akitríhim sabakh : ſe:kra:ča:r gatshun
Lesson Thirty-One : visiting the Shankracharya temple

1. CONTEXTUAL FOCUS

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

2. GRAMMATICAL FOCUS

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

3. LEXICAL FOCUS

Note the following lexical set.

a:rti: devotional song
ji:p jeep
țelivijan television
parbath
mandar
mo:ţar
muškil
mu:rti:
vath
va:ţun
şavji:
šē:kra:ţa:r
stē:şan
he:ripe:v'

Hari Parbat
temple
car
difficult
idol
path, road
to reach, to arrive
Lord Shiva
Shankracharya Temple
station
steps (of a staircase)
Greetings, Mohan. How are you?

(Yes) All right. What's new?

I am thinking of visiting Şē:kra:ča:r before leaving for Delhi.

Yes, you should visit Şē:kra:ča:r. It is not very far. It is only two or three miles from Amirakadal.
bo:znî yun to be able to see


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

brû:th'kin' on the front side
yeli when
h'or up
he:ripe:v' steps


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

ašo:k : paha:das p'ath čha: mo:tar gatsha:n ?

Can a car go up to the top?

tele:livijan television
šë:šan station


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

ašo:k : beyi k'ah čhu ŝë:kra:ča:ras p'ath ?

What else is there on top of ŝë:kra:ča:r?
mandar
(temple)
(Shiva)

mohni: ėkra:ča:ras p'ath ěhu akh mandar. yath manz ėavji:
sinž mu:rti: ěha.' lu:kh ěhi tot dohay khasa:n pu:zah
karni.

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

aki aki
(one-by-one)

aśok: lu:kh ěha: aki aki pu:zah kara:n ?

Do the people offer prayers one-by-one?

sēmith

a:rti:

jointly

a:rti: (recitation of religious song)


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

aśok: yi ku:t thod ěhu ?

How high is it (ēkra:ča:r)?

a:si

sa:s

should be

thousand

mohni: yi a:si lagbag akh sa:s phuṭh thod.

It is about one thousand feet high.

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

parbath Hari Parbat


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


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

mohni : a: zaru:r khasiv.

Yes, certainly, you should climb it.

ašo:k : ačha: diyiv ija:zath. namaska:r.

(Please) allow me to leave now. Goodbye.

darṣun d’un to look one up


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

2. parbath (Hari Parbat Fort, 400 feet above the city) is on the northern side of Srinagar. On the top of the hill, there is a temple to the Goddess durga: who is worshipped at a point called tsekhrī:kä:r. On the same hill, there is a Muslim shrine of mokdam sa:heb.

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

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

2.1. The use of (ha:) nase:

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

2.2. The use of aki aki

aki aki means 'one-by-one' and indicates a type of sequential order.
0. VOCABULARY

1. NOUNS

akhba:r

ţelivijan

parbath

phuţ

mandar

趺vji:

sa:s

stţe:ţan

he:ripo:v

television

Hari Parbat (proper name)

foot (length)

Hindu temple

Lord Shiva

thousand

station

step (of a staircase)

2. CONJUNCT VERBS

darşun d'un
to look someone up

3. COMPOUND VERBS

bo:zni yun
to be able to see

4. ADVERBS

brũ:th' kin'
in the front

yeli

when

samith

together, jointly

h'or

up
4.0. **DRILLS**

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

*dili ne:*rná brō:*th gatshi darśun d'un.

**Affirmative answer:** ahanse: zor:u:r yimá.

**Negative answer:** nase:, vakhát čhum ní.

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<thead>
<tr>
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<tbody>
<tr>
<td>keñi:ri ne:*rná brō:*th gatshi ro:ganjo:š kh'on.</td>
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<tr>
<td>keñi:ra čaní brō:*th gatshan gila:sí khen'.</td>
<td></td>
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<tr>
<td>soku:š gatshná brō:*th gatshi mohnas me:lun.</td>
<td></td>
</tr>
<tr>
<td>batí ranáná brō:*th gatshi s'un ranun.</td>
<td></td>
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<tr>
<td>ho:tłas gatshná brō:*th gatshi havasbo:t vučhun.</td>
<td></td>
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<tr>
<td>ōsongná brō:*th gatshi akhba:r parun.</td>
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5.0. **EXERCISES**


2. Answer the questions given after the following passage.

Questions:

jemī p'āṭhī sīrī:nagar ta:m kēts mī:l ħi ?

vāti k'ūth naza:rā ħu ?

kohn p'āṭh k'ūth ħu śi:n laga:n ?

vāti kām'uk intiṣa:m ħu ?
V
NOTES ON ADVANCED GRAMMAR

1.0. INTRODUCTION

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

1.1. PARTICLES

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

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

tsi ro:zkhi sirî:nagrî kinê tsi gatshakh gulmargi?

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

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

ês' goyi gulmargi magar mazî âv nî kôh

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

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

descriptive: e.g., ki 'that'

These items are markers of the onset of a clause.

ašo:kan von ki su yi: nî gulmargi.

Ashok said that he will not come to Gulmarg.

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

1.2. NOUN PHRASE

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

The following distinctions are made in describing the verb phrase.

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

ašo:k čhu kh'ava:n batì
Ashok is eating food.

ašo:kan čhu kh'o:mut batì
Ashok has eaten food.

ši:lì a:si kh'ava:n batì
Sheela will be eating food.

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

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

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

1.3.3. Voice. Note the following distinctions.

(a) Active

ašo:k čhu kh'ava:n batì
Ashok is eating food.

(b) Passive

See Lesson 19, Section 2.2.

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

(i) Indicative, e.g.

me kh'av 'I ate'
(ii) Imperative, e.g.
    khe                   'you eat'

(iii) Benedictive, e.g.
    lasin                 'may he live'

(iv) Conditional, e.g.
    bā gatsʰiːhe:         'I would like to go'

(See also RGK, pp. 234-235.)

1.4. PARTICIPIAL CONSTRUCTIONS

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

The main types of participial constructions in Kashmiri function as modifiers. These are parallel to such Hindi-Urdu participial constructions as bahtíː huiː naːv, 'a floating boat'; urṭiː huiː ciriyaː 'a flying sparrow'; and roːṭiː huiː laɾkiː, 'the crying girl'. The equivalent Kashmiri constructions are yiːravín' naːv; vuɾavín' tʃəɾ; vuɾavín' kuːɾ, respectively.

Note the following suffixes for the participle forms.

<table>
<thead>
<tr>
<th>Present Participle</th>
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<tr>
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<tr>
<td>Singular</td>
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<tr>
<td>Masc.</td>
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<tr>
<td>vun</td>
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<tr>
<td>Fem.</td>
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<tr>
<td>vín'</td>
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</table>
1.5. AGENTIVE CONSTRUCTIONS (vo:1 type)
(See Lesson 4, Section 2.3.)

1.6. COMPLEX SENTENCES

The complex sentences are primarily of the following three types.

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

-tsá yikh gulmargi teli me:lay bá tati

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

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

1.6.3. Nominal Complementation. This indicates a process by which a set of verbs takes a clause in complement position. We have introduced several sentences with complements in this book. The nominal complements may be of two types. The first type involves direct noun phrase complementation, e.g. bá šhús še:ša:n ki gulmargi gatshí:ša:

'I think (that) I should go to Gulmarg'. The second type involves
oblique noun phrase complementation, e.g. bi Čhus ath p'ath khoš ki (or zi) mohni niyam tulimul. 'I am happy that Mohan will take me to tulimul'.

Note that in oblique complementation, the noun phrase that takes a ki (or zi) complement is part of a postpositional phrase, cf., ath p'ath in the example of oblique noun phrase complementation above. It is important to notice the difference between the two sentences given above. In bi Čhus sō:ča:n ki gulmargi gatshího: the clause beginning with ki is the object of sō:čun. In the second sentence, the clause unit ki (or zi) mohni niyam tulimul is an extension of ath p'ath.

The verbs which take ki (or zi) as their object form a restricted set (e.g., sō:čun 'to think', vanun 'to tell, to say', pra:run 'to wait', za:nun 'to know'). The following is illustrative. In yi Čhu thi:kh ki ašo:k gatshí gulmargi, the part ašo:k gatshí gulmargi may be nominalized as ašo:kun gulmargi gatshun (chu thi:kh). On the other hand, let us consider another example: me vučh ki ġi:lan tul gila:si. In this sentence, ki ġi:lan tul gila:si may be nominalized as ġi:lon gila:si tulun (vučh me). Note, however, the construction ġi:lon gila:si tulun vučh me is not only factive, but may also denote disapproval. It denotes disapproval by suggesting that I did not like the way Sheela picked up the glass or Sheela did a sloppy job of picking up the glass.
It is worth noting that $ki$ and $zi$ are often alternately used by the same speaker. The use of $zi$ is, however, restricted to the older generation. (See also Section 2.1., on sentence types, in Lesson 17.)
The following exercises focus on specific grammatical points. At the end of these exercises, we have included a section which provides hints for the learner. This section should be consulted after a learner has first completed a given exercise. It is expected that these hints will be useful for self-instruction or self-correction.

**EXERCISE I**

Translate the following sentences into Kashmiri.

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

**EXERCISE II**

We have given below six sentences which may be termed statements. On the basis of these sentences, form questions focusing on those
items which are underlined. Consider the following illustration.

mohni yiyi son garä

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

kus yiyi son garä?

1. bi kh'amä batä.
2. ašo:k gatshi pagah ša:läme:r.
3. ra:ma gav ši:las si:t'.
4. ašo:kan per kita:b.
5. ašo:k gav ši:lun garä.
6. bi čhus pensalä sät' le:kha:n.

EXERCISE III

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

1. me kh'av batä. (present tense)
2. bi go:s šë:кра:ča:r. (future tense)
3. ši:lä şa:šë:mitiš koši:ri. (simple future)
4. tsì kar le:kha:k čišt'? (past tense)
5. ašo:k kar nìyi tsù:th'? (past tense)
6. bi čhus ke:šur hečha:n. (future tense)

EXERCISE IV

Translate the following passages into English.

1. ašo:k yeli bro:th keši:ri yiva:n o:s, su o:s havasbo:šas
manz ro:za:n. magar van' vetis zā tso:r veri:
ho:tlas manz ro:zan. dapa:n čhi havasbo:tas manz čhu šur'
ro:zun t̄hi:kh samja:n.

2. dili p'athā čhi keśi:ri lu:kh have:yi jaha:zas k'ath yiva:n.
magar keh lu:kh čhi paṭha:nko:ṭ ta:n' re:li manz yiva:n ti
mo:ţras ya: la:ri: manz yinas čhu akh phe:ydī. tami sā:t'
čhu jom vuĉhnuk mo:kī ti me:la:n. beyi čhu āmī p'athī
sirinagar ta:n' paha:dan tā janglan hund naza:ri vuĉhnuk
ti mo:kī me:la:n. ām čhu po:z' pe:th' vuĉhn la:yakb. ath
čhi vanan 'mandran hund şahar.'

**EXERCISE V**

Use appropriate adjectives and postpositions to complete the
following sentences.

1. čhe:blaš ________ čha m'ē:n' ________ kita:b.
2. ši:lā gatshi me __________ nišat:th vučhnī.
3. ēsh:kra:ca:r čhu __________ paha:daš ________.
4. sonilō:kh čha ropāla:ki ________.
5. ša:la:me:r čhu ________ po:ša:v ________ berīth.

**EXERCISE VI**

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

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

EXERCISE VII

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

1. ṭā:give:1' ______________ no:kraś athi gur ga:sì. (kh'on)
2. mohnan __________ ašo:kaś athi mo:ţar sa:ph. (karun)
3. ma:štaran __________ ledkí sabakh. (parun)
4. me von hə:zas naiv te:z ______. (čalun)
5. bā ______________ ši:laś k'ut kə:ši:ri ša:l. (banun)
6. toh' getshiv kamras manz ęs' ______ mozu:raś athi sa:ma:ná. (tulun)

EXERCISE VIII

Change the following sentences into passive sentences.

1. bā čhus nā tsoţ kh'ava:n.
2. əs' čhinā ʂongə:n.
3. ašo:k čhu kə:m kara:n.
5. bĩ čhus ni na:v čala:va:n.
6. su čhu tshāːth va:ya:n.

**EXERCISE IX**

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

**EXERCISE X**

Translate the following sentences into Kashmiri.

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

**EXERCISE XI**

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

(a) Kashmiri food.

(b) The Lakes of Kashmir.

(c) The Amarnath cave.
EXERCISE XII

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

1. A Kashmiri firepot (kā:gīr)
2. A Kashmiri phiran
3. The Shankracharya temple.
HINTS FOR EXERCISES

EXERCISE I

1. 'in Mohan's house', mohni sīndis maka: nas manz; 'on the other side', spā:ri.
3. 'if', kī; 'would like to go', gatshun yetshi.
6. 'let us go', es' gatshay; 'some other time', beyi kunivizi.

EXERCISE II

1. kus kheyi batī?
2. ašc:k kot gatshi pagah?
3. ši:las sī:t' kus gav?
4. kita:b kam' par?
5. ši:lun garā kus gatshi?
6. bā kami sī:t' čhus le:kha:n?

EXERCISE III

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

EXERCISE IV

1. brō:th, 'earlier'; van', 'now'; va:sis; 'has been'; khatarna:kh, 'dangerous'; tavay, 'for that very reason'; thi:kh samjun, 'to consider right';
2. have:yi: jaha:zi, 'airplane'; re:1, 'train'; mo:tar, 'car'; la:ri:, 'bus'; mo:ka me:lun, 'to get an opportunity'.

EXERCISE V

1. p'ath; add colour or sizeword (e.g., saphe:d, bəd).
2. sá:t'
3. add sizeword (e.g. ləktı); p'ath
4. niš
5. khu:bsu:rath (vəz'l'av); sá:t'
6. add colour or sizeword (e.g. sapherd, bədıs)

EXERCISE VI

(a) 'most beautiful of', səriváy khọṭá
(b) 1. 'taller than', khọṭá thodu
3. 'closer than', khọṭá nez'di:kh

EXERCISE VII

1. kh'a:váno:v
2. karınco:v
3. parínə:v'
4. čala:vín'
5. bana:vána:vi
6. tulána:vav

EXERCISE VIII

1. me čha ni tsoṭ yiva:n kh'aná.
3. ke:m čha yiva:n karní (Note that in this sentence, the agent has been deleted.)
EXERCISE X

1. ši:las di yi kita:b

2. to the postal clerk, da:kha:nikis klè:rkas.
NARRATIVE TEXTS
kəʃi:ri hənz kath

The Story of Kashmir

dəʃur gəm

II
dपान चिह कि काश अमः: केर सँ:ः:हा:हास
कालस तापस'ा: यिमान दिथ:तान गाल्नी
क्षे:त्रि। शारिका: दि:वि: गेयि अमिस
There is a very interesting story about how Kashmir came into existence. It is said that a long time ago the whole area where Kashmir is now located was filled with water. It was a lake. Perhaps just like Lake Dal or Lake Wular. This lake, however, was extremely large. This lake was called Satisar. There were no people living there. How could they live there, since there was nothing but water. But some demons called dī:th and peśa:ts lived in sati:sar. The leader of these demons was a ferocious demon called Jaldar or Jaldev. These demons would not allow anyone to settle down on the banks of sati:sar. If any saint or seer came for meditation, they would disturb and trouble him.

II

It is said that Kashyap rishi undertook a long penance in order to achieve the destruction of these demons. The goddess
p'ath s'ath a: khoš. so a: yi hē:r
lē:git h panini tō:tī manz akh kani
phol h'ath. yi kani phol tro:v ami
dī:tī sarda:ras p'ath. su gav ath
tal dē:bit hā tī ath kani phē:lis ban'āv
akh bo:q paha:d. lu:kh čhi vana:n ki
e:z'uk hē:ri: parbath čhu suy paha:d.
va:rā va:rā karīno:v yi ji:l kašapreš
khē:li:. yiti čhi vana:n ki varimul'
kin' dra:v ami ji:luk po:n' n'abar.
yosi zemi:n ami ji:lī talī dra:yi
tath korukh na:v kašapmar. e:th'
na:vas ban'āv va:rā va:rā kašappo:ī
tī ke:si:r.

III
yeli ji:l gav khē:li: kašap r'o:š ru:d
nā ke:si:ri kun zon. em' bulē:v'
kun zon alone
n'ē:bī p'athāŁ brehman. yim brehman
bula:vun to invite
s: r'atīke:lis ke:si:ri yiva:n tā
brehman Brahmin
vandas garīm ala:kan gatsha:n. vandas
garīm ala:kā warm area
manz o:s ke:si:ri ro:zun mu:škil tī
khatarna:kh. ke:si:r o:s vuni ti asli:
ro:zan va:l'āv dī:tav tī peśa:tsav
si:t' bē:ritch. yim o:s' nav'an ro:zan
va:l'an sata:va:n.
Sharika was very pleased with him. She came in the form of a mynah with a pebble in her beak. She dropped the pebble on the demon leader. He was crushed under it, and the pebble turned into a big mountain. People claim that the present Hari Parbat (he:ri: parbath 'mynah mountain') is the same mountain. By and by, Kashyap managed to have the lake drained. It is said that the water of this lake was drained through Baramulla. The land that was recovered after draining the lake was first named Kashyapmar, then later changed into Kashyap Por and keši:r.

III

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

They continued to trouble the new settlers.
kašap rešin' nečiv' nilina:gan kor
di:th ti pešats kʰoš thavituk akh
nov təri:ki šoru:. tem' von kešr'an
brehmnan ati ro:zan va:l'an di:tan
ti pešatsu:na bu:zan d'un. yi
bu:zan o:s yiman yiva:n dinı kha:s
kha:s bač'an dohan p'ath.
yim kha:s doh čhi azkal ti
kešir' bači vandas manz mana:va:n.
gadi:batı, khetsima:vas ti ka:vipunim
čhi yith' keh kešir' beč' doh.

V

səti:sarit či kath čhanı siriph
'lu:kikath'. va:ryah saynasda:n ti saynasda:n scientist(s)
čhi mana:n ki yet'ath az keši:r
čha tat'ath čhu aki vakhtı akh boč
ji:1 o:smut.
IV

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

These special days are celebrated by Kashmiris even today. ga:dibati, khetaimava:s, and ka:vipunim are some of these days.

V

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

Lake Dal

dal, sonilzh:kh ṭi hə:ri: parbath
dal chu h'endusta:nas manz akh mohšu:r
ji:l. ath vučni čhi lu:kh ĉu:ri
du:ri p'ath' yiva:n. yi čhu s'atha:
boð ji:l. ath čhu pě:tsi'h mi:l
ze:ĉhar tì da:y mi:l khajar. dalas
čhi zì hisi. dal ge:ti p'ath' vù:ti
kabri ta:n' čhu lokut dal. doymis
hisas čhi boð dal vana:n.

II
dalas manz čhi akh ja:y yath 'sodur
khon' čhi vana:n. dapa:n čhi dalas
manz čhi yi ja:y sa:rivi'y ja:yav
khoti se'n'. kēh lu:kh čhi vana:n ki
ath ja:yi čhu akh ĉešmi yus zan
lagbag tsatijih mi:l son čhu. lu:kh
čhi yiti vana:n ki pra:ni zama:nì
e:s' sodris khonas nis zì ĉešmi
ĉešmi
yiman baçi e:s' tiri'h ma:na:n.

III
dal ge:tas nis čhu dal havasbo:šav
r'atiko:l
si:t' bořit. havasbo:šan manz čhi
r'atika:li źu:rist ro:za:n. dalas
I

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

II

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

III

Dal Lake is full of houseboats near Dal Gate. Tourists live in these houseboats during the summer. There
and' and' chi s'at'ha: m'av: bi: ba: g.
yiman ba: gan manz chi tsu: th', tang,
gila: si: ti ba: da: ma: kul'. so: tas
manz yeli yiman kul'an po: si phulay
chi ne: ra: n, ke: sir' chi sama: va: r
h'ath yiman ba: gan manz se: r karni gatshaa: n.

IV
dalas manz chi lu: kh sika: r'an k'ath
se: r kara: n. dalas manz chu tshaa: th
va: ynuk ti intiza: m. va: ryah tu: ri: st
angri: zi: English
chi tshaa: th va: yni ot yiva: n. dalakis
be: this p' a: th chi ke: si: ri hind' meh: su: r
ba: g yiman angri: zi: yas manz "mugai
ga: dian" vana: n chi. ke: si: ri hind'
meh: su: r "mugai ga: dian" chi, ni: sa: t
ba: g, sa: limes: r ti ce: smay ke: hi:.

V
dalas si: t' chu nig: i: n yath manz ahh kilab club
kilab chu. ot chi tu: ri: st ti ke: sir'
sha: mas gatshaa: n.

VI
dalas manz chi zi: ja: yi yot lu: kh
se: r karni chi gatshaa: n. ekis chi
are many orchards around Dal Lake.
In these orchards there are apple, pear, cherry, and almond trees. In the spring when these fruit trees blossom, the Kashmiris go out to these gardens for picnics with their samovars.

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

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

VI
There are two places (islets) in Dal Lake where people go for outings. One
vanad: "soni le:kh' tı doymi ći
vanad: 'ropi le:kh'. soni:ki tı
ropi le:ki ći siriph na:vi k'ath
h'aka:n getshith.

VII
dalas tsova:pe:r' ći akh sadakh.
amikis ekis hisas ći vanad: 'bulva:q
tsova:pe:r' sadakh
ro:q'. ath sadki p'ath ći kēh
bulva:q ro:q boulevard
ge:r' waternuts
dalas manz ći pampo:š tı ge:r' khasa:n.
yi:run to float
ath manz ći va:ryah lokis lokiš
yi:run winter
sabzi: ba:q ti yim pē:nis p'ath
vandá
yi:ra:n ći. r'atika:li chu dal
tulikatur
pampo:šav si:t' berith a:sa:n. vandas
manz ti chu yi si:ní tı tulikatri
vi:t' khu:bsu:rath ba:sa:n. lu:kh
ski tulikatris p'ath khirı tra:va:n
to skate
be:skal
to ride a
čala:vun bicycle
is called the Golden Island (sonilæ:kh) and the other is called the Silver Island (ropilæ:kh). One can reach sonilæ:kh and ropilæ:kh only by boat.

VII

There is a road all around Dal Lake. One part of it is called the Boulevard Road. On this road there are some beautiful houses and hotels. Lotuses and waternuts grow in Dal Lake. In Dal Lake there are also many small vegetable gardens which float on the water. In the summer, Dal Lake is filled with lotuses. In the winter, too, it looks attractive with snow and ice. People skate on the icy surface of the lake or ride a bicycle on it.
The Gardens of Kashmir
keši:ri hind' ba:g chi se:r'siy
h'andustan:as manz mæhšu:r. keši:r
čha sabza:ri tì kul'av sì:t' berith.
keši:ri manz čhi s'atha: po:šiba:g.
yiman ba:gan manz čhi kēh ba:g
tu:ristan s'atha: pasand. yus kāh
keši:ri yiva:n čhu su čhu zeru:r
nīša:th, ša:lāmε:r, tì čëšmay še:hi:
vučnī gatsha:n. yim trešivəy ba:g
čhi dalikis bēthis p'ath sirinagras
manz. yim ba:g čhi lagbag tre hath
bana:v'mi:t'.

II
tì jahā:gi:ras o:s po:šiba:gan hund
bađā šo:kh. tim e:s' dili p'athí
keši:ri dil behla:vni yiva:n. keši:ri
dil behla:vun to relax
hand'an paha:dan hund tì daluk naza:ri
o:s timan bađā pasand. timav
bana:vënə:v' va:ryah po:ši ba:g.
I

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

II

It is said that the Mughal kings Shahjahan and Jahangir were very fond of flower gardens. They would come to Srinagar from Delhi for relaxation. They liked the view of the mountains of Kashmir and of Dal Lake. They planned many flower gardens.
yeli toh' yiman ba:gan manz getshiv

toh' vuchivni siriph po:š magar kismi

ekismik' kul' tē phamva:rī tī. yiman

kēn'

ba:gan manz čhi khu:bsurath kan'an

hinzi ba:la:dari yimav p'athī daluk

kēn' stone

tā paha:dan hund naza:rī bo:zni

yivan čhu. toh' periv brōtkun

brōtkun in what follows

śa:limē:ras tī niša:tas mutlak.

śa:limē:r
III

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

ša:limer čhu akh s'atha: pro:n ba:q. pro:n old
yi čhu jahā:gi:ran ūrahšath tā
kunivuhas manz bana:viño:vmut. yi
čhu niša:th ba:gi p'āthi zi mi:1 du:r.

II
dapa:n čhi jahā:gi:ran o:s yi ba:q pēt'kin' behind
nu:r jaha:nī hindī khe:tri bana:viño:vmut. buthi in front
ša:limer čhu ēmbra:kēdlī p'āthi lagbag
ē:th mi:1 du:r. ot čhi h'aka:n šika:ri,
tā:gas ya: tekṣi: k'ath getshith. ath
pēt'kin' čhu akh kul'av berith
khu:bsu:rath pahaː tī buthi čhus
pampo:šav berith ji:li ˈdːal.

III

ša:limer:ras manz čha tso:r ba:la:dari. a:bša:r waterfall
yimav ba:la:dar'av manz' čhi a:bša:r p'āṭhākani above
vasa:n. tsu:r'mi ba:la:dari
p'āṭhākani čhu akh lōkuṭ maka:nī.
tati p'āṭhā čhu a:bša:ran hund po:n'
ne:ra:n.
Shalimar

I
Shalimar is a very old garden.
Jahangir had it laid out in
1619. It is two miles from
Nishat Garden.

II
It is claimed that Jahangir had this
garden planned for Nurjahan. Shalimar
is about eight miles from Amira Kadal.
One can go there in a shikara, tonga, or
taxi. There is a beautiful mountain
full of trees in the back of the garden.
In the front of it is Dal Lake, which is
filled with lotuses.

III
There are four balconies in Shalimar
Garden. Water-falls run through
these balconies. The source of the
water-falls is in a small house
which is behind the fourth balcony.
sa:limo:r chu sondar po:šav siti:t
saje:vith. po:ši du:r' av manz' cha
lu:kan paknaič vath. ba:kay mugil
ba:gan hind' pe:th' čhi sa:limo:ras
manz ti phamva:ri. a:thva:ri doh
čhi yim phamva:ri rangida:r bijli:
bat'av siti:t čamka:n. so:ruy ba:g
čhu kismi kismik' av rangav siti:t'
zo:ta:n.

sa:limo:ras manz čhi va:ryah bo:nì tì
m'avà kul'. a:thva:ri doh čhi yiman
šur' be:ts h'ath
kul'an tal va:ryah ke:šir' šur' be:ts
h'ath a:ra:m karni yiva:n. sama:va:ra
čai kismi kismik' av ph'arnav tì sa:š'av
siti:t čha ba:gas manz ba:di ro:nakh
ba:sa:n.

ath ba:gas manz čhu akh bo:ž kamri.
ath čha ba:di sondar labi yiman p'ath
kan'an p'ath čha ke:ri:garav ba:di
khu:bsu:ra tì ke:m kermits. ath

saje:vith
decorated
po:ši du:r'
flower beds
hind' pe:th'
like
rangida:r
colorful
bijli:be:t'
electric bulb
čamakun
to sparkle
zo:ta:n
to glitter
bu:n'
chinar tree
šur' be:ts
with family
h'ath
a:ra:m karni yiva:n.
to relax
sama:va:ra
ro:nakh ba:šin'
to seem bright, colorful
a:ra:m karun
čai kismi kismik' av ph'arnav tì sa:š'av

lab
wall
pha:rsi:
Persian (language)
še:r
poetry
ke:ri:gar
craftsman
khu:bsu:ra tì ke:m kermits.
athom
IV

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

V

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

VI

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

s'atha: ke:šir' chi ot ḏu:gan manz  pəz'pe:th'  really
gatsha:n.  ša:lìmə:r chu pəz'pe:th'  vučhun la:yakh  worth seeing
vučhun la:yakh.
Jahangir would enjoy the view of the lake and the mountains.

VII

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

निशातः बाग तिछु दाल बेठिस पाथः।
निशातुक मेलब छु 'क्षोसः'। यिछु क्षोसः: भाग्नसम तिछु बुढ़िस दालुक
क्दुसबैसरथ नाजाराः। शालम्तेराः
पाथः छु निशातः मिनोराह दुःर।
यिछु ऐम्राकेदलि पाथः लागब ऐःथ
मिनोराह यिबाग छु साप्तशाहन
बानविनोवमुत्। ऐसाप्तशाह ओःस
नुरजाहानिघुंड बोःय। यिओःस
शाहजाहानुन बोःदे वेजःर।

II

निशातस छि देह विघः। यिम विघः छि
देह बेदः पोशी दुःरः हि: लागानः। यिबाग छु शालम्तेराः क्षोति लोकुः।
जःदाि क्षोति जःदाि अःस इे हाथ
गाज कहोः।

निशातस मन्जः छि किस्मः किस्मःकः
पोःशी चामन बानविथः। ऐथ मन्जः छि
पॆःट्रिक (कानि) लागे:विथ यिमान पाथः
लु:क्षः छि पकानः। बोःनि कुःल' अन ताल
छि लु:क्षः नाजाराः वूःच्नि ति झाःम
कर्नि
Nishat Garden

I
The Nishat Garden, also, is situated on the bank of Dal Lake. The word nišaːt means 'pleasure'. The Nishat Garden is at the foot of a mountain and commands a beautiful view of Dal Lake. Nishat is about two miles from the Shalimar Garden. It is about eight miles from Amira Kadal. This garden was laid out by Asaf Shah. He was Nurjahan's brother and the Prime Minister of Shahjahan.

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

In Nishat there are flowerbeds of various kinds. In these flowerbeds, there are stone slabs on which people walk. People go there to enjoy the view and to relax under the chinarr
yiva:n. niṣa:tas manz čhi va:ryah
m'avá kul' ti.

III
niṣa:t ba:ga menz' čhu akh na:lā
vasa:n. ath na:las manz čhi na:lā stream
khu:bsu:rath phamva:ran hānzi:
kata:ri. yiman phamva:ran čhi kata:ri rows

IV
niṣa:tas manz čhi akh dupu:r dupu:r two-storied
ba:la:de:ri:. yi ba:la:de:ri: čhi
še:ṭh phuṭh ziṭh tē pantsah phuṭh
khej. ami ba:la:de:ri p'ah:či čhu
ḍaluk tē kohan hund naza:ri bo:znā
yiva:n. r'atī ke:lis manz ti čhu
ati p'ah:či kohan p'ah:či:n bo:znā
yiva:n.

V
sa:rivāy khoti peṭhim hisi čhu bo:ni
kul'av si:t' bərith. ati čha akh haṭ
yath manz lu:kh naza:ri vučhi
beha:n čhi.
trees. The garden has many fruit trees, too.

III

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

IV

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

V

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

śahjaha: nas gav bāḍi te: jib yeli 

tē:jib gatshun to be amazed

tem' vučh ki niśa:th čhu sa:limē:ri

khoti khu:bsu:rath. niśa:th čhu

pez'pe:th' khośi:hund ba:ğ.
VI

Shahjahan was amazed to find that the Nishat Garden surpassed Shalimar Garden in beauty. The Nishat Garden is indeed a garden of pleasure.
mahdi:v biŠtā : ĉa:la:kh tsu:r
Mahadev bishta: A Clever Thief

mahdi:v biŠtā mahra:jī sindis ŝongan kamras manz
ke:širi ma:jí čha aksar šongnî vizi
manz mahdî:v tsu:ran hund sardâ:r
ma:nînî yiva:n. yâ a:v nê zâh tsu:r
kara:n kara:n ra:tî. mahdî:van o:s'
puli:s ti sarkâ:r pare:ša:n kër'mît'.
yeli mahdî:vâ o:s tsu:r karni ne:ra:n
yi o:s bre:r' sind' pe:th' a:va:zi
bagâ:r tsu:r kara:n. dapa:n čhi
tavay o:s' emis mahdî:v bištî
vâna:n. ko:šir' šur' čhi bre:ris
bištî vâna:n. mahdî:vâ o:s bre:r'
sindi: pe:th' 'm'av' 'm'av' ti kara:n.
lu:kan o:s ba:ša:n ki bre:r čhu tâ
tim o:s 'bištî, bištî' kara:n tâ
hupâ:r' o:s mahdî:vâ timan lu:šîth
lu:šun to rob
gatsha:n.

II
yi čhu poz ki mahdî:vâ o:s mëhšu:r
tsu:ri n'un to steal
tsu:ri. yi ti čhu poz ki yi o:s
to:ti in spite of that
gonî kë:rtan to sing praises of
kæn'
I

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

II

It is indeed a fact that Mahadev was a well-known thief. It is also true that he would rob people of their
mohbath karun to love
emi:r rich, wealthy
lu:tə:vun to loot, to rob, to steal
ha:jathmand needy (person(s))
khə:nə barun to provide for

III
maha:di:vas multak əhi akh kath
s'ətha: ma:bə:r. aki doh kor tsu:rav
pə:slə ki mahdi:və Chu zəru:r tihund
sarda:r magar timan pazi əmis ti
imtiha:n h'on. akis mejlisi manz
kor tsu:rav yi ti pə:slə ki
mahdi:vas kithəkan h'an tim imtiha:n.
əs' vano:və tohi van' tami imtiha:nə ə
kath.

IV
aki doh same:yi sə:ri: tsu:r tə
bulə:vukh mahdi:və. akh tsu:r voth
thod tə vonun mahdi:vas:
"he: mahdi:vju:, əs' sə:ri: Chiva
thəhi panun sarda:r mə:na:n. tuhund
rə:b Chu asi sa:rinny p'ath. magar
panun kama:l ha:vnu kə:trə di:təv
bula:vun to invite, to call
thod vothun to stand up
ma:nun to consider
ro:b awe
kama:l ha:vun to show one's
excellence
property and wealth. But, in
spite of that, people used to sing
his praises. The people loved
Mahadev because he would steal from
the wealthy to provide for the needy.

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

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

"he: mahdevju:, we all consider you
to be our leader. We are all in awe of
you. But, in order to prove your superiority,
we would like you to take a test. If you
tōh' ti imtiha:n. agar toh' imtiha:n
diyiv tami sā:t' baḍi tuhund yazath
tī asī baḍi tohī p'āth patsh."
mahdi:v sapud baḍi gembī:r tā d'utun
java:b:
"a:, bī ḍhus imtiha:nā khē:trā tayā:r."
tsū:ra v yuthuy yi java:b buːz tim
voːle:yi. akh tsū:r voth vaːrī vaːrī
thod tī vonun:
"aːcha:, mahdi:vjuː es' ṇhī yatsha:n
ki toh' kāːdīnːv'ːun soːn razi
peːjaːmː. su  ēnv asī niːḥ magar
raːzas gatshī nī bilkul khabar
gatshīn'."
mahdi:vas aːv asun tī dophakh:
"aːcha:, yelī tohī yiː marziː ᇍhī bī
kāːrī tː. yi  ḍhanːī kēː kūs:kīl kēːmː."
tsū:ra v yuthuy yi buːz tim geyī khoːk
tī tsūːraː mejlis geyī khatim.

v

ami pāti ēːq' mahdi:vas tsoːr pōːtsh
doh sōːčnas. su gav ṇeːrgāːḍi kēːh
čiːz vuːčhini. akh vuːchun kī raːzā
sōːčun to think
čeːrgāːḍ' Shergādi (proper name)
agree, it will enhance your reputation and our trust in you will increase."

Mahadev became very serious and replied:
"Yes, of course, I am ready for a test."
As soon as the thieves heard this reply, they blushed. One thief slowly stood up and said:
"All right, Mahdevju:, we want you to make our Maharaja take off his trousers. These trousers should then be presented to this gathering. The Maharaja should know nothing about it."

Mahadev smiled and said:
"All right, if that is what you want, so be it. It is not a difficult task."

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

V

After this it took Mahadev four or five days to think. He went to Shergadi to observe several things. First, he found out
kati chu šongan tì pehrída:r kat'ath
kat'ath čhi ro:za:n. beyi vučhun ki
su kape:r' heki s'oduy šakh karñā
bage:r ra:žā sindis šongan kamras manz
ve:tith. yi se:ri: či:z vučhith
ker mahdi:van taya:ri: šoru:.

VI

aki doh dra:v mahdi:vi ti onun akh
narko:n. ath narka:nis manz bar'an
bači zehri:li voži reyi. tami
pati a:v garā ti karinæ:vín pa:nas
ti:li me:liš. patā gav langu:tās
manz khaḍa: ti vučhun a:nas manz
panun pa:n. mahdi:vi gav pa:nas
p'ath bači khoş tā asunah kerith
dra:v su še:rgadī kun. ami vizi a:si
re:ts hínzi bah baje: ti tsova:pe:r'
šs anigaṭi. mahdi:vi tor kīṭā koli
kin'. razā sindis mahlas niś vo:tith
khot yi šra:nī kuṭhiki na:ri manz' tì
vo:t šra:nī kuṭhis manz. patā tsā:v
yi bre:r' sind' pe:th' ra:žā sindis
šongan kuṭhis manz.

pehrída:r s'oduy šakh karun va:tun šoru: karun
guard directly to cause suspicion to reach to begin, to start
da piece of reed vicious ants oil massage loincloth mirror after a laugh a tributary of the Vitasta bathroom pipe
the location of the Maharaja's bedroom, and the location of the palace guards. He also found a way to reach the Maharaja's bedroom without causing suspicion. After observing all these things, he started his preparations.

VI

First, Mahadev went out and filled a piece of reed with vicious red ants. Then he came home and had his body massaged with oil. He then put on a langot (loincloth) and looked at himself in the mirror. He was very pleased with himself. And with a mischievous smile, he left for Shergadi. It was midnight and pitch dark when he arrived. Mahadev swam across the kītikol. Then, after reaching the royal palace, he entered the bathroom of the Maharaja through a pipe. From there, like a cat, he entered the bedroom of the Maharaja.
mahdi:van vučh ra:zi n'endri manz
mast. em' kođ va:ri va:ri narko:n tî
tra:v'an reyi ra:zi sind'an khoran
niş. yimi zehri:lî reyi khatsî ra:zi
sînzan zangan p'ath tsoper'r'. reyav
kor re:zi ḫopav sî:t' pare:ša:n.
ra:zan h'ot doyav athav zangan kašun.
yi gav t'uth pare:ša:n ki n'endri manz
tshun em' pe:ja:mi zangav manzi
kađîth tî d'utun du:r de:rith.
de:rith d'un to throw away
mahdi:vi gav khoš tî va:ri va:ri tulun
pe:ja:mi tî brer' sînd' pe:th' dra:v
beyi ami: ne'r' kin' yaper'a:mut o:s.

VIII
doymi doh vo:t mahdi:vi tsu:ri
meğlisi manz razî sund pe:ja:mi
h'ath. yeli mahdi:vi vo:t to:r
tsus ri es' be:ta:b yi zaminî ke:trî
ki mahdi:van onî pe:ja:mi kini na.
mahdi:van mutsîr va:ri va:ri akh
phuṭîj, kođun ra:zi sund pe:ja:mi tî
thovun su asa:n asa:n čo:ki p'ath.
yi vučîth veth' sâ:ri: tsu:ri thod

n'endri manz
mast
sound asleep
tsoper'r'
from all sides, all over
toph
bite, sting
kašun h'on
to scratch

impatient
to open
(small) bundle
chowki
VII

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

VIII

The next day Mahadev went to the gathering of the thieves with the Maharaja's trousers. When Mahadev arrived, the thieves were impatient to know if he had been successful in obtaining the trousers. Mahadev haltingly opened a bundle, took out the trousers, and placed them on a Şo:ki: with a smile. On seeing this, all the thieves stood up clapping their hands and singing the praises
tsaripop kara:n ti mahdi:vain' gi:t
g'ava:n. mahadi:vi o:s dilas manz
s'atha: kho's. tsu:rav mo:n yi beyi
panun ca:lakh sarda:r. mahdi:v
dil
cleaver
bi'stas mutlak cha beyi va:ryah kathi
yima ke:šran Šur'an hund s'atha: man
man behla:vun to entertain
behla:va:n cha.
of Mahadev biṣṭi. Mahadev was deeply pleased. The thieves again accepted him as their clever leader.

There are many other stories about Mahadev biṣṭi which entertain the Kashmiri children.
badšah : paːdʃah
Badshah : The Great King
keš'r' av čhuní zăh sŏkʰ vuchumut.
sañ truvahšatʰ p'athʰ peyi va:ryahas
ta:las keš'r' an gule:mi: barda:š
karán'. keši:ri p'ath ə:s' aksar
hamli sapda:n. amikin' ə:s ati ka:li
paga: hoku:math badla:n ti ma:rkʰa:š
sapda:n.
keši:ri p'ath kër muglav,
yiman hoku:math karan va:l'an manz
ə:s' kěh s'athʰ: ze:lim ti tangdil.
timav mite:v' keši:ri hindʰ mandar
ti bēyi kēri:k kešir' bātʰ sakʰ
pare:ša:n. dapa:n čhi bātʰan a:yi yi:ts
sakhtʰ: ki tim bane:yi ya: misarma:n
ya: tsel' keši:ri n'abar. yi ti čhi
dapa:n ki aki vakhtʰ ru:d' keši:ri
siriph kah bātʰ garí.

magar se:ri: hoku:math karan
ve:l' ə:s' ni na:ka:ri. kěh ə:s'
s'athʰ: daya:lu: ti tarkʰ: pasand.
timav thev' ke:šir' bātʰ ti misarma:n
khoš ti keši:r kēri:k a:ba:d.
tith'an hoku:math karan va:l'an manz

<table>
<thead>
<tr>
<th>gule:mi:</th>
<th>foreign rule</th>
</tr>
</thead>
<tbody>
<tr>
<td>barda:š karán'</td>
<td>to undergo</td>
</tr>
<tr>
<td>aksar</td>
<td>often</td>
</tr>
<tr>
<td>hamli</td>
<td>invasion(s)</td>
</tr>
<tr>
<td>ka:li pagah</td>
<td>every now and then</td>
</tr>
<tr>
<td>ma:rkʰa:š</td>
<td>slaughter, bloodshed</td>
</tr>
<tr>
<td>ze:lim</td>
<td>cruel</td>
</tr>
<tr>
<td>tangdil</td>
<td>narrow-minded</td>
</tr>
<tr>
<td>mite:v'</td>
<td>to destroy</td>
</tr>
<tr>
<td>pare:ša:n</td>
<td>to persecute</td>
</tr>
<tr>
<td>karán'</td>
<td></td>
</tr>
<tr>
<td>na:ka:ri</td>
<td>bad</td>
</tr>
<tr>
<td>daya:lu:</td>
<td>kind</td>
</tr>
<tr>
<td>tarkʰ: pasand</td>
<td>progressive</td>
</tr>
<tr>
<td>a:ba:d karun</td>
<td>to make prosperous</td>
</tr>
</tbody>
</table>
Kashmiris have rarely seen good
days. From 1300 A.D. they had to under-
go foreign rule for a long time. Kashmir
was invaded very often. Because of this
there was bloodshed every now and then,
and the government changed hands every so
often.

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

But not all the rulers were bad. Some
of them were compassionate and progressive.
They kept both the Kashmiri Hindus and
Muslims happy and made Kashmir prosperous.
From among these rulers Zain-ul-Abdin's
čhu zə:n-ul-a:bdı:nun na:v kha:s
yaztı sı:t' yiva:n henı. tavyay chi
əmıs ḏati tı mısarma:n mohbı sı:t'
bad ɕah vana:n.

II
badša:han kər va:rya:s ka:l:xas ko esi:ri
p'atlı hoku:math. yi o:s ko ɕə:ɾ'an händı
ko:stı sı:ţha: ja:n vakhıt. əmıs o:s
ko:ɾ'an hund sı:ţha: mohbath. yi
o:s hend'an tı mısarma:nan kuni: nazrı
vучha:n. ko:ɾ'an baṭan kits e:s yi
będ kath.

badšah Sindis darba:ras manz tı
darba:r
court
o:s prath mazhabık'an lu:kan kuṇuy
yazath. əm' karo:n ʱjeziya: band. yi ʱjeziya:
 dialect: yazath. əm' karo:n ʱjeziya: band. yi
o:s mandran ti gatsha:n tı məši:dan
( special tax imposed
on Hindus by Muslim
rulers in India)
ti. dapă:n chi badšahan bana:vıne:v'
kəh mandar tı. yi o:s n'amaz tı
para:n tı havan tı kara:n. əm' le:ɡ' havan
ritualistic fire
baṭı sarke:ri: no:kri: manz. tanay
p'atlı bane:yi kəh baṭı ka:ɾkun.
ka:ɾkun (workingmen)

III
badšah o:s ná sirıph akh ja:n tı
şuhul ra:ză. əm' kər' ko si:ri
şuhul compassionate,
peace-loving
name is mentioned with particular reverence. That is why both Hindus and Muslims affectionately call him "the great king".

II

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

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

III

Badshah was not only a good and compassionate king. He did several things
hinzi tarki: kha:tri va:ryah che:z.

em' ka:dina:vi kol'i yimav sit'
phasil badi:av. siri:nagar manz
yosi me:r cha so chi bad:shahniy
khanina:vane:vmats. ame me:r sit'
gav sehla:buk khatra kam ti sa:ma:ni
aninas ninas geyi sehul:ath.

bad:shahen bana:vine:v' va:ryah
kedil, bag ti be:q be:q maka:ni.
shkol ti ma:nasbal ti chi bad:shahi:
vakhtik'. dapa:n chi zenigir,
zenipo:r, zenikodal ti zeniku:q
chi bad:shahnisiy nanas p'ath.

tohi chuvy yath kita:bi manz
sonil:ki ti ropile:ki mutlak pormut.
timi cha dalas manz. timi ti cha
bad:shahniy bana:vinavimatsi.

IV

bad:shahas os parnuk ti le:khinuk badi
so:kh. yi os es:liman ti gatul:an
yazath kara:n. em'sindis darba:ras
manz es'sanaskritik', pharesiyik
ti arbi: zab:en' hind' v'advan:n.
sumi pendith os timav manzi akh.
for the improvement of Kashmir.

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

Badshah had many bridges, gardens, and big mansions constructed. The Šanhkol and Manasbal also go back to his time. It is said that zənigir, zənipoir, zənıkadal and zənıkut are named after Badshah.

In this book, you have already read about sə-nilə:kh and ropələ:kh. It was again Badshah who had these made.

IV

Badshah had great love for scholarship. He respected scholars and wise-men. His court included scholars of Sanskrit, Persian and Arabic. Soma Pandit was one of them.
tem' lu:kh ze:nčarit yath manz
tem' baḍšah sīnd' te:ri:ph ći
ker'mit'. vaydan ti he:ki:man o:s
yi s'atha: yazath kara:n. əm'

V

baḍšahan banə:v' lu:kan manz əs:ti:
ti aman kə:yim thavun khe:tri ko:nu:n. kə:yim thavun
kho:k:math əla:vnā khe:tri log:
soku:l maktabi
əm' əlks.

VI

baḍšah sīndis vakh:tas manz kər ke:šr'av
kə:ri:gar:av s'atha: tarki:. dapa:n kə:ri:gar
craftsman (men)
či bukha:ra:, samarkand ti i:ra:nā
tarki: karin' to progress
p'athā a:yi ke:si:ri ke:ri:gar.
tihind' kin' gayi ke:si:ri manz
soni kə:m, ropē kə:m, pe:par me:ši:
ti ša:l bana:vin' ʃoru:..

VII

badšah:an thov əm'uk ti khaya:l ki
kə:si:ri p'ath gotsh nā kāh hamli:
kara:n. am khe:tri on əm' lada:kh
khaya:l thavun to take into consideration
He wrote  zabārī in which he has praised Badshah. He used to respect vaids and hakims. He opened many hospitals.

V

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

VI

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

VII

Badshah also took steps to ensure that nobody invaded Kashmir. That is why he brought Ladakh and Baltistan
tī baltista:n paninis hoku:matas
tal. beyi thov əm' end' pəkh'
ra:zan tī sulta:nan sī:t' salah.

VIII
badšah o:s s'athα: ke:bil ra:zi.
əm'ανdį vakhtį kər keši:ri varyah
tarki: tī kešir' gayi khošha:l.
magār pα:nį vučh nī badšahan z'a:dį
sokh keň.

badšahas a:si tre zana:nī.
əm' o:s jemikis rα:ji sinzan don
ko:ρ'an si:t' ne:θir kormut. magar
əm'sinz tə:th zana:nī ə:s mokhdama
kho:tu:n. so yeli tsadahšath tī
pə:tsihe:θas manz moyi badšah gav
badši gamgi:n.
əmis ə:s' van' burī doh a:mit'.
šur'av tī ke:rhα:s baga:vath.
tsadahšath tī əe:θhas manz p'av
keši:ri ka:l. badšah ban'av ve:re:ɡ'
h'uh. yi o:s nī van' hoku:math ti
h'aka:n samba:lith.

tsadahšath tī satitas manz gav
badšah sorɡiva:s. ami vizi o:s yi
under his rule. Further, he
developed good relations with
neighboring kings and sultans.

VIII

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

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

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

In 1470 Badshah died.
At that time he was seventy
satiti vuhr. magar badžah sund
na:v ro:zi ke:šir'an hame:ši hame:ši always, forever
hame:ši khe:tri tsetas. vuni ti tsetas ro:zun to remember
čhi ke:šir' hē:z na:v čala:va:n
čala:va:n g'ava:n "badžah, pa:dšah". g'avun to sing
years old. But the name
of Badshah will be remembered
by the Kashmiris forever. Even
now the Kashmiri boatmen while
rowing their boats sing "Badshah,
the Great King".
gulmarg

Gulmarg
gulmarg čha siri:nagri p'athí lagbag pi:rpanča:l (the Pir Panchal mountain range)
āthc:vuh mi:l du:r. yi čha pi:r
panča:likis šuma:las manz. pha:rsiyas šuma:l north
manz čhi 'gul' vana:n po:šas ti 'marág' mē:da:n field, meadow
vana:n mē:da:nas. gulmarg čha po:šav na:v p'on
ti sabza:rí sì:t' berith, tavay čhu
to come to be called
ath gulmarg na:v p'omut.

II
yi čhi samandari p'athí sə:th sa:s phut samandar sea
thazras p'ath. gulmargi gatshun čhu ní paydal on foot
muškil. ot čhi bas, mo:tar ti ji:p khasa:n khasa:n while climbing
gatsha:n. gulmargi tre mi:l brōth čhi h'uh like
ťangāmarg yiva:n. va:ryah lu:kh čhi p'athí khasa:n khasa:n čha yi koh
guris p'ath gatsha:n. tāngāmargi h'uh
ti kha:n čha yi koh
da:mmas tal akh po:ši ba:g h'uh guris khasun to ride a horse
ba:sa:n. ati čhu lagbag satan r'atan guris khasun pasand kara:n.
ši:n ro:za:n. z'a:dè lu:kh čhi mazā
khe:trá tāngāmargi p'athí gulmargi ta:n' čhi khə:trá
vati došviy tarphav kul' ti po:š.
Gulmarg is about twenty-eight miles from Srinagar. It is located to the north of the Pir Panchal mountain range. In Persian 'gul' means 'flower' and 'marig' means 'meadow'. Gulmarg is covered with flowers and greenery, that is why it has been named "Gulmarg".

It is situated at a height of eight thousand feet above the sea. It is not difficult to go to Gulmarg. One can reach it by bus, car, or jeep. Three miles before Gulmarg there is Tangmarg. Many people walk these three miles or go on horseback. While climbing from Tangmarg, Gulmarg looks like a flower garden at the foot of the mountain. The mountain remains snowclad for about seven months. (In order to reach Gulmarg) most people ride the horses for fun. On either side of the road from Tangmarg to Gulmarg, there are trees and flowers.
va:ryah ŏu:rist ēhī gulmargī khaːman
manz ti roːzaːn. garmī: manz ēhī
gulmargī ŏu:ristav sāːt' bērith āːsaːn.
juːnī p'athī septambaras taːn' ēhī kati
kati p'athī gulmargī ŏu:rist yivaːn.
yuːs kāh kēːri chu yivaːn su chu
zeruːr gulmargī gatshaːn.

IV

gulmargī hund aːbihavah chū s'āthaː
jaːn. garmī: manz ti ēhī rāːtas
mazīdāːr tīːr āːsaːn. garīm palav
ēhī zeruːr sāːt' p'avaːn thavin'.

V

gulmargī manz ēhī luːkh kīsmīː kīsmīːčī
kheːli gindan. magar z'ādī luːkh ēhī
goːlph tī poːloː gindni gatshaːn.
va:ryah ŏu:rist ēhī gur' saːveːr' karīni
yaː pahādān khasnā kheːtrī gulmargī
gatshaːn. vandas manz yeli sēːri:
meːdaːn ēhī bērith ēhī āːsaːn luːkh
ēhī ēhīːnas manz gindānī tī skīːying
karīni ot gatshaːn.
III

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

IV

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

V

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

gulmargi manz čhu prath či:zuk
intiza:m. ati čhi va:ryah ho:tal
ti ča:yiduka:n. sarka:ran čhu akh
gesṭ havs ti bano:vmut. ati čhu
akh mehšu:r kilab ti.

VII

divida:r kul'an hinz mušikh čhi mušikh scent
gulmargi manz prath tarphâ yiva:n.
gindinâ ti a:ra:m karnî khu:trî čhi
yi s’atha: ja:n ja:y. gulmargi p’athi
čhi lu:kh kh’alanmargi ti gatsha:n. kh’alanmarg
ktot ta:m čhi gulmargi p’athi kul
tso:r mi:l.

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

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

duniya:has manz chu kong siriph don
tren ja:yan pe:di sapda:n. ke:si:r
chi timan ja:yan manz akh ja:y.
ke:si:ri manz chu kong don ja:y
khasa:n.
duniyah world
kong saffron
ped:di sapdun to grow
khasun to grow

II

siri:nagrä p'athi lagbag nav mi:1 du:r
cha akh ja:y yath po:par chi vana:n.
popras ni: chu vih ga:m yus
v'atasta:yi hindis bethis p'ath chu.
ath petkin' chi lok't' lok't' koh.
vihi's manz chu kong khasa:n. magar
konguk ka:ri:bar chu po:pras manz sapda:n.
p'o:pra baga:r chu ka:st:ava:ras manz ti
ekis ja:yi kong pe:di sapda:n.
p'o:par Pampur (place name)
chi vana:n is called
vih ga:m Vih (place name)
ka:ri:bar trade (n.)
sapdun to take place
ka:st:ava:r Kishtwar
(place name)

III

kongikul' chi lagbag tre inč thed'
assa:n. ath chi ba:di sonda r halkä
la:jver' rangä po:š ne:ra:n. yimäniy
po:šan hinzan tehjan chu hokhine:vith
kong bana:n. kongä:du:r'an hinz
h'apha:zath karin' chi ba:di muškil.
inč inch
halkä light
la:jver' purple
tehji stigmas
hokhine:vun to cause to dry
h'apha:zath karin' to look after, to take care of
I

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

II

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

III

Saffron plants are about three inches high. They have very attractive light purple flowers. The dried stigmas of these flowers become saffron. It is very difficult to take care of a saffron field.
IV
kongi du:r'an manz chi konqipo:š baq: zu:napach
sondar laga:n. konqido:r'an manz
ke:m kara:n kara:n chi mozum g'ava:n g'avun
a:sa:n. lu:khu chi zu:napačhas manz
po:par konqido:r'an hund naza:ri
vučhni ra:tas gatsha:n.

V
keší:ri ćhanı konqı sit' siriph baqun
to increase
khu:bsur:ti: baq:an, amis:it'
pesireng'
to greed monetarily
čhu pesireng' ti phøyda va:ta:n.
phoyda vatun to profit
po:prị chi prath vërih lagbag še:th
man
man kong pe:dı sapda:n. amı sit' čhu lačhibed'
lakhs
keší:ri lačhibed'an ropyan hund ša:yad
perhaps
phøyda va:ta:n. ša:yad chi tavay
kongi du:r'an kešir' 'soni kranḍ'
ti vana:n.

VI
kong čhu keši:ri ti keši:ri n'ebri
ka:mi lagun to be of use
s'athah:han ka:man laga:n. kešir'
d'aká forehead(s)
batı ti beyi va:ryah hend' čhi
t'ok karun to put a caste
š'akas p'ath konqat'ok kara:n. batıni
mark (on)
ti čha konqı t'ok kara:n. magar konquk istima:l
use (n.)
IV
Saffron flowers look very attractive in the fields. Laborers sing while working in those fields. On moonlit nights (in zu:nipâch), people visit Pampur to enjoy (the beauty of) the saffron fields.

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

VI
There are several uses for saffron inside and outside Kashmir. The Kashmiri Pandits and many other Hindus put a caste mark of saffron on their foreheads. The Kashmiri Panditani
kha:s istima:l ɬi lo:kh neni tì
keh lo:kh ɬi kong khiras tì hèlivas
manz tì tra:va:n. kongi si:t' ɬhu
rang ne:ra:n beyi sogand yiva:n.
kh'anivo:l ɬi tavay kongas kàdir
kara:n.
also have a saffron caste mark. However, the main use of saffron is for cooking meat and pilav. Some people also use it for rice-pudding (xhir) and halva (hellva). Saffron adds color and fragrance. That is why people who enjoy good food value it.
Kashmiri Samovar
keši:ri manz chu ni kāh gari yeti ni man:nī yun to be considered
sama:va:r a:si. garas manz chi akh
zi sama:va:r zeru:r a:sa:n. sama:va:ras
manz chi ke:šir' ca:y bana:va:n.
ke:šr'an chu ca:yi hund bādi šo:kh. šo:kh a:sun to be fond of
tavay chu prath kāh vakhit ca:yi
hund vakhit man:nī yiva:n.

lokut sama:va:r

sama:va:ras manz chu na:rā ba:nī na:rī ba:nī
a:sa:n yath manz tsīni ti t'ōgal chi tsīni
tra:va:n. na:rī ba:nas n'ēbir'kin' n'ēbir'kin'
fire-container
charcoal
outside (around)
I

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

ke:\'Sir' kh\'e:s'

II

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

sama:va:r čhuná aki: kismuk a:sa:n. aki:
on only one
kēh sama:va:r čhi s'åtha: lokit' hatibed' hundreds
a:sa:n yiman manz siriph akh ya: zi tra:m copper
khē:s' ca:y bana:vnį yiva:n čhi. sartal brass
kēh sama:va:r čhi s'åtha: bed' a:sa:n.
timan manz čhi hatibed' khē:s' ca:y
bana:vnį yiva:n. sama:va:r čhi

IV

kē:sir' čhi sama:va:ras manz dōyi treyi
kismič ca:y bana:va:n. kē:s'r'an hínz
kha:s ca:y čha kēhvī. ath čhi mogil'
ča:y ti vana:n. yi bana:vnį khe:trí
čhi akh kha:s ca:y a:sa:n. tath čhi
vana:n bambay ca:y. bambay ca:y,
medre:r, e:li, da:lči:n tê ba:da:m
čhi pe:nis manz grakina:va:n magar grakina:vun to cause to boil
ath čhinā dôd tra:va:n.
the fire-container there is a space
for water to boil. Tea leaves, sugar,
cardamom, and cinnamon are put in the water.

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

IV
Kashmiris can make two or three types
of tea in the samovar. The köhvi is the
favorite tea of Kashmiris. This tea is also
called mogāl' čay. There is a special
tea for making it. It is called bambay
čay. The bambay čay, sugar, cardamom,
cinnamon, and almonds are boiled in
water, but no milk is added.
doymi kismič ča:y čha ďabal ča:y. khā:dar
ath čhi bambay ča:y, mēdre:r, ē:li
sa:l
ti ba:da:m tra:va:n magar ath čhi
dod ti tra:va:n. ke:šir' baši čhi
ďabal ča:y khā:dran ya: sa:lan
p'ath bo:gra:n.

VI

treym kismiči ča:yi čhi ši:r' ča:y phul
vana:n. yi čhanı bambay ča:yi ši:t' malo:y
bana:n. ami khē:trā čha akh alag rang
ča:y a:sa:n. ath čhi tra:va:n phul,
nu:n, dod ti malo:y. ath čhu baši
khu:bsu:rath rang ne:ra:n. ši:r'
ča:y ti čhi keši:ri hinz khā:s ča:y.
magar yi čhanı prath kē:si pasand
yiva:n.

VII

van' čhi kēh kešir' liptan ča:y ti vuni ti
cava:n. magar vuni ti čhi kešir'an teh
hinz teh ča:y kehvi. dapain čhi bagē:r
kehvi čhu nā sama:va:ra bagē:r
čhi:kh bana:n.
The second type of tea is 建档立卡. It is made with bambay 建档立卡, sugar, cardamom, and almonds. Milk, however, is also added. Kashmiri Pandits serve 建档立卡 at weddings and on feasts.

The third type of tea is called 买名 建档立. This type is not made with bambay 建档立. There is another kind of tea used for making that. It is prepared with bicarbonate of soda, salt, milk, and cream (makey). It has a very pleasant color. 买名 建档立 also is a typically Kashmiri tea, but not everyone likes it.

Recently, some Kashmiris have started drinking Lipton tea. But even now, the favorite tea of Kashmiris is kohvi. It is said that good kohvi cannot be made without the samovar.
сама:ва:р кар а:v кеши:ри yi vanun ru:s Russia
чu муškil. keši:ri bage:r чu
сама:ва:р ru:sas тi i:ra:nas manz
ti a:sa:n. kešri ca:yi чu kešris
khe:sisiy manz mazi yiva:n.
VIII

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

The Muslim rishis : Nandarishi
I

kəši:ri manz ȶhi mısarma:n tì hend'
yagjah ru:d'mit'. yagjah together
kə:šr'an mısarma:nan p'ath chu
hend'an hund asar p'omut tì hend'an asar p'on to be influenced
p'ath chu mısarma:nan hund asar p'omut.

kəši:r ȶha h'endusta:nas manz
akiy titsh ȶa:y yeti mısarma:nan ȶha
'pəndith', tì 'bath' za:th. ke:šr'an
hend'an tì mısarma:nan chu ro:zinuk,
khi:nu:ku, voθinuk behnuk tì sθ:zinuk
akh kha:s təri:ki. kəši:ri ȶand'
su:ph' tì ȶhi aki kha:s təri:ki:k'. su:ph' sufis

II

su:phi: khaya:l kithákan a:v ke:ši:ri
yi ȶha s'atha: zí:th kath. əs' vano:vi
nì so kath tohi yath kita:bi manz.
ke:šr'an su:ph'an manz ȶhi məhsu:r
səyid bulbul əṣah, səyid əli:
hamde:ni:, mi:r mahmad hamde:ni:.
dapa:n ȶhi ki ke:šr'an su:ph'an
p'ath chu hend' khaya:luk tì darmuk darim religion
badi asar p'omut. nəti:jì sapud nəti:jì result
I

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

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

II

How Sufism came to Kashmir is a long story. We shall not discuss that story in this book. The famous sufis of Kashmir are Sayyid Bulbul Shah, Sayyid Ali Hamdani, and Mir Mohammad Hamdani. It is claimed that Hindu thought and religion greatly influenced Kashmiri sufis. The result was that
yi ki keši:ri manz geyi navi khaya:lik'
su:ph' pe:dí. kēh lu:kh ćhi yiman
'misarma:n reš' vana:n.

III
misarma:n rešan manz ćhu sa:riviý
khotí mehšu:r șe:kh nu:r di:n. ėmis
ći kešir' bați ti misarma:n mohbi:
ti yaztį si:t' nandir'os vana:n.
kešir' bați ćhi ėmis sehza:nand ti
vana:n.
nandi rešin'sama:d ćha tsra:ri sama:d ṃ Shrine
șeri:phas manz. ćhi chu akh lokut
ga:m, na:ga:mi p'athi pès:th mi:l
du:r. aṭh sama:z p'ath po:š lagni
ći hend' ti misarma:n došivey gatsha:n.

IV
nandi r'oš kar o:s za:mút yi vanun
ćhu muškil. kēh ćhi vana:n ki yi
o:s truvahšath ti satisatitas manz
kēyμuŋ ga:mas manz za:mút. lu:kh
ći yiti vana:n ki laldeki o:s
nandi r'oš dōd ço:vmut. keširi dōd ća:vun ły to nurse
manz ćhi nandi rešis mutlak amī
bager ti va:ryah kathi mehšu:r.
Kashmir produced sufis with a different outlook. Some people call these sufis "Muslim riši:s".

III

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

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

IV

It is difficult to say when Nandriši was actually born. It is said by some that he was born in 1377 in a village called Kaimuh. People also say that Lalded nursed Nandriši as a child. In addition to this, there are many other stories about him that are popular in Kashmir. Some
kēh kathī a:san pazī ti kēh a:san
lu:kav bana:vimatsī. bana:vun to create

v
nandērešnis me:lis ti ma:ji mutlak mo:l father
ti čhi va:ryah kathī mehšu:r. kēh me:j mother
čhi vana:n ki tim e:s' tsu:r kērith
tami sī:t' o:s nandi r'oš baḍī
dokhi:. magar kēh čhi vana:n nandi dokhi: a:sun to be unhappy
reš'un mo:l sala:r sanz o:s baḍī
darma:tmā:. darma:tmā: pious, religious
dapa:n čhi ki nandi r'oš dra:v
gari yeli su trih vuhr o:s. ēm' kēr
bahan vēriyan akis gophi manz tapas'a:. tapas'a: kārin' to meditate
yi goph e:s ēkis janglas manz yeti
ēmis khanā kē:tri ti o:s ni kha:s
kēh me:la:n. yeli nandi r'oš tapas'a:
kērith mokl'av, ēm' kē:sh'ān manz moklun to end, to finish
panin'an khaya:lan hund prača:r. prača:r karun to propagate

VI
va:ryah kē:sh'ir' hend' ti misarma:n
bane:yi nandērešin' čē:li. yimav tro:v čē:li disciple(s)
garība:r ti h'otukh ziya:ratsan manz
ro:zun. yim e:s' na s'un kh'ava:n
of these stories must be true, while others must have been created by the people.

V

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

It is said that Nandrishi left home when he was thirty years old. He meditated for twelve years inside a cave. This cave was in a forest where he could not get much to eat.

When Nandrishi completed his meditation, he spread his ideas among the Kashmiris.

VI

Many Kashmiri Hindus and Muslims became Nandrishi's disciples. They renounced the world and took shelter in a ziyarat. They gave up eating
Na zana:nan sit' ro:za:n. siriph
ə:s' yim ziya:rats maz bihith panin'
tapas'a: kara:n. yim reś yeli
sorgas ə:s' gatsha:n, yiman ə:s'
ziya:ratsan manz daphina:va:n.

daphina:vun to bury
kə:šir' chi yiman ziya:ratsan yazath
kara:n ti preymi sa:n same:zan p'at'h
po:š tra:va:n. yimä ziya:ratsi čha
vuni ti kəši:ri manz mu:ju:d. zi
məhšu:r ziya:ratsi čha ə:šimuka:mi
ti anathna:gi. ə:šimuka:mi o:s
janak r'oš ro:zan ti anathna:gi o:s
rešmo:l ro:za:n. sirinagrasi manz
čha tre məhšu:r ziya:ratsi yiman
manz baṭimo:l, ṭhagiba:bise:b ti
rešpi:r ə:s' ro:za:n.

Yiman sa:riniy rešan manz chu
nandir'oš pez'pe:ṭh' boḍ r'oš maninä
yiva:n. tavay čhi em'sind' va:kh
kə:šir' badi yazti sa:n zevi p'at'h
zevi p'at'h h'on to utter
h'ava:n
meat and observed celibacy. They devoted themselves completely to meditation in their ziya:rath. On their death, these rishis were buried in their ziya:ratsi. Kashmiris have great reverence for these ziya:ratsi and devotedly go there to place flowers on the graves. These shrines are still found in Kashmir. Two well-known shrines are in Aishmukam and Anantnag. Janakrishi lived in Aishmukam, and Rishmol lived in Anantnag. There are three famous shrines in Srinagar. Batmal, Thagbab Sahib, and Rishipir lived in these.

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