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 ṇhivi se: ?

ahanse: va:ray.

toh' ṇhivi 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.
yi zə:n'uh:nî, yi čha mə:n' v'as.

Do you know her? She is my friend.

tə hi k'ə: sə: čhuvə 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 ki:tis 'for how much'. The negation marker, nî 'not' is also introduced. In addition to the auxiliary elements (see Notes), the following types of verbs of action appear: ćon '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).
prabî
namaska:r
ši:li
ji:
va:ray
čivî (a:sun 'to be')
se:

proper name (fem.)
greetings
proper name (fem.)
(honorific suffix, see Notes)
well, all right (+ emphatic marker)
are you?
(hon. suffix, see Notes)

prabî : namaska:r ši:la:ji:, va:ray čivîse:?

Greetings, Sheelaji. How are you?

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

ši:li : namaska:r, ahanse: va:ray, toh' čivî va:ray?

Greetings. I am fine. How are you?

yi
to know
za:nun
is (fem.)
čha
my (fem.)
m'ə:n'
girl friend
v'as

prabî : ahanse: va:ray, yi zə:n'um, yi čha m'ə:n' v'as.

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

tohi
to you (hon.)
k'ah
what
čuvi (a:sun)
is (hon.)
nar
name
sil\_i: namaska:r, tohi k'ah s\_e: chuv\_i na:v \\
Greetings. What is your name?

me 
my
chu 
is
dula:ri: 
proper name (fem.)

 dul\_i: namaska:r, me chu na:v dula:ri: . \\
Greetings. My name is Dulari.

kati 
where
rozun 
to live

sil\_i: toh' kati chiv\_i rozun? \\
Where do you live?

es' 
we
dili 
(in) Delhi

duli: es' chi dili rozun. \\
We live in Delhi.

kar 
when
ke\_s\_i:ri 
(to) Kashmir
a:\_m\_i\_t' (yun 'to come') 
(did) come

sil\_i: toh' kar chiv\_i ke\_s\_i:ri a:\_m\_i\_t' ? \\
When did you come to Kashmir?
ra:th

yesterday

dulê : əs' a:yi ra:th.

We came yesterday.

k̪i:tis ka:las

(for) how long

ši:ši : toh' k̪i:tis ka:las ru:ziv koši:ri ?

How long will you stay in Kashmir?

akh

one

zi

two

r'ath

month(s)

dulê : akh zi r'ath ro:zav.

We shall stay for a month or two.

so:n

our (masc.)
gari

home

neždi:kh

nearby

pe:kip

come (hon., see Notes)

ča:y

tea

čon

to drink


Our home is nearby. Come, let us have (some) tea.
nasa: az nî beyi kunivizi
no (+ hon. suffix) today not some other time

prabî: nasa: az nî, beyi kunivizi.
No, not today. Some other time.

ti too, also

Dulariji, you should come too.

зеру:r sûret' surely with

дули : аhanse: зеру:r yimî praba:ji: sûret'.
Yes, I will certainly come with Prabhaji.

аčha: all right

хи:ли : аčha: namaska:r.
All right. Goodbye.

tí and

dulâ tí хи:ли : namaska:r.
Goodbye.
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.

![Hand Gesture Illustration]

1.2. EXONENTS 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:
- mohanji:
- su:zanji:

**with last names**
- agarva:lji:
- smithji:
- varma:ji:
- šarma:ji:
- tho:masji:
- diksanji:

**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:ji: and mohanji: may be termed the Hindi-ization of Kashmiri proper names, such as ši:li and mohni: (see also Section 3 below).
sē: is used in those contexts in which regard is shown.

with verbs

par sē: you (sing.) read (hon.)
khe sē: you (sing.) eat (hon.)
di sē: you (sing.) give (hon.)
ni sē: you (sing.) take (hon.)

with affirmative marker

ahan sē: yes (hon.)

with negation marker

na sē: no (hon.)

with pronouns

kus sē: who (mas., sing., hon.)
kosi sē: who (fem., sing., hon.)

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

mahra: (Hindi, mahraːj) 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 sē:.

haz (Persian, hazrat) has the same distribution as mahraː.
Note, however, that the use of mahrat 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

aharn mahrat: (haz) yes (hon.)

(b) with negative

na mahrat: (haz) no (hon.)

(c) with verbs

peyv mahrat: (haz) you read (hon.)
kheyv mahrat: (haz) you eat (hon.)
diyv mahrat: (haz) you give (hon.)
niyv mahrat: (haz) you take (hon.)

(d) with pronouns

kus mahrat: (haz) who (mas., sing., hon.)
kosi mahrat: (haz) who (fem., sing., hon.)

Note that like se, mahrat: 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.

<table>
<thead>
<tr>
<th>Kashmiri</th>
<th>Non-Kashmiri</th>
</tr>
</thead>
<tbody>
<tr>
<td>dulï</td>
<td>dula:ri:</td>
</tr>
<tr>
<td>gülï</td>
<td>gula:m</td>
</tr>
<tr>
<td>habï</td>
<td>hëbi:b</td>
</tr>
<tr>
<td>h'adï</td>
<td>hriday</td>
</tr>
<tr>
<td>pha:tï</td>
<td>pha:timā:</td>
</tr>
<tr>
<td>prabï</td>
<td>prabha:</td>
</tr>
<tr>
<td>Ši:lï</td>
<td>Ši:la:</td>
</tr>
<tr>
<td>vomi</td>
<td>omka:r</td>
</tr>
</tbody>
</table>

A person might be addressed as Ši:lï or mohñï, but the written form is Ši:la: or mohan. In formal situations, they will be introduced as Ši:la:(ji:) and mohan(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, mohñï may be called ta:thimahra: (dear king) or be:yto:th (dear brother) at home. Ši:lï might be called benite:th (dear sister) or benige:š (sister with light). After getting married, a girl might receive an additional name from her in-laws. Thus, Ši:lï, in addition to being benige:š or benite: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) Ṣi:lun mo:l the father of Ṣi:lūn
(ii) mo:likh the head or master of the household
(iii) mo:l father
(iv) pəndith pandit
(v) bo:bu:ji: (Hindi, ba:bu:ji:)
(vi) the third person pronouns tim 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., शीला चा चा:न चा:य '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.

dulिण चा चा:न चा:य.
'dulari' 'is' 'drinking' 'tea'.
mohिण चु चा:न चा:य.
'mohan' 'is' 'drinking' 'tea'.
tोह चिविण चा:न चा:य.
'you' 'are' 'drinking' 'tea'.

2.2.2. Objectival Construction

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

mohīन पर किताब (fem.).
'mohan' 'read' (past tense) '(the) book'
dulन पर अखबार (mas.).
'dulari' 'read' (past tense) '(the) newspaper'
śi:lan pari kita:bi

'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.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td><strong>Plur.</strong></td>
</tr>
<tr>
<td>'am' čhus</td>
<td>čhi</td>
</tr>
<tr>
<td>'are' čhukh</td>
<td>čhivā</td>
</tr>
<tr>
<td>'is' čhu</td>
<td>čhi</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td><strong>Plur.</strong></td>
</tr>
<tr>
<td>'I'  bi</td>
<td>es'</td>
</tr>
<tr>
<td>'you' tsì</td>
<td>toh'</td>
</tr>
<tr>
<td>'he' su</td>
<td>tim</td>
</tr>
</tbody>
</table>
Note that the personal pronouns have distinct masculine and feminine forms only for third person. \textit{su} (singular) and \textit{tim} (plural) refer to persons (or objects) which are not in sight. Consider the following examples.

\begin{align*}
\text{bī ğhas ro:za:n dili.} \\
\text{I live in Delhi.} \\

\text{tsī ġhakh ro:za:n dili.} \\
\text{You live in Delhi.} \\

\text{su ġhu ro:za:n keʃi:ri.} \\
\text{He lives in Kashmir.} \\

\text{əs' ġhi ro:za:n dili.} \\
\text{We live in Delhi.} \\

\text{toh' ġhivē ro:za:n keʃi:ri.} \\
\text{You live in Kashmir.} \\

\text{hum ġhi ro:za:n dili.} \\
\text{They live in Delhi.} \\

\text{tim ġhi ro:za:n keʃi:ri.} \\
\text{They live in Kashmir.}
\end{align*}
2.6. Declension of Personal Pronouns (1st and 2nd Person)

The following table gives the declension of personal pronouns.

<table>
<thead>
<tr>
<th>Person</th>
<th>Nominative</th>
<th></th>
<th>Dative/Ablative/Agentive</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
<td>Plural</td>
<td>Singular</td>
</tr>
<tr>
<td>1st</td>
<td>bɨ</td>
<td>əs'</td>
<td>me</td>
</tr>
<tr>
<td>2nd</td>
<td>tsɨ</td>
<td>toh'</td>
<td>tse</td>
</tr>
</tbody>
</table>

tohi k'a: (sə:) چuvɨ na:ɨ v ?

What is your name?

me چu na:ɨ 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 چuş kh'ava:n bati. I am eating food.

bɨ چchas ro:za:n dili. I live in Delhi.

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

bɨ چh'ami bati. I will eat food.

bɨ ro:zi dili. I will live in Delhi.

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

bɨ ə: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 batî. I ate food.
me čeyi ča: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
ya:d p'on to recall
mo:lu:m 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.

me čha na:v taga:n čala:vin'.

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:

\[ \text{tchi k'ah Čhuví naːv?} \]

What is your name?

\[ \text{toh' k'ah Čhiví kh'avaːn?} \]

What are you eating?

(See Section 4.0 for drills.)

Note also the following:

\[ \text{čon} \quad \text{to drink} \]
\[ \text{kh'on} \quad \text{to eat} \]
\[ \text{čeyiv} \quad \text{you drink (hon.)} \]
\[ \text{kh'eyiv} \quad \text{you eat (hon.)} \]
\[ \text{čeyiví} \quad \text{will you drink?} \]
\[ \text{kh'eyiví} \quad \text{will you eat?} \]
2.9. Negation

In this lesson the negative particle occurs in nasaː az nī, beyi kunī 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 bi gatshinā niśaːth

or

bi gatshinā niśaːth

The following negativizers, among other, may be noted:

bagəːr me čeyi čaːy mādreːrī bagəːr.
I drank tea without sugar.

ros me čeyi čaːy mādreːrī 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', bekesuːr 'guiltless', bevōphah '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'arduːš 'guiltless' and neš in neškaːran 'without reason'. 
2.9.1. Imperative (or Prohibitive) Negative

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

2.10. Numerals: 'one' to 'ten'

akh  one  
zì  two  
tre  three  
tso:r  four  
pä:tsh  five  
še  six  
sath  seven  
œ:th  eight  
nav  nine  
deš  ten
<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Present (Continuous)</th>
</tr>
</thead>
<tbody>
<tr>
<td>karun</td>
<td>kara:n</td>
</tr>
<tr>
<td>to do</td>
<td>doing</td>
</tr>
<tr>
<td>kh'\on</td>
<td>kh'ava:n</td>
</tr>
<tr>
<td>to eat</td>
<td>eating</td>
</tr>
<tr>
<td>tulun</td>
<td>tula:n</td>
</tr>
<tr>
<td>to lift</td>
<td>lifting</td>
</tr>
<tr>
<td>d'un</td>
<td>diva:n</td>
</tr>
<tr>
<td>to give</td>
<td>giving</td>
</tr>
<tr>
<td>n'un</td>
<td>niva:n</td>
</tr>
<tr>
<td>to take</td>
<td>taking</td>
</tr>
<tr>
<td>parun</td>
<td>para:n</td>
</tr>
<tr>
<td>to read</td>
<td>reading</td>
</tr>
<tr>
<td>basun</td>
<td>basa:n</td>
</tr>
<tr>
<td>to live</td>
<td>living</td>
</tr>
<tr>
<td>bo:lu:n</td>
<td>bo:la:n</td>
</tr>
<tr>
<td>to speak</td>
<td>speaking</td>
</tr>
<tr>
<td>le:khun</td>
<td>le:kha:n</td>
</tr>
<tr>
<td>to write</td>
<td>writing</td>
</tr>
</tbody>
</table>

2. Nouns

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>kita:b</td>
<td>kita:bi</td>
</tr>
<tr>
<td>book</td>
<td></td>
</tr>
<tr>
<td>gila:si</td>
<td>gila:si</td>
</tr>
<tr>
<td>glass (tumbler)</td>
<td></td>
</tr>
<tr>
<td>čiṭhi</td>
<td>čiṭhi</td>
</tr>
<tr>
<td>letter</td>
<td></td>
</tr>
<tr>
<td>tsoči</td>
<td></td>
</tr>
<tr>
<td>bread</td>
<td></td>
</tr>
<tr>
<td>te:bil</td>
<td>te:bil</td>
</tr>
<tr>
<td>table</td>
<td></td>
</tr>
<tr>
<td>ti:čar</td>
<td>ti:čar</td>
</tr>
<tr>
<td>teacher</td>
<td></td>
</tr>
<tr>
<td>pensali</td>
<td>pensali</td>
</tr>
</tbody>
</table>
4.0. DRILLS: QUESTION FORMATION

Items under focus: \( k'a: (k'ah) \)
\( \text{kati} \)
\( 'what' \)
\( 'where' \)

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

\text{\textbf{sava:l}} : tohi k'ah čhuvį na:v ?
What is your name?

\text{\textbf{java:b}} : me čhu na:v ɕiːli.
My name is Sheela.

\text{\textbf{sava:l}} : toh' k'ah čhivį para:n ?
What are you reading?

\text{\textbf{java:b}} : bi čhus para:n kita:b.
I am reading a book.

\text{\textbf{sava:l}} : toh' k'ah čhivį le:kha:n ?
What are you writing?

\text{\textbf{java:b}} : bi čhus le:kha:n ɕiːth'.
I am writing a letter.

\text{\textbf{sava:l}} : toh' k'ah čhivį niva:n ?
What are you taking?

\text{\textbf{java:b}} : bi čhus niva:n pensalį.
I am taking a pencil.
sava:l: toh’ k’ah čhivi kh’ava:n ?
What are you eating?

javab: bì čhus kh’ava:n tsoṭ.
I am eating bread.

kati ḱer’

sava:l: toh’ kati čhivi para:n ?
Where do you study?

javab: bì čhus yetì para:n.
I study here.

sava:l: toh’ kati čhivi le:kha:n?
Where do you write?

javab: bì čhus huti le:kha:n.
I write there.

sava:l: toh’ kati čhivi basa:n ?
Where do you live?

javab: bì čhus yetì basa:n.
I live here.

sava:l: toh’ kati čhivi kh’ava:n ?
Where do you eat?

javab: bì čhus yetì kh’ava:n.
I eat here.
Drills: Questions (Affirmative)

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

Yes, I am writing a letter.

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

Yes, I am reading a book.

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

Java:b: ahansø: bi čhus tsoṭ kh'ava:n.
Yes, I am eating bread.

sava:l: (k'ah) toh' čhivi gila:sì tula:n ?
Are you lifting a glass?

Yes, I am lifting a glass.

sava:l: (k'ah) toh' čhivi te:bil niva:n ?
Are you taking away the table?
Yes, I am taking away the table.

Sava:l : (k'ah) toh' čhi:vi pensali diva:n?  
Are you giving away pencils?

Yes, I am giving away pencils.

4.2. Drills: Questions (Negative Answers)

Sava:l : (k'ah) toh' čhi:vi či:t' le:kha:n?  
Are you writing a letter?

No, I am not writing a letter.

Sava:l : (k'ah) toh' čhi:vi kita:b para:n.  
Are you reading a book?

No, I am not reading a book.

Sava:l : (k'ah) toh' čhi:vi tso:t kh'ava:n?  
Are you eating bread?

Java:b : naše: bì čhus nì tso:t kh'ava:n.  
No, I am not eating bread.
sava:l: (k'ah) toh' ğhivi gila:sì tula:n?
Are you lifting a glass?

No, I am not lifting a glass.

sava:l: (k'ah) toh' ğhivi ṭe:bil niva:n?
Are you taking away the table?

No, I am not taking away the table.

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

No, I am not giving away pencils.
5.0. EXERCISES

1. Change the underlined items from singular to plural.

bī čhus le:kha:n čith'.
ši:lā čha para:n kita:b.
bī čhus kh'ava:n tsot.

2. Translate the following into English.

toh' kati čhivā ro:za:n ?
a:, bī čhus keši:ri ro:za:n.
tohi čhuvā na:v ši:lī ?
toh' kar e:vă keši:ri ?
me čha zā kita:bī.
bī ro:zā deh doh.

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

(k'ah) tohi čhuvā ši:lă na:v ?
(k'ah) toh' čhivā keši:ri ro:za:n ?
(k'ah) toh' yi:vă m'om gară ?
(k'ah) toh' čhivā kita:b para:n ?
(k'ah) toh' čhivā tsot' kh'ava:n ?

4. Fill in the blanks in the following sentences:

bī čhus para:n ________.
ǝs' čha kh'ava:n ________.
yi čha ________.
yimă čha ________.
doyum sabakh : mozu:ras sá: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:dá.

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 tí '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.

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>tulun</td>
<td>to lift, to carry</td>
</tr>
<tr>
<td>bistari</td>
<td>a bed-roll</td>
</tr>
<tr>
<td>mozu:r</td>
<td>laborer, coolie</td>
</tr>
<tr>
<td>ropyi</td>
<td>rupees</td>
</tr>
<tr>
<td>sa:ma:ni</td>
<td>luggage</td>
</tr>
<tr>
<td>sondu:kh</td>
<td>a box, a case</td>
</tr>
</tbody>
</table>
mōzu:r tī ašo:k

laborer, coolie
luggage
sir

mōzu:r  sa:ma:nī čhuvā haz ?

Do you have any luggage, sir?
sondu:kh  
bistarí
case(s), box(es)  
bed-roll

ašo:k  
ahanse: zì sondu:kh tì akh bistarí.
Yes, two cases and one bed-roll.

bì  
tulun  
I  
to carry

mozu:r  
bì tula: haz sa:ma:nì ?
Shall I carry the luggage?

magar  
kü:t  
h'on  
but  
how much  
to charge

ašo:k  
ahanse: magar kü:t h'akh ?
Yes, but how much will you charge?

kot  
gatshun  
where  
to go

mozu:r  
tòhi kot čhuvì gatshun ?
Where do you have to go?
(Where are you going?)
Dal Gate

ašo:k : me čhu gatshun dalge:t.
I have to go to Dal Gate.

bas
dāh
rōpyi
only
ten
rupees

mozu:r : bas dāh rōpyi.
Only ten rupees.

gav
z'a:dī
is
too much

No, that is too much.

gob
lagun
heavy
to require

mozu:r : nahaz yi sa:ma:nì čhu gob, ath lagan zā mozu:r.
No, sir, this luggage is heavy. It will require two coolies.
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 zî.
Yes, sir, we are two.

vanun to say

All right, say how much you will charge.

mozu:r : bas haz dēh rɔpyi.
Just ten rupees, sir.

ə:ṭh eight

ašo:k : na ə:ṭh rɔpyi.
No, eight rupees.

adihaz All right, sir

mozu:r : adihaz pəkiv.
All right, sir, let us go.

This is (my) luggage.
1.0. NOTES

1. A mozuːr (or kuliː) is ubiquitous in Kashmir. The closest equivalent of a mozuːr in the western world is a porter or a redcap. The mozuːr 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 dalgeːt 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 dalgeːt.
2.0. Grammar

2.1. Pluralization: I

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

2.1.1. Feminine

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>v'as</td>
<td>v'asi</td>
</tr>
<tr>
<td>kath</td>
<td>kath:i</td>
</tr>
<tr>
<td>na:vi</td>
<td>na:vi</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ča:yi</td>
<td>ča:yi</td>
</tr>
<tr>
<td>ja:yi</td>
<td>ja:yi</td>
</tr>
</tbody>
</table>

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, rejaštär) belong to this category. The following is a partial list of nouns that do not change in plural forms.

kamri:               room
ko:či                 lane
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),

\( \text{ši:las kits an ċa:y.} \)

\( \text{ši:las an ċa:y.} \)

Get tea for Sheela.

(iii) Those which must take a postposition,

Genetive 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.

\[ \text{she:la ze:n'u:n\# toh'}? \]

Do you know Sheela?

2.2.2. Dative Case:

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

\[ \text{she:la an ca:y} \]

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 \text{yeh} and \text{vah}, and in English, \text{this} and \text{that}. Consider the following.

<table>
<thead>
<tr>
<th></th>
<th>'that' (within sight)</th>
<th>'that' (not in sight)</th>
</tr>
</thead>
<tbody>
<tr>
<td>'this'</td>
<td>Masculine</td>
<td>Feminine</td>
</tr>
<tr>
<td>yi</td>
<td>hu</td>
<td>ho</td>
</tr>
</tbody>
</table>

These are inflected for number, gender, and case. Note the following.
### Masculine | Feminine
---|---
**Singular** | **Plural** | **Singular** | **Plural**
---|---|---|---
yi | yim | yi | yimí
hu | hum | ho | humí
su/ti | tim | so/ti | timí

#### 2.3.1. Declension of Demonstrative Pronouns
The following tables give the declension of demonstrative pronouns.

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

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th></th>
<th>Feminine</th>
<th></th>
<th>Neuter</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>yi</td>
<td>yim</td>
<td>yi</td>
<td>yimí</td>
<td>yi</td>
<td>yim</td>
</tr>
<tr>
<td>Genitive</td>
<td>yem'sund</td>
<td>yimanhund</td>
<td>yem'sund</td>
<td>yimanhund</td>
<td>yem'uk</td>
<td>yimanhund</td>
</tr>
<tr>
<td>Dative</td>
<td>yemis</td>
<td>yiman</td>
<td>yemis</td>
<td>yiman</td>
<td>yath</td>
<td>yiman</td>
</tr>
<tr>
<td>Ablative</td>
<td>yemi</td>
<td>yimav</td>
<td>yemi</td>
<td>yimav</td>
<td>yemi</td>
<td>yimav</td>
</tr>
<tr>
<td>Agentive</td>
<td>yem'</td>
<td>yimav</td>
<td>yemi</td>
<td>yimav</td>
<td>yem'</td>
<td>yimav</td>
</tr>
</tbody>
</table>

**hu** 'that', 'he', 'it'; **ho** 'she'

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th></th>
<th>Feminine</th>
<th></th>
<th>Neuter</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>hu</td>
<td>hum</td>
<td>ho</td>
<td>humí</td>
<td>hu</td>
<td>hum</td>
</tr>
<tr>
<td>Genitive</td>
<td>hum'sund</td>
<td>humanhund</td>
<td>hum'sund</td>
<td>humanhund</td>
<td>hum'uk</td>
<td>humanhund</td>
</tr>
<tr>
<td>Dative</td>
<td>humis</td>
<td>human</td>
<td>humis</td>
<td>human</td>
<td>huth</td>
<td>human</td>
</tr>
<tr>
<td>Ablative</td>
<td>humi</td>
<td>humav</td>
<td>humi</td>
<td>humav</td>
<td>humi</td>
<td>humav</td>
</tr>
<tr>
<td>Agentive</td>
<td>hum'</td>
<td>humav</td>
<td>humi</td>
<td>humav</td>
<td>hum'</td>
<td>humav</td>
</tr>
</tbody>
</table>
2.4. Numerals: 'eleven' to 'twenty'

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>kah</td>
<td>eleven</td>
</tr>
<tr>
<td>bah</td>
<td>twelve</td>
</tr>
<tr>
<td>truvah</td>
<td>thirteen</td>
</tr>
<tr>
<td>tsodah</td>
<td>fourteen</td>
</tr>
<tr>
<td>pandah</td>
<td>fifteen</td>
</tr>
<tr>
<td>šurah</td>
<td>sixteen</td>
</tr>
<tr>
<td>sadah</td>
<td>seventeen</td>
</tr>
<tr>
<td>ardash</td>
<td>eighteen</td>
</tr>
<tr>
<td>kunivuh</td>
<td>nineteen</td>
</tr>
<tr>
<td>vuh</td>
<td>twenty</td>
</tr>
</tbody>
</table>
3.0. VOCABULARY

1. Nouns
   kamrā
   gari
   ga:m
   teksi:
   ba:nā
   bistarā
   mozu:r
   rɔpyi
   sa:ma:nī
   sondu:kh
   room
   home
   village
   taxi-cab
   utensil
   bed-roll
   laborer, coolie
   rupees
   luggage
   box, case

2. Verbs
   gatshun
   tsa:nun
   tulun
   pakun
   ro:zun
   vučhun
   to go
   to bring in
   to lift, to carry
   to walk
   to stay
   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 ċhivì para:n?

When do you study?

Java:b : bi ċhus subìhan para:n.

I study in the morning.

sava:l : toh' kar ċhivì le:kha:n?

When do you write?


I write in the evening.

sava:l : toh' kar ċhivì batì kh'ava:n?

When do you eat rice?

Java:b : bi ċhas ęa:mas batì kh'ava:n.

I eat rice in the evening.

sava:l : toh' kar ċhivì ča:y čava:n?

When do you drink tea?
I drink tea in the morning.

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

\[ \text{sava:l} : \ tse \ kets \ kita:bi \ ? \]

How many books do you have?

\[ \text{Java:b} : \ me \ Che \ tso:r \ kita:bi. \]

I have four books.

\[ \text{sava:l} : \ si:las \ kets \ tso:ci \ ? \]

\[ \text{Java:b} : \ si:las \ Cha \ _____ \ tso:ci. \]

\[ \text{sava:l} : \ tse \ kets \ pensali \ Chiy \ ? \]

\[ \text{Java:b} : \ me \ Chi \ _____ \ pensali. \]

\[ \text{sava:l} : \ yeti \ kets \ soku:l \ Chi \ ? \]

\[ \text{Java:b} : \ yeti \ Chi \ _____ \ soku:l. \]

\[ \text{sava:l} : \ si:las \ kets \ v'asi \ ? \]

\[ \text{Java:b} : \ si:las \ Cha \ _____ \ v'asi. \]
1. Change the number in the following constructions. (Note the model given below.)

bí čhus paraːn akh kath.
I am reading a story.

bí čhus paraːn kathí.
I am reading stories.

šiːlas čha v'as+.  
Sheela has friends.

me čhi zá ropyi.  
I have two rupees.

huti čhu mozuːr.  
There is a coolie there.

me čhi 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.)

šiːli pari kitaːb.  
Sheela will read the book.

šiːli čha paraːn kitaːb.  
Sheela is reading a book.

(See also Lesson One, Section 3.0.)
mozu:r tuli sa:ma:nî.
bi dimî pensalî.
şi:li niyi ûe:bil.
tsi basakh yetî.
su basi tati.

3. Translate the following into English:
yim ûhi laðkî.
hu ûha: gila:sî ?
hum ûha: ûi:çar ?
so ûha kh'ava:n batî.
timî ûha: tsoçi ?
yî ûhu gila:sî.
ho ûha: ûîîh' ?
yim ûhi deh pensalî.

Lesson Three : a conversation with a hotel keeper

1. CONTEXUAL 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 kini 'or' is introduced. The verbs le:khun 'to write' and tsa:nun 'to bring in' appear.

3. LEXICAL FOCUS

Note the following lexical set.

khelili: kamra: vacant room
re:t rate
ro:y:pi rupees
sa:ma:ni luggage
ču:k'dar  
door-man, porter

kh'an  
food

kunz  
key

ṭeksi:  
taxi-cab

rajasṭār  
register
hoːtalvoːl  salaːm

hotel keeper  greetings

hoːtalvoːl : salaːm haz.

Greetings, sir.

čhuviː (aːsun 'to have')  do you have?
kāh  any, a
kheːliː:  vacant
kamrā

aʃoːk : salaːm tohi čhuviː kāh kheːliː: kamrā?

Greetings, do you have a vacant room?

ahanhaz  yes, sir

hoːtalvoːl : ahanhaz čhu.

Yes, sir, I do.

zəruːrath  need

aʃoːk : me čhu akh kamrā zəruːrath.

I want a room.
kets  
doh  
how many (fem.)
day(s)

hoːtalvoːl : kets doh ruːziv ?

How many days will you stay?

ašoːk : ziː doh.

Two days.

yath  
rajaːtar
p'ath
leːkhun  
this
register
on
to write

hoːtalvoːl : aːchaː yath rajastari p'ath liːkhiv naːv.

All right, please write your name on this register.

reːt  
charge

ašoːk : reːt k'ah čhu ?

What is the charge?

gatshun 
siriph
kini
kh'ān

to want
only
or
food (board)

hoːtalvoːl : tohi gatshiviː siriph kamrĩ kini kamrĩ tĩ kh'ān ?

Do you want only the room, or room and board?
ašɔ:k : na haz siriph kamrī.
No, just the room.

vuh        twenty

hoːtalvoːl : siriph kamrī чув vuh ropyi.
The room is twenty rupees.

ṭhiːkh      fine

ašɔ:k : ačha: ṭhiːkh чув.
All right, that's fine.

kunz        key

hoːtalvoːl : yì cha kunz.
Here is the key.

nambar      number

ašɔ:k : kamrī nambar k'ah чув?
What is the room number?
It is number four.
sa:ma:ni kati chuvi ?
Where is your luggage?

teksti: taxi (cab)

The luggage is in the taxi.

chu:k'dar porter
tsaa:nun to bring in

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

šukriya: thank you

aso:k : ačha: šukriya:..
Fine, thank you.
1. koːʃur hoːtal: 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. Šukriya: (Hindi, dhan'vaːd) is the equivalent of English thank you. The frequency of this item in Kashmiri society is rather low.

3. A ċuːk'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:** bì čhus 'I am'

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th></th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td></td>
<td><strong>Plural</strong></td>
<td></td>
</tr>
<tr>
<td>bì čhus</td>
<td>'I am'</td>
<td>es' čhi</td>
<td>'we are'</td>
</tr>
<tr>
<td>tsī čhukh</td>
<td>'you are'</td>
<td>toh' čhivi</td>
<td>'you are'</td>
</tr>
<tr>
<td>su čhu</td>
<td>'he is'</td>
<td>tim čhi</td>
<td>'they are'</td>
</tr>
<tr>
<td><strong>Singular</strong></td>
<td></td>
<td><strong>Plural</strong></td>
<td></td>
</tr>
<tr>
<td>bì čhas</td>
<td></td>
<td>es' čhi</td>
<td></td>
</tr>
<tr>
<td>tsī čhakh</td>
<td></td>
<td>toh' čhavi</td>
<td></td>
</tr>
<tr>
<td>so čhi</td>
<td></td>
<td>timi čha</td>
<td></td>
</tr>
</tbody>
</table>
Past Tense: ɓi o:sus  'I was'

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>ɓi o:sus</td>
<td>ɓō' ɓō:s'</td>
</tr>
<tr>
<td>tsi o:sukh</td>
<td>toh' ɓō:sivī</td>
</tr>
<tr>
<td>su o:s</td>
<td>tim ɓō:s'</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Feminine</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>ɓi ɓō:sis</td>
<td>ɓō' a:si</td>
</tr>
<tr>
<td>tsi ɓō:sikh</td>
<td>toh' a:si:vī</td>
</tr>
<tr>
<td>so ɓō:s</td>
<td>timā a:si</td>
</tr>
</tbody>
</table>

1.2. Present Tense: ɓi ʃhus kh'ava:n  'I eat'

<table>
<thead>
<tr>
<th>Masculine</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>ɓi ʃhus kh'ava:n</td>
<td>ɓō' ʃhi kh'ava:n</td>
</tr>
<tr>
<td>tsi ʃhukh kh'ava:n</td>
<td>toh' ʃhivi kh'ava:n</td>
</tr>
<tr>
<td>su ʃhu kh'ava:n</td>
<td>tim ʃhi kh'ava:n</td>
</tr>
</tbody>
</table>
### Feminine

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>bī čhas kh'ava:n</td>
<td>ǝs' čha kh'ava:n</td>
</tr>
<tr>
<td>tsi čakh kh'ava:n</td>
<td>toh' čavā kh'ava:n</td>
</tr>
<tr>
<td>sō čhi kh'ava:n</td>
<td>timi čha kh'ava:n</td>
</tr>
</tbody>
</table>

#### 2.1.3. Continuous

**Present Continuous: 'I am eating'**

### Masculine

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>bī čhus kh'ava:n</td>
<td>ǝs' čhi kh'ava:n</td>
</tr>
<tr>
<td>tsi čuhkh kh'ava:n</td>
<td>toh' čivā kh'ava:n</td>
</tr>
<tr>
<td>su čhu kh'ava:n</td>
<td>tim čhi kh'ava:n</td>
</tr>
</tbody>
</table>

### Feminine

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>bī čhas kh'ava:n</td>
<td>ǝs' čha kh'ava:n</td>
</tr>
<tr>
<td>tsi čakh kh'ava:n</td>
<td>toh' čavā kh'ava:n</td>
</tr>
<tr>
<td>sō čhi kh'ava:n</td>
<td>timi čha kh'ava:n</td>
</tr>
<tr>
<td>Masculine</td>
<td></td>
</tr>
<tr>
<td>-----------</td>
<td>---</td>
</tr>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>bi o:sus kh'ava:n</td>
<td>es' es' kh'ava:n</td>
</tr>
<tr>
<td>tsí o:sukh kh'ava:n</td>
<td>toh' e:sivi kh'ava:n</td>
</tr>
<tr>
<td>su o:s kh'ava:n</td>
<td>tim es' kh'ava:n</td>
</tr>
</tbody>
</table>

Past Continuous: 'I was eating'
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., me par 'I read'. The second may be termed indefinite past in which the time is not specified clearly, e.g., me par'o:v 'I read'. The third may be termed remote past, e.g., me 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.

<table>
<thead>
<tr>
<th>Category</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>Past 1</td>
<td>-v</td>
<td>-yi</td>
</tr>
<tr>
<td>Past 2</td>
<td>-yo:v</td>
<td>-ye:yi</td>
</tr>
</tbody>
</table>

Notice that in the feminine plural there is no change.

Examples

<table>
<thead>
<tr>
<th>Category</th>
<th>'I ate food'</th>
<th>'I ate bread'</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Masculine</td>
<td>Feminine</td>
</tr>
<tr>
<td>Past 1</td>
<td>me kh'av bati</td>
<td>me kheyi tsoř</td>
</tr>
<tr>
<td>Past 2</td>
<td>me kheyo:v bati</td>
<td>me kheyeye:yi tsoř</td>
</tr>
<tr>
<td>Past 3</td>
<td>me kheye:yo:v bati</td>
<td>me kheyeye:ye:yi tsoř</td>
</tr>
</tbody>
</table>
2nd person

<table>
<thead>
<tr>
<th>Category</th>
<th>'You ate food'</th>
<th>'You ate bread'</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Masculine</td>
<td>Feminine</td>
</tr>
<tr>
<td>Past 1</td>
<td>tse kh' o:th bati</td>
<td>tse kheyath tsoŋ</td>
</tr>
<tr>
<td>Past 2</td>
<td>tse kheyo:th bati</td>
<td>tse kheyeyath tsoŋ</td>
</tr>
<tr>
<td>Past 3</td>
<td>tse kheyeyo:th bati</td>
<td>tse kheyeye:yath tsoŋ</td>
</tr>
</tbody>
</table>

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)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>me kh'av</td>
<td>asi kh'av</td>
</tr>
<tr>
<td>tse kh' o:th</td>
<td>tohi kh' o:vá</td>
</tr>
<tr>
<td>təm' kh'av</td>
<td>timav kh'av</td>
</tr>
</tbody>
</table>

'I ate' (Feminine verb)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>me kheyi</td>
<td>asi kheyi</td>
</tr>
<tr>
<td>tse kheyath</td>
<td>tohi kheyiyí</td>
</tr>
<tr>
<td>təm' kheyi</td>
<td>timav kheyi</td>
</tr>
</tbody>
</table>
2.1.5. Present Perfect: I have gone (with čhu)

<table>
<thead>
<tr>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td>bí čhus go:mut</td>
</tr>
<tr>
<td>tsi čukh go:mut</td>
</tr>
<tr>
<td>su čhu go:mut</td>
</tr>
<tr>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>æ' čhi ge:mit'</td>
</tr>
<tr>
<td>toh' čhiví ge:mit'</td>
</tr>
<tr>
<td>tim čhi ge:mit'</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td>bí čhas ge:mits</td>
</tr>
<tr>
<td>tsi čchakh ge:mits</td>
</tr>
<tr>
<td>so čha ge:mits</td>
</tr>
<tr>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>æ' čha ge:mitsi</td>
</tr>
<tr>
<td>toh' čhaví ge:mitsi</td>
</tr>
<tr>
<td>tim čha ge:mitsi</td>
</tr>
</tbody>
</table>

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)

<table>
<thead>
<tr>
<th>Masculine</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>Plural</td>
<td></td>
</tr>
<tr>
<td>me čhu kh'o:mut</td>
<td>asi čhu kh'o:mut</td>
<td></td>
</tr>
<tr>
<td>tse čuth kh'o:mut</td>
<td>tohi čuvá kh'o:mut</td>
<td></td>
</tr>
<tr>
<td>tem' čhu kh'o:mut</td>
<td>timav čhu kh'o:mut</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Feminine</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>Plural</td>
<td></td>
</tr>
<tr>
<td>me čhi khe:mítsi</td>
<td>asi čha khe:mítsí</td>
<td></td>
</tr>
<tr>
<td>tse čhath khe:mítsi</td>
<td>tohi čhavá khe:mítsí</td>
<td></td>
</tr>
<tr>
<td>tem' o:s kh'o:mut</td>
<td>timav o:s kh'o:mut</td>
<td></td>
</tr>
</tbody>
</table>

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

Present Perfect with Pronominal Suffixes

'I have eaten'

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>kh'o:mut čhum</td>
<td>kh'o:mut čhu</td>
</tr>
<tr>
<td>kh'o:mut čhuth</td>
<td>kh'o:mut čuvá</td>
</tr>
<tr>
<td>kh'o:mut čhun</td>
<td>kh'o:mut chukh</td>
</tr>
</tbody>
</table>
2.1.6. Past Perfect: I had gone (with o:s)

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>bi o:sus go:mut</td>
<td>es' a:s' ge:mit'</td>
</tr>
<tr>
<td>tsì o:sukh go:mut</td>
<td>toh' a:sivi ge:mit'</td>
</tr>
<tr>
<td>su o:s go:mut</td>
<td>tim a:s' ge:mit'</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td>bi a:sis ga:mits</td>
</tr>
<tr>
<td>tsì a:sikh ga:mits</td>
</tr>
<tr>
<td>so a:s ga:mits</td>
</tr>
</tbody>
</table>

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)

<table>
<thead>
<tr>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td>me o:s kh'oo:mut</td>
</tr>
<tr>
<td>tse o:suth kh'oo:mut</td>
</tr>
<tr>
<td>təm' o:s kh'oo:mut</td>
</tr>
</tbody>
</table>
### Feminine

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>me ə:s khe:mits</td>
<td>asi aːsi khe:mitʃi</td>
</tr>
<tr>
<td>tse ə:sith khe:mits</td>
<td>tohi aːsivi khe:mitʃi</td>
</tr>
<tr>
<td>tam' ə:s khe:mits</td>
<td>timav aːsi khe:mitʃi</td>
</tr>
</tbody>
</table>

**Past Perfect with pronominal suffixes:**

'I had chewed'

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>tso:piʃut o:sum</td>
<td>tso:piʃut o:s</td>
</tr>
<tr>
<td>tso:piʃut o:suth</td>
<td>tso:piʃut o:sivi</td>
</tr>
<tr>
<td>tso:piʃut o:sun</td>
<td>tso:piʃut o:sukh</td>
</tr>
</tbody>
</table>
2.2. Conjunction tā and kini

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

\[
toh\' \text{ čhivī } para:n \ ?? \quad \text{ Are you reading?} \\
toh\' \text{ čhivī } le:kha:n \ ?? \quad \text{ Are you writing?}
\]

In order to form compound sentences with the conjunctions tā and kini, 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.

\[
toh\' \text{ čhivī } para:n \ le:kha:n.
\]

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

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

\[
toh\' \text{ čhivī } para:n \ kini \ le:kha:n \ ??

toh\' \text{ čhivī } para:n \ tā \ le:kha:n \ ?
\]

Compare with the following.

\[
tohi \ gatshivī \ kamrī ?

tohi \ gatshivī \ bistarī ?
\]

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

\[
tohi \ gatshivī \ kamrī \ kini \ bistarī ?

tohi \ gatshivī \ kamrī \ tā \ bistarī ?
\]

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

<table>
<thead>
<tr>
<th>Possessive Pronoun</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st per. sing.</td>
<td>m'ø:n</td>
<td>mæ:n'</td>
</tr>
<tr>
<td>2nd per. sing.</td>
<td>čo:n</td>
<td>čø:n'</td>
</tr>
<tr>
<td>3rd per. sing.</td>
<td>tem'sund</td>
<td>tem'sind'</td>
</tr>
<tr>
<td>1st per. plu.</td>
<td>so:n</td>
<td>se:n'</td>
</tr>
<tr>
<td>2nd per. plu.</td>
<td>tuhund</td>
<td>tuhånd'</td>
</tr>
<tr>
<td>3rd per. plu.</td>
<td>tihund</td>
<td>tihånd'</td>
</tr>
<tr>
<td></td>
<td>(timanhund)</td>
<td>(timanhånd')</td>
</tr>
</tbody>
</table>

### Table II: Declension of Possessive Pronouns

1st person (sing.): m'ø:n 'my'

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>m'ø:n</td>
<td>mæ:n'</td>
</tr>
<tr>
<td>Dative</td>
<td>m'æ:nis</td>
<td>m'a:n'an</td>
</tr>
<tr>
<td>Ablative</td>
<td>m'a:ni</td>
<td>m'a:n'av</td>
</tr>
<tr>
<td>Agentive</td>
<td>mæ:n'</td>
<td>m'a:n'av</td>
</tr>
</tbody>
</table>
### 2nd person (sing.): ćo:n 'your'

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>ćo:n</td>
<td>će:n'</td>
</tr>
<tr>
<td>Dative</td>
<td>će:nis</td>
<td>ća:n'an</td>
</tr>
<tr>
<td>Ablative</td>
<td>ća:ni</td>
<td>ća:n'av</td>
</tr>
<tr>
<td>Agentive</td>
<td>ćo:n'</td>
<td>ća:n'av</td>
</tr>
</tbody>
</table>

### 3rd person (sing.): ća:m'sund

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>ća:m'sund</td>
<td>ća:m'sind'</td>
</tr>
<tr>
<td>Dative</td>
<td>ća:m'sindis</td>
<td>ća:m'sind'an</td>
</tr>
<tr>
<td>Ablative</td>
<td>ća:m'sindi</td>
<td>ća:m'sind'av</td>
</tr>
<tr>
<td>Agentive</td>
<td>ća:m'sind'</td>
<td>ća:m'sind'av</td>
</tr>
</tbody>
</table>

### 1st person (plu.): so:n 'our'

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>so:n</td>
<td>sa:n'</td>
</tr>
<tr>
<td>Dative</td>
<td>so:nis</td>
<td>sa:n'an</td>
</tr>
<tr>
<td>Ablative</td>
<td>sa:ni</td>
<td>sa:n'av</td>
</tr>
<tr>
<td>Agentive</td>
<td>so:n'</td>
<td>sa:n'av</td>
</tr>
</tbody>
</table>
2nd person (plu.): **tuhund** 'your'

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th></th>
<th>Feminine</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>tuhund</td>
<td>tuhind'</td>
<td>tuhinzi</td>
<td>tuhinzi</td>
</tr>
<tr>
<td>Dative</td>
<td>tuhindis</td>
<td>tuhund'an</td>
<td>tuhinzi</td>
<td>tuhinzan</td>
</tr>
<tr>
<td>Ablative</td>
<td>tuhundi</td>
<td>tuhind'av</td>
<td>tuhinzi</td>
<td>tuhinzan</td>
</tr>
<tr>
<td>Agentive</td>
<td>tuhind'</td>
<td>tuhind'av</td>
<td>tuhinzi</td>
<td>tuhinzan</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th></th>
<th>Feminine</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>tihund</td>
<td>tihind'</td>
<td>tihinz</td>
<td>tihinz</td>
</tr>
<tr>
<td>Dative</td>
<td>tihindis</td>
<td>tihind'an</td>
<td>tihinzi</td>
<td>tihinzan</td>
</tr>
<tr>
<td>Ablative</td>
<td>tihindi</td>
<td>tihind'av</td>
<td>tihinzi</td>
<td>tihinzav</td>
</tr>
<tr>
<td>Agentive</td>
<td>tihind'</td>
<td>tihind'av</td>
<td>tihinzi</td>
<td>tihinzav</td>
</tr>
</tbody>
</table>
2.4. The use of *gatshun*

In this lesson the verb *gatshun* 'to go' has been introduced in the construction *tohi gatshivi siriph kamri kini kamri ti 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

 bistari bedroll
 mozu:r coolie, laborer
 ropay 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: kamrê, kita:b, garî, gila:sî, ēith', tsot', teksi:, te:bîl, ba:nî, mozu:r.

The following provide the models:

sava:l : tohi gatshivî sondu:kh ?
Do you want a box?

Java:b : ahanse: me gatshi sondu:kh.
Yes, I want a box.

sava:l : tohi gatshivî gila:sî?
Do you want a glass?

Java:b : nase: me gatshini gila:sî.
No, I do not want a glass.

sava:l : tohi gatshivî bistarî?
Do you want (any) bedding?

Java:b : ahanse: me gatshi bistarî.
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 gatshivî. As stated earlier, the plural form is used as an
honorific to show respect, etc. Consider the following model:

tohi gatshivi akh sondu:kh ?
nase:, me gatshan tso:r sondu:kh or
ahansa: me gatshi akh sondu:kh.

3. Noun-Verb Agreement

(a) yi bistari chu thi:kh.
    yi te:bil chu thi:kh.
    yi sondu:kh chu thi:kh.

(b) yim bistari chi thi:kh.
    yim te:bil chi thi:kh.
    yim sondu:kh chi thi:kh.

(c) yi cith' cha thi:kh.
    yi ca:y cha thi:kh.
    yi tso: cha thi:kh.
    yi kita:b cha thi:kh.

(d) yim cithi cha thi:kh.
    yim ca:y cha thi:kh.
    yim tso:ci cha thi:kh.
    yim kita:bi cha thi: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:
   yimí čha kita:bi.
   yi čhu ţi:čar.
   su ţe:bil čhu ţhi:kh.
   tsoči kati čha?
   na, yim gila:sí čhi nì ţhi:kh.

3. Use the conjunction tì to form compound sentences from the constructions given below. Note the following model:
   (a) yeti čhu gila:sì.
   (b) yeti čhu ţe:bìl.
   yeti čhu gila:sì tì ţe:bìl.

   (a) tati čhu mohnì.
   (b) tati čhu mozu:r.
(a) yim chèi sondu:xìh.
(b) yim chèi bistari.

(a) bì chèus para:xìh.
(b) bì chèus le:kha:xìh.
Lesson Four: a conversation with a houseboat owner

1. CONTEXTUAL FOCUS

The participants are a tourist, aśo:k, and, a houseboat owner, havasbo:tív: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.

    too'h kəts zən’ ċhivə́?

    How many persons are there?

    kəts dəh ruːziːv?

    How many days will you stay?

    (and, the invariable inquiry)

    reːtı k’ah ċhu?

    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:jen', see Notes), the locational adverb niš 'near', the postposition khe:tri 'for', and single modifiers of nouns are introduced. The modifiers are of the following types: khu:bsu:rath havasbo:t 'beautiful houseboat', akh haphtë 'one week', and tso:r kamrë 'four rooms'.

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

3. LEXICAL FOCUS

Note the following lexical set.

<table>
<thead>
<tr>
<th>havasbo:t</th>
<th>houseboat</th>
</tr>
</thead>
<tbody>
<tr>
<td>havasbo:ti vo:l</td>
<td>houseboat owner</td>
</tr>
<tr>
<td>Şongni khe:tri kamrë</td>
<td>bedroom</td>
</tr>
<tr>
<td>behni khe:tri kamrë</td>
<td>living room</td>
</tr>
<tr>
<td>kh'ani khe:tri kamrë</td>
<td>dining room</td>
</tr>
</tbody>
</table>
havasboːt̪avoːl t̪a ʔəʃə:k

havasboːt
havasboːt̪avoːl
saːb
manz

houseboat
a houseboat owner
sahib (see notes)
in

havasboːt̪avoːl :  salaːm saːb.
Greetings, Sahib.
pəkiv saːb havasboːt̪as manz ruːziv.
Come, Sahib, stay in the houseboat.
Well, I would like to see the houseboat.

Certainly, take a look at it. It's very beautiful. How many persons are there?

I am the only one.

For how long do you want to stay?
haphtí

ašo:k : akh haphtí.

One week.

havasboːtivoːl : aĉhaː pekiv.

All right, let's go.

kuːt

duːr

how

far

ašo:k : kuːt duːr ĉhu havasboːt?

How far is the houseboat?

niš
dalgeːt

near
Dal Gate

havasboːtivoːl : dalgeːtas niš.

Near Dal Gate.

ašo:k : kets kamri ĉhis ?

How many rooms does it have?
Songni khə:tri
behni khə:tri
ranini khə:tri
kh'ani khə:tri

for sleeping
for sitting
for cooking
for eating


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

ašok: re:t k'ah čhu?

What is the charge?

dohas per day


Just twenty rupees a day.

ašok: ačha: bî vuchi havasbo:tı.

All right, I'll look at the houseboat.


Yes, sir, let's go.
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, ā: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 Mahommed)." (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*

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>bî a:si</td>
<td>ēs' a:sav</td>
</tr>
<tr>
<td>tsi a:sakh</td>
<td>toh' ē:siv</td>
</tr>
<tr>
<td>su a:si</td>
<td>tim a:san</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>bî a:si</td>
<td>ēs' a:sav</td>
</tr>
<tr>
<td>tsi a:sakh</td>
<td>toh' ē:siv</td>
</tr>
<tr>
<td>so a:si</td>
<td>tim a:san</td>
</tr>
</tbody>
</table>

*I shall eat: bî kh'amî*

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>bî kh'amî</td>
<td>ēs' kh'amav</td>
</tr>
<tr>
<td>tsi kh'akh</td>
<td>toh' kheyiv</td>
</tr>
<tr>
<td>su kheyi</td>
<td>tim kh'an</td>
</tr>
</tbody>
</table>

Note that in the feminine form the third person singular and plural, pronouns change to *so* and *timi*, 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:ph ka:kaz       clean paper
sondar na:v        beautiful boat
s'atha: po:n'       much water
ja:n ča:y           good tea

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

2.3. The Suffix -vo:1

The suffix -vo:1 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:1 functions as a noun and denotes an occupation.

There is a boatman near Dal Lake.

hoːṭlas manz čhu akh ᵃdːivoː1.
There is milkman inside the hotel.
(b) The -vo:l formations have an underlying relative clause. Consider dodávo:l which means su yus dod kina:n чув
'one who sells milk'.

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

mohné чув kh’anıvo:l.
Mohan is one who enjoys eating.

mohné чув paranvo:l ledkı:.
Mohan is a studious boy.

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

Note the following forms.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>vo:l</td>
<td>vo:l'</td>
</tr>
</tbody>
</table>

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

akívuh        twenty-one
zito:vuh      twenty-two
trovuh        twenty-three
tsouvuh        twenty-four
píntsáh      twenty-five
şatívuh       twenty-six
sato:vuh      twenty-seven
a:jho:vuh      twenty-eight
kun+trüm      twenty-nine
trüm          thirty

2.5. Fractions

qad (a'ad', mas., plu.)          half
a:qi (a'aj, fem., plu.)          half
sod               one and a quarter
qod               one and a half
du:n           three quarters
da:y             two and a half

The fractions are used as modifiers of time and quantity.

1. Modifiers of time

mohan gav niša:th ḍoqi ba:ji.

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

Note that sa:dî does not modify akh and zi, therefore, constructions such as sa:dî akh and sa:dî zi are unacceptable.
The acceptable constructions are ḍoqd and da:yi. However, sa:dî can modify any other whole number up to 'ninety-nine'.

2. Modifiers of quantity

me gatshan da:y kilo: za:mut ḍoqd.

I want two and a half kilos of yogurt.
3.0. VOCABULARY

1. NOUNS

ka:kaz  paper
kh'anî khê:tri kamrî  dining room
za:mut dôd  yogurt
dôd  milk
na:v  boat
po:n'  water
behni khê:tri kamrî  living room
şôngni khê:tri kamrî  bedroom
havasbo:t  houseboat
havasbo:tivo:l  houseboat owner
O. DRILLS

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

   yi čhu sa:ph te:bíl.
   yi čhu sondar te:bíl.
   yi čhu ja:n te:bíl.

   yi čhu sa:ph garí.
   yi čhu sa:ph ka:kaz.
   yi čhu sa:ph pensalí.
   hu čhu sa:ph kamrí.
   yi čhu sa:ph po:n'.
   yimí čha sa:ph kita:bí.
   yimí čha sa:ph na:ví.
   yimí čha sa:ph tsocí.
   yimí čha sa:ph čithí.

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

3. Change the constructions given in 2, above, into negative constructions (e.g., na, yi čhu ni 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 niš (e.g., kuris' cha te:blas niš. 'The book is near the table.' ).
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 tā:givo:1 are the following: hatāhaz, hatāhaz tā:giva:l'a:, he:, and he: tā:giva:l'a:.

2. GRAMMATICAL FOCUS

Note the use of p'athi '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.

 tā:givo:1          tonga driver
dur
rest
far
rate

Hello, tongawala, will you go to Nehru Park?
Yes, sir, climb in!

yeti p'athē from here

aṣok: yeti p'athē ku:t du:r ċhu nehru: park?
How far is Nehru Park from here?

gantē an hour
lagun to take (time)

It will take an hour (to get there).

aṣok: re:ṭ ḋ'ah ċhu?
What is the charge?

tā:gio:lo: dēh ropyē.
Ten rupees.

pē:ṭsh five

aṣok: nahaz, pē:ṭsh ropyē.
I won't pay more than five rupees.
su
kam
d'un

that
not enough
to give

tā:givo:l : na, su čhu kam, əː th rɔpyi diyiv.

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

ašo:k : ačha:, pekiv.

All right, let's go!

kh'a:vun
ga:sí
ne:run
to cause to eat
hay
to go, to leave

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

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Ranking on the honorific scale</th>
<th>status constraints</th>
<th>religious constraints</th>
</tr>
</thead>
<tbody>
<tr>
<td>hayo:</td>
<td>haye:</td>
<td>impolite, informal</td>
<td>addressee</td>
<td>equal or lower</td>
</tr>
<tr>
<td>hato:</td>
<td>hatay</td>
<td>impolite, informal</td>
<td>addressee</td>
<td>equal or lower</td>
</tr>
<tr>
<td>he:</td>
<td>he:</td>
<td>neutral</td>
<td></td>
<td>equal</td>
</tr>
<tr>
<td>hati mahra:</td>
<td></td>
<td>respectful</td>
<td>addressee</td>
<td>addresssee</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>equal or higher</td>
<td>addresssee or addressor</td>
</tr>
<tr>
<td>hatihaz</td>
<td></td>
<td>respectful</td>
<td>addressee</td>
<td>addresssee or addressor</td>
</tr>
<tr>
<td>hatiše:</td>
<td>hatiše:</td>
<td>polite</td>
<td>addressee</td>
<td>addresssee</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>equal or higher</td>
<td></td>
</tr>
<tr>
<td>hatišba:</td>
<td>hatišbi:</td>
<td>polite</td>
<td>addressee</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>equal or higher</td>
<td></td>
</tr>
</tbody>
</table>
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 hatiso:.

Examples:

(a) hayo: na:viva:l'a: ḍal gatshikhi ?
(b) he: na:viva:l'a: ḍal gatshikhi ?
(c) hatihaz na:viva:l'a: ḍal gatshikhi ?

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.

šilani 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.

<table>
<thead>
<tr>
<th>Singular Forms</th>
<th>v'oθh</th>
<th>fat'</th>
<th>vozul</th>
<th>'red'</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Mas.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>v'oθh</td>
<td></td>
<td>vozul</td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>vethis</td>
<td>večhi</td>
<td>vozlis</td>
<td>vozji</td>
</tr>
<tr>
<td>Abl.</td>
<td>vethi</td>
<td>večhi</td>
<td>vozli</td>
<td>vozji</td>
</tr>
<tr>
<td>Ag.</td>
<td>veth'</td>
<td>večhi</td>
<td>vozil'</td>
<td>vozji</td>
</tr>
</tbody>
</table>
thod 'tall'

<table>
<thead>
<tr>
<th></th>
<th>Mas.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>thod</td>
<td>thez</td>
</tr>
<tr>
<td>Dat.</td>
<td>thədis</td>
<td>thazı</td>
</tr>
<tr>
<td>Abl.</td>
<td>thadi</td>
<td>thazı</td>
</tr>
<tr>
<td>Ag.</td>
<td>thəd'</td>
<td>thazı</td>
</tr>
</tbody>
</table>

Plural Forms

<table>
<thead>
<tr>
<th></th>
<th>Mas.</th>
<th>Fem.</th>
<th>Mas.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>veθh'</td>
<td>večhi</td>
<td>vozil'</td>
<td>vozji</td>
</tr>
<tr>
<td>Dat.</td>
<td>veθh'an</td>
<td>večhan</td>
<td>vozl'an</td>
<td>vozjan</td>
</tr>
<tr>
<td>Abl.</td>
<td>veθh'av</td>
<td>večhav</td>
<td>vozl'av</td>
<td>vozjav</td>
</tr>
<tr>
<td>Ag.</td>
<td>veθh'av</td>
<td>večhav</td>
<td>vozl'av</td>
<td>vozjav</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Mas.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>thəd'</td>
<td>thazı</td>
</tr>
<tr>
<td>Dat.</td>
<td>thad'an</td>
<td>thazan</td>
</tr>
<tr>
<td>Abl.</td>
<td>thad'av</td>
<td>thazav</td>
</tr>
<tr>
<td>Ag.</td>
<td>thad'av</td>
<td>thazav</td>
</tr>
</tbody>
</table>

2.3. 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.

thad'ath   at that place
The items belonging to this group may occur in the following positions:

tati ḍeyi me ḍewir ḍa:y

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

me ḍeyi ḍewir ḍa:y tati

me ḍeyi tati ḍewir ḍa: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 adīhaz, gur kh'a:van ga:sī tī ne:ray.

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

kh'on to eat
kh'a:vun to make (someone) eat
kh'a:vāna:vun 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.,


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 kər kəːm.
I worked.

me karānə:v aːso:k kəːm.
I made Ashok work.

me karina:vinoːvɕi:las athi raːmːi kəːm.
I made Sheela make Ram work.

2.5. The use of p'athī

In the construction yetī p'athī kuːt duːr čhu nehrūː park?, p'athī is used in the sense of 'from (a location)'. Consider the following sentences:

bā čhus yetī p'athī zī miː l duːr roːzaːn.
I live two miles away from here.

tsī kati p'athī čhukh sokuː l yivaːn?
From where do you come to school?

Also note the following use:

ṭeːblə p'athī tul kitaːb thod.
Remove the book from the table.
3.0. VOCABULARY

1. NOUNS

ku:r  girl
ke:sir ca:y  Kashmiri tea
tä:givol  tonga driver
re:t  rate

2. ADJECTIVES

vozul  red
v'oth  fat
bod  big
thod  tall

3. ADVERBS

tati  there
tat'ath  at that place
du:r  far
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) ʔi:lan kh'av batĩ.

   (b) mozu:rav čeyi ča:y.

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

   (a) yi čhũ v'oth mozu:r.
       su čhũ v'oth leʤkĩ.
       yi čhũ boʤ gila:si.
       su čhũ boʤ te:bi:l.

   (b) yi čhã v'OTH zana:na.
       so čhã v'OTH ku:r.
       yi čhã boʤ kursi:.
       so čhã boʤ na:v.

   (c) yim čhi veth' mozu:r.
       tim čhi veth' leʤkĩ.
       tim čhi boʤ' gila:si.
       yim čhi boʤ' te:bi:l.
(d) yimi čha večhi zana:ni.
timi čha večhi ko:ri.
yimi čha baji kursi::
timi čha baji na:vī.

3. In each of the sentences of 2 (above), substitute thod and vozul respectively, for v'oth and bod.

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

tati čhu v'oth mozu:r.
tat'ath čhu v'oth 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.

谿lan pər kita:b.
mohhan चयि चाय.
ra:man kheyi tsot.

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

yi na:vivo:l चु ताल.
akh fa:  mozu:r चु ताति.
yes, yi चा red kita:b.
no, yi tsot चा नः big.
yi big garः चु जःन.
Lesson Six: a conversation with a boatman

1. CONTEXTUAL FOCUS

A conversation on hiring a šikə: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'athā k'ah čhu re:t? What is the rate from here? Then note the boatman's response: yi haz khoš karivi. 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: 

hokum karun 'to command' and khoś 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
dalge:t  Dal Gate (place name)
ašok, navivo:l ti šike:r'
boatman
your
boat

Is this your boat?

hokum karun
to command
Nishat Garden

Yes, sir, what can I do for you?

Will you go to Nishat (Garden)?

to come down

Yes, come on down (here).

time

How long will it take?

One hour.
aśok: yetī p'āthī k'ah čhu reːt ?
What is the rate from here?

khoṣ karun to like

naːvivoːl: yi haz khoṣ karivā.
Whatever you like, sir.

aśok: na haz reːt k'ah čhu ?
No, (tell me) what is the rate?

naːvivoːl: eːth ċropyi.
Eight rupees.

še six
ṭhiːkh fair

aśok: na haz, še ċropyi čha ṭhiːkh.
No, six rupees is a fair price.

naːvivoːl: adihaz vəsiv.
All right, come on down.

pakun to walk

aśok: ačhaː pəkiv.
All right, let's go.
1. *nišaːːth (baːɡ)* 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. *buːn' (chinaːːr, Platanus Orientalis)*: Knowles (1885) claims that the *chinaːːr* "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. Genetive Case: Markers

Note the following markers of the genitive case.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>hund</td>
<td>hind'</td>
</tr>
<tr>
<td>-uk</td>
<td>-ik'</td>
</tr>
<tr>
<td>-un</td>
<td>-in'</td>
</tr>
</tbody>
</table>

Examples:

- **-hund and -hind'**
  - tu:ristan hund maka:ni  tourists' house
  - tu:ristan hinz maka:ni  tourists' houses

- **-uk and -ik'**
  - maka:nuk darva:zi  the door of the house
  - maka:nik' darva:zi  the doors of the house

- **-un and -in'**
  - mohnun maka:ni  Mohan's house
  - mohnin' maka:ni  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 /i/. Consider the following:
va:zi sund of a cook
ra:zi sund of a king
me: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
hind' sind'
hinz sinz
hinzi sinzi

1.2. Uses of the Genetive

The genitive case is used in the following semantic areas.

(i) ownership
mohnun maka:nį Mohan's house

(ii) in the sense of Hindi-Urdu 'ki: and English 'of'
ši:lin' ça:y Sheela's tea

(iii) relationship
dob' sund bo:y the washerman's brother

(iv) a part of something
čebl[t] zang the leg of a table

(v) made of or consisting of
kan'an hund maka:nį a house (made) of stone
(vi) extract of or essence of something

tsū:th'an hund ras  the juice of apples

2.2. Noun Declension

1. First Declension

Singular Forms: Masculine

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Dative</th>
<th>Ablative</th>
<th>Agentive</th>
</tr>
</thead>
<tbody>
<tr>
<td>garden</td>
<td>ba:g</td>
<td>ba:gas</td>
<td>ba:gi</td>
</tr>
<tr>
<td>man</td>
<td>maríd</td>
<td>mardas</td>
<td>mardi</td>
</tr>
<tr>
<td>potato</td>
<td>o:lvu</td>
<td>o:lvas</td>
<td>o:lvü</td>
</tr>
<tr>
<td>old man</td>
<td>budı</td>
<td>buđas</td>
<td>budı</td>
</tr>
</tbody>
</table>

Plural Forms:

<table>
<thead>
<tr>
<th></th>
<th>ba:g</th>
<th>ba:gan</th>
<th>ba:ga:v</th>
<th>ba:ga:v</th>
</tr>
</thead>
<tbody>
<tr>
<td>maríd</td>
<td>mardan</td>
<td>mardav</td>
<td>mardav</td>
<td>mardav</td>
</tr>
<tr>
<td>o:lvu</td>
<td>o:lvän</td>
<td>o:lvav</td>
<td>o:lvav</td>
<td>o:lvav</td>
</tr>
<tr>
<td>budı</td>
<td>buđan</td>
<td>buđav</td>
<td>buđav</td>
<td>buđav</td>
</tr>
</tbody>
</table>

2. Second Declension:

Singular Forms: Masculine

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Dative</th>
<th>Ablative</th>
<th>Agentive</th>
</tr>
</thead>
<tbody>
<tr>
<td>son</td>
<td>nečuv</td>
<td>nečvis</td>
<td>nečivi</td>
</tr>
<tr>
<td>cup</td>
<td>kho:s</td>
<td>kho:sis</td>
<td>kho:si</td>
</tr>
<tr>
<td>water</td>
<td>po:n'</td>
<td>po:nis</td>
<td>po:ni</td>
</tr>
<tr>
<td>pony</td>
<td>ṭoṭ</td>
<td>ṭoṭis</td>
<td>ṭaṭi</td>
</tr>
</tbody>
</table>
### Plural Forms:

<table>
<thead>
<tr>
<th>Word</th>
<th>Nominative</th>
<th>Dative</th>
<th>Ablative</th>
</tr>
</thead>
<tbody>
<tr>
<td>son</td>
<td>nečiv'</td>
<td>nečiv'an</td>
<td>nečiv'av</td>
</tr>
<tr>
<td>cup</td>
<td>kha:s'</td>
<td>kha:s'an</td>
<td>kha:s'av</td>
</tr>
<tr>
<td>water</td>
<td>pa:n'</td>
<td>pa:n'an</td>
<td>pa:n'av</td>
</tr>
<tr>
<td>pony</td>
<td>tat'</td>
<td>tat'an</td>
<td>tat'av</td>
</tr>
</tbody>
</table>

### 3. Third Declension:

#### Singular Forms: Feminine

<table>
<thead>
<tr>
<th>Word</th>
<th>Nominative</th>
<th>Dative</th>
<th>Ablative</th>
<th>Agentive</th>
</tr>
</thead>
<tbody>
<tr>
<td>bread</td>
<td>tsoči</td>
<td></td>
<td></td>
<td>tsoči</td>
</tr>
<tr>
<td>mother</td>
<td>ma:j</td>
<td>ma:jí</td>
<td></td>
<td>ma:jí</td>
</tr>
<tr>
<td>potter</td>
<td>kra:jí</td>
<td>kra:jí</td>
<td></td>
<td>kra:jí</td>
</tr>
<tr>
<td>mare</td>
<td>guri</td>
<td>guri</td>
<td></td>
<td>guri</td>
</tr>
</tbody>
</table>

### Plural Forms:

<table>
<thead>
<tr>
<th></th>
<th>tsoči</th>
<th>tsočan</th>
<th>tsocav</th>
<th>tsocav</th>
</tr>
</thead>
<tbody>
<tr>
<td>mother</td>
<td>ma:jí</td>
<td>ma:jan</td>
<td>ma:jav</td>
<td>ma:jav</td>
</tr>
<tr>
<td>potter</td>
<td>kra:jí</td>
<td>kra:jan</td>
<td>kra:jav</td>
<td>kra:jav</td>
</tr>
<tr>
<td>mare</td>
<td>guri</td>
<td>gur'an</td>
<td>gur'av</td>
<td>gur'av</td>
</tr>
</tbody>
</table>
4. **Fourth Declension:**

**Singular Forms:** Feminine

<table>
<thead>
<tr>
<th></th>
<th>Nominative</th>
<th>Dative</th>
<th>Ablative</th>
<th>Agentive</th>
</tr>
</thead>
<tbody>
<tr>
<td>sister</td>
<td>beni</td>
<td>beni</td>
<td>beni</td>
<td>beni</td>
</tr>
<tr>
<td>mutton</td>
<td>neni</td>
<td>neni</td>
<td>neni</td>
<td>neni</td>
</tr>
<tr>
<td>bitch</td>
<td>hu:n'</td>
<td>ho:ni</td>
<td>ho:ni</td>
<td>ho:ni</td>
</tr>
<tr>
<td>Chinar tree</td>
<td>bu:n'</td>
<td>bo:ni</td>
<td>bo:ni</td>
<td>bo:ni</td>
</tr>
</tbody>
</table>

**Plural Forms:**

<table>
<thead>
<tr>
<th></th>
<th>beni</th>
<th>ben'an</th>
<th>ben'av</th>
<th>ben'av</th>
</tr>
</thead>
<tbody>
<tr>
<td>neni</td>
<td>neni</td>
<td>nen'an</td>
<td>nen'av</td>
<td>nen'av</td>
</tr>
<tr>
<td>bo:ni</td>
<td>bo:ni</td>
<td>bo:n'an</td>
<td>bo:n'av</td>
<td>bo:n'av</td>
</tr>
</tbody>
</table>

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

- akîtrîh        : thirty-one
- doyîtrîh       : thirty-two
- teyîtrîh       : thirty-three
- tsôyîtrîh      : thirty-four
- pâ:tsîtrîh     : thirty-five
- ʂeyîtrîh       : thirty-six
- satîtrîh       : thirty-seven
- arîtrîh        : thirty-eight
- kûnîte:jîh     : thirty-nine
- tsatâ:jîh      : forty
3.0. VOCABULARY

1. NOUNS

o:luv
ksn'
kul
kre:j
kho:s
gur
tsu:th
tu:rist
to:t
darva:zi
dalge:t
na:v
na:vivo:l
nečuv
neni
ba:ɡ
buːdi
bu:n'
beni
meːj
marid
moːl
raːzi
vaːzi
šika:r'
huːn'

potato
stone
tree
potter (fem.)
cup
horse, mare
apple
tourist
pony
door
Dal Gate
boat
boatman
son
meat
garden
old man
Chinar tree
sister
mother
man
father
king
cook
shikara, a sight-seeing boat
bitch
0. DRILLS

1. Genitive with Numerals

mozu:ri sinz akh ropay kati cha?
va:zi sinz akh tsot kati cha?
mozu:ran hind' pø:tsch gila:sì kati ñi?
va:zi sinzì zi tsocì kati cha?
moñinì tso:ù kita:bi kati cha?

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.

yimi cha: te:blìçi zangi?
yath sondu:kas p'atìh thav kita:b.
hum ña:yi kha:s' thav te:blan niñ.
baç'an kani maka:nan ñi béç' darva:ži.
3. Negate the following sentences.

yi čha ši:šin' ča:y.
maka:nuk darva:zi čhu boq.
so ku:r čha ča:y čava:n.
sondu:kas manz čha kita:bi.
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:gā) in certain areas.

2. GRAMMATICAL FOCUS

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

3. LEXICAL FOCUS

Note the following lexical set.

khe:li:          for hire
du:r             far
ţeksi:           taxi-cab
ţ'eksi:vo:l      taxi driver
mi:l             miles
taxi driver
for hire

Is the taxi available (for hire)?

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

post office

I want to go to the post office.

Which post office?

head post office

The head post office.
bihun  to sit down, to take one's seat

\textit{tekisi:vo:l} : \textit{a\c{c}ha: bihiv.}

All right, come on in.

\textit{a\c{s}o:k} : \textit{ku:t du:r \c{c}hu ?}

How far is it?

\textit{mi:l}  mile(s)

\textit{tekisi:vo:l} : \textit{yeti p'a\textsuperscript{\textdegree}th\textsuperscript{\textdegree} \c{c}hu z\textperiodcentered mi:l.}

It is two miles from here.

\textit{jaldi: kar\textacute{\textperiodcentered}n'}  to hurry

\textit{a\c{s}o:k} : \textit{a\c{c}ha: jaldi: keriv.}

All right, (please) hurry.

\textit{dra:s (ne:run 'to leave')}  (I am) leaving

\textit{tekisi:vo:l} : \textit{ad\textasciitilde{h}az, 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 pahelgam (Pahalgam) or gulmarig (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 bakhšiš (tip). That is another story!

2. dopmavi (haz, 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**

<table>
<thead>
<tr>
<th>kar</th>
<th>when</th>
</tr>
</thead>
<tbody>
<tr>
<td>kat'ath</td>
<td>where</td>
</tr>
<tr>
<td>kape:r'</td>
<td>in which direction</td>
</tr>
<tr>
<td>ku:t</td>
<td>how much</td>
</tr>
<tr>
<td>k'uth</td>
<td>of what type</td>
</tr>
</tbody>
</table>

**Examples:**

- toh' kar ø:vê kêsî:rî ?
  When did you come to Kashmir?
- da:kha:nî kat'ath ŝhu ?
  Where is the post office?
- da:kha:nî kape:r' ŝhu ?
  In which direction is the post office?
- yath kita:bi ku:t h'akh ?
  How much will you charge for this book?
- su maka:nî k'uth ŝhu ?
  What does that house look like?
Note the following number and gender changes in ku:t and k’uth.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>ku:t</td>
<td>ki:t’</td>
</tr>
<tr>
<td>k’uth</td>
<td>kith’</td>
</tr>
</tbody>
</table>

2.1.2. Adverbs of Time

az today
azkal these days
pagah tomorrow
ra:th yesterday

Examples:

niśa:tas manz cha: az zu:l ?
Are the lights (on the fountains) in the Nishat garden on today?

azkal cha:adalas manz pampo:y ?
Are there lotuses in Dal Lake these days?

pagah yiyiv cha:y ñenì.
Come to have tea tomorrow.

bì a:s ra:th dili p’athì.
I came from Delhi yesterday.
2.1.3. Adverbs of Place

bonë below
du:r far
niš near
tal under

Examples:

bonë kus ŝhu kathi kara:n ?
Who is talking downstairs?

əmrə:kədi pa:thi kə:t du:r ŝhu niša:th ?
How far is Nishat Garden from Amira Kadal?

nehru: pa:rk ŝhu ɖal ge:tas niš.
Nehru Park is near Dal Gate.

kulis tal ŝhi po:š.
There are flowers under the tree.

2.2. Pronouns IV

2.2.1. Reciprocal Pronouns

There are two reciprocal pronouns akhe̞kis and pa:nīvin'.

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:

toh' kəriv akhe̞kis madath.

You will help each other.
2.2.2. Reflexive Pronouns

The reflexive possessive *panun* functions roughly in the same way as Hindu-Urdu *apnaː*. 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.,

\[ \text{aṣoːkan kh'av panun tsūːṭh.} \]

Ashok ate his apple.

\[ \text{ɕiːliː gatshi panun garā.} \]

Sheela will go to her house.

Declension of *panun*

The following table gives the declension of *panun*.

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>panun</td>
<td>panān'</td>
</tr>
<tr>
<td>Dative</td>
<td>panānis</td>
<td>panān'án</td>
</tr>
<tr>
<td>Ablative</td>
<td>panānī</td>
<td>panān'av</td>
</tr>
<tr>
<td>Agentive</td>
<td>panān'</td>
<td>panān'av</td>
</tr>
</tbody>
</table>
3.0. VOCABULARY

1. NOUNS

امراکادال  
Amirakadal

زول  
illumination

داکھنانی  
post office

تکسیوول  
taxi driver

دیل  
Delhi

نیشاتھ  
Nishat Garden

نہرو پارک  
Nehru Park

پګاھ  
tomorrow

پمپو  
lotus

پوش  
flower

بکھیش  
tip (given to a waiter, etc.)

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

bī kar gatsi keši:ri ?
bī kar gatshi gulmargi ?
bī kar gatshi pehela:gm ?

ēs' kar gatshav keši:ri ?
ēs' kar gatshav gulmargi ?
ēs' kar gatshav pehela:gm ?

tsī kar gatshakh keši:ri ?
tsī kar gatshakh gulmargi ?
tsī kar gatshakh pehela:gm ?

toh' kar gatshiv keši:ri ?
toh' kar gatshiv gulmargi ?
toh' kar gatshiv pehela:gm ?

su kar gatshi keši:ri ?
su kar gatshi gulmargi ?
su kar gatshi pehela:gm ?

tim kar gatshan keši:ri ?
tim kar gatshan gulmargi ?
tim kar gatshan pehela:gm ?
2. Item under focus: kat’ath 'where'. (On the use of dopmavi see Notes, Section 1 of this lesson.)

  dopmavi haz, ḏa:kha:nī kat’ath čhu?
  dopmavi mahra:, ďuka:nī kat’ath čhu?
  dopmavi hase:, kita:b kat’ath čha?
  dopmavi haz, na:v kat’ath čha?
  dopmavi mahra:, ča:y kat’ath čha?
  dopmavi haz, mozu:r kat’ath čhu?

Change the above constructions into plurals.

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

  yath kita:bi ku:t kī:math čhu?
  huth kursi ku:t kī:math čhu?

  su ṭe:bil k’uth čhu?
  su sondu:kh k’uth čhu?

  tim ṭe:bil kith’ čhi?
  tim sondu:kh kith’ čhi?

  so na:v kitsh čha?
  so tsoṭ kitsh čha?

  timī na:vī kitshi čha?
  timī tsōći kitshi čha?
5.0. EXERCISES

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


Questions:

mohnì tì ŋi:lì k'ah ñìhi kara:n ?
mohnì tì ŋi:lì ñha: kita:b para:n ?


Questions:

asi kot ñhu gatshun ?
asi ñha: na:vi k'ath gatshun ?
asi ñha: duka:nas p'ath gatshun ?


Questions:

yeti p'athì ku:t du:r ñhu ɡa:kha:nì du:r ?
yeti p'athì ñha: ɡa:kha:nì 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.
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)

kamīy ča:y 'only a little tea'; and items such as kitsh (fem., sing.) 'of which type', ko:tah (mas., plu.) 'how much'. (verb) tra:vun 'to pour'.

3. LEXICAL FOCUS

Note the following lexical set.

<table>
<thead>
<tr>
<th>kap</th>
<th>cup</th>
</tr>
</thead>
<tbody>
<tr>
<td>ča:y</td>
<td>tea</td>
</tr>
<tr>
<td>ke:şir</td>
<td>Kashmiri (adj., fem.)</td>
</tr>
<tr>
<td>-------------</td>
<td>----------------------</td>
</tr>
<tr>
<td>liptan</td>
<td>Lipton</td>
</tr>
<tr>
<td>mədre:r</td>
<td>sugar</td>
</tr>
<tr>
<td>dad</td>
<td>milk</td>
</tr>
</tbody>
</table>
ašok tī ča:yivo:lı

ča:y
ča:yivo:lı
kap

tea
tea seller
cup

ašok : akh kap ča:y diyiv haz.

Give me a cup of tea, please.
kitsh
kë:šir
kini
liptan

what kind (fem.)
Kashmiri (fem.)
or
Lipton

ča:yivo:1 : bihiv haz, kitsh ča:y, kë:šir kini liptan ?

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

ašo:k : liptan.
Lipton.

mëdre:r
dod
tra:vun

sugar
milk
to add

ča:yivo:1 : mëdre:r tì dod tra:vëi ?

Shall I add sugar and milk?

kamày

only a little

ašo:k : ahanhaz, magar kamày.

Yes, but only a little.

raftun
to receive

ča:yivo:1 : reṭiv haz.

Here you are.
ko: tah 
how much

aśo:k : ko: tah haz čhu d'un ?
How much do I pay?

bas
just, only
pantsah
fifty
pē:ši
pause

Just fifty paise.

aśo:k : yi reṭiv ropyi hund no:th.
Here, take this one-rupee bill (note).

phuṭivo:ṭ
change

Here is your change.

aśo:k : šukriya:.
Thank you.
1.0. NOTES

The term kešir ća:y (for a detailed discussion see Lesson 39) refers to a special Kashmiri tea. There are three types of tea in Kashmir: kehvi, šir' ća:y and ċabal ća:y. By kešir ća:y is generally meant kehvi, 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 tumbi (a small pot), or a bohgun (a pot). While preparing kehvi, 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 kehvi it is called ċabal ća:y. The third type of tea has been discussed elsewhere in this book.

Kashmiris are great kehvi-drinkers, but the kehvi 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 liptan tea. The typically Kashmiri kehvi normally is not even served in restaurants. In a Kashmiri household, a non-Kashmiri guest is generally served liptan tea unless, of course, he specifically asks for kehvi.
2.0. GRAMMAR

2.1. Semantics of Adverbs II

2.1.1. Adverbs of Quality

Items such as na:ka:ri 'bad', kharab 'bad', bad 'bad', and ja:n 'good' have an adverbial function in constructions such as si:li chi ja:n pe:th' ca:y bana:va:n 'Sheela makes tea in a good manner'.

2.1.2. Adverbs of Quantity

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kam</td>
<td>little, not enough</td>
</tr>
<tr>
<td>s'atha:</td>
<td>much</td>
</tr>
<tr>
<td>va:ryah</td>
<td>many</td>
</tr>
</tbody>
</table>

Examples:

phamva:ran čhu az kam po:n'.
The fountains have little water today.

yath havasbo:tas čha s'atha: ja:y.
This houseboat has a lot of room.

There are many people in Nehru Park.
2.2. Modifiers

2.2.1. Modifiers of Quality

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular Plural</td>
<td>Singular Plural</td>
</tr>
<tr>
<td>yuth</td>
<td>yith'</td>
</tr>
<tr>
<td>t'uth</td>
<td>tith'</td>
</tr>
<tr>
<td>k'uth</td>
<td>kith'</td>
</tr>
<tr>
<td>po:š</td>
<td>'flower'</td>
</tr>
<tr>
<td>yuth po:š</td>
<td>flower of this type (or kind)</td>
</tr>
<tr>
<td>t'uth po:š</td>
<td>flower of that type (or kind)</td>
</tr>
<tr>
<td>k'uth po:š</td>
<td>flower of what type (or kind)</td>
</tr>
<tr>
<td>ča:y</td>
<td>'tea'</td>
</tr>
<tr>
<td>yitsh ča:y</td>
<td>tea of this type (or kind)</td>
</tr>
<tr>
<td>titsh ča:y</td>
<td>tea of that type (or kind)</td>
</tr>
<tr>
<td>kitsh ča:y</td>
<td>tea of what type (or kind)</td>
</tr>
</tbody>
</table>

2.2.2. Modifiers of Quantity

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular Plural</td>
<td>Singular Plural</td>
</tr>
<tr>
<td>yu:t</td>
<td>yi:t'</td>
</tr>
<tr>
<td>t'u:t</td>
<td>ti:t'</td>
</tr>
<tr>
<td>ku:t</td>
<td>ki:t'</td>
</tr>
<tr>
<td>yi:ts</td>
<td>yi:tsi</td>
</tr>
<tr>
<td>ti:ts</td>
<td>ti:tsi</td>
</tr>
<tr>
<td>ki:ts</td>
<td>ki:tsi</td>
</tr>
</tbody>
</table>
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 gatshí: tse 'What do you want?' or tse k'ah gatshí: or gatshí: 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':

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>kus</td>
<td>kam</td>
<td>kosi</td>
</tr>
<tr>
<td>Genitive</td>
<td>kám'sund</td>
<td>kímanhund</td>
<td>kám'sund</td>
</tr>
<tr>
<td>Dative</td>
<td>kámis</td>
<td>kíman</td>
<td>kámis</td>
</tr>
<tr>
<td>Ablative</td>
<td>kámi</td>
<td>kamav</td>
<td>kámi</td>
</tr>
<tr>
<td>Agentive</td>
<td>kám'</td>
<td>kamav</td>
<td>kámi</td>
</tr>
</tbody>
</table>
2.3.2. Indefinite Pronouns

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

asi gatshan kēh tsū:th'.

We want some apples.

yeti ċha: kāh insa:n?

Is there someone here?

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

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>Nominative</td>
<td>kāh</td>
<td>kēh</td>
</tr>
<tr>
<td>Dative</td>
<td>kē:si</td>
<td>kē:tsan</td>
</tr>
<tr>
<td>Ablative</td>
<td>kē:si</td>
<td>kē:tsan</td>
</tr>
<tr>
<td>Agentive</td>
<td>kē:si</td>
<td>kē:tsav</td>
</tr>
</tbody>
</table>

Note that the feminine forms are identical to the corresponding masculine forms.
2.4. Numerals: 'forty-one' to 'fifty'

- akite:ji:(h)   forty-one
- doyite:ji:(h)  forty-two
- teyite:ji:(h)  forty-three
- tsogyite:ji:(h) forty-four
- p{:tsite:ji:(h) forty-five
- s{eyite:ji:(h) forty-six
- satite:ji:(h)  forty-seven
- arite:ji:(h)   forty-eight
- kunivanzah    forty-nine
- pantsah       fifty
3.0. VOCABULARY

1. NOUNS

kahvı
kap
ča:y
çabál ča:y
dod
tumbi
no:kar
po:š
phamva:ri
bohgun
mədre:r
liptan ča:y
lu:kh
šir' ča:y
sama:va:r

Kashmiri tea (see Notes)
cup
tea
(Kashmiri tea made with milk)
milk
small pot
servant
flower
fountain(s)
pot
sugar
Lipton tea
people
(Kashmiri tea made with salt)
samovar

2. ADJECTIVES

ke:šir
Kashmiri (fem.)
4.0. DRILLS

1. Change the following sentences into the negative.

yath sondu:kas manz čha s'atha: kita:bi.
huth ţe:blas p'ath čhi kam po:š.
yath phamva:ras niš čha s'atha: ko:ri.
yiman sondu:kan manz čha s'atha: kita:bi.
yiman phamva:ran niš čha s'atha: ko:ri.

2. Repeat the following sentences orally.

ši:lan kitsh ča:y ēn' ?
ši:lan ēn' yitsh ča:y.

mohnan kitsh kita:b ēn' ?
mohnan ēn' vozi:j kita:b.

mozu:ran k'uth sondu:kh on ?
mozu:ran on boč sondu:kh.

nco:kran kitsh ča:y ēn' ?
nco:kran ēn' ke:šir ča:y.
yim kí:t' po:š čhi ?
yim čhi tsatíji:h po:š.
yimi kets kita:bi čha ?
yimi čha doyíté:jí:h kita:bi.

hum kets phamva:rí čhi ?

yimi kets tsoči čha ?
yimi čha pantsah tsoči.

3. Construct ten questions and answers in Kashmiri on the pattern of those given in 2 above.
1. Read the following sentences and answer the questions given after each sentence.

ке:шир' чи чава:н кэхви ти Ӧи:р' ча:ь тсо:чи си:т'.

Questions:
ке:шир' к'ах чи чава:н ?
ке:шир' ках си:т' чи ча:ь чава:н ?
ке:шир' ках си:т' чи тсо:ч кх'ава:н ?

д̩алас манз чи с'ата:ха; хавасбо:Ӧ ти на:ві.

Questions:
д̩алас манз к'ах к'ах чу ?
д̩алас манз ча: сиріпна:ві ?
д̩алас манз ча: хавасбо:Ӧ ти на:ві ?

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.
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 (aśok) about buying various types of postage items such as, stamps, inland airmail letters, aerograms, 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 rajastri: karin' 'to send by registered post' appear.

3. LEXICAL FOCUS

Note the following lexical set.

| klə:rik | clerk   |
| tıkći  | stamps  |
eyarletar

cith'

eyarme:l

sarphe:s me:l

reisi:d

aerogram

letter

airmail

surface mail

receipt
da:kha:nuk kle:rik ti a:so:k
Da:kha:nâ
Dehan ropyan
țikți

Post office
for ten rupees
stamps

Așo:k: me diyiv haz dehan ropyan țikți.
(Please) give me stamps for ten rupees.

Klə:rîk
Clerk

Klə:rîk: kitshi țikți haz?
What denomination, sir?

Tre
Amri:kah
eyarlețar

Three
The United States of America
aero gram

Așo:k: tre amri:kah khə:trí, zâ dili khə:trí, a: beyi di:tav
tso:r eyarletrî ti.

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

Yimá
These (fem.)

Here are the stamps and the aerograms, and here is
(your) change.
čith' letter
to send by registered post

rajastra: karin' sarpe:s eyarme:l airmail
to:lan to weigh

ašo:k : šukriya: haz. yath čithi čha rajastra: karin'.

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

eyarme:l airmail sarpe:s surface mail

to:lan to weigh

klē:rīk : eyarme:l kinē sarpe:s ?

Airmail, or (would you prefer) surface mail?

ašo:k : na haz, eyarme:l.

No, airmail.

to:lan to weigh

klē:rīk : ačha: diyiv bi to:lan.

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

ašo:k : rātiv haz.

Take it, please.

klē:rīk : yath lagan tso:r rōpyi.

It will cost four rupees.

pō:tsi-ropyun no:th five-rupee bill

ašo:k : ačha:, yi rātiv pō:tsi ropyun no:th.

All right, here is a five rupee bill.
receipt


Here is your receipt, and here is the change.

aśo:k : aĉha: ŝukriya:.

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., endri 'inside', kin' 'because of', p'athí 'from', manzí 'inside'.
Examples:

kita:bi andar cha akh cîţh'.
There is a letter inside the book.

me di ča:y khesis k'ath.
Give me tea in a kho:s.

yi havasbo:t chu ašo:kas k'ut.
This houseboat is for Ashok.

ča:yi manz tra:v dod.
Pour (some) milk in the tea.

kulis p'ath cha tsər.
There is a sparrow on the tree.

še:krac:ar chu dal ge:ṭas niš.
Shankracharyya is near Dal Gate.

yi:li yiyi mohnas sì:t'.
Sheela will come with Mohan.

havasbo:t vučh āndrá tē n'əbrī.
Look at the houseboat, inside and out.

mohnin' kin' gəyi ni âs' nisə:th.
Because of Mohan, we did not go to Nishat (Garden).
ṭe:blå p'athå vas bon.

Get down from the table.

2. Semantics of Adverbs III

2.1. Adverbs of Direction

bonå (bonåkani)       below
patå (patåkani)       behind
brō:thå (brō:thåkani)  in front of

Examples:

da:kha:nas bonå k'ah ċhu ?

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


Behind the post office is a big house.

ṭā:gas brō:thå ø:s akh ŋe:ksi:.

In front of the tonga there was a taxi.

2.2. Adverbs of Manner

Jal jal               quickly
yak(h)dam             suddenly
pho:ran               at once
Examples:

tsí če jaljal ča:y.
You drink tea quickly.

țeksi: brö:ți a:v yak(h)dam akh ță:gi.
Suddenly a tonga appeared in front of the taxi.

pho:ran so:z temis șețh.
Send him the message at once.

3.0. VOCABULARY

1. NOUNS

eyarme:l  airmail
eyerletar  air letter
țîth'  letter
țikațh  postage stamp
reșî:d  receipt
rajasrî:  registered mail
șețh  message

2. ADVERBS

jaljal  quickly
patî  behind
pho:ran  at once
brö:ți  in front of
boni  below
yakdam  suddenly
3. POSTPOSITIONS

\begin{align*}
\text{andri} & \quad \text{(from) inside} \\
\text{andar} & \quad \text{in} \\
\text{k'ath} & \quad \text{in (in the sense of a receptacle)} \\
\text{kin'} & \quad \text{because of} \\
\text{d'ut} & \quad \text{for} \\
\text{niš} & \quad \text{near} \\
\text{manz} & \quad \text{in} \\
\text{manzi} & \quad \text{(from) inside} \\
p'athi & \quad \text{from} \\
si:t' & \quad \text{with}
\end{align*}

4.0. DRILLS

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

\begin{align*}
\text{maka:nas andar } & \text{čhu mozu:ř.} \\
\text{đa:kha:nas manz } & \text{čhu kř:rk.} \\
\text{na:vi niš } & \text{čhu na:vivo:ř.} \\
\text{khe:sis k'ath } & \text{čha ča:y.}
\end{align*}

2. Use the affirmative with the above constructions (e.g., \text{ahanse:}, \text{maka:nas andar } \text{čhu mozu:ř.}).
3. Change the following sentences into plurals.

(a) dopmavi haz, da:kha:nas boni k'ah chu ?
   dopmavi mahra:, duka:nas boni k'ah chu ?
   dopmavi haz, na:vi patikan k'ah chu ?
   dopmavi mahra:, da:kha:nas patikan k'ah chu ?

(b) da:kha:nas boni mahra: chu dukani.
   dukana: nas boni mahra: chu kamri.
   na:vi patikan mahra: chu havasbot.

5.0. EXERCISES

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

mohni gav bejis maka:nas manz jaljal ca: y cenin.

Questions:

mohni k'ah karni gav maka: nas manz ?

mohni kithikan gav maka: nas manz ?

mohni kithis maka: nas manz gav ?


Questions:

ašo:k kot chu go:mut ?

ašo:k k'ah karni chu go:mut ?

ašo:k čha: na:vi manz go:mut ?
Questions:

\textit{dalge:t} kat'ath \textit{chu} ?

\textit{še:kra:ca:ras} \textit{niš} ?

\textit{dalge:t} \textit{tas} \textit{niš} ?

\textit{dalge:t} \textit{tas} \textit{niš k'ah k'ah \textit{chu}} ?

\textit{dalge:t} \textit{ti k'ah \textit{chu duka: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?
Lesson Ten: a conversation with a milkman

1. CONTEXTUAL FOCUS

This concerns a conversation with a traditional dodivo:1, 'milkman', about arranging home delivery of milk or yogurt. The term gu:r also means 'milkman', but it is polite to use dodivo:1. 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. GRAMATICAL FOCUS

The following types of grammatical items are introduced:
(i) the locational adverb yet'ath 'here', (ii) compounds, e.g., za:mut dod 'yogurt', and (iii) the collective numeral došivey 'both'. The verbs so:zun 'to send', anun 'to bring', and thavun 'to keep' appear.
3. LEXICAL FOCUS

Note the following lexical set.

\[
\begin{array}{ll}
\text{dodivo:}l \text{ (polite)} & \text{milkman} \\
\text{(fem., sing. -va:jen')} & \\
\text{dod} & \text{milk} \\
\text{gu:r} & \text{milkman} \\
\text{(fem., gu:r'ba:y)} & \\
\text{o:mdod} & \text{milk} \\
\text{za:mutdod} & \text{yogurt, curds} \\
\text{tsa:man} & \text{cheese, Hindu-Urdu pani:r}
\end{array}
\]
kešur dodăvo: l
año:k : dodá kilo: kî:tsis haz chu?

How much is a kilo of milk?

dodávo:l : zî ropyi haz.

Two rupees, sir.

o:mdod
za:mutdod

milk
yogurt (curds)

año:k : o:mdod kinâ za:mutdod?

Milk or yogurt?

dôshivey

both

dodávo:l : ahanhaz, o:mdod ya: za:mutdod, dôshivey chî zî ropyi kilo:

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

tsa:man
keh'

cheese
at what price?

año:k : tsa:man keh' cha?

What price is the cheese?
pē:tsan for five
dodivo:l: pē:tsan rōpyan kilo:.
Five rupees a kilo.
anun to bring
aso:k: toh' čhivā dod garā ana:n?
Do you have home delivery of milk?
prath doh
subāhan
basun
every day
morning
to live
dodivo:l: ahanhaz, prath doh subāhan. toh' kati čhivā basa:n?
Yes, every morning. Where do you live?
yet'ath here
mo:d bend
saphe:d white
maka:nī house
In the white house, right here near the bend.
so:zun to send (deliver)

dodivo:l: es' so:zav. kuit gatshivá?
    We'll deliver it for you. How much do you want?
    One kilo of milk and one kilo of yogurt.
dodivo:l: adihaz.
    Very well, sir.

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

ašo:k: pe:šigi: ma: gatshívá?
    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:ví bil.
    No, we shall keep a monthly account and send you
    the bill each month.

ašo:k: adihaz, ūkriya:. Fine, thank you.
1.0. NOTES

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

A gu:r makes rounds of the mehli '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 mehli gossip.

2. The term tsa: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 damão:lay 'potatoes curried in a special way' and tsok' va:gan 'sour egg-plants' (See also Lesson 19). One prepares tsa: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 \textit{tsa:mni tsakal} (masc. plu.); \textit{tsa:mni tsakul} (masc. sing.).
Directional

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

 Española kin' Chu dal ge:t.

Dal Gate is in the direction of Shankracharya.

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

 bonkun vučh k'uth naza:rë Chu !

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'

akë:vanzah        fifty-one
duvanzah          fifty-two
truvanzah          fifty-three
pō:tsë:vanzah     fifty-five
šuvanzah          fifty-six
savanzah           fifty-seven
arë:vanzah       fifty-eight
kunihe:ṭh        fifty-nine
šē:ṭh             sixty
3.0. VOCABULARY

1. NOUNS

ken'          stone
kha:ná        drawer, shelf
gu:r          milkman
tsa:man        cheese
tsa:mnitsakul  piece of cheese
tsok vâ:gun    sour eggplant
za:mutdod     yogurt
damio:luv     a special potato dish
da:n          traditional oven
dodivo:l (polite) milkman
both           dried cowdung
mehlì           the neighborhood
le:ph          quilt, comforter
va:n          shop

2. VERBS

anun             to bring.
thavun          to keep
so:zun           to send

3. CONJUNCT VERBS

tsâ:th va:yin'   to swim
4.0. DRILLS

1. Items under focus: p'athì 'from' and talì 'from under'.
   Repeat the following sentences orally.
   sondu:ki p'athì va:1 kita:b bon.
   te:blì p'athì tul khès:s' thod.
   pethimis sondu:kas manz cha kita:b.
   pethimis kha:nas manz chu pensali.
   kita:bi talì kaẖ cìth'.
   le:phi talì kaẖ kali.
   pa:ni tel' va:ykhì tshā:th ?
   telimis sondu:kas manz čhi khès:s'.

2. Give negative answers to the following questions.

   sava:l : kita:bi va:la: sondu:ki p'athì ?

   sava:l : khès:s' tula: te:blì p'athì ?

   sava:l : cìth' kada: kita:bi talì ?
1. Answer orally the questions given after the following constructions.


Questions:

dodivo:1 k'a:h k'a:h ġhū kina:n ?
dodivo:1 ġha: kina:n za:mut dōd ti ?
dodivo:1 ġha: dōd garā ana:n ?
dodivo:1 kar ġhū dōd garā ana:n ?


Questions:

tīman ku:t o:mdōd gatshi ?
tīman gatsh'a: siriph o:mdōd ?
tim kati ġhī ro:za:n ?
tim kithis maka:nas manz ġhī ro:za:n ?
tath maka:nas ġha: vōzul 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.

bî gatshî ða:kha:nas p'ath quickly.
kita:bî are bêdis sondu:kas in.
bistarî is maka:nas near sondu:kas on.
me ĸhu khê:sis in za:mutdôd.