

akātrāhim sabekh :            Šē:kra:čair gatshun  
Lesson Thirty-One :            visiting the Shankracharya temple

### 1. CONTEXTUAL FOCUS

This concerns a conversation on visiting Šē:kra:čair (the Sha Temple), situated on the top of a mountain to the south of Dal Lake. It is also called Takht-i-Sulaiman 'Solomon's Throne'.

### 2. GRAMMATICAL FOCUS

Note the use of ha:(nasə:) (see Notes), and aki aki 'one by one'. The following verbs appear: daršun d'un 'to look someone up' and bo:znā yun 'to be able to see'.

### 3. LEXICAL FOCUS

Note the following lexical set.

a:rti:	devotional song
ʃi:p	jeep
ṭeliviʃan	television

parbath	Hari Parbat
mandar	temple
mo:ṭar	car
muṣkil	difficult
mu:rṭi:	idol
vath	path, road
va:tun	to reach, to arrive
Ṣavji:	Lord Shiva
Ṣē:kra:Ṣa:r	Shankracharya Temple
ṣṭe:Ṣan	station
he:rīpe:v'	steps (of a staircase)



Ÿē:kra:čā:r

1  
ašo:k : namaska:r mohanji:. k'a:sə:t va:ray čhivá ?

Greetings, Mohan. How are you?

mohná : ahansə: va:ray. k'ah čhi khabar ?

(Yes) All right. What's new?

2  
ašo:k : bá čhus sō:čā:n dīlī gatshná brōṭh vučhā:hc: Ÿē:kra:čā:r.

I am thinking of visiting Ÿē:kra:čā:r before leaving for Delhi.

mohná : adá vučhiv sə:. Ÿē:kra:čā:r čhuná du:r. əmra:kədlá p'aṭhí čhu bas zá tre mí:l du:r.

Yes, you should visit Ÿē:kra:čā:r. It is not very far. It is only two or three miles from Amirakadal.

bo:zná yun

to be able to see

ašo:k : ahansə: yeti p'athá ŋhu bo:zná yivə:n. Šē:kra:čairas  
khasun mə: ŋhu muškil ?

Yes, one can see it from here. Is the climb up the  
mountain (of Šē:kra:čair) difficult?

brū:th'kin'

on the front side

yeli

when

h'or

up

he:rəps:v'

steps

mohná : ha: nase:. Šē:kra:čairas khasná khe:trá ŋha brū:th'kin'  
badá ja:n vath. yeli h'or vətiv tati ŋhi va:rysh  
he:rə ps:v'.

Oh, no. There is a nice path in the front for going up  
to Šē:kra:čair. When you come near the top, you  
will find many steps.

ašo:k : paha:đas p'ath ŋha: mo:řar gatshə:n ?

Can a car go up to the top?

ře:liviřan

television

ře:řan

station

mohná : ahansə: van' ŋha mo:řrə tə ji:pi khe:trá vath.  
Šē:kra:čairas p'ath ŋhu řeliviřan ře:řan.

Yes, now there is a road for cars and jeeps. There  
is a television station on top of Šē:kra:čair.

ašo:k : beyi k'ah ŋhu Šē:kra:čairas p'ath ?

What else is there on top of Šē:kra:čair?

mandar (Hindu) temple  
Ķavji: Lord Shiva

mohné : Ķē:kra:Ķa:ras p'aṭh Ŷhu akh mandar. yath manz Ķavji:  
sānz mu:rṭi: Ŷha. lu:kh Ŷhi tot dohay kha:s:n pu:zah  
karni.

There is a temple at the top of Ķē:kra:Ķa:r. In the  
temple there is an idol of Lord Shiva. People go up  
there daily to offer their prayers.

aki aki one-by-one

aṶo:k : lu:kh Ŷha: aki aki pu:zah kara:n ?

Do the people offer prayers one-by-one?

semith jointly  
a:rṭhi: a:rṭi: (recitation of religious songs)

mohné : na sē:, subhas Ŷhi lu:k semith a:rṭhi: kara:n.

No, in the morning people offer prayers jointly in  
the form of an a:rṭi:.

aṶo:k : yi ku:t thod Ŷhu ?

How high is it (Ķē:kra:Ķa:r)?

a:si should be  
sa:s thousand

mohné : yi a:si lagbag akh sa:s pṁuṭh thod.

It is about one thousand feet high.

ašok : Šē:kra:ča:ri p'aṭhā a:si baḍā khu:bsu:rath naza:ri  
yiva:n bo:znā ?

I suppose one must get a beautiful view from the top  
of Šē:kra:ča:ri?

parbath

Hari Parbat

mohnā : ahansē: adā k'ah. Šē:kra:ča:ri p'aṭhā ḥhu so:ruiy  
sirinagar bo:znā yiva:n. tati p'aṭhā vuḥiv ḍal tē  
parbath ti.

Yes, one can see the whole of Srinagar from Šē:kra:ča:ri.  
You can also see Dal Lake and Hari Parbat.

ašok : aḥa: telī khasā bā Šē:kra:ča:r pagah.

All right, then I shall climb Šē:kra:ča:r tomorrow.

mohnā : a: zeru:r khesiv.

Yes, certainly, you should climb it.

ašok : aḥa: diyiv iḥa:zath. namaska:r.

(Please) allow me to leave now. Goodbye.

darṣun d'un

to look one up

mohnā : namaska:r. dīlī ne:rni brō:ṭh gatshī darṣun d'un.

Goodbye. Look me up before leaving for Delhi.

NOTES:      GRAMMAR:      VOCABULARY:      DRILLS:      EXERCISES:

1.0. NOTES

1. Śaḥ:kra:ṣair (Shankaracharya Temple, 6,200 feet above sea level and 1,000 feet above ground level) is on the top of a hillock in Srinagar, very close to the Dal Gate. It was originally constructed by Sandiman (2629-2664 B.C.) and rebuilt by Gopaditya (426-365 B.C.). It is a Shiva temple and inside it there is a circular chamber. The sanctum contains a big lingam. The temple is now named after the great philosopher and teacher, Sri Shankaracharya. The Muslims call it Takht-i-Sulaiman.

2. parbath (Hari Parbat Fort, 400 feet above the city) is on the northern side of Srinagar. On the top of the hill, there is a temple to the Goddess durga: who is worshipped at a point called tsakhri:Śar. On the same hill, there is a Muslim shrine of ṃokḥam saheb.

It is claimed that the fort was built by a Pathan governor, Atta Mohammad Khan (1812 A.D.). Its two gates are named ka:th' darva:zā and sangli:n darva:zā.

3. Śavji: is Lord Shiva. He is an ascetic god and consort of Parvati, daughter of the Himalayas.

## 2.0. GRAMMAR

2.1. The use of (ha:) nase:

(ha:) nase: is used in Kashmiri in two different senses. First, in the sense in which it is used in this lesson, meaning 'no, that is not correct'. Thus, it contradicts a statement. Second, it is used to express surprise, e.g., tohi hu:zvi, Ši:lã gayi la:ri: tal 'Did you know that Sheela was run over by a bus?' and the response may be ha: nase:, kithikan 'Oh, no. What happened?'.  
 2.1.1. The use of ha: nase: in contradiction  
 2.1.2. The use of ha: nase: to express surprise

2.2. The use of aki aki

aki aki means 'one-by-one' and indicates a type of sequential order.  
 2.2.1. The use of aki aki in a list  
 2.2.2. The use of aki aki in a sequence of actions



## 10. VOCABULARY

## 1. NOUNS

akhba:r	newspaper
ṭeláviṣan	television
parbath	Hari Parbat (proper name)
phuṭ	foot (length)
mandar	Hindu temple
Śavji:	Lord Shiva
sa:s	thousand
ṣṭe:ṣan	station
he:rāpo:v	step (of a staircase)

## 2. CONJUNCT VERBS

darṣun d'un	to look someone up
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## 3. COMPOUND VERBS

bo:znā yun	to be able to see
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## 4. ADVERBS

brū:th' kin'	in the front
yeli	when
samith	together, jointly
h'or	up

## 4.0. DRILLS

Give appropriate answers to the following sentences. Your answers may be in the affirmative or the negative. An illustration is provided below.

dili ne:rná brō:ṭh gatshi darʃun d'un.

Affirmative answer: ahansē: zoru:r yimá.

Negative answer: nase:, vakhát ʃhum ní.

niʃa:th gatshná brō:ṭh gatshi ʃē:kra:ʃa:r gatshun.

keʃi:ri ne:rná brō:ṭh gatshi ro:ganʃo:ʃ kh'on.

kəhvá ʃaná brō:ṭh gatshan gila:sá khen'.

soku:l gatshná brō:ṭh gatshi mohnas me:lun.

bati raniná brō:ṭh gatshi s'un ranun.

ho:ṭlas gatshná brō:ṭh gatshi havasbo:ṭ vuʃhun.

ʃongná brō:ṭh gatshi akhba:r parun.

## 5.0. EXERCISES

1. Write ten sentences in Kashmiri on the topic ʃē:kra:ʃa:r.
2. Answer the questions given after the following passage.

jemi p'aṭhá ʃhi siri:nagar ta:m lagbag zā hath mi:l. agar  
jemi p'aṭhá yimav basi k'ath, vati ʃhu baḍi sondar naza:rā  
bo:zná yiva:n . kohan p'aṭh ʃhu ʃi:n khu:bsurath laga:n.  
vati vati ʃhu ro:znuk tá kh'anuk intiza:m.

## Questions:

jemi p'aṭhi siri:nagar tam kots mi:l Ūhi ?

vati k'uth nazari Ūhu ?

kohan p'aṭh k'uth Ūhu ſi:n laga:n ?

vati kam'uk intizam Ūhu ?

# V

## NOTES ON ADVANCED GRAMMAR

### 1.0. INTRODUCTION

In this section, we have included brief notes on some selected topics on Kashmiri grammar. These notes are very sketchy and do not, in any sense, exhaust the range of each topic. Some of these topics have already been briefly discussed in the previous lessons, under the grammar sections. In such cases, an attempt has been made to present a few more details.

### 1.1. PARTICLES

The three word classes which are traditionally discussed under particles are conjunctions, postpositions and interjections. We have already briefly discussed the postpositions in the earlier lessons (see sections on Grammar in Lessons 9 and 10; see also notes on emphatic particles in Lesson 25). In the following brief note, we shall discuss conjunctions and interjections.

- 1.1.1. Conjunctions. These are items which conjoin clauses and sentences. They are of two types. First there are those which occur as single items, e.g. ti 'and'. Second, there are those which occur in pairs, e.g. agar/teli 'if/then'; na/na 'neither/nor'; ya:/ya: 'either/or'. It is very important to learn the syntactic function of conjunctions. The following uses are illustrative.

alternative: e.g., kinā, ya: 'or'

tsā ro:zkhā siri:nagrā kinā tsā gatshakh gulmargi?

Will you stay in Srinagar or will you go to Gulmarg?

contrastive (adversative): e.g., magar 'but'

əs' gayi gulmargi magar mazi a:v nā kēh

We went to Gulmarg, but we did not enjoy ourselves.

Note that the use of magar is the same as that of Hindi-Urdu magar.

descriptive: e.g., ki 'that'

These items are markers of the onset of a clause.

ašo:kan von ki su yi: nā gulmargi.

Ashok said that he will not come to Gulmarg.

2. Interjections. These constitute a small group of items which may be defined as vocal exponents used to convey a speaker's reaction to certain situations. The sounds produced may not necessarily form a part of the sound system of a language. These sounds are conventionally assigned certain contextual functions, such as that of conveying the feelings of joy, sorrow, surprise or despondency (e.g. ah, aha, oh, tsa, ugh, vah).

## 2. NOUN PHRASE

The constituents of a noun phrase are a head and optional items, such as modifier(s) and/or qualifier(s). (For a detailed discussion on these, see also RGK, pp. 221-230; for nominal complementation see below 1.6.3.).

## 1.3. VERB PHRASE

The following distinctions are made in describing the verb phrase.

- 1.3.1. Finiteness. The finite verbs are marked for tense, number, gender, and person, as illustrated below.

ašo:k ŷhu kh'avain batá

Ashok is eating food.

ašo:kan ŷhu kh'orut batá

Ashok has eaten food.

Ši:lá a:si kh'ava:n batá

Sheela will be eating food.

(See also Lesson 3, Section 2.1; Lesson 4, Section 2.1.)

- 1.3.2. Polarity. In polarity the distinction is made between positive and negative.

(For further details, see Lesson 1, Section 2.9.)

- 1.3.3. Voice. Note the following distinctions.

(a) Active

ašo:k ŷhu kh'ava:n batá

Ashok is eating food.

(b) Passive

See Lesson 19, Section 2.2.

- 1.3.4. Mood. There are four basic moods worth noting.

(i) Indicative, e.g.

me kh'av

'I ate'

(ii) Imperative, e.g.

khe	'you eat'
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(iii) Benedictive, e.g.

lesin	'may he live'
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(iv) Conditional, e.g.

bí gatsháhe:	'I would like to go'
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(See also RGK, pp. 234-235.)

#### 1.4. PARTICIPIAL CONSTRUCTIONS

The participial forms imply a condition or a continued state of a particular activity.

The main types of participial constructions in Kashmiri function as modifiers. These are parallel to such Hindi-Urdu participial constructions as bahiti: hui: na:v, 'a floating boat'; urti: hui: ciriya: 'a flying sparrow'; and roiti: hui: larkhi:, 'the crying girl'. The equivalent Kashmiri constructions are yi:rávin' na:v; vudávin' tsEr; vadávin' ku:r, respectively.

Note the following suffixes for the participle forms.

Present Participle			
Singular		Plural	
Masc.	Fem.	Masc.	Fem.
vun	vín'	vín'	víni

Past Participle			
Singular		Plural	
Masc.	Fem.	Masc.	Fem.
mut	máts	mát'	mátsá

### 1.5. AGENTIVE CONSTRUCTIONS (vo:l type)

(See Lesson 4, Section 2.3.)

### 1.6. COMPLEX SENTENCES

The complex sentences are primarily of the following three types.

- 1.6.1. Conditional. These are sentences which have a conditional marker in the initial position (e.g., agar 'if') and also an optional clause linker (e.g., teli 'then'). Either agar or teli may be deleted.

tsá yikh gulmargi teli me:lav bí tati

If you come to Gulmarg, then I shall meet you there.

- 1.6.2. Relative. The relative clause functions as a qualifier in a noun phrase. For further discussion see notes in the Grammar Sections 2.3. and 2.4. in Lesson 30.

- 1.6.3. Nominal Complementation. This indicates a process by which a set of verbs takes a clause in complement position. We have introduced several sentences with complements in this book. The nominal complements may be of two types. The first type involves direct noun phrase complementation, e.g. bí ñhus sč:ča:n ki gulmargi gatsháhe:. 'I think (that) I should go to Gulmarg'. The second type involves



oblique noun phrase complementation, e.g. bí ŷhus ath p'ath khəŷ ki (or zi) mohná niyam tulimul. 'I am happy that Mohan will take me to tulimul'.

Note that in oblique complementation, the noun phrase that takes a ki (or zi) complement is part of a postpositional phrase, cf., ath p'ath in the example of oblique noun phrase complementation above. It is important to notice the difference between the two sentences given above.

In bí ŷhus sō:ŷa:n ki gūlmargi gatshihə: the clause beginning with ki is the object of sō:ŷun. In the second sentence, the clause unit ki (or zi) mohni niyam tulimul is an extension of ath p'ath.

The verbs which take ki (or zi) as their object form a restricted set (e.g., sō:ŷun 'to think', vanun 'to tell, to say', pra:rūn 'to wait', za:nun 'to know'). The following is illustrative. In yi ŷhu thī:kh ki aŷo:k gatshi gūlmargi, the part aŷo:k gatshi gūlmargi may be nominalized as aŷo:kun gūlmargi gatshun (chu thī:kh). On the other hand, let us consider another example: me vučh ki ŷi:lan tul gila:sá. In this sentence, ki ŷi:lan tul gila:sá may be nominalized as ŷi:lun gila:sá tulun (vučh me). Note, however, the construction ŷi:lun gila:sá tulun vučh me is not only factive, but may also denote disapproval. It denotes disapproval by suggesting that I did not like the way Sheela picked up the glass or Sheela did a sloppy job of picking up the glass.

It is worth noting that ki and zi are often alternately used by the same speaker. The use of zi is, however, restricted to the older generation. (See also Section 2.1., on sentence types, in Lesson 17.)

# VI

## REVIEW EXERCISES

The following exercises focus on specific grammatical points. At the end of these exercises, we have included a section which provides hints for the learner. This section should be consulted after a learner has first completed a given exercise. It is expected that these hints will be useful for self-instruction or self-correction.

### EXERCISE I

Translate the following sentences into Kashmiri.

1. I live in Mohan's house, which is on the other side of Amira Kadal.
2. I shall return from Anantnag tomorrow.
3. I asked him if he would like to go to Wular Lake.
4. I do not like small rooms; I like large rooms.
5. I want five egg-plants and five cucumbers.
6. I cannot go to Pahalgam today; let us go some other time.
7. I want that red shawl which is on the table.
8. That book which Ashok was reading is good.

### EXERCISE II

We have given below six sentences which may be termed statements. On the basis of these sentences, form questions focusing on those

items which are underlined. Consider the following illustration.

mohná yiyi so:n gará

In this sentence, mohná is underlined, therefore, the question that may be asked is:

kus yiyi so:n gará?

1. bá kh'amá batá.
2. ašo:k gatshi pagah ša:lámə:r.
3. ramá gav ši:las si:t'.
4. ašo:kan pər kita:b.
5. ašo:k gav ši:lun gará.
6. bá čhus pensalá sí:t' le:kha:n.

#### EXERCISE III

In each of the following sentences, make the changes as indicated in parenthesis.

1. me kh'av batá. (present tense)
2. bá go:s šə:kra:ča:r. (future tense)
3. ši:lá g:s a:máts kəširi. (simple future)
4. tsá kar le:kha:kħ číth'? (past tense)
5. ašo:k kar niyi tsu:th'? (past tense)
6. bá čhus kə:šur hečha:n. (future tense)

#### EXERCISE IV

Translate the following passages into English.

1. ašo:k yeli brə:th kəširi yiva:n o:s, su o:s havasbo:čas

manz ro:za:n. magari van' va:tis zá tso:r veri:

ho:plas manz ro:zen. dapa:n čhi havasbo:čas manz čhu šur'  
h'ath ro:zum khaterna:kh. tavay čhu ašo:k ho:plas manzý  
ro:zum žhi:kh samja:n.

2. dili p'ažhâ čhi kašl:ri lu:kh have:yi žaha:zas k'ath yiva:n.  
magar keh lu:kh čhi pažha:nko:ž ta:n' re:li manz yiva:n tá  
tati p'ažhâ čhi patá sirinagar mo:žras ya: la:ri: manz yiva:n tá  
mo:žras ya: la:ri: manz yinas čhu akh phe:ydí. tamí sí:t'  
čhu žom vučnuak mo:ki tí me:la:n. beyi čhu žemi p'ažhâ  
sirinagar ta:n' paha:žan tá žanglan hund naza:rí vučnuak  
tí mo:ki me:la:n. žom čhu pez' pe:th' vučhun la:yakh. ath  
čhi vanan 'mandran hund šahar.'

#### EXERCISE V

Use appropriate adjectives and postpositions to complete the following sentences.

1. ža:blas \_\_\_\_\_ čha m'e:n' \_\_\_\_\_ kita:b.
2. ší:lá gatšhí me \_\_\_\_\_ niša:th vučni.
3. šo:kra:ča:r čhu \_\_\_\_\_ paha:žas \_\_\_\_\_.
4. sanilš:kh čha ropálš:ki \_\_\_\_\_.
5. ša:lámš:r čhu \_\_\_\_\_ po:šav \_\_\_\_\_ berith.
6. ašo:k čhu \_\_\_\_\_ maka:nas \_\_\_\_\_ ro:za:n.

#### EXERCISE VI

Translate the following into Kashmiri.

(a) Shalimar is the most beautiful of the Moghul gardens in Kashmir. It is full of several types of flowers. Among all the flowers there, Ashok likes the roses the best.

- (b) 1. Ram is taller than Sheela.  
 2. These apples are bigger than the ones on the table.  
 3. Nehru Park is bigger than son:lĕ:kh.  
 4. Gulmarg is closer to Srinagar than Pahalgan.  
 5. Ashok's houseboat is not bigger than Mohan's.  
 6. Dal Lake is smaller than Wular Lake.

#### EXERCISE VII

Complete the following sentences with appropriate causative forms for the verbs given in the parenthesis.

1. tĕ:gáve:l' \_\_\_\_\_ no:kras athi gur ga:sá. (kh'on)
2. mohnan \_\_\_\_\_ ašo:kas athi mo:řar sa:ph. (karun)
3. ma:řaran \_\_\_\_\_ lėdkı sabakh. (parun)
4. me von kĕ:zas na:v te:z \_\_\_\_\_. (čalun)
5. bá \_\_\_\_\_ ři:las k'ut kėři:ri řa:l. (banun)
6. toh' gėshiv kamras manz ęs' \_\_\_\_\_ mozu:ras athi sa:ma:nı. (tulun)

#### EXERCISE VIII

Change the following sentences into passive sentences.

1. bá čhus ná tsoř kh'ava:n.

2. əs' čhiná šonga:n.
3. ašo:k čhu kə:m kara:n.
4. va:zi čhu ro:ganjo:š bana:va:n.
5. bí čhus ní na:v čala:va:n.
6. su čhu tshā:ṭh va:ya:n.

#### EXERCISE IX

Construct ten sentences with the indefinitizer marí (see Lesson 29, Section 2.2.).

#### EXERCISE X

Translate the following sentences into Kashmiri.

1. Give this book to Sheela.
2. Did you hand the parcel to the postal clerk?
3. Ashok has no time today.
4. There are not many people in the Nishat Gardens today.
5. Give this money to the coolie.
6. Sheela does not like sweets.

#### EXERCISE XI

Write conversations of about fourteen lines each in which the discussion should be focused on the following topics:

- (a) Kashmiri food.
- (b) The Lakes of Kashmir.
- (c) The Amarnath cave.

## EXERCISE XII

Write a theme of not less than fifteen sentences on any two of the following:

1. A Kashmiri firepot (kā:gar)
2. A Kashmiri phiran
3. The Shankracharya temple.



## HINTS FOR EXERCISES

## EXERCISE I

1. 'in Mohan's house', mohná sindis maka:nas manz; 'on the other side', spa:ri.
3. 'if', ki; 'would like to go', gatahun yetshi.
6. 'let us go', sa gatahav; 'some other time', beyi kunivizi.

## EXERCISE II

1. kus kheyi batá?
2. ašok kot gatshí pagah?
3. ší:las sá:t' kus gav?
4. kita:b kam' per?
5. ší:lun gará kus gatshí?
6. bá kami sá:t' čhus le:kha:n?

## EXERCISE III

5. n'un, 'to take'
6. hečhun, 'to learn'

## EXERCISE IV

1. brō:th, 'earlier'; van, 'now'; vertis, 'has been'; khatarna:kh, 'dangerous'; tavsy, 'for that very reason'; thi:kh sam'un, 'to consider right';

2. həvə:yí: ʃəhə:zi:, 'airplane'; re:l, 'train'; mo:tar, 'car';  
la:ri:, 'bus'; mo:kí me:lun, 'to get an opportunity'.

## EXERCISE V

1. p'ath; add colour or sizeword (e.g., səpə:d, bəʃ).
2. sá:t'
3. add sizeword (e.g. lɔktis); p'ath
4. niš
5. khə:bsu:rath (vɔzl'av); sá:t'
6. add colour or sizeword (e.g. səpə:d, bəʃis)

## EXERCISE VI

- (a) 'most beautiful of', sə:riváy khətí
- (b) 1. 'taller than', khətí thod
3. 'closer than', khətí nəz'di:kh

## EXERCISE VII

- |               |                 |
|---------------|-----------------|
| 1. kh'a:vinov | 4. čala:ván'    |
| 2. karáno:v   | 5. bana:vána:ví |
| 3. paráno:v'  | 6. tulína:vav   |

## EXERCISE VIII

1. me ča ná tsoʃ yiva:n kh'aní.
3. kə:m ča yiva:n karní (Note that in this sentence, the agent has been deleted.)

## EXERCISE X

1. šai:las di yi kita:b
2. to the postal clerk, da:kha:nakis kle:rkas.

# 32

## VII

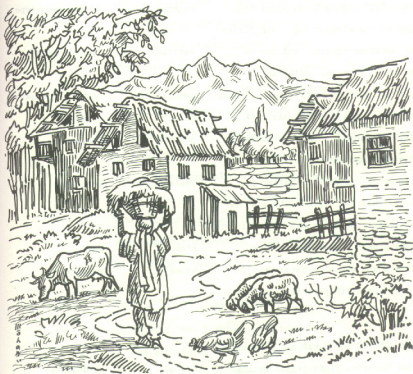
THE UNIVERSITY OF CHICAGO  
PRESS

NARRATIVE TEXTS



ke:širi hanz kath

The Story of Kashmir



ke:šur ga:m

## I

kašī:r kithākan bane:yi ath p'aṭh čhi	kithākan	in which manner
akh baḍā mazāda:r kath. dapa:n čhi	kath	legend, tale
yath jā:yi az kašī:r čha, va:ryah		
ka:l brū:ṭh e:s yi se:rāy jā:y pa:ni	pa:ni berith	full of water
berith. yi o:s akh jā:l. šaryad		
t'uthuy jā:l yuth ḍal ya: volur čhu.	t'uthuy	of the same type
magar yi o:s s'atha: boḍ. ath jā:las		
e:s' seti:sar vana:n. ati o:s nā	seti:sar	(proper name)
kāh insa:n ro:za:n. kithākan		
ro:zāhaḥ, ati o:s po:ni: po:n'. magar	po:ni: po:n'	nothing but water
seti:saras manz e:s' kēh dā:th tī	dā:th	demon(s)
peša:ts ro:za:n. yiman dā:tan tī	peša:ts	demon(s)
peša:tsen hund sarda:r o:s akh		
khatarna:kh dā:th yemis jāldar ya:	khatarna:kh	ferocious
jalde:r narv o:s. yim dā:th e:s' nā		
seti:sarikis beṭhis p'aṭh kē:si tī		
ro:znā dīva:n. agar kāh sa:d ya	r'oḥ	seer
r'oḥ o:s ati tapas'a: kara:n temis	tapas'a:	penance
tī e:s' yim dā:th pare:šān kara:n.		

## II

dapa:n čhi ki kašāp reš kār s'aṭha:has		
ka:las tapas'a: yiman dā:tan ga:lni	ga:lnun	to destroy
khə:trā. ša:rika: dī:vi: gəyi emis		

## I

There is a very interesting story about how Kashmir came into existence. It is said that a long time ago the whole area where Kashmir is now located was filled with water. It was a lake. Perhaps just like Lake Dal or Lake Wular. This lake, however, was extremely large. This lake was called Satisar. There were no people living there. How could they live there, since there was nothing but water. But some demons called dī:th and peṣa:ts lived in seti:sar. The leader of these demons was a ferocious demon called Jaldar or Jaldev. These demons would not allow anyone to settle down on the banks of seti:sar. If any saint or seer came for meditation, they would disturb and trouble him.

## II

It is said that Kashyap rishi undertook a long penance in order to achieve the destruction of these demons. The goddess

p'aṭh s'aṭha: khoṣ. so a:yi hē:r	hē:r	a mynah bird
lē:gith panāni tō:ti manz akh kani	tō:th	beak
phol h'ath. yi kani phol tro:v ami	kani phol	a pebble
dā:tā sarda:ras p'aṭh. su gav ath		
tal dēbith tā ath kani phēlis ban'av	tal	under
akh boḍ paha:ḍ. lu:kh Ḫī vana:n ki	dēbith gatshun	to be crushed
ez'uk hē:ri: parbath Ḫhu suy paha:ḍ.	hē:ri: parbath	Harī Parbat (proper name)
va:rā va:rā karāno:v yi Ḫi:l kaṣapreṣ		
khē:li:. yiti Ḫī vana:n ki varāmul'	varāmul	Barāmulla (proper name)
kin' dra:v ami Ḫi:luk po:n' n'abar.		
yosā zēni:n ami Ḫi:lā talā dra:yi		
tath korukh na:v kaṣapmar. ath'		
na:vas ban'av va:rā va:rā kaṣappo:r		
tā kēṣi:r.		

### III

yeli Ḫi:l gav khē:li: kaṣap r'oṣ ruid		
nā kēṣi:ri kun zon. am' bulē:v'	kun zon	alone
n'ēbrā p'aṭhā brehman. yim brehman	bula:vun	to invite
ē:s' r'atāke:lis kēṣi:ri yiva:n tā	brehman	Brahmin
vandas garām ala:kan gatsha:n. vandas	garām ala:kā	warm area
manz o:s kēṣi:ri ro:zun muṣkil tā		
khatarna:kh. kēṣi:r ē:s vuni ti asli:		
ro:zan va:l'av dā:tav tā peṣa:tsav		
sā:t' bērith. yim ē:s' nav'an ro:zan		
va:l'an sata:vā:n.		



Sharika was very pleased with him. She came in the form of a mynah with a pebble in her beak. She dropped the pebble on the demon leader. He was crushed under it, and the pebble turned into a big mountain. People claim that the present Hari Parbat (he:ri: parbath 'mynah mountain') is the same mountain. By and by, Kashyap managed to have the lake drained. It is said that the water of this lake was drained through Baramulla. The land that was recovered after draining the lake was first named Kashyapmar, then later changed into Kashyap Por and ke:ši:r.

### III

After the lake was drained, Kashyap did not live alone in Kashmir. He invited Brahmins from other places to join him. These Brahmins would stay in Kashmir in the summer, but in the winter they would go to warmer places. It was hard and dangerous to live in Kashmir during the winter. Kashmir was still full of aboriginal groups, such as, the di:th and pe:ša:ts. They continued to trouble the new settlers.

kašap rešin' nečiv' ni:lina:gan kor  
 dá:th tá peša:ts khaš thavínuk akh  
 nov teri:ki šoru:. tēm' von ka:šr'an  
 brehman ati ro:zan va:l'an dá:tan  
 tá peša:tsan bu:zan d'un. yi  
 bu:zan o:s yiman yiva:n diná kha:s bu:zan food  
 kha:s baq'an dohan p'ašh.

yim kha:s doh čhi azkal ti  
 kə:šir' bašá vandas manz mana:va:n.  
ga:dibatá, khetsima:vas tá ka:vipunim  
 čhi yith' kəh kə:šir' baq' doh.

seti:saráč yi kath čhaná siriph  
 'lu:kikath'. va:ryah saynasda:n ti saynasda:n scientist(s)  
 čhi ma:na:n ki yet'ath az kəšir  
 čha tat'ath čhu aki vakhtá akh baq'  
 ji:l o:smut.

## IV

Kashyap rishi's son, Nilanag, found a way to appease the dā:th and the peṣa:ts. He asked the Brahmins to make a gift of food to the dā:th and peṣa:ts of Kashmir. The food was offered to them on special days.

These special days are celebrated by Kashmiris even today. gaidā:batā, khetaims:vas, and ka:vā:gunia are some of these days.

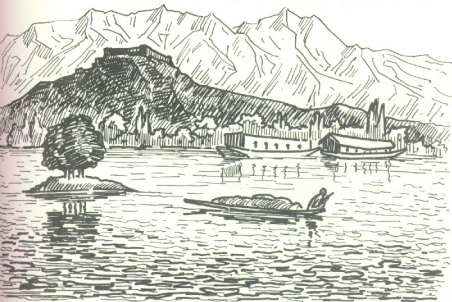
## V

The story of seti:sar is not merely a legend. Many scientists believe that the present location of Kashmir was at one time a huge lake.



dal

Lake Dal



dal, sonlɔ:kh tɨ hɔ:ri: pɔrbath

ɖal ʃhu h'endusta:nas manz akh mohʃu:r  
 ʃi:l. ath vuʃhni ʃhi lukh du:ri  
 du:ri p'aʃhə yiva:n. yi ʃhu s'aʃha:  
 boɖ ʃi:l. ath ʃhu pə:təh mi:l  
 ze:ʃhar tə ɖa:y mi:l khaʃar. ɖalas  
 ʃhi zə hisə. ɖal ge:tə p'aʃhə vū:tə  
 kabri ta:n' ʃhu lokuɖ ɖal. doymis  
 hisas ʃhi boɖ ɖal vana:n.

hisə

part(s)

## II

ɖalas manz ʃhi akh ʃa:y yath 'sodur  
 khon' ʃhi vana:n. dapə:n ʃhi ɖalas  
 manz ʃhi yi ʃa:y sa:rivi:y jatyəv  
 khotə sen'. kəh lu:kh ʃhi vana:n ki  
 ath ʃa:yi ʃhu akh ʃeʃmi yus zan  
 lagbag tsatəʃih mi:l son ʃhu. lu:kh  
 ʃhi yiti vana:n ki pra:ni zama:nə  
 ə:s' sodris khonas niʃ zə ʃeʃmi  
 yiman baɖə ə:s' tirəth ma:na:n.

son (n.)

deep

ʃeʃmi

spring(s)

## III

ɖal ge:ʃas niʃ ʃhu ɖal havasbo:ʃəv  
 sət' bəriθ. havasbo:ʃan manz ʃhi  
 r'atəka:li ʃurriʃ ro:za:n. ɖalas

r'atəka:li

summer

## I

Dal Lake is one of the famous lakes in India. People come to visit this lake from distant places. It is a very big lake. It is five miles long, and two and a half miles wide. It is divided into two parts. The first part of the lake, the 'Small Lake' (lokuṭ dal), extends from the Dal Gate to what is known as "the camels' grave" (vū:ṭī kabār). The other part is called the 'Big Lake' (boḍ dal).

## II

In Dal Lake there is a spot which is called sodur khon. It is said that of all the places in the lake, this is the deepest. Some people say that there is a spring at this spot which is forty miles deep. People also say that at one time in the past there were two springs around sodur khon. These two springs were considered holy by the Kashmiri Pandits.

## III

Dal Lake is full of houseboats near Dal Gate. Tourists live in these houseboats during the summer. There

end' end' čhi s'aḥa: m'avá ba:g.	end' end'	around
yiman ba:gan manz čhi tsü:ṭh', ṭang,	sö:th	spring
gila:sá tá ba:da:má kul'. sö:tas	po:ši phulay	blossoms
manz yeli yiman kul'an po:ši phulay	phulay ne:rín	to blossom
čhi ne:ra:n, ke:šir' čhi sama:va:r		
h'ath yiman ba:gan manz se:r karni gatsha:n.		

IV

ḡalas manz čhi lu:kh šika:r'an k'ath	tehš:ṭh va:yin'	to swim
se:r kara:n. ḡalas manz čhu tehš:ṭh	ot	there
va:yruk tí intiza:m. va:ryah ṭu:rist	angri:zá:	English
čhi tehš:ṭh va:yini ot yiva:n. ḡalákis		
beṭhis p'aṭh čhi ke:širi hánd' mahšur		
ba:g yiman angri:ziyas manz "mugıl		
ga:rđán" vana:n čhi. ke:širi hánd'		
mahšur "mugıl ga:rđán" čhi, niša:t		
ba:g, ša:lámor tá češmay še:hi:.		

V

ḡalas sé:t' čhu nigli:n yath manz akh	kílab	club
kílab čhu. ot čhi ṭu:rist tá ke:šir'		
ša:mas gatsha:n.		

VI

ḡalas manz čhi zá ja:yi yot lu:kh		
se:r karni čhi gatsha:n. ekis čhi		



are many orchards around Dal Lake. In these orchards there are apple, pear, cherry, and almond trees. In the spring when these fruit trees blossom, the Kashmiris go out to these gardens for picnics with their samovars.

## IV

People go for outings in Dal Lake in the shikaras. There are facilities for swimming in Dal Lake. Many tourists go there to go swimming. The famous gardens of Kashmir, which are called the Mughal Gardens in English, are on the banks of the lake. The famous Mughal Gardens of Kashmir are Nishat, Shalimar, and Chashmaishahi.

## V

Adjoining Dal Lake is Nigin Lake. There is a club at Nigin. Tourists and Kashmiris go there in the evenings.

## VI

There are two places (islets) in Dal Lake where people go for outings. One

vana:n 'soné lō:kh' tē doymi ūhi  
 vana:n 'ropé lō:kh'. soné:lō:ki tē  
 ropé lō:ki ūhi siriphā na:vi k'ath  
 h'aka:n getshith.

VII

ḍalas tsova:pē:r' ūha akh saḍakh.	tsova:pē:r'	all around
amikis ekis hisas ūhi vana:n 'bulva:ḍ	saḍakh	road
ro:ḍ'. ath saḍki p'aṭh ūhi kēh	bulva:ḍ ro:ḍ	boulevard
khu:bsu:rath maka:nā tē ho:ḍal.	ge:r'	waternuts
ḍalas manz ūhi pampo:š tē ge:r' khasa:n.		
ath manz ūhi va:ryah lokāṭ lokāṭ	yi:run	to float
sabzi: ba:g ti yim pō:nis p'aṭh	vandā	winter
yi:ra:n ūhi. r'atāka:li ūhu ḍal	tulākatu:r	ice
pampo:šav sā:t' berith a:sa:n. vandas		
manz ti ūhu yi šī:nā tē tulākatrī		
sā:t' khu:bsu:rath ba:sa:n. lu:kh		
ūhi tulākatris p'aṭh khēr+ tra:va:n	khēr tra:vān'	to skate
ya: be:skal ḡala:va:n.	be:skal ḡala:vun	to ride a bicycle

is called the Golden Island (soniḷḷ:kh) and the other is called the Silver Island (ropiḷḷ:kh). One can reach soniḷḷ:kh and ropiḷḷ:kh only by boat.

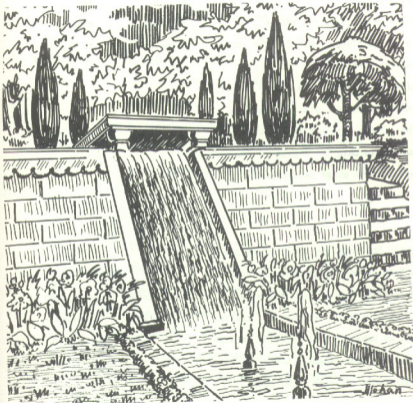
## VII

There is a road all around Dal Lake. One part of it is called the Boulevard Road. On this road there are some beautiful houses and hotels. Lotuses and waternuts grow in Dal Lake. In Dal Lake there are also many small vegetable gardens which float on the water. In the summer, Dal Lake is filled with lotuses. In the winter, too, it looks attractive with snow and ice. People skate on the icy surface of the lake or ride a bicycle on it.



kañi:rihānd' ba:g

The Gardens of Kashmir



nīā:t ba:g

keširi:ri hând' ba:g čhi se:r'sây	sabza:r	greenery
h'andusta:nas manz mehšur: r. kešir:	trešivay	all three
čha sabza:râ tâ kul'av sâ:t' barith.	vari:	year(s)
keširi:ri manz čhi s'aṭha: po:šiba:g.	brō:ṭh	ago
yiman ba:gan manz čhi kēh ba:g	pa:dšah	king
ṭuristān s'aṭha: pasand. yus kēh	bana:vun	to lay out (a garden)
keširi:ri yiva:n čhu su čhu zaru:r		
niš:ath, ša:lāme:r, tâ čēmay še:hi:		
vučni gatšha:n. yim trešivay ba:g		
čhi ḡalikis bēṭhis p'aṭh sirinagras		
manz. yim ba:g čhi lagbag tre hath		
vari: brō:ṭh muḡl pa:dšahav		
bane:v'mit'.		

## II

dapa:n čhi muḡl pa:dšah šahḡaha:nas		
tâ ḡahš:ḡi:ras o:s po:šiba:gan hund		
baḡi šo:kh. tim e:s' dili p'aṭhâ	šo:kh a:sun	to be fond of
keširi:ri dil bēhla:vni yiva:n. keširi:	dil bēhla:vun	to relax
hând'an paha:ḡan hund tâ ḡaluk naza:râ		
o:s timan baḡi pasand. timav		
bana:vāne:v' va:ryah po:ši ba:g.		

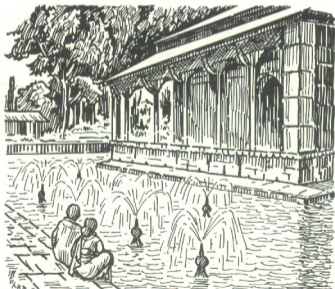
## I

The gardens of Kashmir are famous throughout India. Kashmir is covered with greenery and trees. There are many flower gardens in Kashmir. Some of these gardens are especially liked by tourists. Anyone who comes to Kashmir must visit Nishat, Shalimar, and Chashma Shahi. These three gardens are on the banks of Dal Lake in Srinagar. These gardens were laid out by the Mughal kings about three hundred years ago.

## II

It is said that the Mughal kings Shahjahan and Jahangir were very fond of flower gardens. They would come to Srinagar from Delhi for relaxation. They liked the view of the mountains of Kashmir and of Dal Lake. They planned many flower gardens.

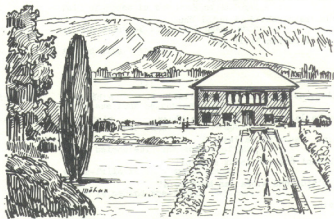
yeli toh' yiman ba:gan manz getahiv  
 toh' vuchivnâ siriph po:š magar kâsmâ  
 kâsmâk' kul' tâ phamva:râ ti. yiman  
 ba:gan manz ōhi khu:bsu:rath kan'an  
 hânzâ ba:la:dari yimav p'sthâ đaluk            kên'            stone  
 tâ paha:đan hund naza:râ bo:znâ  
 yiva:n ōhu. toh' përiv brōthkun            brō:thkun            in what follows  
 ōa:lâmë:ras tâ niŋa:tas mutlak.





## III

When you visit these gardens you will see not only flowers, but also various types of trees and fountains. In these gardens there are balconies made of beautiful stone. One can get a view of Dal Lake and the mountains from these balconies. In what follows, you will read about Shalimar and Nishat.



## Ša:lámer

## I

Ša:lámer Ůhu akh s'aṯha: pro:n ba:g.                      pro:n                      old  
 yi Ůhu Jahā:gi:ran ŠurahŠath tá  
 kunévuhas manz bana:váno:vmut. yi  
 Ůhu niŠa:th ba:gá p'aṯhá zé mi:l du:r.

## II

dapa:n Ůhi Jahā:gi:ran o:s yi ba:g                      pet'kin'                      behind  
 nu:r Jaha:ni hándi khe:trá bana:váno:vmut.    buthi                      in front  
 Ša:láme:r Ůhu amóra:keđlá p'aṯhá lagbag  
 Še:ṯh mi:l du:r.    ot Ůhi h'aka:n Šika:ri,  
 ṯē:gas ya: ṯeksi: k'ath getshith.    ath  
 pet'kin' Ůhu akh kul'av berith  
 khu:bsu:rath paha:ḍ tá buthi Ůhus  
 pampo:Šav berith Ši:lí ḍal.

## III

Ša:láme:ras manz Ůha teo:r ba:la:dari.                      a:bŠa:r                      waterfall  
 yimav ba:la:dar'av manz' Ůhi a:bŠa:r                      p'aṯhákani                      above  
 vasa:n.    tsu:r'mi ba:la:dari  
 p'aṯhákani Ůhu akh lokuṯ maka:né.  
 tatí p'aṯhá Ůhu a:bŠa:ran hund po:n'  
 ne:ra:n.

## Shalimar

## I

Shalimar is a very old garden.

Jahangir had it laid out in

1619. It is two miles from

Nisbat Garden.

## II

It is claimed that Jahangir had this

garden planned for Nurjahan. Shalimar

is about eight miles from Amira Kadal.

One can go there in a shikara, tonga, or

taxi. There is a beautiful mountain

full of trees in the back of the garden.

In the front of it is Dal Lake, which is

filled with lotuses.

## III

There are four balconies in Shalimar

Garden. Water-falls run through

these balconies. The source of the

water-falls is in a small house

which is behind the fourth balcony.

## IV

Ša:lámə:r Źhu sɔndar pɔ:šav sá:t'	saʃe:vith	decorated
saʃe:vith. pɔ:ši du:r'av manz' Źha	pɔ:ši du:r'	flower beds
lu:kan paknəš vath. barkay mugál	hánd' pɛ:th'	like
ba:gan hánd' pɛ:th' Źhi Ša:lámə:ras	rangáda:r	colorful
manz tí phamva:rí. a:thva:ri doh	bijli:bət'	electric bulb
Źhi yim phamva:rí rangáda:r biʃli:	šamákun	to sparkle
bat'av sá:t' šamka:n. so:ruy ba:g	zo:tu:n	to glitter
Źhu kásmá kásmák'av rangav sá:t'		
zo:ta:n.		

## V

Ša:lámə:ras manz Źhi va:ryah bo:ni tá	bu:n'	chinar tree
m'avá kul'. a:thva:ri doh Źhi yiman	šur' be:ts	with family
kul'an tal va:ryah ke:šir' šur' be:ts	h'ath	
h'ath a:ra:m karni yiva:n. sama:va:rav	a:ra:m karun	to relax
tá kásmá kásmák'av ph'arnav tá sa:d'av	ro:nakh ba:sán'	to seem bright, colorful
sá:t' Źha ba:gas manz bađá ro:nakh		
ba:sa:n.		

## VI

ath ba:gas manz Źhu akh bođ kamrí.	lab	wall
ath Źha bađá sɔndar labé yiman p'ath	pha:rsi:	Persian (language)
pha:rsiyas manz Źhi še:r li:khith.	še:r	poetry
kan'an p'ath Źha ke:ri:garav bađá	ke:ri:gar	craftsman
khu:bsu:rath ke:m karméts. ath		

## IV

Shalimar is decorated with beautiful flowers. In the middle of the flower beds there are pathways for people to walk. As in other Mughal gardens, Shalimar, too, has fountains. On Sundays, these fountains sparkle with colorful lights. The whole garden glitters with a variety of colors.

## V

There are many chinar trees and fruit trees in Shalimar. On Sundays, many Kashmiris come with their families to relax under these trees. The garden looks colorful with samovars and various types of phirans and sarees.

## VI

There is a big hall in the garden. It has beautiful walls on which Persian poetry is written. Craftsmen have done very attractive carving on the stones. Sitting in the hall

kanras manz bihith o:s jahā:gi:r

ḡaluk tē kōhan hund nazā:rā vučha:n.

VII

s'aḡha: kō:šir' čhi ot ḡū:gan manz	pez'pe:ḡh'	really
gatsha:n. ša:lāme:r čhu pez'pe:ḡh'	vučhun la:yakh	worth seeing
vučhun la:yakh.		

Jahangir would enjoy the view of  
the lake and the mountains.

## VII

A lot of Kashmiris go there in  
dū:gas. Shalimar is really worth  
seeing.

## I

niša:th ba:g ti čhu đal beḥhis p'aṭh.		
niša:tuk matlab čhu 'khoši:'. yi čhu	khoši:	happiness, pleasure
koh da:mnas tal tı buthi čhus đaluk		
khu:bau:rath naza:rı. řa:lıme:rı		
p'aṭhı čhu niša:th mi:l řo:rah du:r.		
yi čhu emra:kedlı p'aṭhı lagbag e:řh		
mi:l du:r. yi ba:g čhu a:saphřa:han		
hana:vıno:vmut. a:saphřah o:s		
nu:rřaha:nihund bo:y. yi o:s	bo:y	brother
řahřaha:nun bođ vezi:r.	bođ vezi:r	Prime Minister

## II

niša:tas čhi deḥ hiřı. yim hiřı čhi	hiřı	parts, terraces
deḥ beđ' poři đur' hi: laga:n. yi		
ba:g čhu řa:lıme:rı khotı lokuř.		
z'a:dı khotı z'a:dı a:ři ře hath		
gaz khol.		

niša:tas manz čhi kiřmi kiřmık'

po:ři čaman banavith. ath manz čhi	po:ři čaman	flowerbed(s)
pe:tri (kani) laga:vith yıman p'aṭh	pe:tiř ken'	flat stone slabs
lu:kḥ čhi paka:n. bo:ni kul'an tal		
čhi lu:kḥ naza:rı vučni tı a:ra:m		
karnı		



## Nishat Garden

## I

The Nishat Garden, also, is situated on the bank of Dal Lake. The word niṣā:t means 'pleasure'. The Nishat Garden is at the foot of a mountain and commands a beautiful view of Dal Lake. Nishat is about two miles from the Shalimar Garden. It is about eight miles from Amira Kadal. This garden was laid out by Asaf Shah. He was Nurjahan's brother and the Prime Minister of Shahjahan.

## II

The Nishat Garden has ten terraces. These terraces look like ten huge flowerbeds. Nishat is smaller in area than Shalimar. It is at the most six hundred yards long and two hundred and seventy yards wide.

In Nishat there are flowerbeds of various kinds. In these flowerbeds, there are stone slabs on which people walk. People go there to enjoy the view and to relax under the chinar

yiva:n. niša:tas manz ŋhi va:ryah  
m'avá kul' tí.

III

niša:t ba:gá manz' ŋhu akh na:lá  
vasa:n. ath na:las manz ŋhi                      na:lá                      stream  
khu:bsu:rath phamva:ran hánzá  
kata:rá. yiman phamva:ran ŋhi                      kata:rá                      rows  
zostávíni biŋli: bati læ:gith.

IV

niša:tas manz ŋhi akh dupu:r                      dupu:r                      two-storied  
ba:la:deri:. yi ba:la:deri: ŋhi  
še:ŋh phuŋh zi:ŋh t+ pantsah phuŋh  
kheŋ. ami ba:la:dari p'aŋh+ ŋhu  
ǰaluk t+ kohan hund naza:r+ bo:zn+  
yiva:n. r'at+ ke:lis manz ti ŋhu  
ati p'aŋh+ kohan p'aŋh ši:n bo:zn+  
yiva:n.

V

sariváy khot+ peŋhím his+ ŋhu bo:ni  
kul'av s+it' berith. ati ŋha akh haŋ  
yath manz lu:kŋ naza:r+ vučhni  
beha:n ŋhi.

trees. The garden has many fruit trees, too.

### III

A stream runs through the Nishat Garden. In this stream there are rows of beautiful fountains. These fountains are illuminated by glittering lights.

### IV

There is a two-storied balcony in the garden. This balcony is sixty feet long and fifty feet wide. It commands a view of Dal Lake and the mountain range. Even in the summer one can see the snow on the tops of these mountains.

### V

The top most terrace is filled with chinar trees. There is a hut there in which people sit to enjoy the view.

Šahjaha:nas gav bađ+ te:ʃib yeli                      te:ʃib gatshun      to be amazed

təm' vučh ki niša:th ūhu ša:lāma:r+

khət+ khu:bsu:rath.      niša:th ūhu

pez'pe:th' khoš:khund ba:g.

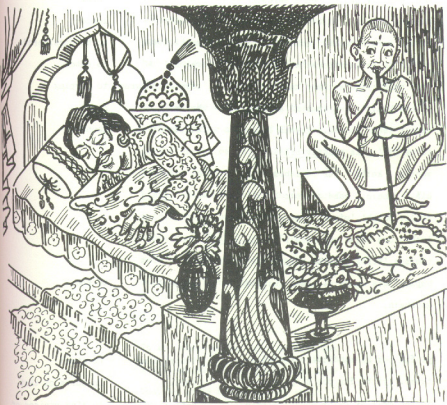
## VI

Shahjahan was amazed to find that the Nishat Garden surpassed Shalimar Garden in beauty. The Nishat Garden is indeed a garden of pleasure.



mahdi:v bištá : Ša:la:kh tsurr

Mahadev bishta: A Clever Thief



mahdi:v bištá mahra:šá sándis šongan kamras manz

ka:šri ma:ši Ūha aksar šongni vizi	ma:š	mother
panan'an Ūur'an mahdi:vani kathé	aksar	often
vanan. dapa:n Ūhi mahra:ša:	panun	one's (own)
parta:p singni vakhté o:s kaširi		
manz mahdi:v tsu:ran hund sarda:r	tsu:r	thief
ma:nini yiva:n. yi a:v nê zsh tsu:r	sarda:r	leader
kara:n kara:n ražni. mahdi:van o:s'	ma:nini yun	to be considered
puli:s tá sarka:r pare:ša:n kar'mat'.	ražun	to catch
yeli mahdi:vé o:s tsu:r karni neira:n	pare:ša:n karun	to perplex
yi o:s bro:r' sind' pa:žh' aiva:zi	bro:r	cat
bage:r tsu:r kara:n. dapa:n Ūhi	a:va:z	sound
tavay o:s' emis mahdi:v <u>bišté</u>		
vanan. ka:šir' Ūur' Ūhi bro:ris		
bišté vanan. mahdi:vé o:s bro:r'		
sindi: pa:žh' 'm'av' 'm'av' ti kara:n.		
lu:kan o:s ba:sa:n ki bro:r Ūhu tá		
tim o:s 'bišté, bišté' kara:n tá		
hupar' o:s mahdi:vé timan lu:žith	lu:žun	to rob
gatsha:n.		

## II

yi Ūhu poz ki mahdi:vé o:s mēšur:	tsu:ri n'un	to steal
tsu:r. yi ti Ūhu poz ki yi o:s	to:ti	in spite of that
lu:kan ma:l tá pē:sé tsu:ri niva:n.	goné ki:rtan	to sing praises of
	karán'	



## I

Kashmiri mothers often tell their children the stories of Mahadev at bedtime. It is said that during the reign of Maharaja Partap Singh, Mahadev was considered the leader of thieves in Kashmir. He was never caught in the act of stealing. Mahadev had perplexed both the police and the government. Whenever Mahadev went out to steal, he would do so like a cat, without making a sound. They say that is why he was called Mahadev biŠtá. Kashmiri children refer to a cat as biŠtá. Mahadev would even mew to make people think that it was a cat. They would shout "biŠtá, biŠtá"--a sound made to scare away cats--while Mahadev took off with the loot.

## II

It is indeed a fact that Mahadev was a well-known thief. It is also true that he would rob people of their

magar to:ti e:s' lu:kx em'sanz	mohbath karun	to love
goné ki:rtan kara:n. lu:kx e:s'	emir	rich, wealthy
mahdi:vas mohbath kara:n tik'a:zi	luṭa:vun	to loot, to rob, to steal
yi o:s emi:ran luṭa:va:n tē ha:ḷath	ha:ḷathmand	needy (person(s))
mandan hānd' kha:nā bara:n.	kha:nā barun	to provide for

### III

maha:di:vas multak ḷhi akh kath		
s'aṭha: mahṣu:r. aki doh kor tsu:rav		
phə:slā ki mahdi:vi ḷhu zeru:r tihund	phə:slā karun	to decide
sarda:r magar timan pazi emis ti	pazi	ought to
imtiha:n h'on. akis maḷlisi manz	imtiha:n	examination, test
kor tsu:rav yi ti phə:slā ki	imtiha:n h'on	to test
mahdi:vas kithākan h'an tim imtiha:n.	maḷlis	a gathering, a meeting
es' vano:vi tohi van' tami imtiha:nāḷ		
kath.		

### IV

aki doh same:yi sə:ri: tsu:r tē		
bulo:vukh mahdi:vi. akh tsu:r voth	bula:vun	to invite, to call
thod tē vonun mahdi:vas:	thod vothun	to stand up
"he: mahdi:vju:, es' sə:ri: ḷhivē		
tohi panun sarda:r ma:na:n. tuhund	ma:nun	to consider
ro:b ḷhu asi sarriṇy p'aṭh. magar	ro:b	awe
panun kama:l ha:vnā khə:trā di:tev	kama:l ha:vun	to show one's excellence

property and wealth. But, in spite of that, people used to sing his praises. The people loved Mahadev because he would steal from the wealthy to provide for the needy.

### III

There is a particularly well-known story about Mahadev. One day the thieves decided that even though Mahadev was, without a doubt, their leader, he would still have to undergo a test. In a meeting, they also agreed upon the way he would be tested. We shall now tell you the story of this test.

### IV

One day Mahadev was invited to a gathering of all the thieves. One thief stood up and addressed Mahadev thus:

"he: mahdevju:, we all consider you to be our leader. We are all in awe of you. But, in order to prove your superiority, we would like you to take a test. If you

tch' tí imtiha:n. agar toh' imtiha:n		
diyiv tamí sá:t' bađi tuhund yazath	yazath	prestige
tá asi bađi tohi p'aṭh patsh."	patsh	trust
mahdi:v sapud bađá gambi:r tá d'utun	gambi:r sapdun	to become serious
Java:b:		
"a:, bá Ḫhus imtiha:ná khə:trá tayar."		
tsu:rav yuthuy yi Java:b bu:z tim		
vošle:yi. akh tsu:r voth va:ri va:ri	voškun	to blush
thod tá vonun:	va:ri va:ri	slowly
"aḫha:, mahdi:vju: əs' Ḫhi yatsha:n	yatshun	to wish, to want to
ki toh' kađina:v'uin so:n razi	kađina:vun	to cause (one) to take off (something)
pe:ḷa:má. su eniv asi niš magar		
ra:zas gatshi ná bilkul khabar	pe:ḷa:má	trousers
gatshin'."	khabar gatshin'	to come to know
mahdi:vas a:v asun tá dopnakh:	asun yun	to smile
"aḫha:, yeli tohi yi: marzi: Ḫhi bá	marzi:	wish, desire
kará ti:. yi Ḫhani kəh muškil ke:m."	tsu:ri meḷlis	conference of thieves
tsu:rav yuthuy yi bu:z tim geyi khoš		
tá tsu:ri meḷlis gayi khatám.	khatám gatshun	to come to an end

V

ami patá leg' mahdi:vas tso:r pə:tsh		
doh sə:Ḫnas. su gav še:rgađi kəh	sə:Ḫun	to think
šiz:z vuḫini. akh vuḫun ki ra:zi	še:rgađ'	Shergadi (proper name)

agree, it will enhance your reputation and our trust in you will increase."

Mahadev became very serious and replied:

"Yes, of course, I am ready for a test."

As soon as the thieves heard this reply, they blushed. One thief slowly stood up and said:

"All right, Mahdevju, we want you to make our Maharaja take off his trousers. These trousers should then be presented to this gathering. The Maharaja should know nothing about it."

Mahadev smiled and said:

"All right, if that is what you want, so be it. It is not a difficult task."

On hearing this the thieves were delighted and the conference of thieves came to an end.

## V

After this it took Mahadev four or five days to think. He went to Shergadi to observe several things. First, he found out

katí Ńhu Ńonga:n tí pəhri:á:r kat'ath	pəhri:á:r	guard
kat'ath Ńhí ro:za:n. beyi vučhun kí	s'oduy	directly
su kəpə:r' heki s'oduy Ńakh karné	Ńakh karun	to cause suspicion
bəgə:r ra:zá sindis Ńongan kamras manz		
və:tith. yi sə:ri: Ńi:s vučhith	va:tun	to reach
kar mahdi:van taya:ri: Ńoru:.	Ńoru: karun	to begin, to start

VI

akí doh dra:v mahdi:vé tí onun akh		
narko:n. ath narkə:nis manz bar'an	narko:n	a piece of reed
bađí zəhri:lá vozji reyí. tami	zəhri:lá	vicious
paté a:v garé tí karə:vinə:vin pa:nas	reyí	ants
tí:lá mə:liš. paté gav langu:čas	tí:l	oil
manz khađa: tí vučhun ə:nas manz	mə:liš	massage
panun pa:n. mahdi:vé gav pa:nas	langu:tá	loincloth
p'əth bađí khoš tí asunəh kəri:th	ə:ná	mirror
dra:v su Ńe:rgəđí kun. əmi vízi a:sé	asun(əh) kəri:th	after a laugh
re:ts hánzə bah baje: tí tsova:pə:r'		
ə:s əniɡəťé. mahdi:vé tor káťé kolí	káťé kol	a tributary of the Vitasta
kin'. razí sindis mahlas niš və:tith		
khot yi Ńra:ná kuťhiki na:ri manz' tí	Ńra:ná kuťh	bathroom
vo:t Ńra:ná kuťhis manz. paté tsə:v	no:r	pipe
yi brə:r' sánd' pə:ťh' ra:zá sindis		
songan kuťhis manz.		

the location of the Maharaja's bedroom, and the location of the palace guards. He also found a way to reach the Maharaja's bedroom without causing suspicion. After observing all these things, he started his preparations.

## VI

First, Mahadev went out and filled a piece of reed with vicious red ants. Then he came home and had his body massaged with oil. He then put on a lango:t (loincloth) and looked at himself in the mirror. He was very pleased with himself. And with a mischievous smile, he left for Shergadi. It was midnight and pitch dark when he arrived. Mahadev swam across the kitikal. Then, after reaching the royal palace, he entered the bathroom of the Maharaja through a pipe. From there, like a cat, he entered the bedroom of the Maharaja.

mahdi:van vučh ra:zâ n'endri manz	n'endri manz mast	sound asleep
mast. am' kođ va:râ va:râ narko:n tâ		
tra:v'an reyî ra:zâ sând'an khoran		
niš. yimâ zehri:lâ reyî khatsî ra:zâ		
sânzen zangan p'aṭh tsope:r'. reyav	tsope:r'	from all sides, all over
kor ra:zâ ṭopav sâ:t' pare:šân.	ṭoph	bite, sting
ra:zen h'ot dojav athav zangan kašun.	kašun h'on	to scratch
yi gav t'uth pare:šân ki n'andri manz		
tshun am' pe:šâ:mâ zangev manzâ		
kođith tâ d'utun du:r de:rith.	de:rith d'un	to throw away
mahdi:vâ gav khoš tâ va:râ va:râ tulun		
pe:šâ:mâ tâ brâ:r' sând' pe:ṭh' dra:v		
beyî ami: nâ:r' kin' yape:r a:mut o:s.		

### VIII

doymî doh vo:t mahdi:vâ tsu:râ		
mašlîsi manz razâ sund pe:šâ:mâ		
h'ath. yeli mahdi:vâ vo:t to:r		
tsu:r e:s' be:ta:b yi za:nânî khe:trâ	beta:b	impatient
ki mahdi:van onâ pe:šâ:mâ kini na.		
mahdi:van mutsâr va:râ va:râ akh	mutsrun	to open
phuṭâš, kođun ra:zâ sund pe:šâ:mâ tâ	phuṭâš	(small) bundle
thovun su asa:n asa:n čo:ki p'aṭh.	čuk'	<u>chowki</u>
yi vučhith veth' se:ri: tsu:r thod		



## VII

Mahdev saw that the Maharaja was sound asleep. He slowly took out the reed and dropped the ants near the Maharaja's feet. These vicious ants spread all over the Maharaja's legs. They made him miserable with their bites. The Maharaja started scratching his legs with both of his hands. He was so uncomfortable that, in his sleep, he took off his trousers and threw them aside. Mahadev was delighted. He quietly picked up the trousers, and, again like a cat, walked out through the pipe through which he had entered.

## VIII

The next day Mahadev went to the gathering of the thieves with the Maharaja's trousers. When Mahadev arrived, the thieves were impatient to know if he had been successful in obtaining the trousers. Mahadev haltingly opened a bundle, took out the trousers, and placed them on a čō:ki: with a smile. On seeing this, all the thieves stood up clapping their hands and singing the praises

tsaripop karam tã mahdi:vãn' gi:t	tsaripop karun	to clap one's hands
g'avain. mahedi:vã o:s dilas manz		
s'aþha: khcš. tsu:rav mo:n yi beyi	dil	heart
panun ša:lakh sarda:r. mahdi:v	ša:la:kh	clever
bištas mutlak šha beyi va:ryah kathã		
yimã kq:šran šur'an hund s'aþha: man	man behla:vun	to entertain
behla:va:n šha.		

of Mahadev biṣṭā. Mahadev was deeply pleased. The thieves again accepted him as their clever leader.

There are many other stories about Mahadev biṣṭā which entertain the Kashmiri children.



# 36

baqšah : pa:dšah

Badshah : The Great King

ka:šr'av čhuná záh sokh vuchuzut.

sani truvahšatá p'aṭhí peyi va:ryahas

ka:las ka:šr'an gule:mi: barda:š

karán'. keširi:ri p'aṭh e:s' aksar

hamlá sapda:n. amikin' e:s ati ka:lá

pagah hoku:math badla:n tí ma:rka:t

sapda:n.

keširi:ri p'aṭh kər muglav,

aphga:nav, sikav tá du:grav hoku:math.

yiman hoku:math karan va:l'an manz

e:s' kəh a'aṭha: ze:lim tí tangdil.

timav miṭa:v' keširi:ri händ' mendar

tá beyi kəríkh ka:šir' baṭá sakh

pare:ša:n. dapa:n čhi baṭan a:yi yi:ts

sakhti: ki tim bane:yi ya: misarma:n

ya: tsəl' keširi:ri n'abar. yi tí čhi

dapa:n ki aki vakhtá ru:d' keširi:ri

siriph kah baṭá gará.

nagar se:ri: hoku:math karan

va:l' e:s' ná na:ka:rá. kəh e:s'

s'aṭha: daya:lu: tá tarki: pasand.

timav thev' ka:šir' baṭá tá misarma:n

khəš tí kešir: kəríkh a:ba:d.

tith'an hoku:math karan va:l'an manz

gule:mi: foreign rule

barda:š karán' to undergo

aksar often

hamlá invasion(s)

ka:lí pagah every now and then

ma:rka:t slaughter, bloodshed

ze:lim cruel

tangdil narrow-minded

miṭa:vun to destroy

pare:ša:n to persecute  
karán'

na:ka:rá bad

daya:lu: kind

tarki: pasand progressive

a:ba:d karun to make prosperous

## I

Kashmiris have rarely seen good days. From 1300 A.D. they had to undergo foreign rule for a long time. Kashmir was invaded very often. Because of this there was bloodshed every now and then, and the government changed hands every so often.

Kashmir has been ruled by the Mughals, the Afghans, the Sikhs and the Dogras. Some of these rulers were cruel and narrow-minded. They destroyed temples in Kashmir, and persecuted the Kashmiri Pandits. It is said that the Kashmiri Pandits had to face so much hardship that they either became converts to Islam or left Kashmir for good. It is also said that at one time the number of Kashmiri Pandits was reduced to only eleven families.

But not all the rulers were bad. Some of them were compassionate and progressive. They kept both the Kashmiri Hindus and Muslims happy and made Kashmir prosperous. From among these rulers Zain-ul-Abdin's

Œhu zə:n-ul-arbdī:nun na:v kha:s  
 yaztā sā:t' yivā:n henā. tavay Œhī  
 emis baṭā tā mīsarma:n mohbtā sā:t'  
 baḍ Œah vana:n.

II

baḍṣa:han kər va:rya:s ka:les kəṣi:ri  
 p'ath hoku:math. yi o:s kə:Œr'an hīndī  
 khe:trā s'aṭha: Ĵa:n vakhāt. emis o:s  
 kə:Œr'an hund s'aṭha: mohbath. yi  
 o:s hend'an tā mīsarma:nan kuni: nazri  
 vuḌha:n. kə:Œr'an baṭan kits e:s yi  
 bəḍ kath.

kuni: nazri      to give equal  
 vuḌhun            treatment

baḍṣah sīndīs darba:ras manz ti  
 o:s prath mazhabīk'an lu:kan kunuy  
 yazath. əm' karno:v Ĵeziya: band. yi  
 o:s mandran ti gatshain tā mēṣi:dan  
 ti. dapa:n Œhī baḍṣahan bana:vāne:v'  
 kēh mander ti. yi o:s n'ama:z ti  
 para:n tā havan ti kara:n. əm' lə:g'  
 baṭā sarkə:ri: no:kri: manz. tanay  
 p'athā bane:yi kēh baṭā ka:rkun.

darba:r            court  
 Ĵeziya:            (special tax imposed  
                       on Hindus by Muslim  
                       rulers in India)  
 havan                ritualistic fire  
 ka:rkun             (workingsmen)

III

baḍṣah o:s nā siriph akh Ĵa:n tā  
 Œuhul ra:zā. əm' kər' kəṣi:ri

Œuhul                compassionate,  
                           peace-loving



name is mentioned with particular reverence. That is why both Hindus and Muslims affectionately call him "the great king".

## II

Badshah ruled over Kashmir for a long time. This was a very good time for Kashmiris. He loved Kashmiris. He extended equal treatment to Hindus and Muslims. This was a great thing for Kashmiri Pandits.

Even in the court of Badshah, people of various religions received the same treatment. He had the jaziya abolished. He used to visit temples as well as mosques. It is said that Badshah had several temples constructed. He used to observe nimas and also perform havans. He gave government jobs to Kashmiri Pandits. Since then, some Kashmiri Pandits have been termed ka:rkun.

## III

Badshah was not only a good and compassionate king. He did several things

hānzī tarkī: kha:tri va:ryah Ūi:z.

em' kađāna:vi kolī yimav sāt't'  
phasāl bađ'av. siri:nagras manz  
yosā mē:r Ūha so Ūhi bađāhniy  
khanina:vāne:vmāts. em' mē:r sāt't'  
gav səhla:buk khatri kam tī sa:ma:nī  
anānas nīnas geyī səhu:l'ath.

bađāhan bana:vāne:v' va:ryah  
kedāl, ba:g tī beđ' beđ' maka:nā.  
Ūahkol tī ma:nasbal tī Ūhi bađāhni:  
vakhtāk'. dapa:n Ūhi zē:nāgir,  
zē:nāpo:r, zē:nīkedal tī zē:nāku:ṭ  
Ūhi bađāhniy na:vas p'aṭh.

tohi Ūhuvi yath kita:bi manz  
sonāls:ki tī ropāls:ki mutlak pornut.  
timī Ūha ḡalas manz. timī tī Ūha  
bađāhniy bana:vāne:vimatsī.

#### IV

bađāhas o:s parnuk tī le:khānuk bađī	e:lim	scholar(s)
Ūc:kh. yi o:s e:liman tī ga:ṭl'an	ga:ṭul	wiseman
yazath kara:n. em'sindis darbairas	yazath karun	to respect
manz e:s' sanaskrītik', pha:rsiyik	sanaskrāt	(the Sanskrit language)
tī arbi: zabē:n' hānd' v'advā:n.	pha:rsi:	(the Persian language)
su:mā penđith o:s timav manzī akh.	arbi:	(the Arabic language)
	v'advā:n	scholars

for the improvement of Kashmir.

He got canals dug which increased the harvest. The Mar-Canal of Srinagar was constructed because of Badshah's efforts. The Mar-Canal reduced the danger of flood and contributed to the convenience of transporting goods.

Badshah had many bridges, gardens, and big mansions constructed. The Ṣahkol and Manasbal also go back to his time. It is said that zə:nāgi:r, zə:nāpo:r, zə:nākedal and zə:nāku:t are named after Badshah.

In this book, you have already read about sonīlā:kh and roḥīlā:kh. It was again Badshah who had these made.

#### IV

Badshah had great love for scholarship. He respected scholars and wise-men. His court included scholars of Sanskrit, Persian and Arabic. Some Pandit was one of them.

tem' l'u:kh <u>ge:náČarít</u> yath manz	tə:ri:ph karán'	to praise
tem' bađšah sánd' tə:ri:ph Čhi	vayd	(practitioner(s) of Ayurvedic medicine)
kər'mát'. vaydan tí həkí:man o:s		
yi s'atha: yazath kara:n. əm'	həkí:m	(practitioner(s) of Yūnānī medicine)
khula:vínə:v' va:ryah haspata:l.	haspata:l	hospital(s)

V

bađšahan bənə:v' lu:kan manz Šə:ti:		
tí aman kə:yim thavná khə:trí ko:nu:n.	kə:yim thavun	to maintain
əm' khula:vínə:v' soku:l tí maktabá.	ko:nu:n	law(s)
hoku:math Čala:vná khə:trá lo:g	soku:l	school
əm' Čeks.	maktabá	(traditional elemen- tary school)

VI

bađšah sándis vakhtas manz kər kə:Šr'av		
kə:ri:garsv s'atha: tarki:. dapa:n	kə:ri:gar	craftsman (men)
Čhi bukha:ra:, samarkand tí i:ra:ná	tarki: karán'	to progress
p'aťhá a:yi kəŠi:ri kə:ri:gar.		
tihánd' kin' gayí kəŠi:ri manz		
soná kə:m, ropá kə:m, pe:par me:Ši:		
tí Ša:l bana:vín' Šoru:.		

VII

bađšahan thov əm'uk tí khaya:l kí	khaya:l thavun	to take into consideration
kəŠi:ri p'aťh gotsh ná kŭh hamlá		
karun. əmi khə:trá on əm' lada:kh		

He wrote z̄amīnācarit in which he has praised Badshah. He used to respect vaids and hakims. He opened many hospitals.

## V

Badshah introduced laws for maintaining peace and amity among the people. He opened schools and maktabs. He introduced taxes in order to run the government.

## VI

During the reign of Badshah Kashmiri craftsmen made great advancement. It is claimed that craftsmen came to Kashmir all the way from Bukhara, Samarkand and Iran. It is due to them that goldwork, silverwork, papier-mache, and shawl-making were introduced in Kashmir.

## VII

Badshah also took steps to ensure that nobody invaded Kashmir. That is why he brought Ladakh and Baltistan

tá baltista:n panánis hoku:matas		
tal. beyi thov am' end' pekh'	end' pekh'	neighboring
ra:zan tá sulta:nan sá:t' salah.		

VIII

badšah o:s s'aṭha: kə: bil ra: zı.	kə: bil	able (adj.)
am'sındı vakhtı kər kəxi: ri varyah		
tarki: tá kə: šir' gəyi khəšha: l.	khəšha: l	to prosper
magar pa: nı vuč nı badšahan z' s: dı	gatshun	
səkh kəh.		

badšahas a: sá tre zana: nı.

am' o:s jemikis ra: ĵi sánzan dən		
ko:r'an sá:t' ne: thər kormut. magar	ne: thər karun	to marry
am'sınz tə: tḥ zana: nı ə: s mokhdama	tə: tḥ	favorite
khortu: n. ə yeli tsədahšath tá		
pə: tsəhə: tḥas manz moyi badšah gav	marun	to die
badı gangi: n.	gangi: n	sad
əmis ə: s' van' burı doh a: mıt'.	burı doh	bad days
šur'av ti kərhas baga: vath.	bagavath	to mutiny, to rebel
tsədahšath tá še: tḥas manz p'av	karán'	
kəxi: ri ka: l. badšah ban'av və: rə: g'	ka: l p'on	to have drought and famine
h'uh. yi o:s nı van' hoku: math ti		
h'aka: n sambə: lith.	və: rə: g'	despondent
tsədahšath tá satıtas manz gav	samba: lun	to organize
badšah sərgəva: s. əmı vızı o:s yi		

under his rule. Further, he developed good relations with neighboring kings and sultans.

#### VIII

Badshah was a very able ruler. During his time Kashmir made progress and the Kashmiris became prosperous. However, in his personal life, Badshah was not very happy.

Badshah had three wives. He had married two daughters of the Raja of Jammu. But his favorite wife was Mokhdama Khatun. In 1465, when she died, Badshah became very sad.

His bad days had come. Even his children rebelled against him. In 1460 Kashmir had a famine. Badshah became despondent. He could not even run the government properly.

In 1470 Badshah died. At that time he was seventy

satiti vuhur. magar badšah sund

na:v ro:zi kə:šir'an hame:ši

hame:ši

always, forever

hame:ši khə:trə tsetas. vuni ti

tsetas ro:zun

to remember

ši kə:šir' hē:z na:v čala:vain

čala:vain g'avain "badšah, ps:dšah".


g'avun

to sing



37

years old. But the name  
of Badshah will be remembered  
by the Kashmiris forever. Even  
now the Kashmiri boatmen while  
rowing their boats sing "Badshah,  
the Great King".





gulmarg

Gulmarg



gulmarg

gulmarg čha siri:nagri p'aṭhā lagbag	pi:rpanča:l	(the Fir Panchal mountain range)
aṭho:vuh mi:l dur. yi čha pi:r		
panča:lākis čuma:las manz. phairaiyas	čuma:l	north
manz čhi 'gul' vana:n po:šas tā 'marāg'	mə:da:n	field, meadow
vana:n mə:da:nas. gulmarg čha po:šav	na:v p'on	to come to be called
tā sabza:rā sā:t' berith, tavay čhu		
ath gulmarg na:v p'o:mat.		

yi čhi samandarā p'aṭhā e:ṭh sa:s phuṭ	samandar	sea
thazras p'aṭh. gulmargi gatshun čhu nā		
muškil. ot čhi bas, mo:ṭar tā ji:p		
gatshain. gulmargi tre mi:l brōṭh čhi		
ṭangimarg yiva:n. va:ryah lu:kh čhi	paydal	on foot
yiman tren mi:lan paydal khasa:n ya:	khasa:n khasa:n	while climbing
guris p'aṭh gatshain. tangimargi	h'uh	like
p'aṭhā khasa:n khasa:n čha yi koh		
da:mas tal akh po:ṭi ba:g h'uh	guris khasun	to ride a horse
ba:sa:n. ati čhu lagbag satan r'atan		
ṣi:n ro:za:n. z'a:dā lu:kh čhi masā		
khə:trā guris khasun pasand kara:n.		
ṭangimargi p'aṭhā gulmargi ta:n' čhi		
vati dōṣviy tarphav kul' tā po:š.		

## I

Gulmarg is about twenty-eight miles from Srinagar. It is located to the north of the Pir Panchal mountain range. In Persian 'gul' means 'flower' and 'marg' means 'meadow'. Gulmarg is covered with flowers and greenery, that is why it has been named "Gulmarg".

## II

It is situated at a height of eight thousand feet above the sea. It is not difficult to go to Gulmarg. One can reach it by bus, car, or jeep. Three miles before Gulmarg there is Tangmarg. Many people walk these three miles or go on horseback. While climbing from Tangmarg, Gulmarg looks like a flower garden at the foot of the mountain. The mountain remains snowclad for about seven months. (In order to reach Gulmarg) most people ride the horses for fun. On either side of the road from Tangmarg to Gulmarg, there are trees and flowers.

## III

va:ryah țur:rișț Ńhi gulmargi khá:man	khé:má	tents
manz ti ro:za:n. garmi: manz Ńhi	garmi:	the hot season
gulmarig țur:rișțav sá:t' berith a:sa:n.	septámbar	September
ju:ná p'ațhi septámbaras tain' Ńhi kati	kati kati	from all sorts
kati p'ațhâ gulmargi țur:rișț yiva:n.	p'ațhâ	of places
yus kâh koși:ri Ńhu yiva:n su Ńhu	yus kâh	whosoever
zerur gulmargi gatsha:n.		

## IV

gulmargi hund a:bâhavah Ńhu s'ațhe:	a:bâhavah	climate
Ja:n. garmi: manz ti Ńhi rastas	mazîda:r	pleasant
mazîda:r tí:r a:sa:n. garîm palav		
Ńhi zerur sá:t' p'ava:n thavân'.		

## V

gulmargi manz Ńhi lu:kh kîsmâ kîsmâŃi	khe:lâ	sports
khe:lâ gindan. magari z'a:dâ lu:kh Ńhi	po:lo:	polo
go:lp̃h tâ po:lo: gindni gatsha:n.	ski:yîng karîn'	to ski
va:ryah țur:rișț Ńhi gur' sava:r' karâni		
ya: pahađan khasnâ khe:trâ gulmargi		
gatsha:n. vandas manz yeli sâ:ri:		
ma:da:n šî:nâ berith Ńhi a:sa:n lu:kh		
Ńhi šî:mas manz gindâni tâ ski:yîng		
karni ot gatsha:n.		

## III

Many tourists camp in tents at Gulmarg. In summer Gulmarg is crowded with tourists. From June until September tourists from all sorts of places visit Gulmarg. Whosoever comes to Kashmir invariably visits Gulmarg.

## IV

The climate of Gulmarg is very good. Even in the summer the nights are pleasantly cool. One has to carry warm clothing along.

## V

People play various sports at Gulmarg. But most go to play golf and polo. Many tourists go to Gulmarg for horseback riding or hiking. In winter when all the fields are covered with snow, people go there for skiing and to enjoy other winter sports.

## VI

gulgargi manz Ūhu prath Ūi:zuk  
 intiza:m. ati Ūhi va:ryah ho:ṭal  
 tā Ūa:ryiduka:n. sarka:ran Ūhu akh  
 geṣṭ have ti bano:vmut. ati Ūhu  
 akh mahṢu:r kālab ti.

## VII

divāda:r kul'an hānz muṢīkh Ūhi	muṢīkh	scent
gulgargi manz prath tarphā yiva:n.		
gindānā tā a:ra:m karnā kṢe:trā Ūhi		
yi s'aṭha: Ṣa:n ja:y. gulgargi p'aṭhā		
Ūhi lu:kṢ kh'alanmargi ti gatṢha:n.	kh'alanmarg	Khilanmarg (place name)
tot ta:m Ūhi gulgargi p'aṭhā kul		
tso:r mī:l.		



## VI

There are provisions for everything at Gulmarg. There are many hotels and tea stalls there. The government has even built a guest house. There is also a well-known club there.

## VII

In Gulmarg, the scent of deodar trees comes to you from all around. This is a very nice place for sports and relaxation. From Gulmarg people also go to Khilanmarg, which is only four miles away.



ke:šir' kongədu:r'

Kashmiri Saffron Fields



kongədu:r'

## I

duniya:has manz Ņhu kong siriph don	duniyah	world
tren Ņa:yan p̄:đá sapda:n. k̄šir	kong	saffron
Ņhi timan Ņa:yan manz akh Ņa:y.	p̄:đá sapdun	to grow
k̄širiri manz Ņhu kong don Ņa:yan	khasun	to grow
khasa:n.		

## II

siri:nagrá p'at̄há lagbag nav mi:l du:r	p̄:par	Pampur (place name)
Ņha akh Ņa:y yath p̄:par Ņhi vana:n.	Ņhi vana:n	is called
p̄opras niŅ Ņhu vih ga:m yus	vih ga:m	Vih (place name)
v'atasta:yí hándis beṅhis p'ath Ņhu.	ka:r̄iba:r	trade (n.)
ath pet̄kin' Ņhi lokit̄' lokit̄' koh.	sapdun	to take place
vihiŅ manz Ņhu kong khasa:n. magari	kaṅt̄áva:r	Kishtwar (place name)
konguk ka:r̄ibar Ņhu p̄:pras manz sapda:n.		
p̄:prá bage:r Ņhu kaṅt̄áva:ras manz ti		
okis Ņa:yí kong p̄:đá sapda:n.		

## III

kongákul' Ņhi lagbag tre inč theđ'	inč	inch
a:sa:n. ath Ņhi bađá sondar halká	halká	light
la:ŷver' rangá po:Ņ ne:ra:n. yimináy	la:ŷver'	purple
po:Ņan hinzan tehjan Ņhu hokhina:vith	tehji	stigmas
kong bana:n. kongádu:r'an hínz	hokhina:vun	to cause to dry
h'apha:zath karán' Ņhi bađá muškil.	h'apha:zath karán'	to look after, to take care of

## I

In the whole world, there are only two or three places where saffron grows. Kashmir is one of these places. There are two locations in Kashmir where saffron grows.

## II

About nine miles from Srinagar, there is a place called Pampur. Near Pampur on the banks of the Vitasta (Jehlum) there is a village called Vih. Behind it there are small mountains. It is here, in Vih, that saffron grows. However, the saffron trade takes place in Pampur. In addition to Pampur, there is also a place in Kishtwar where saffron grows.

## III

Saffron plants are about three inches high. They have very attractive light purple flowers. The dried stigmas of these flowers become saffron. It is very difficult to take care of a saffron field.

## IV

kongá ðu:r'an manz čhi kongápo:š bađá	zu:nápačh	(the bright half of the lunar month)
sonđar laga:n. kongáðu:r'an manz		
kə:m kara:n kara:n čhi mozu:r g'avain	g'avun	to sing
a:sa:n. lu:kh čhi zu:nápačas manz		
pō:par kongáðu:r'an hund naza:rá		
vučhni ra:tas gataha:n.		

## V

keširi čhaná kongá sá:t' siriph	bađun	to increase
khur:bu:r:rti: bađa:n, amisá:t'	pō:sáirong'	monetarily
čhu pō:sáirong' ti phe:ydá varta:n.	phe:ydá vartun	to profit
pō:prá čhi prath vėrih lagbag še:th	man	maunds
man kong pė:dá sapda:n. ami sá:t' čhu	lačhibed'	lakhs
keširi lačhibed'an ropyan hund	šə:yad	perhaps
phe:ydá varta:n. šə:yad čhi tavay		
kongá ðu:r'an ke:šir' 'soná krand'		
ti vana:n.		

## VI

kong čhu keširi ti keširi n'əbrá	ka:mi lagun	to be of use
s'aḥa:han ka:m'an laga:n. ke:šir'	đ'aká	forehead(s)
bađá tá beyi va:ryah hend' čhi	ť'ok karun	to put a caste mark (on)
đ'akas p'aḥ kongáť'ok kara:n. bađni		
ti čha kongá ť'ok kara:n. magari konguk	istima:l	use (n.)

## IV

Saffron flowers look very attractive in the fields. Laborers sing while working in these fields. On moonlit nights (in zu:nápačh), people visit Pampur to enjoy (the beauty of) the saffron fields.

## V

Saffron does not only add to the charm of Kashmir, but is also monetarily profitable. Each year about sixty maunds of saffron are grown in Pampur. This brings an income to Kashmir which runs into lakhs of rupees. Perhaps that is why the Kashmiris call saffron fields 'baskets of gold'.

## VI

There are several uses for saffron inside and outside Kashmir. The Kashmiri Pandits and many other Hindus put a caste mark of saffron on their foreheads. The Kashmiri Panditanis

khə:s istims:l Ğhi lukh neni tǎ	pola:vǎ	<u>pilav</u> (Pilaf)
pola:vǎ bəna:vnǎ khə:trǎ karə:n.	sogand	fragrance
kəh lukh Ğhi kong khiras tǎ hǎlǎvas	kh'anǎvo:l	one who enjoys good food
manz tǎ tra:və:n. kongǎ sǎ:t' Ğhu		
rəng nə:rə:n beyi sogand yivə:n.	kadǎr karun	to value
kh'anǎvo:l' Ğhi tavay kongas kadǎr		
karə:n.		



also have a saffron caste mark.  
However, the main use of saffron is  
for cooking meat and pilav. Some  
people also use it for rice-pudding  
(khi:r) and halva (halvi). Saffron  
adds color and fragrance. That is why  
people who enjoy good food value it.





ka:ŕur sama:va:r

Kashmiri Samovar



sama:va:r

košir:ri manz Ņhu nē kāh garē yeti nē      mainānē yun      to be considered  
 sama:va:r a:si.    garas manz Ņhi akh  
 zē sama:va:r zaru:r a:sa:n.    sama:va:ras  
 manz Ņhi ko:šir' Ņa:y bana:va:n.  
 ko:šr'an Ņhu Ņa:yi hund bađē šo:kh.      šo:kh a:sun      to be fond of  
 tavay Ņhu prath kāh vakhāt Ņa:yi  
 hund vakhāt ma:nānē yiva:n.



lokuš sama:va:r

II

sama:va:ras manz Ņhu na:rā ba:nā	na:rāba:nā	fire-container
a:sa:n yath manz tsāni tē t'ōgal Ņhi	tsāni	charcoal
tra:va:n. na:rā ba:nas n'ōbār'kin'	n'ōbār'kin'	outside (around)

## I

There is no home in Kashmir  
 that does not have a samovar.  
 Each family has one or two samovars.  
 Kashmiris make tea in the samovar.  
 Kashmiris are very fond of tea.  
 That is why any time is considered  
 tea time.



ka:ʃir' kʰə:s'

## II

Inside a samovar there is a fire-  
 container in which charcoal and  
 live coals are placed. Around

čhi po:n' garma:vnáč ja:y a:sa:n.

ath manz čhi ča:y, medre:r, e:lá tš

da:lčhi:n tra:va:n.

III

sama:va:r čhuné aki: kásmuk a:sa:n.

aki:

on only one

kčh sama:va:r čhi s'ačha: lokit'

hatábed'

hundreds

a:sa:n yiman manz siriph akh ya: zé

tra:m

copper

khe:s' ča:y bana:vná yiva:n čhi.

sartal

brass

kčh sama:va:r čhi s'ačha: bed' a:sa:n.

timan manz čhi hatábed' khe:s' ča:y

bana:vná yiva:n. sama:va:r čhi

tra:mák' ya: sartali hénd a:sa:n.

IV

ke:šir' čhi sama:va:ras manz doyi treyi

kásmáč ča:y bana:va:n. ke:šr'an hánz

kha:s ča:y čha kahvá. ath čhi mogál'

ča:y ti vana:n. yi bana:vná khe:tré

čhi akh kha:s ča:y a:sa:n. tath čhi

vana:n bambay ča:y. bambay ča:y,

medre:r, e:lá, da:lčhi:n tš ba:da:m

čhi po:nis manz grakána:va:n magari

grakána:vun

to cause to boil

ath čhiná dod tra:va:n.

the fire-container there is a space for water to boil. Tea leaves, sugar, cardamom, and cinnamon are put in the water.

### III

Samovars are not of only one type. Some samovars, in which only one or two cups of tea can be made, are very small. Other samovars, in which hundreds of cups of tea can be made, are very big. Samovars are made of copper or brass.

### IV

Kashmiris can make two or three types of tea in the samovar. The kohvá is the favorite tea of Kashmiris. This tea is also called mogál' ča:y. There is a special tea for making it. It is called bambay ča:y. The bambay ča:y, sugar, cardamom, cinnamon, and almonds are boiled in water, but no milk is added.

doymi kásmá'Ī Ŝa:y Ŝha đabal Ŝa:y.	khā:dar	wedding(s)
ath Ŝhi bambay Ŝa:y, mōdre:r, o:lá	sa:l	feast(s)
té ba:da:m tra:va:n magar ath Ŝhi		
dod tí tra:va:n. kō:Ŝír' bađá Ŝhi		
đabal Ŝa:y khō:dran ya: sa:lan		
p'ađh bō:gra:n.		

## VI

troymi kásmá'Ī Ŝa:yí Ŝhi Ŝi:r' Ŝa:y	phul	bicarbonate of soda
vana:n. yi Ŝhaná bambay Ŝa:yí sá:t'	malō:y	cream crest
banā:n. ami khs:trá Ŝha akh alag	rang	color
Ŝa:y a:sa:n. ath Ŝhi tra:va:n phul,		
nu:n, dod té malō:y. ath Ŝhu bađá		
khu:bsu:rath rang ne:ra:n. Ŝi:r'		
Ŝa:y tí Ŝhi kōŜi:ri hánz kha:s Ŝa:y.		
magar yi Ŝhaná prath kō:si pasānd		
yíva:n.		

## VII

van' Ŝhi kōh kō:Ŝír' liptan Ŝa:y tí	vuni tí	even now
Ŝava:n. magar vuni tí Ŝhi kō:Ŝír'an	đe:đh	favorite
hánz đe:đh Ŝa:y kōhvá. dapa:n Ŝhi	bago:r	other than
kōhvá Ŝhu ná sama:va:rá bago:r		
đhi:kā bana:n.		



## V

The second type of tea is ḡabal ṣa:y. It is made with bambay ṣa:y, sugar, cardamom, and almonds. Milk, however, is also added. Kashmiri Pandits serve ḡabal ṣa:y at weddings and on feasts.

## VI

The third type of tea is called Ṣi:r' ṣa:y. This type is not made with bambay ṣa:y. There is another kind of tea used for making that. It is prepared with bicarbonate of soda, salt, milk, and cream (malə:y). It has a very pleasant color. Ṣi:r' ṣa:y also is a typically Kashmiri tea, but not everyone likes it.

## VII

Recently, some Kashmiris have started drinking Lipton tea. But even now, the favorite tea of Kashmiris is kəhvə. It is said that good kəhvə cannot be made without the samovar.

## VIII

sama:va:r kar a:v keširi yi vanun

ru:s

Russia

Šhu muškil. keširi bage:r Šhu

sama:va:r ru:sa:s tš i:ra:na:s manz

tš a:sa:n. keširi Ša:yi Šhu ke:šris

khə:sisiy manz mazi yiva:n.

## VIII

It is difficult to say when the samovar was first introduced into Kashmir. In addition to Kashmir, the samovar is also found in Russia and Persia. Kashmiri tea can only be enjoyed in a Kashmiri kho:s (cup).



## 40

misarma:n reš : nandir'oš

The Muslim rishi : Nandarishi

## I

keširi:ri manz ũhi mäsarma:n tã hend'		
batãbad'an veriyãn yagĵah ru:d'mãt'.	yagĵah	together
kešr'an mäsarma:nãn p'aṭh ũhu		
hend'an hund asar p'o:mut tã hend'an	asar p'on	to be influenced
p'aṭh ũhu mäsarma:nãn hund asar p'o:mut.		

kešir ũha h'endustã:nãs manz		
akãy titãh ĵã:y yeti mäsarma:nãn ũha		
'põndith', tã 'bãth' za:th. kešr'an	za:th	surname
hend'an tã mäsarma:nãn ũhu ro:zãnuk,		
kh'anuk, vothãnuk behnuk tã sũ:ũnuk	vothun bihun	way of living
akh kha:s teri:kã. keširi:ri hãnd'		
<u>su:ph'</u> tã ũhi akã kha:s teri:kãk'.	surph'	sufis

## II

<u>su:phi:</u> khaya:l kithikan s:v keširi:ri	su:phi: khaya:l	Sufism
yi ũha s'aṭha: zi:ṭh kath. es' vano:vã		
nã sã kath tohi yãth kita:bi manz.		
kešr'an su:ph'an manz ũhi nãhšũ:r		
seyid bulbul šãh, seyid õli:		
hamde:ni:, mi:r mahmad hamde:ni:.		
dapa:n ũhi ki kešr'an <u>su:ph'an</u>		
p'aṭh ũhu hend' khaya:luk tã darmuk	dãrãm	religion
bađi asar p'o:mut. neti:ĵã sapud	neti:ĵã	result

## I

For centuries the Hindus and Muslims in Kashmir have lived together. The Kashmiri Muslims have been influenced by the Hindus, and the Hindus have been influenced by the Muslims.

Kashmir is the only place in India where Muslims have surnames such as 'pandit' and 'bhat'. The Kashmiri Hindus and Muslims have a distinctive culture and way of living. Even the sufis of Kashmir are of a special type.

## II

How Sufism came to Kashmir is a long story. We shall not discuss that story in this book. The famous sufis of Kashmir are Sayyid Bulbul Shah, Sayyid Ali Hamdani, and Mir Mohammed Hamdani. It is claimed that Hindu thought and religion greatly influenced Kashmiri sufis. The result was that

yi ki keširi manz geyi navi khaya:lák'

su:ph' pe:dá. kēh lu:kh čhi yiman

'má:arma:n reš' vana:n.

### III

má:arma:n rešan manz čhu sa:riviý

khotá mohšur še:kh nu:r di:n. omis

čhi ke:šir' bašá tá má:arma:n mohbtá

tá yaztá sá:t' nandár'oš vana:n.

ke:šir' bašá čhi omis sehza:nand ti

vana:n.

nandá rešin' sama:d čha tara:ri

sama:d

shrine

šeri:phas manz. yi čhu akh lokuš

ga:m, na:ga:mi p'ašhá pš:tsh mi:l

du:r. ath same:z p'ašh po:š la:gni

čhi hend' tá má:arma:n došivey gatsham.

### IV

nandá r'oš kar o:s za:mut yi vanun

čhu muškil. kēh čhi vana:n ki yi

o:s truvahšath tá satácatátas manz

keymuh ga:mas manz za:mut. lu:kh

čhi yiti vana:n ki laldedi o:s

nandá r'oš doš čo:vmut. keširi

doš ča:vun

to nurse

manz čhi nandá rešis mutlak uni

bage:r ti va:ryah kašhá mohšur.



Kashmir produced sufis with a different outlook. Some people call these sufis "Muslim rišis".

### III

Among the "Muslim rišis", the most famous riši is Sheikh-nur-ud-din. Out of love and veneration, the Hindus and Muslims call him "nandār'oš". The Kashmiri Pandits also call him Sahzanand.

The shrine of Nandrishi is located in tararišeriph (tararishariph). This is a small village about five miles from Nagam. Both Hindus and Muslims go to this shrine to offer flowers.

### IV

It is difficult to say when Nandrishi was actually born. It is said by some that he was born in 1377 in a village called Kaimuh. People also say that Lalded nursed Nandrishi as a child. In addition to this, there are many other stories about him that are popular in Kashmir. Some

kēh kaṭhā a:san pazā tā kēh a:san

lu:kav bana:vīmatsā. bana:vun to create

V

nandāreṣṇis mā:līs tā mā:ḷi xutlak mō:l father

tī ṅhī va:ryah kaṭhā māḥṣu:r. kēh mā:ḷ mother

ṅhī vana:n kī tim o:s' tsu:r kārith

tī ḍa:kī dith panun guza:rī kara:n.

tamī sī:t' o:s nandī r'oṣṣ baḍā

dokhī:. magar kēh ṅhī vana:n nandī dokhī: a:sun to be unhappy

reṣṣ'un mō:l sala:r sanz o:s baḍā

darma:tma:. darma:tma: pious, religious

dapa:n ṅhī kī nandā r'oṣṣ dra:v

gari yelī su trīh vuhur o:s. am' kār

bahan vēriyan akīs gopḥī manz tapas'a:. tapas'a: karin' to meditate

yī gopḥ o:s akīs ḷanglas manz yetī

emīs khanā khē:trā tī o:s nī kha:s

kēh me:lā:n. yelī nandā r'oṣṣ tapas'a:

kārith mōkl'av, am' kor kō:ṣr'an manz mōklun to end, to finish

panīn'an khaya:lān hund praṅs:r. praṅs:r karun to propagate

VI

va:ryah kō:ṣir' hend' tā mīsarma:n

bane:yī nandāreṣṇin' ṅe:lī. yīxav tro:v ṅe:lī disciple(s)

garāba:r tā h'otukh ziyā:rātsan manz

ro:zun. yīm o:s' na s'un kh'ava:n

of these stories must be true, while others must have been created by the people.

## V

Many stories are also told about Nandrishi's parents. Some say that his parents made a living by stealing and robbing, which made Nandrishi unhappy. But others say that his father, Salar Sanz, was a pious man.

It is said that Nandrishi left home when he was thirty years old. He meditated for twelve years inside a cave. This cave was in a forest where he could not get much to eat. When Nandrishi completed his meditation, he spread his ideas among the Kashmiris.

## VI

Many Kashmiri Hindus and Muslims became Nandrishi's disciples. They renounced the world and took shelter in a ziya:rath. They gave up eating

na zana:nan si:t' ro:za:n. siriph  
e:s' yim ziyarəts maz bihith panin'  
tapas'a: kara:n. yim reš yeli  
sorgas e:s' gatsə:n, yiman e:s'  
ziya:ratsan manz daphina:va:n. daphina:vun to bury  
kə:šir' čhi yiman ziyaratsan yazeth  
kara:n tē pcyimā sa:n same:zan p'aṭh  
po:š tra:va:n. yimā ziyaratsā čha  
vuni ti kəši:ri manz mu:ju:d. zā  
məšū:r ziyaratsā čha e:šimuka:mā  
tē anathna:gā. e:šimuka:mā o:s  
Janak r'oš ro:zan tē anathna:gā o:s  
rešmo:l ro:za:n. sirinagras manz  
čha tre məšū:r ziyaratsā yiman  
manz bašimo:l, ṭhaḡiba:bise:b tē  
rešpi:r e:s' ro:zain.

yiman sa:riniy rešan manz čhu  
nandār'oš pez'pe:ṭh' boḡ r'oš manānā  
yiva:n. tavay čhi əm'sind' va:kh  
kə:šir' baḡā yastā sa:n zevi p'aṭh zevi p'aṭh h'on to utter  
h'ava:n

meat and observed celibacy. They devoted themselves completely to meditation in their ziya:rath. On their death, these rishis were buried in their ziya:ratsi. Kashmiris have great reverence for these ziya:ratsi and devotedly go there to place flowers on the graves. These shrines are still found in Kashmir. Two well-known shrines are in Aishmukam and Anantnag. Janakrishi lived in Aishmukam, and Rishmol lived in Anantnag. There are three famous shrines in Srinagar. Batmal, Thagbab Sahib, and RishiPir lived in these.

Out of all these rishis, Nandrishi is considered outstanding. That is why his sayings are uttered by Kashmiris with great reverence.