adāhax, gur kh'a:rvan ga:sā tī ne:rav.

All right. Let me feed the horse (some) hay, and  
(then) we'll leave.

NOTES:            GRAMMAR:            VOCABULARY:            DRILLS:            EXERCISES:

## 1.0. NOTES

### 1.1. Modes of Address (or 'attention catchers')

In Kashmiri there are certain lexical items which function as 'attention catchers'. These may be used to attract the attention of a person. Not all of these are polite, but they still have a high frequency in colloquial Kashmiri. Note the following:

Masculine	Feminine	Ranking on the honorific scale	status constraints	religious constraints
hayo:	haye:	impolite, informal	addressee equal or lower	
hato:	hatay	impolite, informal	addressee equal or lower	
he:	he:	neutral	equal	
hatá mahra:		respectful	addressee equal or higher	addressee Hindu
hatá haz		respectful	addressee equal or higher	addressee or addressor Muslim
hatá sa:	hatá sa:	polite	addressee equal or higher	
hatá ba:	hatá bi:	polite	equal	

Note that in Srinagar the use of hatiba: is more or less restricted to the speech of the older generation. Its place has been taken by the more frequent hatise:.

Examples:

(a) hayo: na:viva:l'a: ɖal gatshikhé ?

(b) he: na:viva:l'a: ɖal gatshikhé ?

(c) hatihaz na:viva:l'a: ɖal gatshikhé ?

In the above examples, (a) is unacceptable on the scale of politeness, and (c) may be termed extra-polite.

## 2.0. GRAMMAR

### 2.1. The Agentive Case

The agentive case denotes the 'doer' of an action. It is marked by -an and -i, as in these examples.

Ši:lan čeyi ča:y.

Sheela drank (her) tea.

ko:ri dits Ši:las ča:y.

The girl gave tea to Sheela.

### 2.2. Adjectives II

In Lesson Four (Section 2.1.) we discussed what was termed Class I Adjectives. This Class includes those items which are not inflected for number, gender, and case. Class II Adjectives include those adjectives which show number, gender, and case agreement with the head noun.

#### Singular Forms

	<u>v'oṭh</u> 'fat'		<u>vozul</u> 'red'	
	<u>Mas.</u>	<u>Fem.</u>	<u>Mas.</u>	<u>Fem.</u>
Nom.	v'oṭh	v'oṭh	vozul	vozɔ̃ʃ
Dat.	vethis	večhi	vozlis	vozʃi
Abl.	veṭhi	večhi	vozli	vozʃi
Ag.	veṭh'	večhi	vozɔ̃l'	vozʃi

thod 'tall'

	<u>Mas.</u>	<u>Fem.</u>
Nom.	thod	thoz
Dat.	thedis	thazi
Abl.	thadi	thazi
Ag.	thed'	thazi

Plural Forms

	<u>Mas.</u>	<u>Fem.</u>	<u>Mas.</u>	<u>Fem.</u>
Nom.	veṭh'	veṭhi	vozil'	vozji
Dat.	veṭh'an	veṭhan	vozl'an	vozjan
Abl.	veṭh'av	veṭhav	vozl'av	vozjav
Ag.	veṭh'av	veṭhav	vozl'av	vozjav

	<u>Mas.</u>	<u>Fem.</u>
Nom.	thəd'	thazi
Dat.	thad'an	thazan
Abl.	thad'av	thazav
Ag.	thad'av	thazav

1.3. Adverbs: Classes

The adverbs have been divided into two classes. Class I Adverbs include those lexical items which do not belong to any other class but function essentially in adverbial positions.

Here are two examples.

tati	there
tat'ath	at that place

The items belonging to this group may occur in the following positions:

tati ŷeyi me ka:ŷir ŷa:y

'there' 'drank' 'I' 'Kashmiri' 'tea'

me ŷeyi ka:ŷir ŷa:y tati

me ŷeyi tati ka:ŷir ŷa:y

Class II adverbs include those lexical items which may belong to other word-classes but have adverbial function, too, (e.g., postpositional phrases, nouns, and adjectives).

#### 2.4. Causativization

In this lesson the causative verb kh'a:van 'to cause to eat' occurs in adāhaz, gur kh'a:van ga:sī tī ne:rav.

A verbal root may be causativized by the addition of a causative suffix. Consider the following:

kh'on	to eat
kh'a:van	to make (someone) eat
kh'a:vāna:van	to cause someone to eat through the efforts of someone else.

In those constructions in which the agent is not deleted, it is followed by an instrumental postposition, e.g.,

ṣā:gāve:l' kh'a:vāno:v gur mohas athi ga:sī.

The tonga driver made Mohan feed grass to the horse.



In Kashmiri, as in Hindi-Urdu, there are two degrees of causativization. The following are illustrative:

me kəʀ kə:m.

I worked.

me karəno:v əʃo:k kə:m.

I made Ashok work.

me karəna:vəno:v ʃi:las athi ra:mə kə:m.

I made Sheela make Ram work.

#### 1.5. The use of p'athə

In the construction yeti p'athə kuit du:r ʃhu nehru: park?, p'athə is used in the sense of 'from (a location)'. Consider the following sentences:

bə ʃhus yeti p'athə zə mi:l du:r ro:za:n.

I live two miles away from here.

tsi kati p'athə ʃhukh soku:l yiva:n ?

From where do you come to school?

Also note the following use:

ʃe:blə p'athə tul kita:b thod.

Remove the book from the table.

## 3.0. VOCABULARY

## 1. NOUNS

ku:r	girl
ka:šir ũa:y	Kashmiri tea
tũ:givo:l	tonga driver
re:ŧ	rate

## 2. ADJECTIVES

vazul	red
v'oŧh	fat
boŧ	big
thod	tall

## 3. ADVERBS

tati	there
tat'ath	at that place
du:r	far

#### 4.0. DRILLS

1. On the model of the sentences given in (a) and (b) below, construct ten sentences of each type using the nouns and verbs introduced in earlier lessons.

(a) Źi:lan kh'av batı.

(b) mozu:rav Źeyi Źa:y.

2. Note the agreement of adjectives with the nouns in the following sentences. Drill these sentences orally.

(a) yi Źhu v'oṭh mozu:r.

su Źhu v'oṭh leḡki.

yi Źhu beḡ gila:sı.

su Źhu beḡ ṭe:bił.

(b) yi Źha v'eṭh zana:nı.

so Źha v'eṭh kur.

yi Źha beḡ kursi:.

so Źha beḡ na:v.

(c) yim Źhi veṭh' mozu:r.

tım Źhi veṭh' leḡki.

tım Źhi beḡ' gila:sı.

yım Źhi beḡ' ṭe:bił.

- (d) yimé šha večhi zana:ni.  
timí šha večhi ko:ri.  
yimí šha baʒi kursi:.  
timí šha baʒi na:vi.

3. In each of the sentences of 2 (above), substitute thod and vɔʒul respectively, for v'oq̄h and bađ.

4. Use the adverbs tati and tat'ath with the constructions in Section 2 (above). Note the following model:

tati šhu v'oq̄h mozu:r.

tat'ath šhu v'oq̄h mozu:r.

5.0. EXERCISES

1. Translate the following into Kashmiri.

No, he is not a fat boy.

The red boat is there.

Yes, this is a big boat.

My red chair is near the table.

No, she is not a big girl.

2. Translate the following into English.

Ši:lan pər kita:b.

mohnan šeyi ša:y.

ra:man kheyi tsoḡ.

3. Replace the underlined English words in the following sentences by their Kashmiri equivalents.

yi na:vivo:l šhu tall.

akh fat mozu:r šhu tati.

yes, yi šha red kita:b.

no, yi tsoḡ šha n+ big.

yi big gar+ šhu Ĵan.

Şeyim sabakh : narvive:lis si:t' kethba:th  
Lesson Six : a conversation with a boatman

## 1. CONTEXTUAL FOCUS

A conversation on hiring a şiko:r' (shikara), a particular type of boat used for sightseeing. The shikaras are specially decorated and have cushions with springs. There are several types of shikaras used for various purposes. This conversation pertains to a sightseeing trip on Dal Lake.

A prolonged (and enjoyable) discussion about the 'rate' invariably forms a part of the hiring process. Note particularly the response to the question: yeti p'athâ k'ah ūhu re:ŷ ? What is the rate from here? Then note the boatman's response: yî haz khaŷ karivâ Whatever you like, sir. This is a frequent response to inquiries about prices, rates, etc. On the whole, prices are negotiable, and the response does not necessarily mean that the buyer has a choice. All this indicates is that the seller is open to bargaining.

## 2. GRAMMATICAL FOCUS

The conjunct verbs of the following type are introduced  
hokun karun 'to command' and khəŋ karun 'to like'. The verb  
vasun 'to come down', also appears.

## 3. LEXICAL FOCUS

Note the following lexical set.

na:vivo:l	boatman
na:v	boat
ɟalge:t	Dal Gate (place name)



ašo:k, na:vivo:l tē žike:r'



na:vivo:l  
tuhinz  
na:v

boatman  
your  
boat

ašok : yi čha: haz tuhinz na:v ?

Is this your boat?

hokum karun  
niša:th

to command  
Nishat Garden

na:vivo:l : shanhaz, keriv hokum ?

Yes, sir, what can I do for you?

ašok : niša:th getshivî haz ?

Will you go to Nishat (Garden)?

vasun

to come down

na:vivo:l : shanhaz, vesiv.

Yes, come on down (here).

vakhit

time

ašok : kust vakhit lagi ?

How long will it take?

na:vivo:l : akh ganči.

One hour.

4  
ašo:k : yeti p'aṭhi k'ah ũhu re:t ?

What is the rate from here?

khõš karun

to like

na:vivo:l : yi haz khõš karivá.

Whatever you like, sir.

ašo:k : na haz re:t k'ah ũhu ?

No, (tell me) what is the rate?

na:vivo:l : e:ṭh ropyi.

Eight rupees.

še

six

ṭhi:kh

fair

ašo:k : na haz, še ropyi ũha ṭhi:kh.

No, six rupees is a fair price.

na:vivo:l : adá haz vésiv.

All right, come on down.

pakun

to walk

7  
ašo:k : ašha: pakiv.

All right, let's go.

NOTES:      GRAMMAR:      VOCABULARY:      DRILLS:      EXERCISES:

1.0. NOTES

1. niṣa:th (ba:g) is one of the Mughal Gardens. It is located about eight miles from Srinagar, the summer capital of the Jammu and Kashmir State. (For a detailed description see pp. 576-580.)
2. hokum karun means 'to command', or 'What can I do for you?'. It is a socially polite expression, and is used just as that.
3. bu:n' (china:r, *Platanus Orientalis*): Knowles (1885) claims that the china:r "was introduced by the Muhammadans from the West, and under the fostering attention of royalty this splendid tree with its palmate leaves and spreading branches has reached the greatest age and attention in Kashmir." (See J.H. Knowles, A Dictionary of Kashmiri Proverbs and Sayings, Bombay, 1885, p.7.)

## 2.0. GRAMMAR

## 2.1. Genitive Case: Markers

Note the following markers of the genitive case.

Masculine		Feminine	
Singular	Plural	Singular	Plural
hund	hünd'	hinz	híngz'
-uk	-ík'	-iž	-iž'i
-un	-ín'	-ín'	-íni

Examples:

-hund and -hünd'

ʃur:isʃan hund maka:ní                      tourists' house

ʃur:isʃan hünd' maka:ní                      tourists' houses

-uk and -ík'

maka:nuk darva:zì                              the door of the house

maka:ník' darva:zì                              the doors of the house

-un and -ín'

mohnun maka:ní                                Mohan's house

mohnín' maka:ní                                Mohan's houses

2.1.1. -sund form of Genitive

Note that -hund changes to -sund if it is preceded by a palatal consonant or a high central vowel /ɨ/. Consider the following:

va:z̄i sund	of a cook
ra:z̄i sund	of a king
ma:l' sund	of a father
dob' sund	of a washerman

The following are the forms of sund which correspond to the forms of hund.

hund	sund
h̄and'	s̄and'
h̄anz	s̄anz
h̄anz̄i	sinzi

## 1.2. Uses of the Genetive

The genitive case is used in the following semantic areas.

### (i) ownership

mohnun maka:n̄i                      Mohan's house

### (ii) in the sense of Hindi-Urdu 'ki: and English 'of'

ʃi:l̄n' ʃa:y                              Sheela's tea

### (iii) relationship

dob' sund bc:y                        the washerman's brother

### (iv) a part of something

ʃabl̄ʃ zang                                the leg of a table

### (v) made of or consisting of

kan'an hund maka:n̄i                a house (made) of stone

(vi) extract of or essence of something

tsü:ʰan hund ras                      the juice of apples

## 2.2. Noun Declension

### 1. First Declension

#### Singular Forms: Masculine

	<u>Nominative</u>	<u>Dative</u>	<u>Ablative</u>	<u>Agentive</u>
garden	ba:g	ba:gas	ba:gɨ	ba:gan
man	marɨd	mardas	mardɨ	mardan
potato	o:luv	o:lvas	o:lvɨ	o:lvan
old man	buɨɨ	buɨas	buɨɨ	buɨan

#### Plural Forms:

ba:g	ba:gan	ba:gav	ba:gav
marɨd	mardan	mardav	mardav
o:lav	o:lvan	o:lvav	o:lvav
buɨɨ	buɨan	buɨav	buɨav

### 2. Second Declension:

#### Singular Forms: Masculine

	<u>Nominative</u>	<u>Dative</u>	<u>Ablative</u>	<u>Agentive</u>
son	nečuv	nečvis	nečivi	nečiv'
cup	kho:s	kha:sis	kha:si	khe:s'
water	po:n'	pe:nis	pa:ni	pe:n'
pony	ʧoʧ	ʧeʧis	ʧaʧi	ʧeʧ'

Plural Forms:

son	nečiv'	nečiv'an	nečiv'av	nečiv'av
cup	khe:s'	kha:s'an	kha:s'av	kha:s'av
water	pə:n'	pa:n'an	pa:n'av	pa:n'av
pony	ʧəʧ'	ʧəʧ'an	ʧəʧ'av	ʧəʧ'av

3. Third Declension:

Singular Forms: Feminine

	<u>Nominative</u>	<u>Dative</u>	<u>Ablative</u>	<u>Agentive</u>
bread	tsəʧ	tsəʧi	tsəʧi	tsəʧi
mother	mə:ʃ	ma:ʃi	ma:ʃi	ma:ʃi
potter	krə:ʃ	kra:ʃi	kra:ʃi	kra:ʃi
mare	gʊr	gʊri	gʊri	gʊri

Plural Forms:

tsəʧi	tsəʧan	tsəʧav	tsəʧav
ma:ʃi	ma:ʃan	ma:ʃav	ma:ʃav
kra:ʃi	kra:ʃan	kra:ʃav	kra:ʃav
gʊri	gʊr'an	gʊr'av	gʊr'av

4. Fourth Declension:Singular Forms: Feminine

	<u>Nominative</u>	<u>Dative</u>	<u>Ablative</u>	<u>Agentive</u>
sister	beni	beni	beni	beni
mutton	neni	neni	neni	neni
bitch	hu:n'	ho:ni	ho:ni	ho:ni
Chinar tree	bu:n'	bo:ni	bo:ni	bo:ni

Flural Forms:

beni	ben'an	ben'av	ben'av
neni	nen'an	nen'av	nen'av
ho:ni	ho:n'an	ho:n'av	ho:n'av
bo:ni	bo:n'an	bo:n'av	bo:n'av

## 2.3. Numerals: 'thirty-one' to 'forty'

akstréh	thirty-one
dayitréh	thirty-two
teyitréh	thirty-three
tsoyitréh	thirty-four
p̄:tsitréh	thirty-five
šeyitréh	thirty-six
satitréh	thirty-seven
aritréh	thirty-eight
kun̄to:ʃih	thirty-nine
tsat̄ʃih	forty



## 3.0. VOCABULARY

## 1. NOUNS

o:luv	potato
ken'	stone
ku:l	tree
kre:ʃ	potter (fem.)
kho:s	cup
gur	horse, mare
tsu:ʃ	apple
tu:rist	tourist
tu:ʃ	pony
darva:ʃ	door
dalge:ʃ	Dal Gate
na:v	boat
narvivo:l	boatman
neʃuv	son
neni	meat
ba:g	garden
bu:ʃ	old man
bu:n'	Chinar tree
beni	sister
me:ʃ	mother
marid	man
mo:l	father
ra:zi	king
va:zi	cook
ʃikar:'	shikara, a sight-seeing boat
hu:n'	bitch

## 0. DRILLS

### 1. Genitive with Numerals

mozurá sínz akh ropay kati ŷha ?

va:zák sínz akh tsoḡ kati ŷha ?

mozurran hind' pō:tsh gila:sák kati ŷhi ?

va:zák sínzák zák tsoḡči kati ŷha ?

mohnáni tso:r kita:bák kati ŷha ?

Notice that the genitive marker agrees with the number and gender of the noun that follows.

## 0. EXERCISES

### 1. Translate the following sentences into Kashmiri.

This is Mohan's house.

Sheela's book is big.

These are the doors of the house.

That is a big stone house.

These are Sheela's cups.

### 2. Change the number in the following constructions.

yimák ŷha: ḡe:bláḡči zangák ?

yath sondu:kas p'aḡh thav kita:b.

hum ŷa:yí khe:s' thav ḡe:blan níḡ.

beḡ'an kani maka:nan ŷhi beḡ' darva:zák.

yí ŷha ŷi:lín' ŷa:y.

3. Negate the following sentences.

yi ŋha ŋi:lán' ŋay.

maka:nuk darva:zə ŋhu boq.

hu ŋhu na:vive:l'sund maka:ní.

so kuir ŋha ŋay ŋava:n.

sondu:kas manz ŋha kits:bé.

setim sabakh :           ʃeksirvə:lis sá:t' kathba:th

Lesson Seven :           a conversation with a taxi driver

### 1. CONTEXTUAL FOCUS

The traditional mode of transportation in Kashmir has not always been a taxi. It has only recently been introduced in Srinagar, and is fast becoming popular. It is now replacing the fascinating horse-drawn carriage (tā:gá) in certain areas.

### 2. GRAMMATICAL FOCUS

The verb ne:run 'to leave' appears. Note that khə:li: is used in the sense of 'for hire', but the basic meaning is 'empty'.

### 3. LEXICAL FOCUS

Note the following lexical set.

khə:li:	for hire
du:r	far
ʃeksi:	taxi-cab
ʃ'eksi:vo:l	taxi driver
mi:l	miles



թէսի:, թէսի:vo:l տի աճօ:k

ṭeksi:vo:l  
khe:li:

taxi driver  
for hire

ašo:k : ṭeksi: Ūha: so: khe:li: ?

Is the taxi available (for hire)?

ṭeksi:vo:l : ahanhaz khesiv. kot Ūhuvá gatshun ?

Yes, (please) get in. Where do you want to go?

ḍa:kha:ná

post office

ašo:k : me Ūhu gatshun ḍa:kha:mas p'aṭh.

I want to go to the post office.

kath

which

ṭeksi:vo:l : kath ḍa:kha:mas ?

Which post office?

boḍ ḍa:kha:ná

head post office

ašo:k : beḍis ḍa:kha:mas.

The head post office.

bihun

to sit down, to take one's seat

teksivo:l : a'cha: bihiv.

All right, come on in.

a'šo:k : kust du:r Ńhu ?

How far is it?

mi:l

mile(s)

teksivo:l : yeti p'a'phá Ńhu zé mi:l.

It is two miles from here.

ǃaldi: karán'

to hurry

a'šo:k : a'cha: ǃaldi: keriv.

All right, (please) hurry.

dra:s (ne:run 'to leave')

(I am) leaving

teksivo:l : adáhaz, dra:s.

All right, sir, (we're) on our way.

NOTES:      GRAMMAR:      VOCABULARY:      DRILLS:      EXERCISES:

### 1.0. NOTES

1. The taxis in Kashmir are also open to bargaining, especially if the trip is outside Srinagar to such places as paḥelga:m (Pahalgam) or gulmarāg (Gulmarg).

In order to keep the delightful, and sometimes exasperating, tradition of bargaining alive, the meter is usually made non-operative by the taxi-driver. Thus, bargaining adds to the pleasure of sightseeing and leaves a person a little more exhausted than he normally would be. The amount settled after the bargaining does not include the bakhšīš (tip). That is another story!

2. doḡmavī (haḡ, mahra:, hase:, See Section 4.0. Drills) is an attention catcher which means 'I say', 'Please look', or 'Please listen'. It may be used to draw the attention of a person in a shop or on a roadside in order to make an inquiry.



## 2.0. GRAMMAR

## 2.1. Semantics of Adverbs I

The contextual distribution of adverbs may be divided into the following groups:

## 2.1.1. Interrogative Adverbs

kar	when
kat'ath	where
kəpə:r'	in which direction
ku:t	how much
k'uth	of what type

## Examples:

toh' kar ə:vī kəʃi:ri ?

When did you come to Kashmir?

ʃa:kha:nī kat'ath ʃhu ?

Where is the post office?

ʃa:kha:nī kəpə:r' ʃhu ?

In which direction is the post office?

yath kita:bi ku:t h'akh ?

How much will you charge for this book?

su maka:nī k'uth ʃhu ?

What does that house look like?

Note the following number and gender changes in ku:t and k'uth.

Masculine		Feminine	
Singular	Plural	Singular	Plural
ku:t	ká:t'	ki:ts	ki:tsá
k'uth	kith'	kitch	kitchá

### 2.1.2. Adverbs of Time

az	today
azkal	these days
pagah	tomorrow
ra:th	yesterday

#### Examples:

niŷa:tas manz ŷha: az zu:l ?

Are the lights (on the fountains) in the Nishat garden on today?

azkal ŷha: ǰalas manz pampo:ŷ ?

Are there lotuses in Dal Lake these days?

pagah yiyiv ŷa:y ŷeni.

Come to have tea tomorrow.

bá a:s ra:th dili p'aŷhá.

I came from Delhi yesterday.

## 2.1.3. Adverbs of Place

boné below

du:r far

niš near

tal under

## Examples:

boné kus Ūhu kathé kara:n ?

Who is talking downstairs?

sara:kadli p'ašhē ku:t du:r Ūhu niš:ath ?

How far is Nishat Garden from Amira Kadal?

nehru: pa:rk Ūhu ḡal ge:ṭas niš.

Nehru Park is near Dal Gate.

kulis tal Ūhi po:š.

There are flowers under the tree.

## 2.2. Pronouns IV

## 2.2.1. Reciprocal Pronouns

There are two reciprocal pronouns akhēkis and pa:nivān'.

These are used roughly in the sense of English each other and one another and Hindi-Urdu ek du:sre ko(se) and a:pas mē. The following are some examples:

tch' kəriv akhēkis madath.

You will help each other.

aʃo:kan t̃á mohnan kor pa:návin' phe:slá ki tim  
gatshan ná dili.

Ashok and Mohan have decided between themselves  
that they will not go to Delhi.

### 2.2.2. Reflexive Pronouns

The reflexive possessive panun functions roughly in the same way as Hindu-Urdu apna:. It is inflected for number, gender, and case, and agrees with the possessed noun. panun occurs when the referent of the possessor noun and the referent of the noun head of the subject of the sentence are identical, e.g.,

aʃo:kan kh'av panun tsū:ʃh.

Ashok ate his apple.

ʃi:lá gatshi panun gará.

Sheela will go to her house.

#### Declension of panun

The following table gives the declension of panun.

Case	Masculine		Feminine	
	Sing.	Plu.	Sing.	Plu.
Nominative	panun	panín'	panán'	panáni
Dative	panánis	panín'an	panáni	panáni
Ablative	panáni	panín'av	panáni	panán'av
Agentive	panín'	panán'av	panáni	panín'av

## 3.0. VOCABULARY

## 1. NOUNS

amra:kədal	Amirakadal
zu:l	illumination
da:kha:ná	post office
ṭeksi:vo:l	taxi driver
dil	Delhi
niṣa:th	Nishat Garden
nehru: pa:rk	Nehru Park
pa:gaḥ	tomorrow
pam-po:ṣ	lotus
po:ṣ	flower
bakhṣiṣ	tip (given to a waiter, etc.)
ṣhā:kra:ṣa:r	Shankracharya

4.0. DRILLS

1. Items under focus: kar 'when' and gatshun 'to go'.

bí kar gatsí keší:ri ?

bí kar gatsí gulmargi ?

bí kar gatsí pehelga:m ?

es' kar gatshev keší:ri ?

es' kar gatshev gulmargi ?

es' kar gatshev pehelga:m ?

tsí kar gatskhakh keší:ri ?

tsí kar gatskhakh gulmargi ?

tsí kar gatskhakh pehelga:m ?

toh' kar getshiv keší:ri ?

toh' kar getshiv gulmargi ?

toh' kar getshiv pehelga:m ?

su kar gatshí keší:ri ?

su kar gatshí gulmargi ?

su kar gatshí pehelga:m ?

tim kar gatshan keší:ri ?

tim kar gatshan gulmargi ?

tim kar gatshan pehelga:m ?

2. Item under focus: kat'ath 'where'. (On the use of dopmaví see Notes, Section 1 of this lesson.)

dopmaví haz, ḍa:kha:né kat'ath ŷhu ?

dopmaví mahra:, ḍuka:né kat'ath ŷhu ?

dopmaví hasa:, kita:b kat'ath ŷha ?

dopmaví haz, na:v kat'ath ŷha ?

dopmaví mahra:, ŷa:y kat'ath ŷha ?

dopmaví haz, mozu:r kat'ath ŷhu ?

Change the above constructions into plurals.

3. Use dopmaví (mahra:, haz) in the following constructions.

yath kita:bi kurt ká:math ŷhu ?

huth kursi kurt ká:math ŷhu ?

su ḷe:bál k'uth ŷhu ?

su sondu:kh k'uth ŷhu ?

tim ḷe:bál kith' ŷhi ?

tim sondu:kh kith' ŷhi ?

so na:v kitsh ŷha ?

so tsoḷ kitsh ŷha ?

timé narvė kitshė ŷha ?

timé tsoči kitshė ŷha ?

## 5.0. EXERCISES

1. Answer orally the questions given after each of the following constructions.

mohné tã Ši:lã Ćhi na:viva:lis sã:t' kath kara:n.

Questions:

mohné tã Ši:lã k'ah Ćhi kara:n ?

mohné tã Ši:lã Ćha: kita:b para:n ?

mohné tã Ši:lã Ćha: pã:gãvã:lis sã:t' kath kara:n ?

teksi: k'ath Ćhu asi đa:kha:na:s p'añh gatshun.

Questions:

asi kot Ćhu gatshun ?

asi Ćha: na:vi k'ath gatshun ?

asi Ćha: dukana:s p'añh gatshun ?

yeti p'añhã Ćhu đa:kha:nã zã tso:r mi:l du:r.

Questions:

yeti p'añhã kust du:r Ćhu đa:kha:nã du:r ?

yeti p'añhã Ćha: đa:kha:nã deh pandah mi:l ?

2. Translate the following into Kashmiri:

Where is the red book?

How far is Delhi from Srinagar?

When shall we go to Kashmir?

I have to go to the post office.



i:ʃhim sabakh : ʃa:yivə:lɪs sɪ:t' kathba:th  
Lesson Eight : a conversation with a tea seller

### 1. CONTEXTUAL FOCUS

There are no tea-stalls in Kashmir other than very temporary set-ups at festivals and carnivals, or on Sundays or holidays at the Mughal gardens. A cup (or a pot) of tea may, however, be ordered in several places which sell snacks and/or sweetmeats (see Notes).

### 2. GRAMMATICAL FOCUS

The following are introduced. (modifiers of quantity)

kamiy ʃa:y 'only a little tea'; and items such as kɪtah (fem., sing.) 'of which type', kɔ:taħ (mas., plu.) 'how much'. (verb) tra:vɪn 'to pour'.

### 3. LEXICAL FOCUS

Note the following lexical set.

kap	cup
ʃa:y	tea

ke:šir

Kashmiri (adj., fem.)

liṭṭan

Lipton

medre:r

sugar

dad

milk



ašok tš ča:yivo:l

ča:y  
 ča:yivo:l  
 kap

tea  
 tea seller  
 cup

| ašok : akh kap ča:y diyiv haz.

Give me a cup of tea, please.

kitch	what kind (fem.)
kə:šir	Kashmiri (fem.)
kiné	or
liṭṭan	Lipton

Ša:yivo:l : bihiv haz, kitch Ša:y, kə:šir kiné liṭṭan ?

Please sit down. What kind of tea, Kashmiri or Lipton?

ašo:k : liṭṭan.

Lipton.

mədre:r	sugar
dəd	milk
tra:vun	to add

Ša:yivo:l : mədre:r tē dəd tra:vai ?

Shall I add sugar and milk?

kaṁy only a little

ašo:k : ahanhaz, mager kaṁy.

Yes, but only a little.

raṭun to receive

Ša:yivo:l : reṭiv haz.

Here you are.

ko:taḥ

how much

4

aṣo:k : ko:taḥ haḥ ḥhu d'un ?

How much do I pay?

baṣ  
pantṣaḥ  
pō:sá

just, only  
fifty  
paise

ṣa:yivo:l : baṣ pantṣaḥ pō:sá.

Just fifty paise.

5

aṣo:k : yi reṭiv reṭyi hund no:ṭh.

Here, take this one-rupee bill (note).

phuṭávo:ṭ

change

ṣa:yivo:l : yi reṭiv phuṭávo:ṭ.

Here is your change.

6

aṣo:k : ṣukriya:.

Thank you.

NOTES:            GRAMMAR:            VOCABULAR:            DRILLS:            EXERCISES:

### 1.0. NOTES

The term kə:šir ča:y (for a detailed discussion see Lesson 39) refers to a special Kashmiri tea. There are three types of tea in Kashmir: kəhvī, šir' ča:y and ḍabal ča:y. By kə:šir ča:y is generally meant kəhvī, which is made with green tea leaves boiled in water, to which no milk is added. It is either made in a sama:va:r, a tumbā (a small pot), or a bohgun (a pot). While preparing kəhvī, almonds, cinnamon, and cardamom are added to the tea and sugar. On festive occasions (weddings, etc.) some milk may also be added. If milk is added to kəhvī it is called ḍabal ča:y. The third type of tea has been discussed elsewhere in this book.

Kashmiris are great kəhvī-drinkers, but the kəhvī drinking is usually restricted to the home. In the downtown area, there are no tea stalls. However, in the tourist areas, there are tea stalls which serve lipṭan tea. The typically Kashmiri kəhvī normally is not even served in restaurants. In a Kashmiri household, a non-Kashmiri guest is generally served lipṭan tea unless, of course, he specifically asks for kəhvī.

## 2.0. GRAMMAR

## 2.1. Semantics of Adverbs II

## 2.1.1. Adverbs of Quality

Items such as na:ka:ra: 'bad', khara:b 'bad', bad 'bad', and ʃa:n 'good' have an adverbial function in constructions such as ʃi:lá ʃhi ʃa:n pe:th' ʃa:y bana:vain 'Sheela makes tea in a good manner'.

## 2.1.2. Adverbs of Quantity

kam	little, not enough
s'aṭha:	much
va:ryah	many

## Examples:

phamva:ran ʃhu az kam po:n'.

The fountains have little water today.

yath havasbo:ṭas ʃha s'aṭha: ʃa:y.

This houseboat has a lot of room.

nehru: pa:rki manz ʃhi va:ryah lu:kh.

There are many people in Nehru Park.

## 2.2. Modifiers

### 2.2.1. Modifiers of Quality

<u>Masculine</u>		<u>Feminine</u>	
<u>Singular</u>	<u>Plural</u>	<u>Singular</u>	<u>Plural</u>
yuth	yith'	yitsh	yitshi
t'uth	tith'	titsh	tishi
k'uth	kith'	kitsh	kitshi
	<u>po:š</u>	'flower'	
yuth	po:š		flower of this type (or kind)
t'uth	po:š		flower of that type (or kind)
k'uth	po:š		flower of what type (or kind)
	<u>ša:y</u>	'tea'	
yitsh	ša:y		tea of this type (or kind)
titsh	ša:y		tea of that type (or kind)
kitsh	ša:y		tea of what type (or kind)

### 2.2.2. Modifiers of Quantity

<u>Masculine</u>		<u>Feminine</u>	
<u>Singular</u>	<u>Plural</u>	<u>Singular</u>	<u>Plural</u>
yut	yit'	yits	yitsi
t'ut	tit'	tits	titsi
kut	kit'	kits	kitsi



Masculine

po:n' 'water'

yu:t po:n' this much water

t'u:t po:n' that much water

ku:t po:n' how much water

Feminine

ča:y 'tea'

yi:ts ča:y this much tea

ti:ts ča:y that much tea

ki:ts ča:y how much tea

## 2.3. Pronouns V

## 2.3.1. Interrogative Pronouns

The interrogative pronouns normally occur in clause initial position. In certain cases their position may be changed for emphasis or stylistic reasons, e.g., k'ah gatshi: tse 'What do you want?' or tse k'ah gatshi: or gatshi: k'ah tse. k'a:(h) is used roughly in the same way as Hindi-Urdu k'a: and English what. The interrogative pronouns are inflected for number, gender, and case.

The following table gives the declension of the interrogative pronoun kus 'who' and k'ah 'what':

Case	Masculine		Feminine		Neuter	
	Sing.	Plu.	Sing.	Plu.	Sing.	Plu.
Nominative	kus	kam	kosá	kamí	k'ah	k'ah
Genitive	kəm'sund	kímanhund	kəm'sund	kímanhund	kam'uk	kímanhund
Dative	kənis	kíman	kənis	kíman	kath	kíman
Ablative	kamí	kamav	kamí	kamav	kamí	kamav
Agentive	kəm'	kamav	kamí	kamav	kəm'	kamav

### 2.3.2. Indefinite Pronouns

The indefinite pronouns are kēh 'some, any, anything' (Hindi-Urdu kuñh) and kāh 'someone' (Hindi-Urdu ko:i:). Some examples of their use are:

asi gatshan kēh tsū:ʈh'.

We want some apples.

yeti čha: kāh insa:n ?

Is there someone here?

The following table gives the declension of the indefinite pronoun kāh 'someone':

Case	Masculine		Feminine	
	Singular	Plural	Singular	Plural
Nominative	kāh	kēh	kāh	kēh
Dative	kā:si	kā:tsan	kā:si	kā:tsan
Ablative	kā:si	kā:tsan	kā:si	kā:tsan
Agentive	kā:si	kā:tsav	kā:si	kā:tsav

Note that the feminine forms are identical to the corresponding masculine forms.

## 2.4. Numerals: 'forty-one' to 'fifty'

akáite:ʒi:(h)	forty-one
doyite:ʒi:(h)	forty-two
teyite:ʒi:(h)	forty-three
tsoyite:ʒi:(h)	forty-four
pə:tsáite:ʒi:(h)	forty-five
šeyite:ʒi:(h)	forty-six
satáite:ʒi:(h)	forty-seven
aráite:ʒi:(h)	forty-eight
kunivanzah	forty-nine
pantsah	fifty

## 3.0. VOCABULARY

## 1. NOUNS

kəhvi	Kashmiri tea (see Notes)
kap	cup
ča:y	tea
ḍabal ča:y	(Kashmiri tea made with milk)
dod	milk
tumbá	small pot
no:kar	servant
po:š	flower
phanva:râ	fountain(s)
bohgun	pot
mədre:r	sugar
liṭṭan ča:y	Lipton tea
lu:kh	people
šî:r' ča:y	(Kashmiri tea made with salt)
sama:va:r	samovar

## 2. ADJECTIVES

ka:šîr	Kashmiri (fem.)
--------	-----------------

#### 4.0. DRILLS

1. Change the following sentences into the negative.

yath sondu:kas manz ũha s'aŕha: kita:bı.

huth ŕe:blas p'aŕh ũhi kam po:Ŗ.

yath phamva:ras niŖ ũha s'aŕha: ko:ri.

huth ŕa:kha:nas p'aŕh ũhi s'aŕha: lu:kh.

yıman sondu:kan manz ũha s'aŕha: kita:bı.

human ŕe:blan p'aŕh ũhi kam po:Ŗ.

yıman phamva:ran niŖ ũha s'aŕha: ko:ri.

human ŕa:kha:nan p'aŕh ũhi s'aŕha: lu:kh.

2. Repeat the following sentences orally.

Ŗi:lan kitsh ũa:y en' ?

Ŗi:lan en' yitsh ũa:y.

mohnan kitsh kita:b en' ?

mohnan en' vo:ıŖ kita:b.

mozı:ran k'uth sondu:kh on ?

mozı:ran on boŕ sondu:kh.

no:kran kitsh ũa:y en' ?

no:kran en' ke:Ŗir ũa:y.

yim ká:t' po:š čhi ?

yim čhi tsatáji:ch po:š.

yimé kets kita:bá čha ?

yimé čha dayite:ji:ch kita:bá.

hum kets phamva:rá čhi ?

hum čhi pē:tsáte:ji:ch phamva:rá.

yimé kets tsəči čha ?

yimé čha pantsah tsəči.

3. Construct ten questions and answers in Kashmiri on the pattern of those given in 2 above.

## EXERCISES

1. Read the following sentences and answer the questions given after each sentence.

ke:šir' ũhi ũava:n kehvi ti šir' ũary tsoũi si:t'.

Questions:

ke:šir' k'ah ũhi ũava:n ?

ke:šir' kath si:t' ũhi ũary ũava:n ?

ke:šir' kath si:t' ũhi tsoũ kh'ava:n ?

ũalas manz ũhi s'aũha: havasbo:ũ ti na:vi.

Questions:

ũalas manz k'ah k'ah ũhu ?

ũalas manz ũha: siriph na:vi ?

ũalas manz ũha: havasbo:ũ ti na:vi ?

2. Translate the following into Kashmiri (for hints see Section 2.2)

Sheela drank that much tea.

A flower of this type is on the table.

There are forty-five books on the box.

There are forty-eight glasses of this type on the table.

nevim sabakh :        ḡa:kha:nas p'aṭh kathba:th  
Lesson Nine :        a conversation at the post office

### 1. CONTEXTUAL FOCUS

This concerns a conversation at the post office between a postal clerk and a tourist (aṣo:k) about buying various types of postage items such as, stamps, inland airmail letters, aerogrames, etc.

A serious task such as mailing registered letters or packages is a test of endurance and patience. But, by and large, things get done and the mail keeps moving.

### 2. GRAMMATICAL FOCUS

The verbs to:lun 'to weigh' and raḡastri: karin' 'to send by registered post' appear.

### 3. LEXICAL FOCUS

Note the following lexical set.

klə:rək	clerk
ṭikṭi	stamps



eyarletar

aerogram

ēiṭh'

letter

eyarne:l

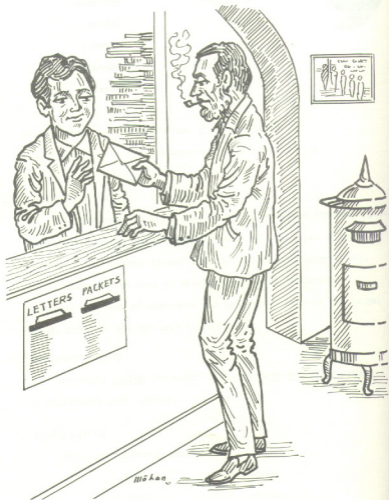
airmail

sarphe:s me:l

surface mail

reši:d

receipt



ḡa:kha:nuk klø:ræk tå ašo:k

ða:kha:ná post office  
ðahan roþyan for ten rupees  
þiktá stamps

ašok : me diyiv haz ðahan roþyan þiktá.

(Please) give me stamps for ten rupees.

klə:rək clerk

klə:rək : kitchá þiktá haz ?

What denomination, sir?

tre three  
amri:kah The United States of America  
eyarleþar aerogram

ašok : tre amri:kah khe:trá, zá dili khe:trá, a: beyi di:tav  
tso:r eyarleþrá ti.

Three for the United States, two for Delhi, and could  
you also give me four aerograms.

yimá these (fem.)

klə:rək : yimá ŧhavi þiktá tá eyarleþrá yi ŧhuvá phuþavo:þ.

Here are the stamps and the aerograms, and here is  
(your) change.

Īīṭh' letter  
raĵasṭri: karān' to send by registered post

aṣo:k : Īukriya: haz. yath Īīṭhī Ūha raĵasṭri: karān'.

Thank you. This letter is to be sent by registered mail

eyarme:l airmail  
sarphe:s surface mail

klē:rāk : eyarme:l kinā sarphe:s ?

Airmail, or (would you prefer) surface mail?

aṣo:k : na haz, eyarme:l.

No, airmail.

to:lun to weigh

klē:rāk : aṣha: diyiv bā to:lan.

All right, give it to me. I shall weigh it.

aṣo:k : raṭiv haz.

Take it, please.

klē:rāk : yath lagan tso:r roṇyi.

It will cost four rupees.

pē:tsā-roṇyun no:ṭh five-rupee bill

aṣo:k : aṣha:, yi raṭiv pē:tsā roṇyun no:ṭh.

All right, here is a five rupee bill.

resi:d

receipt

kle:rák : yi reřiv resi:d té yi řhavé phuřévo:ř.

Here is your receipt, and here is the change.

ařok : ařna: řukriya:.

All right, thank you.

1.0. NOTES

In India, an airletter is like an aerogram in the United States and is used mainly for foreign countries. The term tikath (English, ticket) is used for a postage stamp. In Indian English, also, one asks for 'some tickets' and not necessarily for 'stamps'.

2.0. GRAMMAR

2.1. Postpositions I

In Kashmiri, as in Hindi-Urdu, there are postpositions. This is unlike English which has prepositions. In Kashmiri, postpositions are traditionally considered of two types, i.e.,

1. Those which govern the dative case, e.g., andar 'in', k'ath 'in' (in the sense of receptacle), k'ut 'for', manz 'in', p'ath 'on', niš 'near', si:t 'with'.
2. Those which govern the ablative case, e.g., andri '(from) inside', kin 'because of', p'ath 'from', manzi 'inside'.

Examples:

kitarbi andar Ŷha akh Ŷiṅh'.

There is a letter inside the book.

me di Ŷa:y khe:sis k'ath.

Give me tea in a kho:s.

yi havasbo:ṭ Ŷhu aŶo:kas k'ut.

This houseboat is for Ashok.

Ŷa:yi manz tra:v dōd.

Pour (some) milk in the tea.

kulis p'aṅh Ŷha tsar.

There is a sparrow on the tree.

Ŷē:kra:Ŷa:r Ŷhu ḍal ge:ṭas niŶ.

Shankracharya is near Dal Gate.

Ŷi:lā yiyi mohnas sē:t'.

Sheela will come with Mohan.

havasbo:ṭ vuṅh endrā tē n'abrā.

Look at the houseboat, inside and out.

mohnēn' kin' gsyi nē as' nisa:th.

Because of Mohan, we did not go to Nishat (Garden).

ʔe:blé p'aʔhí vas bon.

Get down from the table.

## 2. Semantics of Adverbs III

### 2.1. Adverbs of Direction

boní (boníkani)

below

patí (patíkani)

behind

brõ:ʔhí (brõ:ʔhíkani)

in front of

Examples:

ʔa:kha:nas boní k'ah Ůhu ?

What is (on the floor) below the post office?

ʔa:kha:nas patí Ůhu akh boʔ maka:ní.

Behind the post office is a big house.

ʔã:gas brõ:ʔhí e:s akh ʔeksi:.

In front of the tonga there was a taxi.

### 2. Adverbs of Manner

ʔalʔal

quickly

yak(h)dam

suddenly

pho:ran

at once



## Examples:

tsá ʒe ʒalʒal ʒary.

You drink tea quickly.

ʒeksi: brʒ:ʒhí a:v yak(h)dam akh ʒʒ:gí.

Suddenly a tonga appeared in front of the taxi.

pho:ran so:z tamis ʒeʒh.

Send him the message at once.

## 3.0. VOCABULARY

## 1. NOUNS

eyarme:l	airmail
eyarletar	air letter
ʒiʒh'	letter
ʒikaph	postage stamp
raei:d	receipt
rajaʒtri:	registered mail
ʒeʒh	message

## 2. ADVERBS

ʒalʒal	quickly
paʒ	behind
pho:ran	at once
brʒ:ʒhí	in front of
boʒá	below
yakdam	suddenly

## 3. POSTPOSITIONS

andri	(from) inside
andar	in
k'ath	in (in the sense of a receptacle)
kin'	because of
d'ut	for
niš	near
manz	in
manzá	(from) inside
p'ajhá	from
sá:t'	with

## 4.0. DRILLS

1. Construct sentences with the postpositions andar, manz, niš and k'ath. Note the following model constructions.

maka:nas andar čhu mozu:r.

qa:kha:nas manz čhu klə:rk.

na:vi niš čhu na:vivo:l.

khe:sis k'ath čha ča:y.

2. Use the affirmative with the above constructions (e.g., shanse:, maka:nas andar čhu mozu:r.).

3. Change the following sentences into plurals.

- (a) dopmavé haz, ḡa:kha:nas boné k'ah Ŷhu ?  
dopmavé mahra:, ḡuka:nas boné k'ah Ŷhu ?  
dopmavé haz, na:vi patíkani k'ah Ŷhu ?  
dopmavé mahra:, ḡa:kha:nas patíkani k'ah Ŷhu ?

- (b) ḡa:kha:nas boné mahra: Ŷhu ḡuka:né.  
ḡuka:nas boné mahra: Ŷhu kamrú.  
na:vi patíkani mahra: Ŷhu havasbo:ḡ.  
ḡa:kha:nas patíkani mahra: Ŷhu maka:né.

#### 5.0. EXERCISES

1. Answer orally the questions given after the following sentences.

mohné gav beḡis maka:nas manz JalJal Ŷa:y Ŷeni.

Questions:

mohné k'ah karni gav maka:nas manz ?

mohné kithákan gav maka:nas manz ?

mohné kithis maka:nas manz gav ?

ašo:k Ŷhu ḡa:kha:nas p'aḡh Ŷiḡh' tra:vni ḡeksi: manz go:mut.

Questions:

ašo:k kot Ŷhu go:mut ?

ašo:k k'ah karni Ŷhu go:mut ?

ašo:k Ŷha: na:vi manz go:mut ?

ḍalge:ṭ Ṣhu ṢṢ:kra:Ṣa:ras niṢ. tati Ṣhi s'aṭha: havasbc:ṭ  
tá na:vé. tati Ṣhi ḍuka:ná ti. ḍuka:nan manz Ṣha tsoṢi,  
Ṣa:y tá po:Ṣ a:sa:n.

Questions:

ḍalge:ṭ kat'ath Ṣhu ?

ṢṢ:kra:Ṣa:r Ṣha: ḍalge:ṭas niṢ ?

ḍalge:ṭas niṢ k'ah k'ah Ṣhu ?

ḍalge:ṭá k'ah Ṣhu ḍuka:nan manz a:sa:n ?

2. Translate the following sentences into Kashmiri.

I want one airletter.

How far is the post office?

Is there a boat in front of the post office?

The post office is behind the white house.

How much does it cost to go to the post office by taxi?

dəhim sabakh :            dɔdɔvɛ:lɪs sɪ:t' kəthbɑ:θ

Lesson Ten :            a conversation with a milkman

## 1. CONTEXTUAL FOCUS

This concerns a conversation with a traditional dɔdɔvɔ:l, 'milkman', about arranging home delivery of milk or yogurt. The term gu:r also means 'milkman', but it is polite to use dɔdɔvɔ:l. The use of bottled milk is still restricted to a few areas in Strinagar and some nearby towns. A brief discussion on prices etc. is also included.

## 2. GRAMMATICAL FOCUS

The following types of grammatical items are introduced: (i) the locational adverb yət'əθ 'here', (ii) compounds, e.g., zɑ:mut dɔd 'yogurt', and (iii) the collective numeral dɔʃivɛy 'both'. The verbs sɔ:zɪn 'to send', ənɪn 'to bring', and θəvɪn 'to keep' appear.

### 3. LEXICAL FOCUS

Note the following lexical set.

dodivo:l (polite) (fem., sing. <u>-va:ʃen'</u> )	milkman
dod	milk
gu:r (fem., <u>gu:r'ba:y</u> )	milkman
o:mdod	milk
za:mutdod	yogurt, curds
tsa:man	cheese, Hindu-Urdu <u>pani:r</u>



ke:šur dodávo:l

dodávo:l	milkman
dod	milk
kilo:	kilo (-gram)
ká:tis	(for) how much?

ašo:k : dodá kilo: ká:tis haz Ÿhu ?

How much is a kilo of milk?

dodávo:l : zá ropyi haz.

Two rupees, sir.

o:mdod	milk
za:mutdod	yogurt (curds)

ašo:k : o:mdod kiná za:mutdod ?

Milk or yogurt?

došivey	both
---------	------

dodávo:l : shanhaz, o:mdod ya: za:mutdod, došivey Ÿhi zá ropyi kilo:.

Yes, milk and yogurt both sell for two rupees a kilo.

tša:man	cheese
kah'	at what price?

ašo:k : tša:man kah' Ÿha ?

What price is the cheese?



pā:tsan                                 for five

dođivo:l : pā:tsan rōpyan kilo:.

Five rupees a kilo.

anun                                         to bring

aō:k : toh' ųhivā dođ garā ana:n ?

Do you have home delivery of milk?

prath doh                                 every day  
subāhan                                 morning  
basun                                     to live

dođivo:l : ahanhaz, prath doh subāhan. toh' kati ųhivā basa:n ?

Yes, every morning. Where do you live?

yet'ath                                    here  
mo:đ                                     bend  
saphe:d                                 white  
maka:ni                                 house

aō:k : bas yet'ath mo:đas p'aṅh saphe:d maka:nas manz.

In the white house, right here near the bend.

so:zun to send (deliver)

dodivo:l : es' so:zav. ku:t gatshivá ?

We'll deliver it for you. How much do you want?

ašo:k : akh kilo: o:médod tá akh kilo: za:mutdod.

One kilo of milk and one kilo of yogurt.

dodivo:l : adíhaz.

Very well, sir.

pe:šigi: (an) advance (of money), a deposit  
ma: perhaps

ašo:k : pe:šigi: ma: gatshivá ?

Do you want a deposit?

thavun	to keep
hisa:b	account
r'atíva:r	monthly
r'ath	month
bil	bill (statement of account)

dodivo:l : na haz, es' thavav hisa:b r'atíva:r. prath r'atí  
so:zc:vá bil.

No, we shall keep a monthly account and send you  
the bill each month.

ašo:k : adíhaz, šukriya:.

Fine, thank you.

NOTES:      GRAMMAR:      VOCABULARY:      DRILLS:      EXERCISES:

## 1.0. NOTES

1. A doḍivo:l (fem., doḍiva:ʃen') or gu:r (fem., gu:r'ba:y) is in every neighborhood of Kashmir. He maintains a temporary or a permanent structure termed duka:nɪ or va:n 'a shop', which sells milk and such essential milk products as za:mutdɔd 'yogurt' and tʃa:man 'cheese'. Usually, a gu:r lives in the neighborhood where he keeps his cows, and stores raw and dry both 'cowdung' in the open. The dry cowdung is sold for use in the traditional da:n 'oven'.

A gu:r makes rounds of the məhlɪ 'neighborhood' in the mornings and evenings, delivering milk to various households. A large number of Kashmiris prefer to visit a gu:r early in the morning to collect fresh milk. An added attraction of the visit is to keep up with the məhlɪ gossip.

2. The term tʃa:man (Indian English 'cheese') is the equivalent of Hindi-Urdu pani:r. It is normally fried and then cooked in the form of a curry. It is seldom eaten raw. This is one of the main vegetarian dishes of Kashmiri Pandits, the others being damio:lav 'potatoes curried in a special way' and tsok' vā:gan 'sour egg-plants' (See also Lesson 19). One prepares tʃa:man by boiling milk

and curdling it with a sour substance and then draining the whey. It is then cut into pieces of various sizes. These pieces are called tɕa:mni tsakal (masc. plu.) tɕa:mni tsakul (masc. sing.).

## Directional

-kin' is used in the sense of the direction of, e.g.,

Ÿē:kra:Ÿa:rē kin' Ÿhu ǰal ge:ǰ.

Dal Gate is in the direction of Shankracharya.

-kun follows those lexical items which indicate direction, e.g.,

bonkun vuŸh k'uth naza:rē Ÿhu !

Look what scenery there is below (us)!

## Locational

-an, e.g.,

yet'an	at this location (within sight)
hut'an	at that location (within sight)
tat'an	at that location (not within sight)
kat'an	at which location

-nas, e.g.,

yetinas	here
hutinas	there (within sight)
tatinas	there (not within sight)
katinas	where

Note that the difference between the an and nas type is that nas may mark the location in a more specific and precise way.

## 2.3. Numerals: 'fifty-one' to 'sixty'

akivanzah	fifty-one
duvanzah	fifty-two
truvanzah	fifty-three
põ:tsivanzah	fifty-five
šuvanzah	fifty-six
sativanzah	fifty-seven
arivanzah	fifty-eight
kunihe:ʃh	fifty-nine
še:ʃh	sixty

## 3.0. VOCABULARY

## 1. NOUNS

kən'	stone
kha:ní	drawer, shelf
gu:r	milkman
tša:man	cheese
tša:mnítsakul	piece of cheese
tsok vā:gun	sour eggplant
sa:mutdǝd	yogurt
dəmá:ɔ:luv	a special potato dish
də:n	traditional oven
dǝdǝvo:l (polite)	milkman
boʃh	dried cowdung
məhlá	the neighborhood
le:ph	quilt, comforter
va:n	shop

## 2. VERBS

anun	to bring
thavun	to keep
so:zun	to send

## 3. CONJUNCT VERBS

tsā:ʃh va:yin'	to swim
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#### 4.0. DRILLS

1. Items under focus: p'athá 'from' and talá 'from under'.  
Repeat the following sentences orally.

sondu:ká p'aṭhá va:l kita:b bən.

ṭe:blá p'aṭhá tul khə:s' thod.

pəṭhimis sondu:kas manz cha kita:b.

pəṭhimis kha:nas manz Ćhu pensalá.

kita:bi talá kaḍ Ćiṭh'.

le:phi talá kaḍ kalá.

pa:ni tel' va:ykhá tshā:ṭh ?

telimis sondu:kas manz Ćhi khə:s'.

2. Give negative answers to the following questions.

sava:l : kita:bé va:la: sondu:ká p'aṭhá ?

Java:b : ahansə:, kita:bé va:l sondu:ká p'aṭhá.

sava:l : khə:s' tula: ṭe:blá p'aṭhá ?

Java:b : ahansə:, khə:s' tul ṭe:blá p'aṭhá.

sava:l : Ćiṭh' kaḍa: kita:bi talá ?

Java:b : ahansə:, Ćiṭh' kaḍ kita:bi talá.



5.0. EXERCISES

1. Answer orally the questions given after the following constructions.

dodáivo:l Īhu kána:n o:mdod, za:mutdod, tá tsa:man prath doh.  
subhanas Īhu su dod garí ana:n.

Questions:

dodáivo:l k'ah k'ah Īhu kána:n ?

dodáivo:l Īha: kána:n za:mut dod ti ?

dodáivo:l Īha: dod garí ana:n ?

dodáivo:l kar Īhu dod garí ana:n ?

timan gatshi akh kilo: o:mdod tá akh kilo: za:mutdod. es'  
Īhi ro:za:n mo:qas p'aṭh, soku:las hiṢ, saphe:d kani  
maka:nas manz.

Questions:

timan ku:t o:mdod gatshi ?

timan gatsh'a: siriph o:mdod ?

tim kati Īhi ro:za:n ?

tim kithis maka:nas manz Īhi ro:za:n ?

tath maka:nas Īha: vozul rang ?

2. Translate the following into Kashmiri (for hints, see Section 2.2.1.).

Our shop is in the direction of the Dal Gate.

I want a house in this area.

Yes, I see a beautiful boat there.

Where is Shankracharya?

3. In the following sentences, replace the underlined English words by their Kashmiri equivalents.

bí gatshí ða:kha:nas p'aṭh quickly.

kita:bí are beḍis sondu:kas in.

bistarí is maka:nas near sondu:kas on.

me ŷhu khe:sis in za:mutdod.

ahanse: bí gatshí big ða:kha:nas p'aṭh.