Lesson Twenty-One: going on a boat ride

1. CONTEXTUAL FOCUS

This covers a conversation about the places in Kashmir which can be visited in a shike:r' (shikara). There is also a brief discussion on dû:gi (a large boat), and bahats (a barge).

2. GRAMMATICAL FOCUS

Note the conjunct verbs vakhit lagun 'to consume time', khabar a: sin' 'to know', and mazi yun 'to enjoy'. The verbs sa:run 'to carry' and khasun 'to ride' appear.

3. LEXICAL FOCUS

Note the following lexical set.

<table>
<thead>
<tr>
<th>dû:gi</th>
<th>(a large boat)</th>
</tr>
</thead>
<tbody>
<tr>
<td>nigin:n</td>
<td>Nigin Lake</td>
</tr>
<tr>
<td>bahats</td>
<td>barge</td>
</tr>
<tr>
<td>po:ši ba:gi</td>
<td>flower garden</td>
</tr>
<tr>
<td>ťike:r'</td>
<td>shikara</td>
</tr>
<tr>
<td>havasbo:t</td>
<td>houseboat</td>
</tr>
</tbody>
</table>
navigator
ašok: namaska:r, mo:hani:.

Greetings, Mohan.

mohni: k'a: se: va:ray čhivi?

How are things?

ašok: va:ray hase:. bá a:s az na:vi se:rič kath karni.
na:vi se:r čhu zeru:r karun.

Fine! I came today to talk with you about sightseeing in a boat. I must go sight-seeing in a boat.

v'ath  
The Jehlum River (Vitasta)

mohni: adi su čha: muškil. siri:nagras manz čhu ji:li dal,
beyi čha v'ath.

Well, that is not difficult. In Srinagar we have Dal Lake and the Vitasta River.

khabar a:sin'  
to know

ašok: ahanse:, khabar čham.

Yes, I know that.

śika:ri  
boats (Hindi-Urdu, shikara)
havasbo:ṭ  
houseboat
bahats  
a barge
du:gi  
(a large boat)
There are shikaras and houseboats in Dal Lake. There are shikaras, barges, and dü:gi on the Jhelum River.

What is a bahats?
big
paddy
firewood
other
load
to carry


A bahats is a very big boat in which firewood, paddy, and other loads are carried. Also, people live on it.

ašo:k : dalas manz k'ah čhu ?

What is in Dal Lake?

khasun
to ride
po:ši ba:g
flower gardens
nigi:n
Nigin Lake
ke:phi:
足够的


There are beautiful shikaras on Dal Lake. You can take a boat from the Dal Gate and then go to Nigin Lake and to the flower gardens. Two to four hours are enough.

kets
how many

ašo:k : kets ropyi lagan ?

How much will it cost?
mohnî : bas pɔ:tsh ʃe ropyi.

Just five or six rupees.

aʃo:k : pɔ:tsh ʃe ropyi ʃhu nî z'a:dî.

Five or six rupees is not very much.

mohnî : magar vethi manz na:vi se:r ʃhu drog.

But sight-seeing on a boat on Vitasta River is expensive.

k'a:zi

why

aʃo:k : k'a:zi ?

Why?

vi:ras ta:m

up to the Weir city
deh
ten


It is a long distance from Amira Kadal to the Weir. However, you will see the whole city. It will cost you just ten to twelve rupees.

ku:t

how much

vakhît

time

aʃo:k : ku:t vakhît lagi ?

How long will it take?
four

Just four or five hours.

where else possible

Where else is sight-seeing by boat possible?

three or four nights.

You (can) go from Srinagar to Wular Lake. It will take you three or four nights.

Is Wular Lake a big lake?
mohnî : ahansê:, yi ĉhu e:šya:s manz doyum boq ji:l.
     Yes, it is the second largest lake in Asia.

ašo:k : volur ku:t boq ĉhu ?
     How big is Wular Lake?

sa:qi bah
rokbî mi:l
vehrith (vahra:vun)
twelve and a half
square mile
spread over

     It is spread over twelve and a half square miles.

     Well, I must go sight-seeing by a boat in Kashmir.

mohnî : ahansê: adik'a:.
     Yes, of course.

van' now

ašo:k : Ŝukriya:, bi gatsi van'.
     Thank you. I must go now.

mohnî : aĉha: namaska:r.
     All right, goodbye.

ašo:k : namaska:r.
     Goodbye.
0. NOTES

1. A havasbo:t (mas., houseboat) provides western style living accommodations of one, two, or more bedrooms. A small dû:gi with the traditional (Kashmiri style) cooking facilities is normally attached to it. Part of the houseboat may also be used by the owner or the attendants as their living quarters. The houseboats are ranked by the government according to the facilities provided by the owner. A large number of houseboats are kept in and around Dal Lake.

2. A dû:gi (mas.) is a traditional boat used for carrying sightseers. It is also used as a permanent living accommodation, especially on the Vitasta River.

3. A bahats (fem., sing., barge) is the main mode of carrying heavy freight down the Vitasta River. It is used for carrying firewood, lumber, paddy, bricks, stones, etc. A part of it is also used by the owner as a living accommodation.
4. A šika:r' (fem., sing., boat) is a small, fast-moving, hand-paddled boat. There are two types of šika:ri (fem., plu.). One, specially decorated and with spring seats, is used exclusively for sightseers. The other type, a more modest one, is used mainly to ferry people across the Vitasta River at various points, and also to provide an alternate means of transportation for getting around Srinagar.

In this lesson, vethi manz na:vi se:r refers to a trip down the Vitasta River, starting from bod da:kha:ní (the head post office) and ending at vi:r (the Weir). The city of Srinagar is situated on both banks of the Vitasta River and has been called "the city of seven bridges". In recent years, however, more bridges have been built.
2.0. GRAMMAR

2.1. The Verb lagun

In this lesson the verb lagun has been used in the sense of duration, i.e., ku:t vakhit lagi? 'How long will it take?'. This verb has a wide range of contexts in which it functions.
Consider the following:

(a) price

bu:th thi:kh karnas ku:t lagi ?

How much will it cost to repair the shoes?

ča:yi kapas ku:t lagi ?

How much will a cup of tea cost?

(b) duration

yeti p'athi emra:kedal ta:m ku:t vakhit lagi ?

How long will it take from here to Amira Kadal?

ro:ganjo:šas lag'a: t'u:tuy vakhit ?

Will ro:ganjo:š take only that much time?

(c) quantity

kəmi:zi ku:t kapur lagi ?

How much cloth will be needed for a shirt?

ph'arnas ḱets gaz kapur lagi ?

How many yards of cloth will it take to make the ph'aran?
(d) **physical state**

tse čhuy ongi logmut.

You have hurt your finger.

ma tul voṭi, dab lagi:.

Do not jump. You will have a fall.

vučhith pakh yuth ni šur'an daki lagi.

Walk carefully so that the children do not get pushed.

ši:las lej bočhi, ča: y dis.

Sheela is feeling hungry. Give her (some) tea.

(e) **mental state**

ši:las mì van yi, temis lagi daki.

Do not tell this to Sheela. She will be shocked.

(f) **festivity**

tulimuli čhu az me:li logmut.

There is a me:la: at tulimul today.


There is an exhibition in Kashmir every summer.
(g) opportunity
mo'hnas yeli mo:kʰ lagi su yi:yí.
When Mohan gets an opportunity he will come.

(h) use
yi davah kath kath ñhu laga:ni?
What are the various uses of this medicine?
yi bu:th lagi ni kuni.
These shoes are no good.

3.0. VOCABULARY

1. NOUNS

e:sya:  Asia
ong:j  finger
kemiz  shirt
capur  cloth
gaz  yard
ganṭi:  hour
z’un  firewood
du:gi:  a large boat (see Notes)
davah  medicine
da:ni  paddy
nume:yiš  exhibition
po:ši ba:g  flower garden
bahats  barge
bu:th  shoe(s)
bo:r  load
bošhi  hunger
raːth  night
vakhit  time
viːr  the Weir
v'ath  the Jhelum River, the Vitasta River
šahar  city
šiːkə:r'  shikara
šur  child
havasboːt  houseboat

2. VERBS
pakun  to walk
vahraːvun  to spread
vuːchun  to see
saːrun  to carry

3. CONJUNCT VERB
khabar aːsin'  to know

4. ADJECTIVES
keːphi  enough
boː (m.)  big

5. ADVERBS
baːkay  the rest
mumkin  possible
van'  now
suli  early
4.0. DRILLS

1. Construction under focus:

bî čhus a:mut az na:vi se:rič kath karni.

sava:l : toh' k'ah karni čhivé a:mit' az ?
java:b : bî čhus a:mut az na:vi se:rič kath karni.

sava:l : so k'ah karni œ:s gě:mîts tot ?
java:b : so œ:s gě:mîts tot parnîč kath karni.


2. Construction under focus:

ku:t pě:si lagi ?

ku:t pě:si lagi ?
ku:t da:nî lagi ?
ku:t međre:r lagi ?

køts pě:si lagan ?
køts rovyi lagan ?
køts mozu:r lagan ?

kå:t' khe:s' lagan ?
kå:t' ba:nî lagan ?
kå:t' vā:gan lagan ?
ki:tsi neni lagan?
ki:tsi tso:ci lagan?
ki:tsi gogji lagan?

5.0. EXERCISES

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


Questions:

ke:si:ri manz cha: na:vi se:ri ti ḍū:gi se:ri khe:tri ja:yi?
lu:kh kati chi na:vi se:r kara:n?
volur vučhni kith:pe:th' chi lu:kh gatsha:n?
ke:si:ri manz cha: na:vi se:ras mazi yiva:n?

2. Write a brief summary of na:vi se:r karun in Kashmiri.
Lesson Twenty-Two: A Kashmiri fire-pot

1. CONTEXTUAL FOCUS

This covers a conversation with a shopkeeper about the kā:gir, the traditional Kashmiri fire-pot. There is also a brief discussion on various types of kā:giri (fire-pots), namely, common kā:gir, mahr'ni kā:gir (a bride's fire-pot), and sur'kā:gir (children's fire-pot) (see Notes).

2. GRAMMATICAL FOCUS

The distributive numeral (žā tre) and adverbs of location, e.g., tal 'under', andar 'inside' are used. The following verbs and conjunct verbs appear: vanun 'to say, to call', thavun 'to put', vušna:vun 'to warm', ha:vun 'to show, to demonstrate', tot lagun 'to get burns', and garīm ro:zun 'to stay warm'.
3. LEXICAL FOCUS

Note the following lexical sets.

<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>kāːgir</td>
<td>fire-pot</td>
</tr>
<tr>
<td>katr'uv</td>
<td>made of clay</td>
</tr>
<tr>
<td>kaːni</td>
<td>wickers</td>
</tr>
<tr>
<td>konḍul</td>
<td>bowl-shaped pot</td>
</tr>
<tr>
<td>garim</td>
<td>warm</td>
</tr>
<tr>
<td>tsaːdar</td>
<td>blanket</td>
</tr>
<tr>
<td>tsśni</td>
<td>charcoal, coal</td>
</tr>
<tr>
<td>t'ṅgal</td>
<td>live coal or charcoal</td>
</tr>
<tr>
<td>tiːr</td>
<td>cold</td>
</tr>
<tr>
<td>paːn</td>
<td>body</td>
</tr>
<tr>
<td>ph'aran</td>
<td>phiran</td>
</tr>
<tr>
<td>rang</td>
<td>color</td>
</tr>
<tr>
<td>vušnaːvun</td>
<td>to warm</td>
</tr>
<tr>
<td>saːjaːvath</td>
<td>decoration</td>
</tr>
</tbody>
</table>
1  ašò:k  :  yi k'a:  se:  čhu  ?

What is this?

kā:gir  

fire pot


It is called a kā:gir.

beyi  again

ašò:k  :  beyi veniv.

Say that again (please).
        kā:gir, kā:gir.

ašo:k : yi kath čha laga:n?
        What is it used for?

t'ōgal
thavun
amisī:t'
tā:ri manz
pa:n
vušna:vun
live charcoal
to put
with it
(in) cold weather
body
to keep warm

duka:nda:r : kā: gri manz čhi t'ōgal thava:n. ami sī:t' čhi
tā:ri manz pa:n vušna:va:n.

One puts live charcoal in the kā:gir. In cold weather we use it to keep our bodies warm.

ašo:k : ačha:, kā:gri sī:t' čha: pa:n vušna:va:n?
        Really? Does one warm one's body with the kā:gir?

duka:nda:r : ahanhaz.
        Yes, sir.

kithikan
how, in what manner

ašo:k : ami sī:t' kithikan čhi pa:n vušna:va:n?
        How does one do that?

The kā: gir is put inside the phiran or in a blanket.

tot lagun to get burns


The kā: gir must cause burns.

kunivizi sometimes


Yes, sometimes the kā: gir does cause burns.

akuy only one
kī: sim type


Is there only one type of kā: gir?


No, sir, there are many types of kā: gri.
ha:vun

to show

ašok: zī tre kīsim ha:viv.
(Please) show me two or three other types.

mahren' kits

bride for

mahr'ni kā:gīr

dukan:dar: vuc'hiv haz yi kā:gīr či ma:hr'n'an kits.

Look at this one. It is for brides.

(Yes) This kā: gir is very pretty.

kem workmanship

Yes, sir, a lot of work has been done on this.

kimath price

aṣo:k : yath kurt haz čhu kimath ?

How much does it cost?

duka:nda:r : ath haz čhu kimath pandah ropyi.

It costs fifteen rupees.

thikh fair (price)

aṣo:k : ahanhaz thikh kimath čhus.

(Yes) The price is reasonable.

ṣur' children


There are many other types, too. This one is for children.
Kithakan
Bana:vun

In which manner
to make

Ašok: Kā:gar kithakan ćhi bana:va:n?

How is the Kā:gar made?

Kani
Rang
Sa:jā:vaṭh
Karun

Wicker
Color
Decoration
to do

Duka:nda:r: yi ćhi ka:n'av sā:t' bana:va:n, pati ćhis rang ti
Sa:jā:vaṭh karā:n.

It is made of wicker. After it is made,
color and other decorations are put on it.

Endri

Inside

Ašok: Endri k'ah ċhus?

What is inside?
katir
kondul
tal
tsâni

a piece of baked earth
a bowl-like pot
under
charcoal

duka:nda:r :  endri χhus katr'uv kondul yath manz t'̌ogal χhi thava:n, t'̌oglan tal χhi tsâni thava:n.

Inside, there is an earthen, bowl-like pot in which live charcoal is kept. Under the (live) coal, there is charcoal.

teri:ki
garîm ro:zun
khe:tri

way
to stay warm
for


It is a very good way of keeping oneself warm.

tavay

for that reason


Yes, that is why Kashmiris like the kâ:gi'r very much.

ašo:k : aĉha: me diyiv yi kâ:gi'r. ku:t χhus ki:math ?

All right, give me this kâ:gi'r. How much does it cost?

duka:nda:r : deh ropyi.

Ten rupees.

ašo:k : ῦeṭiv hāz pś:si.

Here is the money.
1.0. NOTES

In a typical ke:šur household, the kā:gar (see the illustration on p. 393) continues to be the main, inexpensive source of keeping an individual warm during the winter months. A kā:gar is made up of two parts. The outer part is an encasement of wicker. Inside, there is an earthen bowl-shaped pot called a kondul. The kondul is filled with tsāni (charcoal; see below) and embers. A medium sized kā:gar holds about a pound of tsāni, and its fire lasts for over six hours. Many Kashmiris fill a kā:gar with toh (chaff) or (guh') lobar (dry cow dung). A kā:gar is a constant companion of Kashmiris during the winter months. It is normally kept inside the Kashmiri cloak, the ph'aran, or inside a blanket if the person does not wear a ph'aran. If a person is wearing a jacket, it may be used as a hand-warmer.

The origin of the kā:gar is not known. Knowles (1885) makes the following observation (p. 130):

It has been suggested that the Kashmiris learnt the use of the k'angar from the Italians in the retinue of the Mughal Emperors who often visited the valley, but no reliable particulars have as yet been ascertained.
In Kashmiri folklore the **kā:gīr** has occupied a prominent place. In the following poem we see the role of the **kā:gīr** in a Kashmiri's life. (See J.H. Knowles, *A Dictionary of Kashmiri Proverbs and Sayings*, Bombay, 1885, p. 128.)

\[
\begin{align*}
& \text{ma:g o:y dra:g vothuy, kā:gri:,} \\
& \text{pha:gun o:y za:gun tso:y, kā:gri:,} \\
& \text{tsithir o:y māthir p'cy, kā:gri:,} \\
& \text{vah'ak o:y rah'akh kati:, kā:gri:,} \\
& \text{ze:th o:y bre:th gayakh, kā:gri:,} \\
& \text{harr o:y la:r lajī:, kā:gri:,} \\
& \text{ṣra:vun o:y ya:vun su:ruy, kā:gri:,} \\
& \text{be:dārp'ath o:y vēdīr peyi:, kā:gri:,} \\
& \text{e:ṣid o:y ke:ṣid su:zmay, kā:gri:,} \\
& \text{ka:rtikh o:y na:ritikh lezmai, kā:gri:,} \\
& \text{mējiho:r o:y kōjī lajay, kā:gri:,} \\
& \text{poh o:y toh lo:dmay, kā:gri:.}
\end{align*}
\]

A free translation of the above poem is given below. The Kashmiri months, like **ma:g** and **pha:gun**, roughly correspond to the Christian calendar, January and February. However, there is no one-to-one correspondence (see p. 252).

**ma:g** came and you were hard to get, **hay kā:gri:**;

**pha:gun** came and a plot was laid against you, **hay kā:gri:**;

**tsithir** came and no one cared about you, **hay kā:gri:**;

**vah'ak** came and there was no place for you, **hay kā:gri:**;
ze:th came and you became useless, hay kā:gri:,
har: came and you were chased away, hay kā:gri:,
šra:vun came and your youth disappeared, hay kā:gri:,
be:dirp'ath came and sickness came to you, hay kā:gri:,
e:šid came and I sent you a messenger, hay kā:gri:,
ka:rtikh came and I put some embers in you, hay kā:gri:,
mōjihc:r came and we became concerned about you, hay kā:gri:,
poh came and I filled you up with toh, hay kā:gri:.

The mahr'ni kā:gir is specially made for brides. On the first
he:rath (Shivaratri) after getting married, a bride brings a
specially decorated kā:gir to her in-laws' house. These have
elaborate ornamentation and usually have a silver tsai:lan (see
below). The mahr'ni kā:gri are not terribly comfortable because
of their size, but they are extremely attractive and used essentially
for decoration.

The tsai:lan looks like a small 'cake server' and is used to turn
the coal inside a kā:gir in order to increase the heat. It is
usually tied to a round wicker hook on the back of the kā:gir.
The expensive kā:gri have silver tsai:lni with silver chains. An
inexpensive kā:gir has a wooden tsai:lan attached by a string.

The word ke:m in ahanhaz yath cha s'atha: ke:m a:mats karni refers to
artistic ornamentation. The term ke:m is also used in the context of
embroidery or silver and gold work.

The čur' kā:gir is a small kā:gir specially made for small children.
These vary in their size.

The kondul is a bowl-like pot which holds the tsini, charcoal, (see below) and t'ogal. The kondal (plu.) vary in size according to the size of the kā:gar.

The term tsini means charcoal in general, but for the kā:grī, a special type of charcoal is used. People usually prefer charcoal of bo:ni (chinar) leaves.
yetinīy  here
hutināy  there (within sight)
tatiniy  there (not within sight)
katinīy  where

-nan is more specific than -an

yetinanan  here (emphatic)
hutinan  there (emphatic, within sight)
tatinan  there (emphatic, not within sight)
katinan  where (emphatic)

-kani
patākani  behind
brō:thākani  in front
n'ēbrikani  outside
herikani  above
bonākani  below
2.2. Indefinitization of Compound Numerals

In this lesson, zi tre appears as an indefinite numeral compound in the construction zi tre kisim ha:viv. Note the following numeral compounds which function as indefinitizers.

1. one to ten

<table>
<thead>
<tr>
<th>Akh</th>
<th>One or two</th>
</tr>
</thead>
<tbody>
<tr>
<td>Zi</td>
<td>Two or three</td>
</tr>
<tr>
<td>Tre</td>
<td>Two to four</td>
</tr>
<tr>
<td>Zi tso:ʳ</td>
<td>Four or five</td>
</tr>
<tr>
<td>Tso:ʳ pə:tsh</td>
<td>Five or six</td>
</tr>
<tr>
<td>Pə:tsh xe</td>
<td>Five to ten</td>
</tr>
<tr>
<td>Pə:tsh deh</td>
<td>Six or seven</td>
</tr>
<tr>
<td>Şe sath</td>
<td>Seven or eight</td>
</tr>
<tr>
<td>Sath e:th</td>
<td>Eight or nine</td>
</tr>
<tr>
<td>E:th nav</td>
<td>Nine or ten</td>
</tr>
<tr>
<td>Nav deh</td>
<td>Eight to ten</td>
</tr>
</tbody>
</table>

2. ten to one hundred

| Deh kah | Ten, eleven |
| Deh bah | Ten, twelve |
| Deh pandah (or vuh) | Ten, fifteen (twenty) |
| Vuh píntsíh | Twenty, twenty-five |
| Vuh trúṅ | Twenty, thirty |
| Trúṅ pə:tsitṛīṅ | Thirty, thirty-five |
trih tsat'jih    thirty, forty

tsat'jih pantsah forty, fifty

pantsah ŋe:th fifty, sixty

ŋe:th satath sixty, seventy

satath بالغ th seventy, eighty

بالغ th namath eighty, ninety

namath hath ninety, one hundred

In order to indefinitize hath 'hundred', Ṣath may be added as a reduplicative item. Note the examples below.

tati a:san hath Ṣath pampo:x.

There will be about one hundred lotuses there.
3.0. VOCABULARY

1. NOUNS

kə:m
workmanship

katár
a piece of baked earth

kə:n'
wicker

konduł
a bowl-like pot

kī:math
price

tsa:dar
blanket

tsa:lan
(a poker for kā:gīr)

tsīn'
charcoal

teri:kī
method, way

t’oth
bitter, hot (in taste)

t’gul
live coal

tī:r
cold weather

dej
handkerchief

do:d
pain

na:r
fire

pa:n
body

pu:záh
worship (Hindi, pu:ja:)

mahren'
bride

mahr’ni kā:gīr
bride’s kā:gīr

rang
color

šur
child

šur’ kā:gīr
children’s kā:gīr

saja:vaṭh
decoration
2. VERBS

thavun to put

vušna:vun to warm

ha:vun to show

3. CONJUNCT VERBS

kãːgir tapin' to warm oneself with a kãːgir

garim ro:zun to stay warm
tot lagun to get burnt
doːd karun to fall sick
naːr lagun to catch fire
pasand aːsun to like

4. ADJECTIVES

ṭhiːkh fair (price)
4.0. DRILLS

1. Construction under focus:

   kunivizi ḥu kā:grī sā:t' tot ti laga:n.

   kunivizi ḥu kā:grī sā:t' na:r ti laga:n.
   kunivizi ḥu ʧa:yi sī:t' tot ti laga:n.
   kunivizi ḥu kh'ānā sā:t' do:d ti kara:n.

2. Construction under focus:


   savā:l : tat'an ʧha: haz ʧa:yi kʰè:trā dod bana:n ?
5.0. EXERCISES

1. Describe a Kashmiri kā:gar in about ten sentences in Kashmiri.

2. Answer orally the questions given after the following passage.


Questions:

kə:ši:r ə'ha: akh ə'hand kini garəm ə:jə:y ?

əkə:šir' kə:a:zi ə'hi kā:gar tapa:n ?

əkə:šir' kath andar ə'hi kā:gar thava:n ?

kā:grə sə:t' ə'ha: tot laga:n ?

kā:grə sə:t' ə'hu na:r laga:n ?
trouvohim sabakh : dal gatshun
Lesson Twenty-Three : going to Dal Lake

1. CONTEXTUAL FOCUS

A conversation with a na:vivo:1 (a boatman) about sight-seeing on and around Dal Lake. Brief references are made to the gardens on the banks of Dal Lake, such as nišaːth, ŋaːlāmːr, češmāy ŋeːhiː.

2. GRAMMATICAL FOCUS

The following verbs and conjunct verbs appear: gatshun 'to go', vučhun 'to see', h'akun 'to be able to', anigati gatshin 'to become dark', and vaːpās yun 'to come back, to return'. Note also the use of vučhun laːyakh 'worth seeing'.

3. LEXICAL FOCUS

Note the following lexical set.
češmāy ŋeːhiː: Chashma Shahi
nišaːt baːg: Nishat Garden
pampoːs: lotuses
po:šiva:ri  flower-beds
phamva:r  fountains
baːg  garden
baːlaːdari  balconies
boːth  bank (of a river)
ropilːːːkh  (name of an islet)
šaːlimːːr  Shalimar Garden
sonilːːkh  (name of an islet)
habːkːadːal  Habakadal (place name)
Hello there, boatman!

Yes, sir.
yeti  p'āṭhī from here

ašo:k : yeti p'āṭhī ku:t haz du:r ḥu ḍal ?
How far is Dal Lake from here?

habākēdal
Haba Kadal (place name)

This is Haba Kadal. Amira Kadal is one mile from here. It will take an hour from Amira Kadal.

ēs' we
z'a:dī much
phursath time, leisure
vučhnun to see
ka:l time

ašo:k : asi ḥanā z'a:dī phursath. ḍal vučhnas ku:t ka:l lagi ?
We do not have much time. How long will it take to see Dal Lake?

jaldi: karīn' to hurry

If we hurry, it will take us three to four hours.
anigāṭi gatshin' to become dark
brō:ṭh before
h'akun to be able to
va:pas yun to return

ašɔ:k: anigāṭi gatshin' brō:ṭh h'akun va:pas yith?

Can we return before it gets dark?


Yes, certainly.

ašɔ:k: ačha: ḏalas manz k'ah k'ah čhu vučhun la:yakh?

All right, what are the things worth seeing at Dal Lake?

bank
p'āṭh

nā:vivo:l: dal haz čhu s'ātha: boq, ḏalikis bəthis p'āṭh
čhi tre məhsu:r ba:q.

Dal Lake is very big. On the banks of Dal Lake
there are three famous gardens.

ašɔ:k: ḏalas manz k'ah čhu?

What is on Dal Lake?


In Dal Lake, there are two islets: sōnīlē:kh (Golden
Island) and ropilē:kh (Silver Island).
aśok : ačha ba:gan k'ah čhi na:v ?

What are the names of the gardens?

niša:th
šalimær
češmayše:hi:

Nishat
Shalimar
Chashma Shahi


The three famous gardens are Nishat, Shalimar, and Chashma Shahi.

aśok : ba:ɡan manz k'ah čhu ?

What is in the gardens?

pošiva:ri
phamva:ri
ba:la:dari

flower beds
fountains
balconies


In the gardens there are flower beds, fountains, and beautiful balconies.

aśok : ǳalas manz čha: po:š ?

Are there flowers in Dal Lake?


Yes, there are lotuses and vegetables in Dal Lake. There are also many houseboats on Dal Lake.
Aśok: tāti me:l'a: khanī khs:tri kēh?

Can we get something to eat there?

Hotel
Samovar
Kashmiri cups

Sama:va:r ti khē:s'

Yes, there are many hotels there. One can also get a sama:va:r and khɛ:s' there.

ašo:k: ačha: pɛkiv teli neːrav.

All right, let us go then.


(Please) come into the boat.

kuːt
d'ũn

how much
to give

ašo:k: kuːt chu d'ũn?

How much do I have to pay?


Only fifteen rupees.

ašo:k: ačha: pɛkiv.

All right, let's go.
In Kashmiri, dal refers to Dal Lake, which is about four miles from əmra:kədal (Amira Kadhal). dal is about five miles long, and it covers an area of ten square miles. On the lake, there are floating gardens in which vegetables are grown. Also, there is a large variety of houseboats on it, and there are facilities for swimming. The famous Mughal Gardens (казывает; ələmər, niša:th) are situated on the banks of dal.

daliks bethis p'ath əhi tre mehsur ba:g (on the banks of Dal Lake there are three famous gardens). These three gardens are niša:th, ələmər, and ələmsayə:hi.:

A sama:var (for a detailed discussion see pp. 628-635)

A kho:s is a Kashmiri cup made of an alloy of brass and copper. It looks like a small bowl and is generally used by Kashmiri Pandits for drinking ke:sir tea, kehvi (see p. 631).

soni:shkh ti ropi:shkh meaning, respectively, 'the Golden Isle' and 'the Silver Isle', are two islets in the middle of Dal Lake. Both of these islets are exquisite picnic spots.
habıkədəl is next to əmra:kədəl (Amira Kadal) and was traditionally called the Second Bridge, Amira Kadal being the First Bridge. It is in the downtown area of Srinagar and is mainly populated by middle class Kashmiris.
(d) respectable

thetic garî ḥhu ha:vun la:yakh.
Their is a respectable family.

(e) in good taste

nasē: so kath ćhanî vanîn' la:yakh.
No, that story is not worth mentioning.

(f) interesting

yi kita: b ćha: parîn' la:yakh ?
Is this book worth reading? (or) Is it interesting?
### 3.0. VOCABULARY

#### 1. NOUNS

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kho:s</td>
<td>a Kashmiri cup</td>
</tr>
<tr>
<td>česmayše:hi:</td>
<td>Chashma Shahi (place name)</td>
</tr>
<tr>
<td>niša:th</td>
<td>Nishat Garden</td>
</tr>
<tr>
<td>po:šivे:r</td>
<td>flower garden, flower-bed</td>
</tr>
<tr>
<td>phamva:ri</td>
<td>fountain(s)</td>
</tr>
<tr>
<td>phursath</td>
<td>leisure, time</td>
</tr>
<tr>
<td>ba:la:dər</td>
<td>balcony</td>
</tr>
<tr>
<td>both</td>
<td>bank</td>
</tr>
<tr>
<td>ropilː:kh</td>
<td>(name of an islet; see Notes)</td>
</tr>
<tr>
<td>la:ri:</td>
<td>lorry, bus</td>
</tr>
<tr>
<td>ša:lima:r</td>
<td>Shalimar Garden</td>
</tr>
<tr>
<td>sama:va:r</td>
<td>samovar</td>
</tr>
<tr>
<td>sonilː:kh</td>
<td>(name of an islet; see Notes)</td>
</tr>
<tr>
<td>habikədal</td>
<td>Haba Kadal (place name)</td>
</tr>
<tr>
<td>ho:tal</td>
<td>hotel</td>
</tr>
</tbody>
</table>

#### 2. VERBS

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>d'un</td>
<td>to give</td>
</tr>
<tr>
<td>me:lun</td>
<td>to get</td>
</tr>
<tr>
<td>vučhun</td>
<td>to see</td>
</tr>
<tr>
<td>h'akun</td>
<td>to be able to</td>
</tr>
</tbody>
</table>
3. CONJUNCT VERBS

anigatá gatshín'  to become dark
jaldí: karín'  to make haste
va:pas yun  to return

4. ADJECTIVES

z' a:di  more

5. ADVERBS

jaldí:  haste
tati  there
p'ath  on
bró:th  before
4.0. DRILLS

1. Construction under focus:

anigaṭḥ gatshāṅ haṛ̍thi hekivā va:pas yith ?

sava:l : dopmāvā haz, laːriː neːrne brōːṭh hekivā ḍaːy ḍath ?

Maːvaː b : ahanhaz, laːriː neːrne brōːṭh h'akā ḍaːy ḍath.

savaː l : dopmāvi mahraː, naːvi khasnā brōːṭh hekivā pəːsi dith?

Maːvaː b : ahan mahraː, naːvi khasnā brōːṭh h'akav pəːsi dith.

savaː l : dopmāvā haz, baːtā ranāṇā brōːṭh hekivā čiːṭh' liːkhith ?

Maːvaː b : ahanhaz, baːtā ranāṇā brōːṭh h'akav čiːṭh' liːkhith.

savaː l : dopmāvī haseː ḍal gatshāṅā brōːṭh hekivā gulmargi gatshith ?

Maːvaː b : ahanṣeː ḍal gatshāṅā brōːṭh h'akav gulmargi gatshith.
2. Construction under focus:

\[\text{qalas manz k'ah k'ah } \text{chu vu\c{c}hun la:yakh ?}\]

\[\text{kesir\=i manz k'ah k'ah } \text{chu vu\c{c}hun la:yakh ?}\]
\[\text{m'avav manz\=a k'ah k'ah } \text{chu h'on la:yakh ?}\]
\[\text{kita:bav manz\=a kos\=a kos\=a } \text{cha par\=an' la:yakh ?}\]
\[\text{sabziyav manz\=a kos\=a kos\=a } \text{cha khen' la:yakh ?}\]
\[\text{la\=dkav manz\=a kus kus } \text{chu n'un la:yakh ?}\]
\[\text{ko:r'av manz\=a kos\=a kos\=a } \text{cha nin' la:yakh ?}\]

5.0. EXERCISES

1. Translate the following sentences into Kashmiri.

How far is Gulmarg from Srinagar?

I do not have much money. How much will it cost to go to Shalimar?

Shalimar is bigger and more beautiful than Nishat Garden.

All right, let's go. We have to return tonight.
tsovuhim sabakh : volur gatshun
Lesson Twenty-Four : visiting Wular Lake

1. CONTEXTUAL FOCUS

This concerns a conversation on visiting Wular Lake, the largest lake in India and the second largest lake in Asia. It is about thirty miles from Srinagar.

2. GRAMMATICAL FOCUS

The superlative construction is introduced (e.g., sa:rivi:khati) Note the use of dapa:n chi 'it is said' (see Notes). The verbs mokila:vun 'to conclude, to finish', ne:run 'to leave', nazar va:tin 'to be able to lock', and taya:ri karin 'to get ready, to make preparation' appear.

3. LEXICAL FOCUS

Note the following lexical set.

bandipur: Bandipora (place name)
volur: Wular Lake
so:po:r: Sopore (place name)
havah: wind
malakh: waves
ašok: namaskar mohanji: k'ā: se: va:ray čhivā?

Greetings, Mohan. How are you?

mokila:vun to finish

mohnā: namaskar va:ray bā:se: toh' čhivā va:ray? tohī
mokilo:vivē keši:ri hund se:r? van' kōt čhuvā gatshun?

Greetings, I'm fine. How are you? Did you finish sight-seeing in Kashmir? Where are you planning to go now?

ašok: bi čhus sō:ča:n volur ti gatshāhe: toh' k'ā: čhivā vana:n?

I am thinking of going to Wular Lake. What do you say?

e:run to leave


Before leaving Kashmir, you should definitely go to see Wular Lake.

ašok: ahanse: ti: čhi se:ri: vana:n. tot kithēkan čhi gatsha:n
tī kurt ka:1 čhu laga:n?

Yes, everybody says the same thing. How does one go there, and how long does it take?

so:po:r Sopore

mohnā: sirī:nagri p'athī čhi gatsha:n so:po:r basi k'ath. tati
p'athī čhi gatsha:n na:vi k'ath.

From Srinagar one goes by bus to Sopore, and from Sopore one goes by boat.
aśok: beyi śha: kā:h vath ?

Is there any other way?

bandipur: Bandipora


Yes, many people go by boat from Srinagar, or (they go) by bus up to Bandipora.

kami khe:trā for what

aśok: volur kami khe:trā śhu mehṣur: ?

What is Wular Lake famous for?


Wular Lake is the biggest lake in India. It is said that it is the second biggest lake in Asia.

aśok: yi ku:t boḍ śhu ?

How big is it?

z'u:th long
tazar va:tin' to be able to look
havah wind
prath every
taraph side
malakh waves
mohna: yi hase: chu tsodah mi:l z'u:th. aki baṭhi p'athî 
chanî doymis baṭhis nazar va:ta:n. yeli havah kari 
prath tarphî ãhi malakh khasa:n.

It is fourteen miles long. One cannot see one bank 
from the other. When it is windy, waves rise from all 
sides.

ašo:k: kâts doh ãhi laga:n volur vučnas ?

How many days does it take to visit Wular Lake?

don tren dohan            for two or three days

mohna: agar basi ya: mo:tras k'ath gətshiv teli lagivî siriph 
akh doh. va:ryah lu:kh ãhi volrî baṭhis p'ath don tren 
dohan ãu:gas manz ti ro:za:n.

If you go by bus or car, it will take you just one day. 
Many people stay there for two or three days, living in 
a ãu:gi near the bank.

ašo:k: nase: me kati chu t'u:t vakhît. me chu dili gatshun.

No, I do not have that much time. I have to go to Delhi.

teli then

mohna: teli gətshiv basi k'ath.

Then you should go by bus.

tays:ri: karîn'            to get ready, to make preparations

All right, I will do that. I have to get ready. Goodbye.

mohni : namaska:r.

Goodbye.
1. The town of *sopore* (Sopore) is thirty miles from Srinagar. This town was founded by Suya during the period of Avanti Varman (855-883 A.D.). It is known for its small-scale woolen industry. The population of Sopore is about nineteen thousand.
2.2. The use of \textit{dapa:n \textit{chi}}

\textit{dapa:n \textit{chi}} is used in the sense of the impersonal collective meaning 'it is said' or 'it is claimed'. The frequency of this construction is high in newspaper reporting and in narrative texts such as folk stories or children's stories. It is also used in the sense of 'they say'.

2.3. The term \textit{kithikan}

In the construction \textit{tot kithikan \textit{chi gatsha:n}}, \textit{kithikan} means, 'What mode of transport is used for going there?' In other contexts, it may also mean '(in) what manner'.

2.4. The word \textit{vath}

\textit{vath} means 'road' or 'way', but it may also mean \textbf{solution} (to a problem). Note the following example.

\textit{kāh vath hə:v'to:m.}

Please give me a solution (to this problem).

2.5. \textit{taːm} and \textit{p'athā}

\textit{taːm} 'up to' and \textit{p'athā} 'from' often appear as a pair.
3.0. VOCABULARY

1. NOUNS

taraph  
side

bandipu:r  
Bandipora (place name)

malakh  
wave(s)

vath  
way, path

s'un  
dish (food)

havah  
wind

2. VERBS

ne:run  
to leave

mokila:vun  
to finish

3. CONJUNCT VERBS

taye:ri: karin'  
to make preparations

nazar va:tin'  
to be able to look

4. ADJECTIVES

z'u:th (m.)  
long

5. ADVERBS

p'athi  
from

prath  
every
4.0. DRILLS

1. Construction under focus:

da:khaní p'athá haba:kadal tā:m kū:t \{ka:l lagí \} h'akh

siri:nagrá p'athá so:por tā:m kū:t ka:l lagí ?
so:porá p'athá volur tā:m kū:t ka:l lagí ?

dalge:țá p'athá nița:th tā:m kū:t ka:l lagí ?
siri:nagrí p'athá jom tā:m kū:t ka:l lagí ?

yetí p'athá nița:th tā:m kū:t h'akh ?
nița:țá p'athá dalge:ț tā:m kū:t h'akh ?
tati p'athá yot tā:m kū:t h'akh ?
haba:kedlá p'athá emra:kodal tā:m kū:t h'akh ?

2. Construction under focus:

k'á: \{mahra: \} haz \{koșí:ri manz čha: sariváy \{khotí \} \} boğ ba:ğ nița:th

sava:l : k'á: mahra:, kość:ri manz čha: sariváy khotí boğ
ba:ğ sa:lim:er ?

javá: b : na mahra:, kość:ri manz čhi sa:lim:er:ra khotí boğ
ba:ğ ti.

sin'.
sava:1 : k'a: haz, mohni ḍha: lefkav manzi sa:riviy khotā thod?
java:b : ahaneś; mohni ċhu lefkav manzi sa:riviy khotā thod.
sava:1 : k'a: se:, yi bu:n' ḍha: sa:riviy bo:n'av khotā beḥ?
java:b : ahaneś; yi bu:n' ḍha sa:riviy bo:n'av khotā beḥ.
sava:1 : k'a: mahra:, havasbo:tav manzi ḍha: yi sa:riviy khotā bod havasbo:t ?

5.0. EXERCISES

1. Form ten questions of the following type, and supply appropriate answers for each.

_________ p'athā _______ ta:m kets _______ h'akh ?

2. Answer the questions given after the following passage.

Questions:

dal ċha: keši:ri hánd'av ji:lav manzá sa:ri:v̄y kho:tí bṍd ji:1?
keši:ri ċha: va:ryah ji:1?
lu:kh k'ah karni ċhi keši:ri yivā:n?
keši:ri ċha: kēh ji:1 paha:ǎan p'a:θ̄ ti?
yiman ji:lan ta:m va:tun k'a:zi čhu muṅkīl?
pāntsāhim sabakh : gulmargī gatshun

Lesson Twenty-Five : going to Gulmarg

1. CONTEXTUAL FOCUS

This concerns a conversation on visiting Gulmarg, the available modes of transportation, and sights in and around Gulmarg. It is a favorite place with the tourists, and has the only skiing facilities in kašir.

2. GRAMMATICAL FOCUS

The reduplicated verb paka:n paka:n 'walking, on foot' is introduced. The verbs sō:čun 'to think', gindun 'to play', and prītshun 'to ask, to inquire' appear.

3. LEXICAL FOCUS

Note the following lexical set.

kul' trees
khelanmarig Khilanmarg (place name)
go:1ph golf
gur' horses
Tangamarg (place name)
tourist(s)
dak bungalow (see Notes)
deodor (Cedrus deodara)
walking, on foot
mountains
tourists
huts
aśo:k : namaska:r mohanji:

Greetings, Mohanji.

mohni : k’a: se: va:ray čhivā ?

How are you?

aśo:k : ahanse: va:ray.

Yes, all right.

mohni : veniv kot vo:t keši:ri hund se:r ?

How is your sightseeing in Kashmir going?

aśo:k : vuni lagi kēh vakhīt.

It will take some more time.

mohni : von’ kot getshiv ?

Where are you going next?


I am thinking of going to Gulmarg for two or three days.

mohni : adī getshīv. gulmarāg čhi s’atha: ǰa:n ja:y. tohi čhavī khabar kithkan chi gatsha:n tot ?

Yes, why don't you go. Gulmarg is a very nice place. Do you know how one goes there?
prītshun to ask

āśo:k : ti: ēhum prītshun kithīkan ēhi gatsha:n tot ?
That is what I have to ask (you). How does one go there?

a:sa:n easy
khasun to climb, to ride
ṭangimarg Tangmarg (place name)

mohnā : gulmargi gatshun ēhu bādā a:sa:n. siri:nagri p'āṭhi
khēsiv basi ṭangimarg ta:m.
It is very easy to go to Gulmarg. From Srinagar you
take a bus up to Tangmarg.

intiza:m arrangement

āśo:k : ṭangimargi p'āṭhi k'a: intiza:m ēhu ?
What arrangements are there from Tangmarg?

gur'an hund of horses
paka:n paka:n on foot

mohnā : ṭangimargi p'āṭhi ēhi gulmargi tre mi:l. tāti hekiv
gur'an hund intiza:m karith ya: hekiv paka:n paka:n
gētshith tim tre mi:l.
From Tangmarg it is three miles to Gulmarg. From there, you
can make arrangements for a horse, or you can cover those
three miles on foot.

āśo:k : gulmargi k'ah ēhu ?
What is there at Gulmarg?
paha:das p'ath up in the mountains
Ja:y spot

Gulmarg is a very attractive spot up in the mountains.

divado:r deodar (tree)
berith filled

Yes, Gulmarg is full of deodar trees.

vizi:tar visitor(s), tourists

aso:k tati cha: vizi:taran handi khe:trj ro:znuk intiza:m?
Is there some arrangement for tourists to stay there?

dak bungalow
bungalow

dak bungalow
huts
Mohni: ahanse: tati ći va:rya:h ho:tal tì `turist hatì. tati 
čhu akh đa:kh bungli ti.

Yes, there are many hotels and tourist huts there. 
There is also a dak bungalow there.

Ašok: bi ro:zi zi tre doh tati.

I expect to stay there for two or three days.

gindun to play

go:lph golf

kh'alanmarig Khilanmarg (place name)

Mohni: a: tati gindiv go:lph beyi getsiv kh'alanmarg.

While there, you will be able to play golf and also go to Khilanmarg.

Ašok: kh'alanmarg ku:t du:r čhu gulmargi p'athì?

How far is Khilanmarg from Gulmarg?

Mohni: tre tso:r mi:l a:si. toh' getsiv guris k'ath.

It should be three or four miles (from Gulmarg). 
You should go (there) on horseback.

Ašok: ačha: bā gatsi zor ur gulmargi. namaska:r.

All right. I will definitely go to Gulmarg. Goodbye.

Mohni: namaska:r.

Goodbye.
1. **gulmarig** (Gulmarg; 8,500 feet above sea level) is twenty-eight miles from Srinagar. Some people claim that it was originally called **gauri: marg**, the meadow of Gauri, and that Yosuf Shah changed its name to **gulmarig** in 1581 A.D. It is a beautiful bowl-shaped meadow, two miles long and half a mile wide. One can have a clear view of the Nanga Parbat (26,660 ft.) and the Harmukh (16,890 ft.) from there.

2. **kh'alanmarig** (Khilanmarg; 10,000 feet above sea level) is about four miles from Gulmarg. It commands a beautiful view of the whole valley.

3. **tāgimarig** (Tangmarg) is four miles below Gulmarg, at the foot of the hill. Originally, the road was open only as far as Tangmarg. Beyond this point, one had to ride a pony or climb the pine covered path on foot.

4. **tu:rist haṭi** (tourist huts) are specifically built for visitors to Kashmir. They are located at the most scenic places, and provide good, inexpensive accommodations.
5. *da:kh bungli* (dak bungalow) is a rest house maintained by the State governments or the Central government. These provide reasonable accommodations with basic furnishings. Usually, food is also available there. The *da:kh bungli* have been called the inns of India (see HJ pp. 128-129).
2.0. GRAMMAR

2.1. Reduplication: Adverbial Function

In this lesson the following construction has been introduced:

\[ \text{tati hekiv gur'an hund intiza:m kরith ya: hekiv paka:n paka:n getshith tim tre mi:] \]

In this construction, \( \text{paka:n paka:n} \) is a reduplication of \( \text{paku} \) 'to walk', and means 'on foot'. Such reduplicative items, however, generally mean in the process of. Consider, for example, \( \text{asa:n asa:n} \) '(in the process of) laughing' and \( \text{kh'ava:n kh'ava:n} \) '(in the process of) eating'. In Kashmiri, reduplication has two uses. First, it expresses continuation of an act. Secondly, it expresses emphasis. (For further discussion or examples, see RGK pp. 77-80.)

2.2. Emphatic Particles

The emphatic particles cover roughly the same semantic areas as Hindi-Urdu hi: and bhi: and English only and too. They are used with members of all word classes. Consider the following examples:

1. bā pari kita:b.
   I shall read the book.

1a. bāy pari kita:b.
   Only I shall read the book (as opposed to others).

2. tse შეი წით ქჰენ.
   You have to eat bread.
2a. tse ḥhay tsoṭiy khen.

You have to eat only bread (as opposed to other things).

3. גלי קחסי ספהד גוריס.

Sheela will ride a white horse.

3a. גלי קחסי ספהדיסי גוריס.

Sheela will ride only a white horse.

4. בִי יְחָס דאָפָאָנ גטַּסי וָן.

I think I should go now.

4a. בִי יְחָס דאָפָאָנ גטשַּי וָן.

I think I should go (emphatic) now.
3.0. VOCABULARY

1. NOUNS
   intizaːm  arrangement
   kul  tree
   khˌalanmarig  Khilamarg (place name)
   goːlpʰ  cleft
   jaːy  place
   ūˌgmarig  Tangmarg (place name)
   ūˌristʃ  tourist(s)
   daːkhṭar  doctor
   daːkh bungli  dak bungalow
   davah dukaːn  pharmacy
   divideːr  deodar
   viziʃar  visitor(s), tourists
   haːt  hut

2. VERBS
   khasun  to climb
   gindun  to play
   pritshun  to ask
   sōːsun  to think

3. ADJECTIVES
   aːsaːn  easy
   berith  filled

4. ADVERBS
   pakaːn pakaːn  walking, on foot
4.0. DRILLS

1. Construction under focus:

\[ \text{tati \( \ddot{\text{c}} \)hu akh \( \dot{\text{d}} \)a:kha:n\( \ddot{\text{e}} \) ti beyi akh ho:tal (ti).} \]

\[ \text{gulmargi \( \ddot{\text{c}} \)hu akh \( \dot{\text{d}} \)a:kh\( \ddot{\text{j}} \)ar ti beyi akh davah duka:n (ti).} \]
\[ \text{\( \dot{\text{t}} \)angimargi \( \ddot{\text{c}} \)hu akh sock\( \dot{\text{l}} \) ti beyi akh bas ste:n\( \ddot{\text{n}} \) (ti).} \]
\[ \text{\( \ddot{\text{m}} \)ra:ked\( \ddot{\text{l}} \) \( \ddot{\text{c}} \)ha va:ryah na:vi ti beyi va:ryah bas\( \ddot{\text{i}} \) (ti).} \]
\[ \text{anathna:gi \( \ddot{\text{c}} \)ha akh m\( \ddot{\text{s}} \)i:d ti beyi akh mandar (ti).} \]
\[ \text{habik\( \ddot{\text{d}} \)ed\( \ddot{\text{l}} \) \( \ddot{\text{c}} \)hu akh vo:n \( \ddot{\text{i}} \) ti beyi akh d\( \ddot{\text{d}} \)d\( \ddot{\text{a}} \)vo:l (ti).} \]
\[ \text{ni\( \ddot{\text{s}} \)a:ti \( \ddot{\text{c}} \)hi va:ryah phamva:ri ti beyi va:ryah bo:ni (ti).} \]

2. Construction under focus:

\[ \text{gulmargi \( \ddot{\text{c}} \)ha: ro:znuk k\( \ddot{\text{e}} \)h intiza:m ?} \]

\[ \text{sava:l : dopmav\( \ddot{\text{e}} \) haz, gulmargi \( \ddot{\text{c}} \)ha: ro:znuk k\( \ddot{\text{e}} \)h intiza:m ?} \]
\[ \text{java:b : ahanse:, gulmargi \( \ddot{\text{c}} \)hu ro:znuk intiza:m. tati \( \ddot{\text{c}} \)hi ho:tal ti beyi \( \ddot{\text{c}} \)hu \( \dot{\text{d}} \)a:kh bungli.} \]
\[ \text{sava:l : dopmav\( \ddot{\text{e}} \) haz, pehalsa:m\( \ddot{\text{i}} \) \( \ddot{\text{c}} \)ha: kh'anuk k\( \ddot{\text{e}} \)h intiza:m ?} \]
\[ \text{java:b : ahanmahra:, pehalsa:m\( \ddot{\text{i}} \) \( \ddot{\text{c}} \)hu kh'anuk ja:n intiza:m.} \]
\[ \text{tati \( \ddot{\text{c}} \)hi s'\( \ddot{\text{a}} \)tha: ho:tal.} \]
\[ \text{sava:l : dopmav\( \ddot{\text{e}} \) haz, ni\( \ddot{\text{s}} \)a:ti \( \ddot{\text{c}} \)ha: raninuk k\( \ddot{\text{e}} \)h intiza:m ?} \]
\[ \text{java:b : na haz, ni\( \ddot{\text{s}} \)a:ti \( \ddot{\text{c}} \)hum\( \ddot{\text{a}} \) raninuk k\( \ddot{\text{e}} \)h intiza:m.} \]
5.0. EXERCISES

1. Use the following in sentences:

čava:n čava:n, ana:n ana:n, rana:n rana:n, para:n para:n,
votha:n votha:n.

2. Write a ten-fifteen sentence description of Gulmarg in Kashmiri.

3. Translate the following sentences into Kashmiri:

Is there any arrangement for study in that room?

I would like to know if there is a doctor near my house.

Yes, there are good cooking facilities in that house.

My friend Sheela told me that we could go on foot from Tangmarg to Gulmarg.

You (honorific) read that book; you will like it.
śatāvuhim sabakh : pēhelga:m gatshun
Lesson Twenty-Six : visiting Pahalgām

1. CONTEXTUAL FOCUS

This concerns a conversation on visiting Pahalgām, a tourist site about sixty miles from Srinagar. There is also a brief discussion of its surroundings and the facilities available at Pahalgām.

2. GRAMMATICAL FOCUS

Note the use of the reduplicated verb gatsha:n gatasha:n 'while going'.

3. LEXICAL FOCUS

Note the following lexical set.

ačhibal Achabal (place name)
anathnā:g Anantnag (place name)
kokarnā:g Kokarnag (place name)
koh mountain(s)
jangul forest
jarnā stream(s)
na:li
mat'an
l'édir

stream(s)
Mattan (place name)
the Lidder River
aśok : namaska:r, mohanji:. k’a: sə: varay ċhivį?
Greetings, Mohanji. How are you?

mohnį : namaska:r, ahanse: va:ray.
Greetings, I am fine.

aśok : bį a:s yi prātshni ki pēḥelγa:m gatshnā khē:trį k’a: intiža:m ċhu karun.
I came to ask what arrangements I have to make for going to Pahalgam.
mohni: godi yiyiv se: gulmargi p’athi siri:nagar va:pas, pati
gatshiv pehalgam.

First, you return from Gulmarg to Srinagar. Afterwards, you should go to Pahalgam.

capern: which way (direction)

ano:k: pehalgam capern chi gatshay?

Which way do we (take to) go to Pahalgam?

bilkul entirely
doymi different

mohni: pehalgam chi bilkul doymi tarphi gatshay.

One goes to Pahalgam by an entirely different route.

ano:k: pehalgam cha: se: gulmargi khoti khu:bsu:rath?

Is Pahalgam prettier than Gulmarg?

muskil difficult
naza:ri scenery

mohni: yi sava:lu chu muskil. pehalgam:ri chu aki kismuk
naza:ri ti gulmargi chu beyi kismuk naza:ri.

That is a difficult question (to answer). Pahalgam has one kind of scenery, and Gulmarg has another.
phārikh  difference

aśok: phārikh k'ah ḍha?
What is the difference?

dhokas tal  at the foot of a mountain
na:li  streams
jangal  forests
l'edīr  Lidder River

mohnī: pehālga:m ḍhu khas tal. tati ḍhi khu:bsu:rath
l'edīr tī beyi na:li tī jangal.
Pahalgam is at the foot of a mountain. There you have
the beautiful Lidder and other streams, as well as forests.

aśok: tati ḍha: ho:tal?
Are there (any) hotels there?

mohnī: aḥansə: va:ryah. beyi ḍhu tati ṭu:risṭ havāis tī
dā:kh bunglā.
Oh yes, many. Also, there is a tourist house there as
well as a dak bungalow.

mumkin  possible

aśok: pehālga:m+ ḍha: na:visə:r mumkin?
Is it possible to go sight-seeing by a boat at Pahalgam?

tɛz  fast
khatarna:kh  dangerous
mohni: na na:vis:s rumkin tik'a:zi la'dir' cha baga te:z
ti khatar:kh. tath manz heki ni na:v celith.

No, boating is not possible because the Lidder is a
very fast moving and dangerous stream. It is difficult
to row boats in it.

vu'chin' la:yakh worth seeing


All right, what places are worth seeing near Pahalgam?

gatsha:n gatsha:n
anathna:g
achibal
kokarna:g
ma'tan

while going
Anantnag (place name)
Achabal (place name)
Kokarnag (place name)
Mattan (place name)

mohni: pehelga:m gatsha:n gatsha:n vu'chiv anathna:g, achibal,
kokarna:g ti ma'tan.

On your way to Pahalgam, you will visit Anantnag, Achabal,
Kokarnag, and Mattan.

ke:phi: enough

aso:k: te tso:r doh cha: ke:phi:?

Are three or four days enough (for the trip)?

mohni: ahanse: adi k'a:.

Yes, of course.
ašo:k : ačha: diyiv ija:zath. namaska:r.

All right, permit me to leave. Goodbye.

mohni : namaska:r.

Goodbye.
1. **ačhibal** (Achabal) is a town about forty miles from Srinagar. It is claimed that the town was founded by King Aksha of Kashmir (486-426 B.C.). The garden of **ačhibal** was laid out by the Mughal Emperor Shahjahan's daughter, Jahanara. In the garden, there is a beautiful spring.

2. **anathnaːg** (Anantnag; 5,240 feet above sea level) is a large town about thirty-four miles from Srinagar. **anant** means 'limitless' and **naːg** means 'springs'. It is also called Islamabad, a name given to it by Emperor Aurangzeb in 1664. In 1850, Maharaja Gulab Singh, the first Dogra ruler of Kashmir, changed the name back to **anathnaːg**.

3. **kokarnaːg** (Kokarnag) is about fifty miles from Srinagar. It is known for its springs and beautiful camping grounds.

4. **l'adīr** (the Liddar River) is the river that flows through the Liddar valley. The town of **pahelgaːm** is situated on its banks.
5. matan (Mattan) refers to the temple of Martandeshvara (the Sun god), which is now in ruins. It was built by the Kashmiri King Ramdeva (3005-2936 B.C.). Later, King Lalitaditya (699-735 A.D.) made certain additions to it. This temple is a remarkable work of ancient architecture.

6. pahalga:m (Pahalgam; 7,000 feet above sea level) is sixty miles east of Srinagar. It is one of the main tourist attractions in Kashmir, and is known for its rivulets, mountains, and meadows. It is situated in the picturesque Liddar Valley.
2.0. GRAMMAR

2.1. The use of tal

In the construction pehêlga:m čhu khas tal, tal is used in the sense of at the foot of a mountain. Consider the following uses of tal.

(a) in the sense of under

či:lun pensalä čhu kita:bi tal.
Sheela's pencil is under the book.

(h) in the sense of to get run over

akb brol gav mo:träs tal.
A cat was run over by a car.

(c) in the sense of to be under someone's authority

mohnas čhi sakñit aphsaras tal p'ava:n kum karin'.
Mohan has to work under a strict officer.

2.2. The use of doymi

In the construction pehêlga:m čhi bilkul doymi tarphä gatsha:n, doymi means 'another'. This is an extended meaning of this item. A high frequency meaning is 'second'. Consider the following example.

či:li a:yi doymi lați.
Sheela came a second time.
3.0. VOCABULARY

1. NOUNS
   ačhibal
   anathna:g
   koh
   kokarna:g
   ājangul
   ājarnī
   telith o:lav
   naza:ri:
   na:lā
   pharīkh
   maṭan
   ya:tri:
   l'ēdir
   Achabal (place name; see Notes)
   Anantnag (place name; see Notes)
   mountain(s)
   Kokarnag (place name; see Notes)
   forest
   stream(s), brook(s)
   fried potatoes
   scenery
   stream(s)
   difference
   Mattan (place name; see Notes)
   pilgrim(s)
   the Lidder River

2. ADJECTIVES
   kē:phi:
   khatarna:kh
   te:z
   mumkin
   muškil
   enough
   dangerous
   fast
   possible
   difficult
3. ADVERBS

ke:phi:          enough
kapē:r'          in which direction
tal              under (see Grammar p. 460)
dōyimi           another (see Grammar p. 460)
bilkul           entirely

4.0. DRILLS

1. Construction under focus:

pehēlga:mmi chu aki kismuk naza:ri ti gulumgi chu beyi kismuk
naza:ri.

sava:l : volras manz cha: ġalāk hiši ga:di ?
java:b : nase:, volras manz cha aki kismići ga:di ti ġalas
        manz cha beyi kismići ga:di.

sava:l : ro:ganjō:šas ti yakhni cha: akuy mazı ?
java:b : nase:, ro:ganjō:šas chu aki kismuk mazı ti yakhni
        chu beyi kismuk mazı.

java:b : nase:, kehvā ġhi aki tēri:kā bana:va:n ti ŋi:r' ca:y
        ġhi beyi tēri:kā bana:va:n.
5.0. EXERCISES

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


Questions:

pehelgam kape:r' čhi gatsha:n ?
amarna:th gatshni brō:th kót čhi ya:tri: gatsha:n ?
pehelgam kami si:t' čhu berith ?
lu:kh k'ah raṇni čhi ot gatsha:n ?

2. Translate the following into Kashmiri.

Which way is Pahalgam from Anantnag?

dami:lay has one kind of taste, and talith o:lay has another kind of taste.

Is there a doctor and a pharmacist in Gulmarg?

Yes, there is a doctor and also a pharmacist.
sato:vuhih sambah : ke:šur ša:livol
Lesson Twenty-Seven : a Kashmiri shawl merchant

1. CONTEXTUAL FOCUS

This concerns a conversation with a traditional ša:livol (shawl merchant) about buying Kashmiri shawls. There is also a brief discussion of raphal shawls, pašmi:ni shawls, k'amkha:b shawls, šahtu:s, and ring shawls.

2. GRAMMATICAL FOCUS

The following items are used: (i) kam'uk 'of which', kami kami kismik 'of what types', and keh 'some'; (ii) measure words (e.g., gaz 'yard'). The following verbs and conjunct verbs appear: anun 'to bring', bihun 'to sit', tshã:dun 'to look for, to search for', and parva:yi a:sun 'to matter'. The superlative and comparative constructions are repeated.
3. LEXICAL FOCUS

Note the following lexical set.

k'amkha:bi

gaz

panah

pašmi:nī

raphal

ringša:l

vazul

šahtu:s

ša:l

ša:livč:ol
  \(\text{fem. } _{væː}^{ʃ}\text{jen}'\)

sse:d

saphe:d

hath

(a material used for shawls)

yard (measurement)

width

pashmina (woolen material)

(a woolen material inferior to pashmina)

ring shawl

red

superfine wool

shawl

shawl merchant

saree

white

one hundred
\textit{Sala\textasciimacron}m haz, tohi k\textquoteleft ah gatshi?

Greetings, sir. What are you looking for?
tshā: dunk to look for
ša:l shawl
sō:d' saree

I am looking for a Kashmiri shawl and a Kashmiri saree.

bīhun to sit down
anun to bring
sō:ri: all
nēmu:nī specimen(s), sample(s)

(Please) have a seat. I shall arrange for all the samples to be brought out.

kam kam which
kīsmāk' (of) types

ašo:k : tohi kami kami kīsmāk' ša:l čhivī?
What types of shawls do you have?

pašmi:nī pashmina
raphal (a woolen material inferior to pashmina)

We have shawls of raphal and of pashmina.
año:k: magar pašmi:nî a:si s'atha: drog?
   But pashmina must be very expensive?
   Yes, pashmina is more expensive than raphal.
año:k: pašmi:nî khoti celain ti ḷha: kēh?
   Is there anything even better than pashmina?

k'amkha:bî
ṣahtu:s
ringśa:l

(an expensive material)
(a superfine, woolen material)
ring shawl

ṣa:livo:l: ahan haz pašmi:nî khoti celain gav k'amkha:bî,
   ḷa:htu:s ti ringśa:l.
   The k'amkha:bî, ḷa:htu:s, and ring shawls are more
   expensive than pashmina.
año:k: yim a:san baḏi drog'?
   These must be very expensive?
ṣa:livo:l: ahahsā, pašmi:nî khoti ḷhī drog'.
   Yes, these are more expensive than pashmina.

kam'uk of what

año:k: yi kam'uk ṭa:l ḷhu?
   What is this shawl made of?
   This shawl is made of pashmina.

This shawl has very fine embroidery on it, but the color is not good. Do you have a red or a white shawl?

hu that

sa:livo:l: hu vozul ċa:l ċhuvā pasand?

Do you like that red shawl over there?

ašok: am'uk rang ċhum pasand magar ċhanā ke:m ja:n.

I like its color, but the work on it is not good.

ratsha: a little
b'a:kh another
kǐ:math price


All right, we will show you another shawl, but its price is a little higher.

agar if
parva:y to matter


If the shawl is good, the price does not matter.
See what embroidery and what color it has.

Yes, this has good embroidery and good color, too. What is the length of this (piece)?

This is four yards long.

What is its width?

Two yards.

Is this pashmina or raphal?

This is very fine pashmina.
aśo:k : yath ūa:las ku:t čhu kī:math ?

How much does this shawl cost?

hath

hundred


This shawl costs three hundred rupees.

aśo:k : ačha: bī h'ami yi.

All right, I will buy it.

kēh

some(thing)

ša:livo:l : beyi ma: haz heyiv kēh ?

Would you like to buy something else?

aśo:k : nahaz, az nī.

No, not today.
1.0. NOTES

1. The shawl industry is one of the oldest industries in Kashmir. It can be traced back to the Ramayana and the Mahabharata period of Indian history. The valley of Kashmir is traditionally known for ša:l (shawls), ša:li: (paddy, da:ni), and šalgam (turnips, gog:ji). Kashmiri shawls are divided into two general categories: kaniša:l and amli:ša:l. A kaniša:l is woven on a loom in separate pieces, and then put together with great care so that it appears to be made of one piece. An amli:ša:l is embroidered, and the patterns are developed by the needlework. The pašmi:ní (pashmina) for an amli:ša:l is made by one person, and, afterwards, the embroidery is done by a rephu:gar (embroiderer).

2. k'amkha:b, pašmi:ní, and raphal are the names of materials from which Kashmiri shawls are made.

3. Šahtu:s and ringša:l are two of the most expensive types of Kashmiri shawls. A ringša:l is made of such delicate material, that the shawl can pass through the opening of a ring.
2.0. GRAMMAR

2.1. The uses of gatshan

The semantics of the verb gatshan 'to go' overlap the use of Hindi-Urdu ho:na and ja:na:; We have already used it in the sense of 'to go'. Note the following use.

    to want
    tse k'ah gatshi: ?
    What do you want?

The number of its uses is large. The following list of compound verbs, in which gatshan functions as an operator, is illustrative.

    kærith gatshan        to finish (work, etc.)
    gelith gatshan        to melt off
    dith gatshan          to give
    mærith gatshan        to die
    vethith gatshan       to stand
    vudith gatshan        to fly away

(See also RGK pp. 277-278.)
3.0. VOCABULARY

1. NOUNS

kísím  type
k'ámkhábí (name of a material)
ka:pi:  notebook
gaz  yard(s)
ṭu:p'  cap
tekyi  cushion
nemuní: specimen(s), sample(s)
panah  width
pardé  curtain(s)
pashmíná  pashmina
ralphal  (name of a material)
ringša:l  ring shawl
šahtus  (a superfine, woolen material)
ša:l  shawl(s)
se:qi'  saree
hath  hundred

2. VERBS

anun  to bring
gatshun  to go, to want
tsā:du:n  to look for
bihun  to sit down
3. CONJUNCT VERBS
paríva:y a:sun  to matter

4. COMPOUND VERBS
kerith gatshun  to finish (work, etc.)
gelith gatshun  to melt off
dith gatshun  to give
merith gatshun  to die
vethith gatshun  to stand
vuðith gatshun  to fly away

5. ADVERBS
kam kam  who, which
kēh  some
baði  very
4.0. DRILLS

1. Construction under focus:

\[ \text{yath \ ūa:las \ ūha \ s'ātha: \ ja:n \ kē:m \ magar \ rang \ chus \ nī \ ja:n.} \]

Note the following constructions, and then construct ten sentences similar to these, by substituting new items for those which have been underlined in the construction under focus, above.

\[ \text{hūth na:vi \ ūhi \ s'ātha: \ ja:n \ pardi \ magar \ tēkhi \ ēchis \ nī \ ja:n.} \]
\[ \text{yath \ ūa:las \ ūhu \ s'ātha: \ ja:n \ rang \ magar \ kē:m \ ēchas \ nī \ ja:n.} \]
\[ \text{yemis \ ko:ri \ ūhu \ s'ātha: \ ja:n \ ph'aran \ magar \ tū:p' \ ēchas \ nī \ ja:n.} \]
\[ \text{yemis \ ēdka: \ ūha \ s'ātha: \ ja:n \ ka:pi: \ magar \ pensa:li \ chus \ nī \ ja:n.} \]

5.0. EXERCISES

1. Write a ten sentence theme about Kashmiri shawls in Kashmiri.

2. Use the following in sentences: \[ \text{vōtha:n vōtha:n, kh'ava:n, kh'ava:n, tula:n tula:n, para:n para:n, le:kha:n le:kha:n.} \]
Lesson Twenty-Eight: visiting Hazratbal

1. CONTEXTUAL FOCUS

A conversation on visiting the mosque at Hazratbal, ten miles from downtown Srinagar. The mosque, in which a sacred hair of the Prophet Mohammad is preserved, is situated on the western bank of Dal Lake. It was built by Shah Jehan, and is an excellent blend of Mughal and Kashmiri architecture.

2. GRAMMATICAL FOCUS

Note the use of niš 'near' and kat'ath 'where'. The verb n'amaz parin 'to offer prayers' appears.

3. LEXICAL FOCUS

Note the following lexical set.

<table>
<thead>
<tr>
<th>English</th>
<th>Hindi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prophet Mohammad</td>
<td>Hazrat Mahmod</td>
</tr>
<tr>
<td>Friday</td>
<td>Jumah</td>
</tr>
<tr>
<td>Muslims</td>
<td>Misarman</td>
</tr>
<tr>
<td>the (sacred) hair</td>
<td>Mo:yiva:l</td>
</tr>
<tr>
<td>mosque</td>
<td>Moesi:d</td>
</tr>
<tr>
<td>Muslim prayer</td>
<td>N'amaz</td>
</tr>
</tbody>
</table>
Ašok: he; tekśiva:l'a:.

Hello there, taxi driver!

Tekśivol: k'a: haz.

Yes, sir.

Hazratbal

(a well-known mosque)

Ašok: asi chu gatshun hazratbal. ku:t du:r chu?

We want to go to Hazratbal. How far is it (from here)?

Yeti p'athá

From here


From here, Hazratbal is about five or six miles.

Ašok: ku:t haz vakhít lagí?

How long will it take?

Tekśivol: bas haz, pandah vuh minath lagan.

(It) will take just fifteen or twenty minutes.

Kat'ath

Where

Ašok: hazratbal kat'ath chu?

Where is Hazratbal located?
Hazratbal is close to Nigin Lake near Kashmir University.

What is there at Hazratbal?

There is a famous mosque at Hazratbal where Muslims go each Friday to offer prayers. There is also the (sacred) hair of the Prophet Mohammad.

Is Hazratbal on the bank of Dal Lake?

No, Hazratbal is on the bank of Nigin Lake.
Can one go there only by taxi or tonga?

No, people go there by shikara, too.

How long does it take to go there by shikara?

From Amira Kadal, it takes two or three hours.

that much

No, we do not have that much time. We shall go by taxi.

Please, get in.

All right! let's go!
1. **hazrathbal** (Hazratbal) is a Muslim shrine situated on the western bank of Dal Lake. This shrine is well-known, because Hazrat Mohammed’s sacred hair is preserved in it.

2. **hazrat mahmad** (Hazrat Mohammed, 570?-632 A.D.) is the founder-prophet of Islam.

3. **kašmi:r yuniversiçi: (Kashmir University)** was founded in 1947. The campus is situated on Nigin Lake.

4. The term **mo:yiva:l** refers to the sacred hair of Hazrat Mohammed which is preserved in the Hazratbal Mosque (see above).

5. The **n'ama:z** is the Muslim prayer. On each Friday, a large congregation of Muslims assembles in the Hazratbal Mosque to offer their **n'ama:z**.
2.0. GRAMMAR

2.1. Compounding

By the term **compound** is meant a combination of two or more free forms which are reduction of a particular syntactic construction. Thus, **bati kur** 'a Kashmiri Pandit' + 'daughter' is understood as **bati sīnz kur** 'the daughter of a Kashmiri Pandit', and **vati kharīč** 'road' + 'expense' is understood as **vati khōtrī kharīč** 'travel expense'. Consider, on the other hand, **phēzūl kharīč** 'waste' + 'spending' which is understood in **su insān yus phēzūl čhu kharčān** as 'that person who wastes money'. A large number of compounds have a different contextual meaning than the meaning of constituent lexical items. (For further discussion and illustrations, see RGK, pp. 69-76.)

The compounds of Kashmiri, like the rest of its lexical stock, have mainly come from the following sources.

(a) Sanskrit, e.g.,

para:din 'dependent'; **du:r darši** 'farsighted'.

(b) Persian (Arabic), e.g.,

**galat phēhmi** 'misunderstanding'; **gə:rvē:jib** 'improper'.

(c) Hindi-Urdu, e.g.,

**khulam khulā** 'openly'.

(d) English, e.g.,

**hedma:ʃtar** 'headmaster'; **ovarko:th** 'overcoat, greatcoat'.

2.2. Pronouns VI: Distributive Pronouns

Distributive pronouns are formed by reduplication. Consider, for example, the following:

**yus-yus**

yus yus leďkī kēšī:ri gatshi su vēthiv thod.

Those boys who will go to Kashmir (should) stand up.

**kē:si-kē:si**

agar tse yim tsū:th' khoš čhiy nā kara:n kē:si kē:si be:gīr.

If you do not like these apples, distribute them among some people.

**yemis-yemis**

yemis yemis ča:y gatshi su bihiv kurs'ān p'āṭh.

Those who want tea (should) sit in the chairs.
3.0. VOCABULARY

1. NOUNS

kat'ath  where

jumah  Friday

nigi:n  Nigin Lake

n'ama:z  Muslim prayer

misa:rma:n  Muslim(s)

mo:yiva:l  (sacred) hair

hazrat mahmad  Prophet Mohammad

2. CONJUNCT VERBS

n'ama:z parin'  to offer a n'ama:z, to pray

3. ADVERBS

t'u:t  that much

nez'di:kh  near

niš  near

yot  where
4.0. DRILLS

1. Construction under focus:

asi ĩhini ti:t' pȅ:sā, asi gatshi ēroj kā:ģir.

asi ĩhini t'u:t vakhāt, ēs' ēmahav siriph ēa:y.
asi ĩhini t'u:t dōd, ēs' dīmo:vā kē:śir ēa:y.
asi ĩhini ti:t' gola:b, ēs' dīmo:vā pampō:Ś.
asi ĩhini ti:t' šur', asi gatshi lōkut maka:nā.

2. Construction under focus:

bas haz, pandah vuh mināt h lagan.

sava:l : yath ku:t haz vakhāt lagi ?
Java:b : bas haz pandah vuh mināt h lagan.

sava:l : ēa:yī ku:t haz dōd lagi ?
Java:b : bas haz akh zā kilo: lagan.

sava:l : yakhni ku:t haz za:mutdōd lagi ?
Java:b : bas haz tre tso:r kilo: lagan.

sava:l : ph'aran bana:vnas ku:t haz kapur lagi ?
1. Translate the following into Kashmiri.

I walked ten to twelve miles from Pahalgam and found a spring there. I also found many trees there. The water was very clear. I liked the scenery very much. I could see the mountains, too.

2. Answer orally the questions given after the following passage.

Questions:

hazrathbal cha: siri:nagras manz kinä gulmargi manz ?

hazrathbal kar cha lu:kh gatsha: n ?

hazrathbal kam cha gatsha: n ?

hazrathbal k'ah karni cha lu:kh gatsha: n ?

hazrathbal cha: lu:kh siriph paka:n paka:n gatsha: n ?
kunítráhim sabakh : tulímuł gatshun
Lesson Twenty-Nine : visiting tulímuł

1. CONTEXTUAL FOCUS

A conversation on visiting the Hindu temple tulímuł located near Gandarbal about twenty miles from Srinagar. It is also called khirbhava:nī:

2. GRAMMATICAL FOCUS

The following verbs appear: atsun 'to enter', kinun 'to sell', šrā:n karun 'to take a bath', and tra:vun 'to pour'.

3. LEXICAL FOCUS

Note the following lexical set.

kand (cone-shaped sugar candy)
khir rice pudding
tir(i)th shrine, holy place
duka:n shop(s)
nā:g spring
pu:zah Hindu worship
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bagīvēti:</td>
<td>goddess</td>
</tr>
<tr>
<td>bati</td>
<td>food, rice</td>
</tr>
<tr>
<td>baveːni:</td>
<td>Hindu Goddess</td>
</tr>
<tr>
<td>muːrti:</td>
<td>idol</td>
</tr>
<tr>
<td>yaːtri:</td>
<td>pilgrim(s)</td>
</tr>
<tr>
<td>retindrīːph</td>
<td>(saucer-shaped, ritual lamp) (see Notes)</td>
</tr>
<tr>
<td>luːci</td>
<td>fried bread</td>
</tr>
<tr>
<td>śraːn</td>
<td>(ritual) bath</td>
</tr>
<tr>
<td>s'un</td>
<td>cooked vegetable, meat, etc.</td>
</tr>
<tr>
<td>hēlvā</td>
<td>Indian English halva</td>
</tr>
<tr>
<td>halvoːy</td>
<td>sweetmeat seller</td>
</tr>
</tbody>
</table>
tulimul: mandar tā mu:rti:
yi:t'        so many

mohni: namaska:r ašo:kji:. toh' kati a:sivā yi:t'an dohan ?
Greetings, Aso:k. Where have you been all these days?

ašo:k: namaska:r, mohanji:. bī o:sus se:r kara:n.
Greetings, Mohan. I have been sight-seeing.

mohni: ačha: k'ah k'ah vučhvā tohi ?
Well, what (places) did you see?

ašo:k: bas tre tso:r ja:yi. me vučh hazrathbal, dal, gulmarig
ti pahalga:m. bā čhus sō:ca:n tulimul gatshīhe:.
Just three or four places. I saw Hazratbal, Dal Lake,
Gulmarg, and Pahalgam. I am (now) thinking of visiting
tulimul.

mohni: a: getshiv su gav s'ātha: ja:n.
Yes, you (must) do that.

ašo:k: ahanse: bī a:s tohi niš tamiči: kath karni. yi
wen'u:m tulimul ku:t du:r čhu yeti p'āthī ?
Yes, that's what I came to talk to you about. Tell me,
how far is tulimul from here?

pandah marī tithipe: th'
about fifteen (in) that. way (manner)
tulimul is about fifteen miles away, but it is not difficult to get there. From Amira Kadal both buses and tongas (horse carriages) go there. Many people go there in a boat (qû:gi), but that takes a lot of time.

Can one return the same day, or does one stay there overnight?

Yes, many people go there in the morning and return in the evening. But they also have provisions there for staying overnight.

Tell me, what is tulimul famous for?

I will tell you. tulimul is a famous shrine of the Hindus. There is an idol of the goddess bhava:ni: there, in the middle of a spring.

Do people worship this idol?

ya:tri: kand retándi:ph za:lun

pilgrims (cone-shaped sugar candy) (small saucer-shaped oil lamp) (see Notes) to light

kand retándi:ph


Yes, the Hindus worship this idol. The pilgrims pour milk into the spring, drop sugar candies (kand) into it, and light a retándi:ph.
bāṭi  Kashmiri Pandit(s)

aśo:k: tulimul ĉha: siriph kē:ĉir' bāṭi gatsa:n?
Do only Kashmiri Pandits go to tulimul?

Oh no, Hindus and Sikhs come there from every part of India. Some Muslims also go to tulimul.

śra:n karun  to take a bath

Do the pilgrims take a bath before entering (the shrine)?

godi  first
palav  clothing
bandila:vun  to change

Yes, near the gate everybody has to take a bath. After taking the bath, pilgrims change their clothes and enter.

aśo:k: aĉha: tati ĉha: kh'anuk intiza:m a:sa:n?
Well, is there any arrangement for food there?
Yes, there are many halive:y shops. They sell luči, helvi, rice pudding, and cooked rice and vegetables. They also sell (various) ingredients for the worship (puja).

On the way to tulimul, is there any other place worth seeing?

Yes, there are two or three very nice places.

Which are they?

the Big Mosque
after that
Vicharnag (place name)
Gandarbal (place name)
The Big Mosque is very near here. After that, there are two places, Vicharnag and Gandarbal.

What is there at Vicharnag and Gandarbal?

Vicharnag is a place of pilgrimage for the Hindus, and there is a spring there. People eat their food at Gandarbal on the banks of the River Sindh. It is a beautiful place and you must stop there by the bridge.

All right, I shall meet you after returning from tulimul. Goodbye.

Goodbye.
1.0. NOTES

1. bavaːniː (Skt. bhavaːniː) refers to the Hindu Goddess Bhavani, consort of Lord Shiva. She is also considered an incarnation of ṣakhtiː (energy).

2. gāːdarbal (Gandarbal) is a small town about fourteen miles from Srinagar. It is situated in the Sindh Valley, and the River Sindh passes through the town.

3. A halīvoːy is a traditional Hindu štoːvoːl who usually sells milk, yogurt, and cheese. Sometimes, he also sells such snacks as samoːsi and mathi. The term is also used for a mithaːyivoːl who sells typically Indian sweetmeats. A person who sells only snacks, such as pakoːri and nadir'm3'jī, is called a m3'jigor by the Muslims.

4. A luːc is a puri-like fried bread which is generally sold by halīvoːy at tulimul.

5. A naːg is a spring. In Kashmir, it is either part of a temple, or is a site considered as having special significance.
6. A retāndī ph is a saucer-shaped, earthen lamp which has a cotton wick dipped in ghee. It forms an important part of the a:rti: in a temple.

7. s'and (Sindh) refers to the River Sindh.

8. s'un refers to any cooked dish of vegetables or meat. In a restricted sense, it means a non-vegetarian dish, e.g., ṣi:lī ġhānī s'un kh'ava:n 'Sheela does not eat meat'.

9. tulimul (Khirbhavani) is a sacred Hindu shrine. It is about one mile from gā:darbal (see above). There is a na:g (spring) there, and in the middle of it there is a small temple to the goddess Bhavani. It is claimed that the color of the water in the na:g changes frequently. It is considered auspicious to visit the temple on the 8th and 15th day of the bright fortnight of any month of the Kashmiri lunar calendar (especially of ze:th, May-June).

10. tiṟiṯh refers to a Hindu place of pilgrimage.

11. v'atsa:rna:g is a small town on the way to tulimul. In a sense, it is a suburb of Srinagar.
2.0. GRAMMAR

2.1. The use of h'akun

In this lesson the construction ekis dohas manz ćha: va:pas h'aka:n wityh appears. The semantic range of h'akun 'to be able to' is roughly the same as that of the Hindi-Urdu verb, sakna:. It suggests potential and capability.

2.2. Indefinitizers of Numerals: marī

In this lesson, marī in the construction tulimul ćhu mi:l pandah marī du:r (tulimul is about fifteen miles away) functions as a numeral indefinitizer. It is used to indefinitize distance, as in the above example, and also to indefinitize quantity, e.g.,

*tsū:th* pandah marī di:tav.

Give me about fifteen apples.
### 3.0. VOCABULARY

1. **Nouns**

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>astha:n</td>
<td>sacred place(s)</td>
</tr>
<tr>
<td>kødil</td>
<td>bridge(s)</td>
</tr>
<tr>
<td>kand</td>
<td>(cone-shaped sugar candy)</td>
</tr>
<tr>
<td>khir</td>
<td>rice pudding (khi:r)</td>
</tr>
<tr>
<td>gā:darbal</td>
<td>Gandarbal (place name; see Notes)</td>
</tr>
<tr>
<td>ge:ŧ</td>
<td>gate(s)</td>
</tr>
<tr>
<td>tirith</td>
<td>shrine(s)</td>
</tr>
<tr>
<td>duka:n</td>
<td>shop(s)</td>
</tr>
<tr>
<td>naːg</td>
<td>spring(s) (see Notes)</td>
</tr>
<tr>
<td>palav</td>
<td>clothing</td>
</tr>
<tr>
<td>puːzah</td>
<td>worship</td>
</tr>
<tr>
<td>baːd maʃiːd</td>
<td>the Big Mosque</td>
</tr>
<tr>
<td>baːti</td>
<td>Kashmiri Pandit(s)</td>
</tr>
<tr>
<td>baːveːniː</td>
<td>goddess Bhavani (see Notes)</td>
</tr>
<tr>
<td>muːrtiː</td>
<td>idol(s)</td>
</tr>
<tr>
<td>yaːtriː</td>
<td>pilgrim(s)</td>
</tr>
<tr>
<td>retiːndiːph</td>
<td>(a saucer-like earthen lamp; see Notes)</td>
</tr>
<tr>
<td>raːth</td>
<td>night</td>
</tr>
<tr>
<td>luːc</td>
<td>(puri-like bread; see Notes)</td>
</tr>
<tr>
<td>v'atsaːrnaːg</td>
<td>Vicharnag (place name; see Notes)</td>
</tr>
<tr>
<td>Ȥaːm</td>
<td>evening</td>
</tr>
<tr>
<td>subihan</td>
<td>morning</td>
</tr>
<tr>
<td>s'un</td>
<td>(a cooked dish; see Notes)</td>
</tr>
<tr>
<td>helvi</td>
<td>Hindi-Urdu, halva</td>
</tr>
<tr>
<td>halivoːy</td>
<td>confectioner (see Notes)</td>
</tr>
</tbody>
</table>
helvi  Hindi-Urdu, halva
haliwoy  confectioner (see Notes)

2. VERBS
kinun  to sell
za:lun  to light, to burn
badla:vun  to change

3. CONJUNCT VERBS
šra:n karun  to take a bath, to give a bath

4. ADJECTIVES
yu:t  this much

5. ADVERBS
kamikhe:tri  what for
godi  first
tamipati  after that
tithi:pe:th'  in that manner, that way
niš  near
yi:t'  so many
4.0. DRILLS

1. Construction under focus:

(ačha:) bī samkho:vā tohi tulāmulī yith.

sava:l : toh' kar diyiv me su čiːz ?
Java:b : bī dimcːvā tohi su čiːz gulmargi yith.

sava:l : toh' kar parneːviv me ?
Java:b : bī parnaːvath tsā ćaːy ćath.

sava:l : toh' kar niːriv ?
Java:b : bī neːrī batā kh'ath.

sava:l : toh' kar veniv me so kath ?
Java:b : bī vanoːvā tohi so kath niːːaːtā yith.

2. Construction under focus:

tulāmul ċhi kēh māsarmāːn ti gatshaːn.

amarnaːth ċhi kēh viziːtar ti gatshaːn.
šēːkraːɕaːr ċhi kēh šur' ti khasaːn.
hazrathbal ċhi kēh baṭā ti gatshaːn.
varāmulī ċhi kēh sikh ti basaːn.
jemi ċhi kēh ladːəːkʰ' ti roːzaːn.
5.0. EXERCISES

1. Translate the following into Kashmiri.

I have seen five or six places in Kashmir, but I have not seen \textit{tulimul}. I think I will go there before I leave for Delhi. I am leaving for Delhi in two or three weeks. I will go by bus to Jammu. I do not think that Jammu is more than two hundred miles from here.

2. Write a short paragraph in Kashmiri on \textit{tulimul}.

3. Answer orally the questions given after the following passage.

\textit{tulimul} \textit{chu} hend'an hund tirith ti hazrathbal \textit{chu} misarman nan hund asthaman. magar hend' \textit{chi} hazrathbal ti gatshahan ti misarman \textit{chi} tulimul ti gatshahan. agar toh' hazrathbal gatshna khesri teksi: keriv toh' hekiv ni\textit{sa}th, \textit{ka}limar ti \textit{ka\textit{sh}may\textit{sh}}e:h:hi: ti vu\textit{c}hith. p\textit{e}:tsh \textit{se} gan\textit{t}i lagnav kul. tulimul gatshnas ti tati pu\textit{z}ah karnas \textit{chu} vakh\textit{it} laga:n.

Questions:

\textit{tulimul} kuhund tirith \textit{chu} ?

hazrathbal \textit{cha}: siriph misarman gatshahan ?

teksi: manz hazrathbal gatshn\textit{a} si:t' k'ah phe:yd\textit{d} \textit{chu} ?

tulimuli kath \textit{chu} vakh\textit{it} laga:n ?
trihim sabakh : amarna:th gatshun

Lesson Thirty : visiting the Amarnath Cave

1. CONTEXTUAL FOCUS

A conversation on visiting the Amarnath Cave. This cave is situated at a height of more than twelve thousand feet above sea level. Around the month of August, it attracts religious-minded Hindus from all over India (see Notes).

2. GRAMMATICAL FOCUS

Note the use of gav na: (see Notes). The classifier sa:sibed' 'thousands' is introduced. The verbs p'on 'to have to' and mazi yun 'to enjoy' appear.

3. LEXICAL FOCUS

Note the following lexical set.

ko:tar             pigeon(s)
gôph               cave
gur                horse
dēj  palanquin, stretcher
ḍa:khṭar  doctor
davah  medicine
palav  clothing
puli:s  police
śavil'āg  Shiva lingam
sarka:r  government
sa:d  saint
amarna:th : goph tā l'āg
aśok : namaska:r mohanji:. k'a: se: va:ray čhiví ?

Hello, Mohan. How are you?

mohni : namaska:r. ahanse: va:ray. toh' kar e:ví tulumuli p'athi ?

Hello. (Yes) I am fine. When did you return from tulumul?

azkal : these days

bř čhus sō:ča:n bř ti gatshí amarna:th. ku:t se: du:r čhu ?

I came yesterday. This is the time (for me) to visit the Amarnath Cave. I am thinking of going there. How far is it?

mazi yun : to enjoy

gatshiv s'atha: mazi yi:ví.

Amarnath is about eighty miles from Srinagar. Go, you will enjoy it very much.

aśok : tot kithkan čhi gatsha:n ?

How does one go there?
One goes by bus up to Pahalgam, and from Pahalgam you may go on horseback or on a stretcher.

How many people go there?

Oh, thousands. They come from all parts of India. A large number of sadhus also go there. The government makes arrangements for everything.
said
ašo:k : k'ah k'ah intiza:m čhu a:sa:n ?

What kind of arrangements are there?

dā:khtar
davah
puli:s

doctor(s)
medicine
police

mohni : prath či:z hase:. dā:khtar, davah, kh'an, palav, puli:s.

Everything, of course: doctors, medicine, food, clothing, and police.

vath
road

ašo:k : amarna:th gatshinič vath kitsh čhi ?

What is the road to Amarnath like?

paha:q
p'on

mountain(s)
to have to


Up to Pahalgam, the road is good. After that one has to climb over mountains.

ašo:k : gav na: saphar čhu muškil ?

That means the journey is difficult?
śi:nā peṭh' over the snow

mohnā : ahanse: s'ātha: muśkil. śi:nā peṭh' chu p'ava:n pakan.
Yes, very difficult. One has to walk over snow.

aśo:k : amarna:th kī:tis thaziraz p'āth ċhu ?
At what elevation is Amarnath located?

phuth feet

mohnā : lagbag truvah sa:s phuth.
About thirteen thousand feet.

koh mountain(s)

aśo:k : kohas p'āth k'āh ċhu ?
What is there on the mountain top?

goph cave

mohnā : amarna:th hase: ċhu akh tīrīth. kohas p'āth ċhu akh na:g
    manz ċra:n kara:n.
Amarnath is a place for pilgrimage. There is a spring and
a cave on the top of the mountain. Before entering the
cave, all the pilgrims take a bath in the spring.

aśo:k : gophi manz k'āh ċhu ?
What is inside the cave?
mohni: dapa:n chi śra:nī punim doh chu gophi manz śi:nuk
tami vizi chi tati akh ko:tar ju:r' ti ne:ra:n.

It is said that on śrā:van pu:rnima: a lingam of (Lord)
Shiva, made of snow, appears in the cave. All the
pilgrims worship it. At that time a pair of pigeons
also appears there.

aśok: yi a:si baḍi sondar jā:y. kēts doh chi laga:n tot va:tnas?

It must be a beautiful place. How many days does it
take to get there?
mohni : tso:r pś:tsh doh čhi laga:n.

It takes about four or five days.

śa:yad permeaps


Perhaps I will go to Amarnath.

mohni : ahansè: gatshiv, baḍi mazì yi:vi.

Oh yes, you should go. You will enjoy it.


All right, goodbye. I will come tomorrow to talk to you again.

mohni : a: zəru:r yiyiv. namaska:r.

Yes, by all means. Goodbye.
1. **amarna:th** (Amarnath Cave, over 12,000 feet above sea level) is a Hindu place of pilgrimage which is visited by thousands of devoted Hindus every year. It is eighty-seven miles from Srinagar. The **goph** (cave) is at the top of the snowclad mountain, and below it there is a small stream called **amra:veti:].** It is claimed that a **l'ag** (Skt. **lingam**, see below) made of ice can be found inside the cave. The most important day of pilgrimage is **ṣra:vnā punim.** One passes through extremely picturesque and breathtaking scenery on the way to the **goph.** There are several legends about this cave.

2. **da:]** is a stretcher or litter carried by two to four men. Usually it is used to carry women and infirm pilgrims to the **amarna:th** cave (see HJ pp. 659-661).

3. A **sa:]** is a holy man, often one who has completely renounced the world. The **amarna:th** temple attracts a large number of such people.

4. A **ṣavīl'ag** is the phallus-like representation of Lord Shiva. The **ṣavīl'ag** made of stone may be found in every Hindu temple dedicated to Shiva. The Shankracharya Temple is one of these.

5. **ṣra:vnāpunim** (Hindi **ṣra:vnāpu:rnima:**) is the day of the full moon in the month of **ṣra:vun** (Hindi **ṣra:van**).
2.0. **GRAMMAR**

2.1. **Indefinitizer bəd'**

*bəd'* is an indefinitizer which is used with *hath* 'hundred', *sa:s* 'thousand', *laːcʰ* 'one hundred thousand', and *karo:r* 'one hundred *laːcʰ*', e.g., *hatibəd', sa:sibəd', laːchibəd', and karoːribəd'.

2.2. **The use of gav na:***

In this lesson we have introduced *gav na:*. In conversational Kashmiri it is used in the sense of 'that means, does it not?' or 'in other words'. Consider, for example, *pahalgaːm təːn* ʃaː jəːn vəθ təmːi pətːi ʃu pəhədːən khasən pəvaːn. The response is *gav naː* səphər ʃu muːʃkil. In this context, *gav naː* translates as 'that means' or 'in other words'.

2.3. **Pronouns VII: Relative Pronouns**

The relative pronouns followed by their correlative forms occur as relative clause markers. The relative pronoun *yus* has the following forms:

<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><em>yus</em></td>
<td><em>yim</em></td>
</tr>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td><em>yəsi</em></td>
<td><em>yimi</em></td>
</tr>
</tbody>
</table>
The following table gives the declension of the relative pronoun **yus**:

<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>yus</td>
<td>yim</td>
</tr>
<tr>
<td>Dative</td>
<td>yemis</td>
<td>yiman</td>
</tr>
<tr>
<td>Ablative</td>
<td>yemi</td>
<td>yimav</td>
</tr>
<tr>
<td>Agentive</td>
<td>yem'</td>
<td>yimav</td>
</tr>
</tbody>
</table>

2.4. Relativization

A relative clause is introduced by a relative pronoun (see 2.2 above). It occurs after the nominal head in a sentence. Consider the following constructions:

su na:vivo:1 yus dalge:ti ro:za:n čhu niyi

'that' 'boatman' 'who' 'Dal Gate' 'living' 'is' 'will take'

asi niša:th ba:g.

'us' 'Nishat' 'Garden'

There may be several levels of relative clauses in a sentence, e.g., ašo:k čhu ro:za:n saphe:d maka:nas manz yus dalge:ti niš čhu yath ba:jī ši:ši da:ri čha 'Ashok lives in the white house which is near Dal Gate which has big glass windows.'
3.0. VOCABULARY

1. NOUNS

koh                  mountain(s)
ko:tur               pigeon
goph                 cave
q3:j                 stretcher
da:kh3:ar            medical doctor(s)
davah                medicine
paha:d               mountain(s)
puli:s               police
phu:t                foot, feet (measure of length)
vath                 road
šavel'āg             Shiva lingam (see Notes)
ši:n                 snow
sarka:r              government
sa:d                 holy man (men), sadhu(s)

2. VERBS

p'on                 to have to

3. CONJUNCT VERBS

mazi yun             to enjoy

4. ADJECTIVES

ju:r'                 pair
prath                every
5. ADVERBS

azkal  these days
ša:yad  perhaps

4.0. DRILLS

1. Construction under focus:

paka:n paka:n getshiv, mazi yi:ví.

va:ri va:ri čeyiv, mazi yi:ví.
te:z te:z pariv, ýal mokliv.
ýal ýal veniv, asi gatshi tse:r.

Write six more sentences using the patterns given above.

2. Construction under focus:

k'ah k'ah intiza:m čhu a:sa:n ?

Using the above construction, write ten sentences by substituting the underlined forms with appropriate lexical items. The following six sentences are illustrative.

hazrathbalí k'ah k'ah intiza:m čhu a:sa:n ?
čalas manz kam kam po:š čhi a:sa:n ?
şi:lîni gari kus kus lædkî ħchu a:sa:n ?
duka:nas manz kɔsi kɔsi kita:b ħha me:la:n ?
nâ:vi manz kam kam lædkî ħhi beha:n ?
neni kus kus lædkî ħhu kh'ava:n ?

Answer the above questions orally. For example, see the answer below.

hazrathbalî ħhu prath ći:zuk intiza:m a:sa:n.

5.0. EXERCISES

1. Change the following sentences according to the instructions.

   tse kɔsi kita:b gatshi: ? (plural)
   bî o:sus soku:l prath doh gatsha:n. (present progressive tense)
   ʂi:lî tî bî gəyi niʃa:th. (future tense)

2. Translate the following into English.

(a) m'o:n bo:y ħchu su lædkî yus bəjî kursi p'at'h bihith ħchu.

(b) bî ħhus so kita:b para:n yɔsi ʂi:lan dits me.

(c) su ʂa:l o:s ja:n yath vozul rang o:s.

(d) me di timi tso:r kursi yimi aʃo:kan ra:th vučhi.