Lesson Eleven: a conversation with a fruit seller

1. CONTEXTUAL FOCUS

A conversation between a tourist (aḥo:k) and a Kashmiri mevāvo:l (fruit seller). A few Kashmiri fruits, such as tsū:th 'apple', gila:si 'cherries', and tre:l 'stunted apple', are mentioned.

On every street corner in Kashmir, there are fruit sellers selling the fruits that are in season. They have very interesting 'peddlar's cries' which they use to attract customers.

2. GRAMMATICAL FOCUS

The postpositions manz 'in' and k'ath 'in (a receptacle)' are introduced.

3. LEXICAL FOCUS

Note the following lexical set.

ambir' tsū:th (a special variety of apple)

ḍabal gila:si  ḏabal cherries
<table>
<thead>
<tr>
<th>Term</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>gila:si</td>
<td>cherries</td>
</tr>
<tr>
<td>lipha:phi</td>
<td>paper sack, envelope</td>
</tr>
<tr>
<td>mevî</td>
<td>fruit</td>
</tr>
<tr>
<td>mevivo:î</td>
<td>fruit seller</td>
</tr>
<tr>
<td>ťang</td>
<td>pears</td>
</tr>
<tr>
<td>tre:li</td>
<td>stunted apples</td>
</tr>
<tr>
<td>tsû:th</td>
<td>apple</td>
</tr>
<tr>
<td>ťu:kîr</td>
<td>basket</td>
</tr>
</tbody>
</table>
mevávo:l tī aśo:k
mevávo:l  
mevì  
fruit seller  
fruit

äšo:k : yì k'a: haz mevì ċhu ?  
What is this fruit?

tre:lì  
stunted apples

tre:l

mevávo:l : yìmì haz ċha tre:lì.  
These are stunted apples.

gila:sì  
cherries

gila:sì
ašo:k : ačha: yim čha: gila:sï ?

Fine! Are these cherries?

dabal gila:sï  dabal cherries

mevávo:l : ahanhaz yim čhi 'dabal' gila:sï.

Yes, these are dabal cherries.

ašo:k : tre:lä kah' čha ?

How much are the stunted apples?

mevávo:l : tre:lä haz čha døn ropyan kilo:.

The stunted apples are two rupees a kilo.

ašo:k : ačha:, dabal gila:sï kä:tis čhi ?

How much are the dabal cherries?

mevávo:l : dabal gila:sï haz čhi døn ropyan kilo:.

The dabal cherries are two rupees a kilo.

tsū:th'  apples

tsū:th
Ašok: tohi čhiví tsū́:th'?

Do you have (any) apples?

Tu:kir

basket

tre

three

Mevávo:l: ahanhaz huth tu:kri manz tren ropyan kilo.:.

Yes, sir, in that basket. Three rupees a kilo.

Ja:n

good

Ašok: Ja:n čha:?

Are they any good?

Ambir' tsū́:th'

(a special variety of apple)

Mevávo:l: ahanhaz, ambir' tsū́:th'.

Yes, these are ambir' apples.

Tang

Pear(s)
año:k : ্ঠাঙ কেহ’ চিহ’?

How much are the pears?

mevivo:l : ্ঠাঙ চিহ’ রোয়ি টসো:র।

Pears are four for a rupee.

año:k : আদিহাজ দিয়ীতে আখ কিলো: অম্বির’ টুঠ’, আখ কিলো: ডাবল গিলাসি টাই টু:থ টংগ।

Very well, give me one kilo of ambir' apples, one kilo of dabal cherries, and eight pears.

mevivo:l : তোহি চহাহি তুকির’?

Do you have a basket?

lipha:phi paper sack, envelope

año:k : না হাজ, লিফা:ফিস মান্স দিয়ীতে।

No, please give (them to me) in a paper sack.

mevivo:l : আদিহাজ।

All right.

kul to amount to
gatshun seven
sath

mevivo:l : কুল গযী সাথ রোয়ি।

The total bill is seven rupees.
ašok: yi retiv deh ropyun no:th.
Here is a ten rupee bill.

mevivol: retiv haz phutivo:t.
Here is your change.

ašok: śukriya::
Thank you.
The term mevi refers to both fresh and dry fruit. Kashmir produces tsū:th 'apples', ṭang 'pears', gila:sé 'cherries', and ba:da:mé 'almonds' in abundance. These form one of the main exports of Kashmir. During the fruit season (July-September), fruit is sold all over Kashmir, from stalls, from boats, and from small baskets on street corners.
mohnan kithapə:`th` li:`ch` əi`th` ?

How (in which manner) did Mohan write the letter?

**Time Adverbials**

-as is used with the following units of time.

<table>
<thead>
<tr>
<th>Unit</th>
<th>Meaning</th>
<th>Unit</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>gantz</td>
<td>an hour</td>
<td>gantas</td>
<td>for an hour</td>
</tr>
<tr>
<td>minath</td>
<td>a minute</td>
<td>minatas</td>
<td>for a minute</td>
</tr>
<tr>
<td>doh</td>
<td>a day</td>
<td>dohas</td>
<td>for a day</td>
</tr>
<tr>
<td>r ath</td>
<td>a month</td>
<td>r atas</td>
<td>for a month</td>
</tr>
</tbody>
</table>

-vizi has a wide distribution and may be used in the sense of *at that time*. Consider the following uses.

(i) with units of time:

re:tsvizi       at night time
subivizi        in the morning
Ya:mivizi        in the evening
prathvizi       all the time, every time

Note, however, that it does not occur in the following forms.

*subhanvizi
*gan`tvizi

(ii) with interrogative items:

kamivizi       at what time
(iii) with verbs:

parāːvizi at the time of reading
kh'ānivizi at the time of eating
le:khnivizi at the time of writing

(iv) with cardinal numbers:

akivizi at one time

2.2. Numerals: 'sixty-one' to 'seventy'

akihēːth sixty-one
duheːth sixty-two
truheːth sixty-three
tsuheːth sixty-four
pē:tsīheːth sixty-five
ṣuhēːṭh sixty-six
saṭeːheːth sixty-seven
arīheːṭh sixty-eight
kunisatath sixty-nine
satath seventy

2.3. Variant Forms of Numerals

In this lesson, the constructions don ṭopyan kilo: and tren ṭopyan kilo: have been introduced. Note that don and tren are variants of the cardinal numbers zē and tre, respectively. It is useful to note the following changes.
<table>
<thead>
<tr>
<th>akh</th>
<th>one</th>
<th>əkis (ropyi)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ziː</td>
<td>two</td>
<td>don</td>
</tr>
<tr>
<td>tre</td>
<td>three</td>
<td>tren</td>
</tr>
<tr>
<td>tsoːr</td>
<td>four</td>
<td>tson, tsoːran</td>
</tr>
<tr>
<td>pəːtʃ</td>
<td>five</td>
<td>pəːtsan</td>
</tr>
<tr>
<td>ŋe</td>
<td>six</td>
<td>ŋan</td>
</tr>
<tr>
<td>sath</td>
<td>seven</td>
<td>satan</td>
</tr>
<tr>
<td>əːθh</td>
<td>eight</td>
<td>əːθhan</td>
</tr>
<tr>
<td>nav</td>
<td>nine</td>
<td>navan</td>
</tr>
<tr>
<td>dəh</td>
<td>ten</td>
<td>dəhan</td>
</tr>
<tr>
<td>hath</td>
<td>hundred</td>
<td>hatas</td>
</tr>
<tr>
<td>saːs</td>
<td>thousand</td>
<td>saːsas</td>
</tr>
<tr>
<td>laːh</td>
<td>lakh</td>
<td>laːchas</td>
</tr>
</tbody>
</table>

Observe that from sath onwards, the pattern is fairly regular.
3.0. VOCABULARY

1. NOUNS

kilo: kilogram
 ganți an hour
 gilaːsi cherry
 tsūːth apple
 ʧang pear
 doh day
 baːdaːm almond
 minaːth minute (of time)
 mevː fruit
 ʧ'ath month

2. VERBS

parun to read

3. CONJUNCT VERBS

naːv čalaːvān' to row a boat
 keːm karin' to work
4.0. DRILLS

1. The item under focus: *pe:th' 'in the manner'.

śi:li ćha me:n' pe:th' bati kh'ava:n.
mozu:r ćhu ja:n pe:th' ke:m kara:n.

(a) sava:l : mohni kem'sind' pe:th' ćhu na:v ćala:va:n ?

sava:l : ści:li kem'sind' pe:th' ćha bati kh'ava:n ?

sava:l : leđki kithi pe:th' chi kita:b para:n ?

sava:l : mozu:r kithi pe:th' ćhu ke:m kara:n ?

(b) The following constructions are the same as those in the dialogue above, except the tense has been changed to the past.

sava:l : mohnan kem'sind' pe:th' ćale:v na:v ?

sava:l : ści:lan kem'sind' pe:th' kh'av bati ?
java:b : ści:lan kh'av me:n' pe:th' bati.
sava:l : लेखक किथिपेठ' पर किताब्?
Java:b : लेखक पर जान पेठ' किताब्.

sava:l : मौजूर किथिपेठ' कर केम्?
Java:b : मौजूर कर जान पेठ' केम.

(c) In the following, the constructions of the dialogue have been changed to the future tense.

sava:l : मोहन केम' सिंद' पेठ जालविना नाव?
Java:b : मोहन जालविनी शिलीन पेठ' नाव.

sava:l : शिली केम' सिंद' पेठ' कहयि बाति?
Java:b : शिली कहयि म'सङ्ग पेठ' बाति.

sava:l : लेख किथिपेठ' परान किताब्?
Java:b : लेख परान जान पेठ' किताब्.

sava:l : मौजूर किथिपेठ' करि केम?
Java:b : मौजूर करि जान पेठ' केम.

5.0. EXERCISES

1. Translate the following into Kashmiri (for hints, see Section 2.1.1.).

Ashok writes in the manner of Sheela.
The servant cooks in a good manner.
The servant visits me all the time.
What do you charge for a month?
I want a servant for a day
At what time will the boat come?
Yes, give these sixty-five books to Sheela.

There are sixty-eight coolies here.

We want six ponies.

Yes, Pahalgam is about sixty-five miles from here.

2. Answer the questions at the end of the following passage.

bī go:s ba:zar. tati o:s akh mevivo:l. su o:s kīna:n ke:šir’
mevi. tamis e:s’ tsū:th’, țang, tī tre:li. tamis e:s’ vōzil’
dabal gila:sī ti. me het’ tim tī thēvim țu:kri k’ath.

Questions:

bī kot go:s ?

tati k’ah vūch me ?

mevivo:l k’ah o:s kīna:n ?

mevivo:lis kam kam ke:šir’ mevi e:s’ ?

me kath k’ath thēv’ gila:sī ?
Lesson Twelve: a conversation with a vegetable seller

1. CONTEXTUAL FOCUS

A conversation about buying vegetables from a dāːdur (a traditional vegetable seller). The names of popular Kashmir vegetables are introduced.

2. GRAMMATICAL FOCUS

Note the use of classifiers such as bod (see Notes). The verb vaːtun 'to reach' appears.

3. LEXICAL FOCUS

Note the following lexical set.

<table>
<thead>
<tr>
<th>Urdu</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>oːlūv</td>
<td>potato</td>
</tr>
<tr>
<td>taːz̪í</td>
<td>fresh</td>
</tr>
<tr>
<td>dāːdur</td>
<td>vegetable seller</td>
</tr>
<tr>
<td>paːlakh</td>
<td>spinach</td>
</tr>
<tr>
<td>bod</td>
<td>bunch</td>
</tr>
</tbody>
</table>
muj  radish
le:r  cucumber(s)
va:gun  eggplant (brinjal)
sabzi:  vegetable(s)
dādur tē ašo:k
dā:dur
vegetable seller

gatshun
to desire, to want (see Notes, p. 473)

dā:dur : k'a: haz gatshivā?

What would you like, sir?

kēh
any, some
ta:zi
fresh
sabzi:
vegetable(s)

aśo:k : k'a: se: kēh ta:zi sabzi: ćha:?

Are there any fresh vegetables?

so:ruy
everything (mas.)
pa:lakh
spinach
o:luv
potato
va:tun
to arrive
vun'
just now
mu:jī
radishes
vā:gan
eggplants (brinjal)
lē:r
cucumber(s)

dā:dur : so:ruy ćhu ta:zi. pa:lakh tā o:lav ve:t' vun'. mu:jī,
vā:gan tī lē:r tī ćhi ta:zi.

Everything is fresh. The spinach and potatoes have just
arrived. The radishes, eggplants, and cucumbers are
also fresh.

aśo:k : pa:lakh tī o:lav kī:tis ćhi?

What is the price of spinach and potatoes.
ropyi for one rupee


Spinach is one rupee a kilo. Potatoes are one rupee and fifty paise a kilo.

aśo:k : muji tī vā:gan kā:ti:s ći ?

How much are radishes and eggplants?

bod bunch
šan for six


A bunch of radishes is ten paise, and each eggplant is six paise.

kilo : hisa:bā by the kilo

aśo:k : lē:r tī ći:ha : kilo : hisa:bā ?

Are cucumbers also sold by the kilo?

vuḥ twenty


No, sir, cucumbers are twenty paise each.
ašo:k : adīhaz, diyīv akh kilo: o:lav, zī kilo: pa:lakh tī tso:r muʾī bed'.

All right, give me one kilo of potatoes, two kilos of spinach, and four bunches of radishes.

dā:dur : adīhaz, beyī ma: kāh ?

All right, (will there be) anything else?

ašo:k : na hāz, yīm ēhīvī pē:sī.

No, here is your money.

dā:dur : šukriya:.

Thank you.
NOTES

1.0.  

In Kashmir, fresh vegetables are sold either at street corners or in vegetable shops. In the localities around Dal Lake and the river Jhelum, vegetable sellers, both men and women, sell vegetables in shikaras. In the inner city, hawkers go from door to door with seasonal vegetables. Even today, there are some vegetable sellers who barter vegetables for rice.

In this volume (pp. 728-733) we have included a poem by Dina Nath 'Nadim'. It presents a moving description of a vegetable seller from Dal Lake.
2.0. GRAMMAR

2.1. Gender of Certain Lexical Sets I

In this section we shall list certain lexical sets in terms of their gender.

2.1.1. Names of the Months

<table>
<thead>
<tr>
<th>Masculine</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Indian Calendar</strong></td>
<td><strong>Christian Calendar</strong></td>
</tr>
<tr>
<td>vah'akh</td>
<td>janveri:</td>
</tr>
<tr>
<td>ze:th</td>
<td>pharveri:</td>
</tr>
<tr>
<td>ha:r</td>
<td>ma:rč</td>
</tr>
<tr>
<td>ūra:vun</td>
<td>apre:l</td>
</tr>
<tr>
<td>be:dirp'ath</td>
<td>me:</td>
</tr>
<tr>
<td>e:šid</td>
<td>ju:n</td>
</tr>
<tr>
<td>ka:rtikh</td>
<td>julay</td>
</tr>
<tr>
<td>monjiho:r</td>
<td>agast</td>
</tr>
<tr>
<td>poh</td>
<td>sepţambar</td>
</tr>
<tr>
<td>ma:g</td>
<td>okţu:bar</td>
</tr>
<tr>
<td>pha:gun</td>
<td>navambar</td>
</tr>
<tr>
<td>tsithir</td>
<td>ţ'esambar</td>
</tr>
</tbody>
</table>

Note that there is no one-to-one correspondence between the Indian and Christian months.
2.1.2. Names of Days

**Feminine**

<table>
<thead>
<tr>
<th>a:thvar</th>
<th>Sunday</th>
</tr>
</thead>
<tbody>
<tr>
<td>tsendérvr</td>
<td>Monday</td>
</tr>
<tr>
<td>bombvr</td>
<td>Tuesday</td>
</tr>
<tr>
<td>bodvr</td>
<td>Wednesday</td>
</tr>
<tr>
<td>brasvr</td>
<td>Thursday</td>
</tr>
<tr>
<td>ýokírva:r</td>
<td>Friday</td>
</tr>
<tr>
<td>bátvra:r</td>
<td>Saturday</td>
</tr>
</tbody>
</table>

Note that ýokírva:r (Friday) has an alternate form generally used by Kashmiri Muslims, ýumah (masc.).

2.2. Classifiers I

By classifiers we mean those items which are used either in the sense of quantifiers or in the sense of classifiers. A quantifier marks a definite or indefinite quantity. In this lesson, we have introduced one such item in the construction mují bod ýu dəhan pə:san. The following class of classifiers is made up of those items which are used with reference to the quantity of vegetables.

**bod**

- mují bod a bunch of radishes
- ha:k+ bod a bunch of ha:kh (collard)

**g'æd**

- nadír' g'æd a bundle of lotus stems
- mují g'æd a bundle of kohlrabi
tho:p
muji tho:p a bundle of radishes
ha:ki tho:p a bundle of ha:kh (collard)

In addition to these, the term -zand is used for vegetation in the same sense in which 'a bush' is used in English, e.g.,
soyizand 'wild growth of nettle'. (The other classes of classifiers appear in Section 2.2, Lessons 13 and 15.)

3.0. VOCABULARY

1. NOUNS
   o:luv potato
g'ed bundle
dä:dur vegetable seller
nadur lotus stem (sing.)
pa:lakh spinach
mōd kohlrabi (sing.)
bod bunch
muji radish
le:r cucumber(s)
vë:gun eggplant (brinjal)
sabzi: vegetable(s)

2. VERBS
   gatshun to want

3. ADJECTIVES
   ta:zá fresh
1. Construction under focus:

k'ah se: kēh ta:zi - cha: ?

sava:1 : k'a:se: kēh ta:zi sabzi: cha: ?

sava:1 : k'a:se: kēh ta:zi pa:lakh cha: ?

sava:1 : k'a:se: kēh ta:zi o:lav cha: ?

sava:1 : k'a:se: kēh ta:zi mu:jī cha: ?

sava:1 : k'a:se: kēh ta:zi vā:gan cha: ?

sava:1 : k'a:se: kēh ta:zi le:r cha: ?

2. Use the names of these vegetables in the construction below: le:r, mu:jī, o:lav, pa:lakh, vā:gan.

________ ti ________ kī:tis chi?
5.0. EXERCISES

1. Translate the following sentences into Kashmiri.

No, I do not have fresh vegetables.

Spinach is one rupee a kilo, and potatoes are one rupee and fifty paise a kilo.

All right, give me one kilo of spinach, two kilos of potatoes, and two cucumbers.

How much is it (the bill)?

2. Substitute Kashmiri words for the underlined English words in the following sentences.

asi čha spinach tì radishes zəru:rath.

four kilo: potatoes kì:tis čhi ?

two ta:zi cucumbers kì:tis čhi ?

me gatshan four bunches of radishes.
Lesson Thirteen: a conversation with a sweetmeat seller

1. CONTEXTUAL FOCUS

A conversation about buying Indian mitha:y (sweetmeats) from a halivo:y (sweetmeat seller). There are no typically Kashmiri sweetmeats, hence all the names are non-Kashmiri (see Notes).

2. GRAMMATICAL FOCUS

The following items are used. (i) the postpositions p'ath 'on', and (ii) the classifier -va:d, e.g., darjanva:d 'by the dozen'. The verbs kinun 'to sell', kh'on 'to eat', and laga:vun 'to paste' appear.

3. LEXICAL FOCUS

A large number of items included in the following list show the Kashmiri-ization of Hindi-Urdu items.

Note the following lexical set.

kala:kand (a sweet)
gula:bja:man (a sweet)
tha:l (a brass plate)
darjanva:d by the dozen
na:rji:l coconut
barphi: (a sweet made of kho:ya:)
meth' (a salty snack)
mith:ey sweetmeat
mitha:yivo:l sweetmeat seller
rasgo:li (a sweet)
ropivarukh silver leaf
samo:si (a snack filled with spiced vegetables)
soniivarukh gold leaf
के:शूर मिठासेवी:ल
mitha:yivo:l                     sweetmeat seller
tha:l                         a large, Indian brass plate
mitho:y                      (sweet) candy

ašo:k : yath tha:las manz k'a: se: mitho:y cha ?

What kind of sweetmeats are on this plate?

gula:b'ja:man                (a sweetmeat, candy)


These are gula:b'ja:man.

ašo:k : gula:b'ja:man ki:tis haz čhi ?

How much do these gua:b'ja:man cost?

mitha:yivo:l : gula:b'ja:man haz čhi še ropyi kilo:.

They are six rupees a kilo.

kilo:va:d                      by the kilo
kinun                      to sell

ašo:k : ačha:, yim čhivi kilo:va:d kina:n ?

I see. Do you sell these by the kilo?


Yes, gula:b'ja:man are sold by the kilo.

ašo:k : yiman tha:lan manz k'ah čhu ?

What is on these plates?
na:rjii:l  coconut
barphi: (a sweet made of kho:ya:)
kala:kand (a sweetmeat)
mathi (a salty snack)
rasgo:li (a sweetmeat)

yim: cha mathi ti yim cha rasgo:li.

This is coconut barphi:. This is kala:kand.
These are mathi and these are rasgo:li.

laga:vun to paste

aš:ki: yim an mitha:yan p'ath: k'ah chu laga:vith?

What has been pasted on the top of these sweetmeats?

ropi:varakh silver leaves
soni:varakh gold leaves


These are silver leaves and gold leaves.

kh'oni to eat

aš:ki: yi cha: kh'ava:n?

Does one eat them?

mitha:yivo:li: ahanhaz, adi k'ah.

Yes, of course.
sa:r'ay all (fem.)

ašo:k : sa:r'ay miṭha:yī ćha: kilo:va:d ?
Do you sell all these sweets by the kilo?

darjanva:d by the dozen

No, we sell maṭhi and samo:sī by the dozen.

ašo:k : kī:tis ćhu darjan ?
How much are they per dozen?

Both are four rupees a dozen.

ašo:k : kala:kand tī rasgo:lī kī:tis ćhi ?
How much are kala:kand and rasgo:lī?

miṭha:yivo:l : e:th ṭopyi kilo:.
Eight rupees a kilo.

oḍ kilo: half a kilo

Give me half a kilo of gula:bja:man and half a kilo of rasgo:lī.
beyi also (in addition to)

mitha:yivo:1 : beyi ma: kēh?

Anything else?

ašo:k : adik'ah, diyiv ūe samo:si ti ūe mathi.

Well yes, also give me six samo:si and six mathi.

mitha:yivo:1 : rētiv haz.

Here they are.

ašo:k : kēts pē:si gēyi?

How much is it?

mitha:yivo:1 : kul gēyi sath rōpyi.

The total is seven rupees.

ašo:k : yi rētiv dēh rōpyun nō:th.

Here take this ten rupee bill.

mitha:yivo:1 : yi rētiv phūtīvo:t.

This is your change.

ašo:k : ūukriya:

Thank you.
1.0. NOTES

1. It is difficult to differentiate and translate into English the variety of Indian sweets. Perhaps the definition of a sweet is in its taste. In general, all Indian sweets use basically identical ingredients; the difference is primarily in the process of preparation. The translation of Kashmiri mithaːy (Hindi-Urdu, mithaːyiː) into English sweetmeat or candy is misleading.

As mentioned in the introduction to this lesson, there are no typically Kashmiri sweets. Therefore, all the names have been borrowed from Hindi-Urdu. The sweets available in Kashmir are variations of the sweets available in the plains. This explains why the best halvaːy in Kashmir are non-Kashmiris. However, the situation in the Jammu province is different.

2. sonīvarakh (gold leaves) and ropāvarakh (silver leaves) are used to decorate sweets. ropāvarakh look like superfine leaves of aluminum foil. However, both can be eaten without any harmful effects.
### 2.1. Gender of Certain Lexical Sets II

#### 2.1.1. Cities and Towns

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>anathnaːg</td>
<td>Anantnag</td>
</tr>
<tr>
<td>bandīpuːr</td>
<td>Bandipur</td>
</tr>
<tr>
<td>jom</td>
<td>Jammu</td>
</tr>
<tr>
<td>ladaːkh</td>
<td>Ladakh</td>
</tr>
<tr>
<td>pōːmpar</td>
<td>Pampur</td>
</tr>
<tr>
<td>pahelgaːm</td>
<td>Pahalgam</td>
</tr>
<tr>
<td>siriːnagar</td>
<td>Srinagar</td>
</tr>
<tr>
<td>soːpoːr</td>
<td>Sopore</td>
</tr>
<tr>
<td>varımul</td>
<td>Baramulla</td>
</tr>
<tr>
<td></td>
<td>Gulmarg</td>
</tr>
<tr>
<td>kəšiːɾ</td>
<td>Kashmir</td>
</tr>
</tbody>
</table>

#### 2.1.2. Names of Vehicles

<table>
<thead>
<tr>
<th>Masculine</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>beːskal</td>
<td>bicycle</td>
</tr>
<tr>
<td>düːgí</td>
<td>(a kind of large boat)</td>
</tr>
<tr>
<td>haveːyiːjahaːz</td>
<td>airplane</td>
</tr>
<tr>
<td>moːţar</td>
<td>car</td>
</tr>
<tr>
<td>sikuːţar</td>
<td>scooter</td>
</tr>
</tbody>
</table>
Masculine (cont.)

samanderiːˈʃahaːz
ship

ʈāːɡiː
tonga

Feminine

bəːs
bus

gəːdːə
cart or vehicle

jiːp
jeep

kəːr
car

laːɾiː
lorry

naːv
boat

reːl
train

rickhaː
rickshaw

ˈʃikəːrː
ishikara

ʈrak
truck

2.1.3. Names of Rivers

Feminine

ləːdɪr
Lidder

s'and
Sind

v'atastaː (v'ath)
Vitasta

2.2. Classifiers II

The following items are used as quantifiers (measure words)

with reference to cloth.
-tīr
kapartīr a piece of cloth

-tilim
kapartilim a piece of cloth

-čhal
kaparčhal a piece of cloth

Note also that -tilim and čhal may be used with wood or metal.

2.3. Pluralization II

Note the following rules for the pluralization of the lexical items referring to the parts of the body.

1. The following items have identical forms for both singular and plural:

   athī hand
   dād tooth
   ḍ'akī forehead
   kalī head
   kamar waist
   kan ear
   katsh armpit
   khcr foot
   lāg thigh
   mas hair
manzathí  palm
míslí  skin
n'oth  thumb
ša:ní  back
si:ní  chest
va:l  hair
vuth  lip
ečh  eye
ečhirva:l  eyelashes
e:s  mouth

All of the preceding words are masculine except ečh.

2. The plurals for the following items are formed by adding /i/ to the singular form.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>bab</td>
<td>babí</td>
</tr>
<tr>
<td>bum(b)</td>
<td>bum(b)i</td>
</tr>
<tr>
<td>kis</td>
<td>kisi</td>
</tr>
<tr>
<td>m'āg</td>
<td>m'āgi</td>
</tr>
<tr>
<td>ma:zbe:r</td>
<td>ma:zbe:ri</td>
</tr>
<tr>
<td>yadí</td>
<td>yadí</td>
</tr>
<tr>
<td>zāg</td>
<td>zāgi</td>
</tr>
<tr>
<td>z'av</td>
<td>z'aví</td>
</tr>
</tbody>
</table>

All of the preceding words are feminine.
3. The plurals of the following are formed by /o/ changing to /e/ and the final consonant being palatalized, e.g.,

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>čo:ṭh</td>
<td>če:ṭh'</td>
</tr>
<tr>
<td>hots</td>
<td>hots'</td>
</tr>
<tr>
<td>nakivo:r</td>
<td>nakivo:r'</td>
</tr>
<tr>
<td>talipot</td>
<td>talipot'</td>
</tr>
</tbody>
</table>

All of the preceding words are masculine. Note, however that ph'ok (mas.) 'shoulder' changes to phek'.

4. The plural is formed by adding ti to the singular form, e.g.,

| nasal (fem.)  | nose         | nasti       |

5. The plural is formed by palatalizing the final consonant of the singular form, e.g.,

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>tu:n</td>
<td>tu:n'</td>
</tr>
<tr>
<td>koṭh</td>
<td>koṭh'</td>
</tr>
<tr>
<td>buth</td>
<td>buth'</td>
</tr>
</tbody>
</table>

All of the above words are masculine.

6. The plural is formed by changing the final /u/ in the singular to /a/, e.g.,

mandul (mas.) buttock mandal

Also note the following forms: ṭogi: (fem., plu., ṭogi:) 'finger'; neri (fem., plu., nari) 'arm'.
2.4. Numerals: 'seventy-one' to 'eighty'

ak̡satath

dusatath

tru(ɨ)satath

tsusatath

pə:tsisatath

šusatath

sat̡satath

arisatath

kunišiːth

šiːth

seventy-one

seventy-two

seventy-three

seventy-four

seventy-five

seventy-six

seventy-seven

seventy-eight

seventy-nine

eighty
3.0. VOCABULARY

The vocabulary list of nouns has been presented in the Lexical Focus and Section 2.0 of this lesson. See that section for the following types of lexical lists.

Names of cities (see 2.1.1.)

Names of vehicles (see 2.1.2.)

Names of rivers (see 2.1.3.)

Classifiers (see 2.2.)

Parts of the body (see 2.3.)

1. VERBS

kinun        to sell
kh'on         to eat
lagavun       to paste
4.0. DRILLS

1. Construction under focus:

    ___ Chivi ___ va:d kina:n ?

sava:1 : barphi: Chivi kilo: va:d kina:n ?
java:b : ahanse: barphi: Chi kilo: va:d kina:n ?

sava:1 : kala:kand Chivi kilo: va:d kina:n ?

sava:1 : gula:bja:man Chivi darjanva:d kina:n ?

sava:1 : yima mitha:yi Chivi se:riva:d kina:n ?

sava:1 : mathi Chivi darjanva:d kina:n ?
java:b : ahanhaz mathi Chi darjanva:d kina:n.

2. Construction under focus:

    { darjan } kiti:is Chu ?
    kilo:

sava:1 : yi mitha:yi kilo: kiti:is Chu ?
java:b : yi mi:a:yi kilo: mahra: Chu e:th ropi. or
        yi mihe:yi mahra: Cha e:th ropi kilo:

sava:1 : mathi darjan kiti:is Chu ?
java:b : mathi darjan mahra: Chu tso:r ropi.
savaːl : kalaːkand kiloː kːːtis čhu ?
javaːb : kalaːkand kiloː mahraː čhu əːth ropertyī.

savaːl : samoːsi darːjan kːːtis čhu ?
javaːb : samoːsi darːjan mahraː čhu tsoːr ropertyī.

In place of the names of sweets in the above dialogue substitute the names of vegetables (e.g., paːlakh, oːlav, muːjī, mʊjī, ləːr).

5.0. EXERCISES

1. Translate the following into Kashmiri.

   How much does this kind of sweetmeat cost?
   Do you sell these by the dozen or by the kilo?
   No, I want one dozen of this and only half a kilo of that.
   Here is the money.

2. Replace the underlined English words with suitable Kashmiri words.

   gulaːbjaːman how much har are ?
   yiman mithaːyan on what is lageːvith ?
   yimː chivː by the dozen kinaːn kiniː by the kilo ?
   These mithaːyi are by the dozen kinaːn and these are by the kilo.
Lesson Fourteen: a conversation with a flower seller

1. CONTEXTUAL FOCUS

A conversation about buying flowers from a woman flower seller. These are sold fresh from shikaras, which go from houseboat to houseboat. There are also a few shops which sell flowers. In the city, a dādur (a vegetable seller) keeps seasonal flowers, such as, pampo:š (lotuses) and ḫa:phir' (marigolds), which are used by the Kashmiri Pandits for the morning pu:ja:.

2. GRAMMATICAL FOCUS

The following items are introduced: (i) the distributive ēkis ēkis, (ii) the suffix bi: as a feminine mode of address, and (iii) ma: in the sense of 'would you like to...?'. The verbs h'on 'to buy' and yun 'to come' appear.

3. LEXICAL FOCUS

Note the following lexical set.

gond bouquet
gola:b  
rose(s)

pampo:š  
lotus(es)

po:š  
flower(s)

po:šiva:jen'  
flower seller (fem.)

yəmbirzal  
narcissus(es) or (i)

l'odur  
yellow (mas.)

vəzul  
red (mas.)
pošiva:jen' tē ašo:k

pošiva:jen'  flower seller (feminine)
poš  flower(s)
h'on to buy

pošiva:jen' : poš ma: haz heyiv ?

Would you like to buy (some) flowers, sir?
ashok: ahanbi:, kam po:§ chi: ?

Yes, what kind of flowers do you have?

gola:b rose(s)
pampo:§ lotus(es)
yembirzali narcissi

po:§iva:jen': vučhiv haz, gola:b, pampo:§ tī yembirzali.

(Here) you see (I have) roses, lotuses, and narcissi.

ashok: yim cha: ta:zi po:§ ?

Are these flowers fresh?

bilkul absolutely

po:§iva:jen': ahanhaz, yim chi bilkul ta:zi po:§. toh' vučhiv.

Yes, sir, these are absolutely fresh flowers.
You may see (for yourself).

ashok: ačha:, gola:b kā:tis chi ?

All right. How much are roses?

gond bouquet

po:§iva:jen': gola:b haz chi don ropyan gond.

The roses are two rupees a bouquet.
año:k : pampo:x tì yambîrzali kî:tis čha?

What price are lotuses and narcissi?

èkis èkis

for one each


A bouquet of lotuses or narcissi is one rupee.

año:k : ačha: me di gola:b tì pampo:x.

All right, give me (some) roses and (some) lotuses.

vozîl' 

red 

l'èdîr'

yellow

po:siva:jen' : vozîl' gola:b kiri l'èdîr' gola:b?

(Do you want) red or yellow roses?

año:k : na, vozîl' gola:b.

(Not yellow) red ones.


Here, please take them.

año:k : kets pɔ:si gaiy?

How much money will that be?


Three rupees.
ašo:k : me čhu pĕ:tsi ropyun noːth.

I have a five rupee bill.

poːšivaːjēn' : adī me čhu phuṭivoːt.

That is all right. I have change.

pagah
yun
tomorrow
to come

ašo:k : ačhaː, pagah ti gatshi yun.

All right, (I hope you will) come again tomorrow.
1.0. NOTES

bi: (mas., ba:) is used in certain circles as a polite suffix, e.g., ahanbi: (polite, fem.) 'yes', naba: (polite, mas.) 'no'. It seems that in educated circles the frequency of this item is slowly decreasing.
2.2. Numerals: 'eighty-one' to 'ninety'

<table>
<thead>
<tr>
<th>Thotzi:th</th>
<th>Eighty-One</th>
</tr>
</thead>
<tbody>
<tr>
<td>Doyi:th (duyi:th)</td>
<td>Eighty-Two</td>
</tr>
<tr>
<td>Treyi:th (truji:th)</td>
<td>Eighty-Three</td>
</tr>
<tr>
<td>Tsocyi:th (tsusi:th)</td>
<td>Eighty-Four</td>
</tr>
<tr>
<td>Pō:tsi:th</td>
<td>Eighty-Five</td>
</tr>
<tr>
<td>Seyi:th (yusi:th)</td>
<td>Eighty-Six</td>
</tr>
<tr>
<td>Sat:si:th</td>
<td>Eighty-Seven</td>
</tr>
<tr>
<td>Ari:si:th</td>
<td>Eighty-Eight</td>
</tr>
<tr>
<td>Kun+namath</td>
<td>Eighty-Nine</td>
</tr>
<tr>
<td>Namath</td>
<td>Ninety</td>
</tr>
</tbody>
</table>
3.0. VOCABULARY

In addition to the items listed under Lexical Focus, note the following.

1. NOUNS
   - gond  bouquet
   - gola:b  rose(s)
   - pagah  tomorrow
   - pampo:x  lotus(es)
   - po:x  flower(s)
   - po:xiva:xen'  flower seller (fem.)
   - yambirzal  narcissus

2. VERBS
   - h'on  to buy
   - yun  to come

3. ADJECTIVES
   - l'odur  yellow (mas.)
   - vozul  red (mas.)

4. ADVERBS
   - kam  little, not enough
   - bilkul  absolutely
1. Construction under focus:

\[ \text{gond} \{ \text{bod} \} \text{ chnu } \text{ ropyan.} \]

sava:1 : gola:bê gond kî:tis bi: chhu ?
Java:b : gola:bê gond haz chhu don ropyan.

sava:1 : pampo:ši gond kî:tis bi: chhu ?
Java:b : pampo:ši gond haz chhu eðis ropyi.

sava:1 : yembûrزالی gond kî:tis bi: chhu ?
Java:b : yembûrزالی gond haz chhu eðis ropyi.

sava:1 : o:lav kilo: kî:tis bi: chhu ?

sava:1 : muğî bod' kî:tis bi: chhi ?
Java:b : (akh) muğî bod haz chnu vuhan pē:san.

2. Construction under focus:

\[ \text{tî } \text{ chhi eðis eðis ropyi.} \]

sava:1 : tsû:ṭh' tî ūʔang kî:tis haz chhi ?
Java:b : tsû:ṭh' tî ūʔang haz chhi don don ropyan kilo:.

sava:1 : tre:lî tî gila:si kî:tis haz chhi ?
Java:b : tre:lî tî gila:si haz chhi eðis eðis ropyi kilo:.

sava:1 : pampo:š tî yembûrزالی kî:tis haz chhi ?
Java:b : pampo:š tî yembûrزالی haz chhi eðis eðis ropyi gond.
1. Translate the following into Kashmiri.

Yes, I like these flowers.
All right, give me one bouquet each of lotuses and narcissi.
I do not have (any) red roses. I have only yellow ones.
Will you come tomorrow?
I hope you'll come again tomorrow.

2. Answer the questions given at the end of the following passage.

az gatshi bî Si:las sî:t' dâlge:î. tati ĉhu me ēkis dôdîvēːlis niû, ēkis mîthâ:yîveːlis niû tî ēkis poːsîvâːjîni niû gatshun. asi ĉhu dôd, mîthâ:yî tî poːs ĉen'. dôdîvēːlis niû h'āmî oːm tî zaːmutdôd. mîthâ:yîveːlis niû h'āmî samoːsî tî bârphîː.
poːsîvâːjîni niû h'āmî vozîl' golaːb.

Questions:

az kot gatshi bî ?
me sîːt' kus gatshi ?
ţâlgeːî k'âh ĉhu me karun ?
ţâlgeːî k'as k'as niû ĉhu me gatshun ?
dôdîvēːlis niû k'âh h'āmî bî ?
mîthâ:yîveːlis niû k'âh h'āmî bî ?
poːsîvâːjîni niû k'âh h'āmî bî ?
pandē:him sabakh : ve:nis sī:t' kathba:th

Lesson Fifteen : a conversation with a grocer

1. CONTEXTUAL FOCUS

A conversation on buying groceries from a traditional kə:šur vo:n' (grocer). The names of commonly used Kashmiri spices are introduced.

2. GRAMMATICAL FOCUS

The following items are introduced: (i) the reduplicative form ə:lə ve:lə 'cardamom and the like', and (ii) the numerals in indefinite forms such as de:n pandah mina:th. The verbs vanun 'to tell' and le:khu:n 'to write, to note down' appear.

3. LEXICAL FOCUS

Note the following lexical set.

ə:l cardamom
tomul rice
da:l pulse (see Notes)
<table>
<thead>
<tr>
<th>Item</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>da:lči:n</td>
<td>cinnamon</td>
</tr>
<tr>
<td>nu:n</td>
<td>salt</td>
</tr>
<tr>
<td>be:diya:ni</td>
<td>fennel seed</td>
</tr>
<tr>
<td>martsivā:gun</td>
<td>red pepper</td>
</tr>
<tr>
<td>masa:li</td>
<td>spice(s)</td>
</tr>
<tr>
<td>ra:zmah</td>
<td>beans</td>
</tr>
<tr>
<td>l'ēdir</td>
<td>turmeric</td>
</tr>
<tr>
<td>vo:n'</td>
<td>grocer</td>
</tr>
<tr>
<td>ūs:th</td>
<td>ginger (dry)</td>
</tr>
</tbody>
</table>
vo:n'  
grocer

vo:n': k'a: haz gatshiva ?

What would you like, sir?

či:z  
things
hund  
of
list.  
list

ašo:k: me haz chu či:zan hund list.

I have a list of things.

vanun  
to tell, to say
le:khun  
to write, to note down

vo:n': vəniv haz k'ah k'ah. bi le:khī.

Tell me the items. I shall note them down.

tomul  
rice
da:l  
pulse

ašo:k: akh kilo: mədrem, o̩ kilo: čay, tre kilo: tomul ti
akh kilo: da:l.

One kilo of sugar, half a kilo of tea, three kilos of
rice, and one kilo of da:l.
vos' : kosí dái?
Which type of dái?
ra:mah
beans
ašok : ra:mah dái.
Beans.
vos' : beyi ma: haz gatsriv+ kéh?
Would you like anything else?
masalái
spices
ašok : ahanhaz, masalái.
Yes, spices.
vos' : k'ah k'ah masalái?
What kind of spices?
lédír
ginger (dry)
ñosó
fennel seed
be:diya:nți martsívá:gan
red pepper
Half a kilo each of turmeric, ginger, fennel seed, and red pepper.
vo:n':  
\[\text{eːli veːli: maː kēh ?}\]

Would you perhaps want some cardamom, etc.?

dā:lči:n  
cinnamon

nu:n  
salt

ašok:  

Yes, one rupee's worth of cardamom and one rupee's worth of cinnamon. Oh yes, also one kilo of salt.

vo:n':  
beyi maː kēh ?

Anything else?

bas  
that's all

kuːt  
how much

kaːl  
time

ašok:  
na haz bas. kuːt kaːl lagi ?

No, that is all. How long will it take?

pandah  
fifteen

mināth  
minutes

vo:n':  
bas dəh pandah mināth.

Just ten or fifteen minutes.
Aso:k : kets pě:si geyi?

How much is it?

Trih... thirty

Vorn' : kul geyi trih ropyi ti pantsah pě:si.
The total is thirty rupees and fifty paise.

Aso:k : yim roțiv pě:si.
Here is your money.

Vorn' : Šukriya:
Thank you.
NOTES

1. A traditional type of vo:n' (grocer) is now restricted to the villages and the downtown areas of Srinagar. In recent years, some small department stores (or supermarkets) have come into being, though on a limited scale. It is still a pleasant experience to trade with a vo:n'. He takes out spices from sooty earthen pots covered with saucer-like earthen tops. He patiently cleans the dust from the tops and then dips a ladle-like spoon (or his nimble fingers) into the pot.

A gu:r or vo:n' is a very reliable source of the juicy gossip of the mehli. While leisurely filling a client's order, he also fills you in on the details of the mehli gossip.

2. da:l (English, 'pulse') refers to the (whole or broken) edible seeds of a variety of legumes, such as, beans, peas, or lentils.

3. bas (haz, mahra) has been used in this lesson in the sense of 'that's all'. The lexical meaning of bas is 'stop' or 'enough'.
2.1. Echo-Items

2.1.1. Echo-Items: Function

In this lesson, the echo-item ə:li və:li has been introduced. The main function of echo-items is indefinitization. The lexical items belonging to any of the word classes may be followed by an echo-item. An echo-item roughly means and the like. Thus, ə:li və:li means 'cardamom and the like'.

In the case of a subject noun followed by an echo-item, it means and the rest. Note the following example.

mohni vohni a:san niša:th ge:mıt'.

Mohan and the rest will have gone to Nishat (Garden).

2.1.2. Echo-Items: Formation

An echo-item is a reduplication of a lexical item. The echo-item may, however, involve deletion or addition of a segment. For example, in və:li, a consonant segment is added. Such items form a special set of compounds. An echo-item is not necessarily an independent lexical item, and may not have any meaning in isolation, e.g., və:li in ə:li və:li. An echo-item is inflected in the same way as the item which it reduplicates. Note the following example.

ə:lan və:lan hund intiza:m ŝhu kormut.

The arrangement for (buying) cardamom and the like has been made.
2.1.3. Echo-Items Followed by Indefinitizer -ah

An echo-item may be followed by the indefinitizer -ah, if it occurs in the item which is reduplicated.

ə:lah ve:lah tə:viv ə:a:yi?

Did you put cardamom and the like in the tea?

2.1.4. Echo-Items: Phonology

As noted above an echo-item is a reduplication of an item. However, it entails some phoneme substitution. Consider the following:

1. Initial consonant or vowel changes to /v/, except when the initial consonant is originally /v/.

dal val Dal Lake and the like

2. Initial /v/ changes to /p/.

va:zi pa:zi cook and the like
v'as p'as girl friend and the like

3. In the reduplicated item, /v/ is palatalized if the initial consonant in the main lexical item is palatalized.

kh'on v'on eating and the like

Note, however, that the initial consonant of an echo-item changes to /ʃ/ in certain loan words, as shown below.

ana:p ŋana:p nonsense and the like
2.2. Classifiers III

The following are used as measure words with liquids:

**katri**

dodi katri a drop of milk

**ph'or**

dodi ph'or a drop of milk

**dotsh**

pā: dotsh a handful of water

Note also ḋhakh, p'ū:t, ratsh, and thomb which also may be used as measure words for liquids.

2.3. Numerals: 'ninety-one' to 'one hundred'

| ak nhänamath | ninety-one |
| dunamath     | ninety-two |
| tru(t)namath | ninety-three |
| tsunamath    | ninety-four |
| pū:tsinamath | ninety-five |
| šunamath     | ninety-six  |
| sat namath   | ninety-seven |
| arinamath    | ninety-eight |
| namınamath   | ninety-nine |
| hath         | hundred     |
3.0. VOCABULARY

1. NOUNS
   e:l cardamom
   ka:l time
   či:z thing(s)
   tomul rice
   da:l pulse, legumes
   da:lči:n cinnamon
   nu:n salt
   bē:diya:nī fennel seed
   masa:lā spice(s)
   mināth minute(s)
   ra:zmah beans
   l'ēdir turmeric
   vo:n' grocer
   šō:th ginger (dry)

2. VERBS
   le:khun to write, to note down
   vanun to say, to tell
4.0. DRILLS

Construction under focus:

ku:t ka:l lagi ?

Java:b : bas mahra:, dēh pandah minaṭh lagan.

Java:b : bas mahra:, trīh ropyā lagan.


Java:b : bas mahra:, vuh kilo: lagan.

Java:b : bas mahra:, trīh tsatjih tsū:th' lagan.

5.0. EXERCISES

Translate the following into Kashmiri.

Sir, is there a grocer here?

I would like to get one kilo of tea and three kilos of rice.

Do you have fennel seed and good red pepper?

How long will it take?

I have only fifteen minutes (to spare).

This is my list.

I am in a hurry.
Lesson Sixteen: a conversation with a butcher

1. CONTEXTUAL FOCUS

A conversation with a Kashmiri pu$j (butcher) about buying various types of meat. In Kashmir, meat generally refers to mutton.

2. GRAMMATICAL FOCUS

The items sa:n 'with', and baga:r 'without', and the comparative khoti 'than' are introduced. The verb bana:vun 'to make' appears.

3. LEXICAL FOCUS

Note the following lexical set.

<table>
<thead>
<tr>
<th>tsarivan</th>
<th>liver</th>
</tr>
</thead>
<tbody>
<tr>
<td>neni</td>
<td>meat (mutton)</td>
</tr>
<tr>
<td>pu$j</td>
<td>butcher</td>
</tr>
<tr>
<td>matsh</td>
<td>ground (minced) meat</td>
</tr>
<tr>
<td>mco:ci</td>
<td>intestinal part of meat</td>
</tr>
</tbody>
</table>
puj ti ašok
puŋ : k'a: haz gatshivi?  
What would you like, sir?

neni  
meat

ašo:k : me gatshi akh kilo: neni. k'a: čhu rε:ʃ?  
I want one kilo of meat. What is the price?

mo:či
sa:n
bage:ᵣ

intestinal part of meat  
with  
without

puŋ : mo:či sa:n kinɛ mo:či bagε:ᵣ?  
(Do you want it) with intestines or without intestines?

ašo:k : na haz mo:či bagε:ᵣ.  
(No) Without intestines.

puŋ : mo:či bagε:ᵣ ćhu şe ropyi kilo:.  
It is six rupees a kilo without intestines.

ašo:k : ačha: diyiv akh kilo:.  
All right, give me one kilo.

puŋ : beyi k'a: haz?  
What else, sir?
matsh
ground (minced) meat
tsarìvan
liver

I also want one kilo of ground meat and half a kilo of liver.

bana:vun
to make

pu$j : ačha:, bì bana:vì matsh.
All right, I will prepare the ground meat.

ašo:k : tsarìvan tì matsh ti čha: še ropriy kilo: ?
Are liver and ground meat both six rupees a kilo?

pu$j : nahaz, tsarìvan čnu še ropriy magar matsh čha ș:th ropriy kilo:.
No, sir, liver is six rupees a kilo, but the ground meat is eight rupees a kilo.

khoti
than
droj
expensive (fem.)

ašo:k : ačha: matsh čha tsarìvanì khoti droj !
I see, the ground meat is more expensive than liver!

ja:n
good (quality)

pu$j : magar yi čha ja:n matsh.
But this is good quality ground meat.
ašo:k : kul kãts pē:sã geyi?

What is the total bill?

sadah
kithikan

seventeen
how (in what manner)

puj : kul geyi sadah rcpyi. toh' kithikan niyiv yimã neni?

The total bill is seventeen rupees. How will you carry this meat?

ba:nã
k'ath
ka:kaz
manz

pot
in
paper
in

ašo:k : toh' diyiv ka:kzas manz. bi nimã yath ba:ناس k'ath.

Wrap it up (in paper). I will take it in this pot.

puj : ačha..

All right.

ašo:k : yim haz ŝhivã pē:sã.

Here is your money.

puj : ŝukriya:

Thank you.
1.0. NOTES

1. A typically Kashmiri meat shop is operated by a Muslim or a Sikh. The Kashmir Pandits, unlike Brahmins in other parts of India, are voracious meat-eaters, but they do not associate themselves with the business of butchering.

A pu dollar, also called a ganay 'butcher', usually cuts meat to your specifications.

2. The two terms neni and ma:z are used for meat (generally mutton). The Hindus call it neni and the Muslims ma:z.
2.0. GRAMMAR

2.1. Comparative Constructions

In this lesson we have introduced the comparative construction
matsh čha tsarivanī khotī droj 'ground meat is more expensive than liver'.
The comparative markers are khotī, manz, and h'uh. Consider the following.

matsh čha ja:n.
The ground meat is good.

matsh čha tsarivanī khotī ja:n.
The ground meat is better than liver.

2.1.1. manz

Note the use of manz in the following:

miṭha:yan manz čhi barphi: ja:n.
Among sweetmeats, barphi: is good.

2.1.2. h'uh

The form h'uh is used in the same sense as Hindi-Urdu jaisa:.
It has the following forms:

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>h'uh</td>
<td>h'(h)</td>
<td></td>
</tr>
</tbody>
</table>
h’uh has a wide use in a number of comparative collocations. A number of such collocations are given below for reference. A student does not have to concentrate on these at this point, but they will be useful later.

(i) **Color**

kruhun kiṭi:ka:l h’uh
saphe:d yì:n h’uh
vozul na:r h’uh
l’odur gagur (gago:r) h’uh
pron dodi math h’uh
Čhot po:s h’uh
black as darkness (or, black as night)
white as snow
red as fire
yellow as a (scared) mouse
fair complexioned as a pitcher of milk
colourless like a (faded) flower

(ii) **Speed**
te:z trop’ sìtsan hiš
fast as a needle

(iii) **Shape**
hej dačhi rò:th hiš
crooked as a grape vine
hol dà:di mathár h’uh
crooked as a bull’s urine

(iv) **Size**
v’eth mè:š hiš
fat as a she-buffalo
zè:vij kan+ hepìn’ hiš
thin as a centipede
thod phras h’uh
tall as a poplar
tshot ŋa:li:lo t h’uh
short as a jackal’s tail
kad ŋeliph h’uh
tall as an aleph
2.2. Numerals: 'hundreds' and 'thousands'

Hundreds are formed by adding *hath* (or *sath*) to a cardinal number. Note the following examples.

\[
\text{akh hath} \quad \text{one hundred} \\
\text{tso:r hath} \quad \text{four hundred}
\]

Thousands are formed by adding *sa:s* to cardinal numbers. Note the following examples.

\[
\text{akh sa:s} \quad \text{one thousand} \\
\text{tso:r sa:s} \quad \text{four thousand}
\]

In order to form numbers above a hundred, *tä* 'and' is added after the main number. Note the following examples.

\[
\text{akh hath tä akh} \quad \text{one hundred and one} \\
\text{tso:r sa:s tä tso:r} \quad \text{four thousand and four}
\]

The item *lačh* is used for 'one lakh' (one hundred thousand) and *karō:r* for 'one hundred lakh'.
3.0. VOCABULARY

1. NOUNS

ka:ka$          paper
kursi:           chair
tsarívan         liver
neni             meat (mutton)
puj              butcher
ba:da:m(á)       almond(s)
ba:ní             pot(s)
matsh            ground meat
mo:či            intestinal part of meat

2. VERBS

bana:vun          to make

3. ADJECTIVES

ja:n              good
drog (m.)         expensive
šrog (m.)         inexpensive

4. ADVERBS

kithíkan      how (in what manner)
1. Construction under focus:

mo:či sa:n čhu pě:tsh rɔpyi kilo:.
mo:či bage:r čhu še rɔpyi kilo:.

sava:l : mōji ki:tis haz čha ?
Java:b : ha:kī sa:n čha əkis rɔpyi g'ed.

sava:l : yi ţe:bi:l ki:tis haz čhu ?

sava:l : ča:yi kap ki:tis haz čhu ?

2. Construction under focus:

______ čha: _______ khotĩ drog ?

sava:l : za:mutdod čha: a:mi dodi khotĩ drog ?
Java:b : ahanhaz, za:mutdod čhu a:mi dodi khotĩ drog.

sava:l : golab čha: pampo:šav khotĩ drog' ?
Java:b : ahanhaz, golab čhi pampo:šav khotĩ drog'.

5.0. EXERCISES

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


Questions:

keširi kam čhi puj a:sa:n ?
kešir' puj kati čhi neni kina:n ?
k'ah, neni čha: ta:zi a:sa:n ?
neni kilo: kí:tis chu ?
kešir' puj čha: matsh kina:n ?
yiman kar čhi ta:zi matsh a:sa:n ?
2. Translate the following into Kashmiri.

I would like some fresh meat.
How much do you want?
I want one kilo without intestines.
All right, also give me half a kilo of ground meat.
But is it fresh?
Of course, everything is fresh.
Lesson Seventeen: a conversation on Kashmir

1. CONTEXTUAL FOCUS

An informal conversation about the main physical features of Kashmir—its population, area, language, etc.

2. GRAMMATICAL FOCUS

Note the use of compound sentences and extended tense forms. The verbs *bo:lun* 'to speak' and *jaldi: a:sin*' 'to be in a hurry' appear.

3. LEXICAL FOCUS

Note the following lexical set.

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḷu:gri:</td>
<td>the Dogri language</td>
</tr>
<tr>
<td>jom</td>
<td>Jammu (Tawi)</td>
</tr>
<tr>
<td>lade:khi:</td>
<td>the Ladakhi language</td>
</tr>
<tr>
<td>lade:kh'</td>
<td>a Ladakhi</td>
</tr>
</tbody>
</table>
mohni: namaska:r aśoka:ji.

Greetings, Aśok.

aśoka: namaska:r mohanji:

Greetings, Mohan.

mohni: toh' čhivi va:ray?

How are you?

aśoka: ahanse: va:ray.

I am all right.

mohni: toh' kar e:vī keśi:ri?

When did you come to Kashmir?

ra:th yesterday
badī very


I came yesterday. Kashmir is very beautiful.
   Yes, Kashmir is beautiful.

ašock: toh' chivé kesi:ri: basa:n ?
   Do you live in Kashmir?

   Yes, I do.

köt'  
lu:kh  
šeyite:jih
   how many  
   people  
   forty-six

ašock: kesi:ri köt' lu:kh chi ro:za:n ?
   What is the population of Kashmir?

   The population of Kashmir is approximately forty-six lakhs.

ašock: kesi:r ši:ts bëd chi ?
   How big is Kashmir?

kul  
rokbi  
so:d zá  
morbí kilomi:tar
   total  
   area  
   two and a quarter  
   square kilometers

mohnā: kesi:ri hund kul rokbi chu lagbag so:d zá lačh morbí kilomi:tar.
   The total area of Kashmir is approximately two and a quarter lakh square kilometers.
bo:lun  to speak

aśo:k : keši:ri čha: siriph ke:šur bo:la:n ?
Is only Kashmiri spoken in Kashmir?

jom  Jammu
dū: gri:  Dogri
lāda:kh  Ladakh
lade:khi:  Ladakhi (language)

Yes, In Kashmir only Kashmiri is spoken. But in Jammu, Dogri is spoken, and in Ladakh, Ladakhi is spoken.

aśo:k : toh' čhivi siriph ke:šur bo:la:n ?
Yes, I speak only Kashmiri.

mutlak  concerning
jaldi: a:sān'  to be in a hurry

aśo:k : me čhi tohi si:t' keši:ri mutlak beyi ti kathba:th kārin'. magar az ni, az čha me jaldi:.
There are other things concerning Kashmir that I want to talk to you about. But not today, I am in a hurry.

Yes, certainly. Goodbye.

aśo:k : namaska:r.
Goodbye.
1.0. NOTES

1. The term केशि:र is used in this and the next lesson in a broad sense, and refers to what is officially the Jammu and Kashmir State. The term केशि:र, however, normally refers to only the Kashmiri speaking areas of the State. On the whole, we have used the term in this latter sense throughout this book.

2. Administrative divisions of Kashmir

The combined State of Jammu and Kashmir is comprised of three units: Jammu, Kashmir, and Ladakh. The total population of the State is 4,615,176. These three provinces are further divided into the following administrative districts.

The Anantnag district: Population 830,455; Language: Kashmiri.
The Baramulla district: Population 775,657; Language: Kashmiri.
The Doda district: Population 341,858; Languages: Kashmiri 45%, Bhadarwahi 12%, Gojri 9%, Siraji-Kashmiri 8%, Dogri 7%, Pahari 6%, Kishtwari 4%, Pogli 3%, Padari 2%.
The Jammu district: Population 730,884; Languages: Dogri 81%, Punjabi 12%, Other Languages 7%.
The Kathua district: Population 274,165; Language: Bhadarwahi.
The Ladakh district: Population 105,001; Languages: Ladakhi 56%, Balti 37%, Buddhi 2%, Tibetan 2%, Bropka 1%, Kashmiri 1%.

The Poonch district: Population 170,598.

The Rajouri district: Population 220,730.

The Srinagar district: Population 826,820; Language: Kashmiri.

The Udhampur district: Population 339,008; Languages: Dogri 78%, Gojri 10%, Kashmiri 9%, Punjabi 1%, Bakerwali 1%, Other Languages 1%.

Note: The figures for population given above have been taken from The J & K Year Book and Who's Who, (Ranbir Publications, Srinagar, 1970). However, the percentages for language distribution come from the Census of India, 1961. More recent information on language distribution was not available at the time this book was written.
2.0. GRAMMAR

2.1. Sentence Types

In the following section (see also p. 71) we shall attempt to recapture some of the sentence types discussed in the earlier sections on grammar. We shall also present the main sentence types in Kashmiri.

2.1.1. Copula Sentences

The verb a:sun 'to be' is used in the copulative sense.

The forms of a:sun are the same as the auxiliaries (see p. 72). Consider the following sentences in which the verb a:sun takes three different types of predicate complements.

(a) noun phrase complement

mohni ʧu ʧi;čar.

Mohan is a teacher.

(b) an adjectival phrase complement

mohni ʧu thod.

Mohan is tall.

(c) an adverbial phrase complement

mohni ʧu kamras manz para:n.

Mohan is reading in his room.

2.1.2. Intransitive Sentences

By an intransitive sentence, we mean those sentences which do not take an object.
mohna voth.

Mohan got up.

2.1.3. Transitive Sentences

By a transitive sentence we mean those sentences which take an object.

mohnan čeyi ča:y.

Mohan drank (some) tea.

For the types of transitive sentences see

2.1.4. Double Object Sentences

Double object sentences are those which take two objects.

mohnan dits mozu:ras ča:y.

Mohan gave tea to the laborer.

2.1.5. Causative Sentences

(See pp. 154-155.)
3.0. VOCABULARY

1. NOUNS

ordu: Urdu
jom Jammu (place name)
ṭiːsar teacher
duːgrī: Dogri (language)
panːjeːb' Punjabi (language), a Punjabi
bati cooked rice
morba miːl square mile(s)
raːth yesterday
rokbi area
laːcẖ lakh, one hundred thousand
laːdəːkh' a Ladakhi
laːdəːkhiː Ladakhi (language)
ladakh Ladakh (place name)
luːkh people

2. VERBS

boːlun to speak

3. CONJUNCT VERBS

thod voːθun to stand up
pathar biːhun to sit down
jaːldiː aːsin' to be in a hurry
4. ADJECTIVES

thod (m.)  tall
panje:b'  Punjabi
poz (m.)  true
lade:kh'  Ladakhi

5. ADVERBS

z'a:ditar  mainly
va:ri  slowy
vun'  just now
1. Construction under focus:

        keši:ri ċha: sírīph kešur bo:la:n ?

  Java:b  : nase:, jemi čhi ni sírīph ñu:grī: bo:la:n, tati
            čhi kešur tē panje:b' ti bo:la:n.

  savā:l  : kešir' ċha: sírīph batē kh'ava:n ?
  Java:b  : ahanse:, kešir' čhi sírīph batē kh'ava:n.

  savā:l  : jemi ċha: ñu:grī sírīph lipṭan ča:y čava:n ?

2. Constructions under focus:

        moñi vothā ?

        moñi voth.

  savā:l  : dopmavē hase: moñi gavi ?

  savā:l  : dopmavē hase: ỹi:li bi:ṭhī pathar ?

  savā:l  : dopmavē hase: ỹi:li ỹōji ?

  savā:l  : dopmavē hase: ra:mi b'u:ṭhī pathar ?
5.0. EXERCISES

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


Questions:

keşi:r kitsh ja:y čha ?

keşi:ri manz kš:t' lu:kh čhi ro:za:n ?

keşi:ri manz kosi zaba:n čhi bo:la:n?

ke:šir' čha: beyi kāh zaba:n ti za:na:n ?

(b) ši:li: e:s bihith. pati vetsh so thod. temis o:s soku:li ne:run. so yeli to:ri yi yi pati beh so beyi. temis čha s'atha: ke:m karin'.

Questions:

ši:li k'ah e:s kara:n ?

ši:li vetshi thod ?

ši:las kot o:s ne:run ?
yeli ši:li soku:li yi yi so k'ah kari?

ši:las kš:ts ke:m čha karin' ?
2. Translate the following into Kashmiri.

The total area of Kashmir is roughly two lakhs and a quarter square kilometers. It is larger than Switzerland. In Kashmir, there are several gardens and lakes. The lakes have lotuses, and the gardens are filled with roses, narcissi, and other flowers.
Lesson Eighteen: the people of Kashmir

1. CONTEXTUAL FOCUS

A brief conversation about the religions, festivals, and the dress of Kashmiris. The main religious groups in Kashmir are Muslim, Hindu, Sikh, and Buddhist. There is a brief discussion on the ph'aran and saree. The ph'aran is a garment worn in kesi:r (see Notes).

2. GRAMMATICAL FOCUS

The following verbs appear: parun 'to read', tshinun 'to wear', mana:vun 'to celebrate', pritshun 'to ask', and samkhun 'to meet'.

3. LEXICAL FOCUS

Note the following lexical set.

<table>
<thead>
<tr>
<th>tshinun</th>
<th>to wear</th>
</tr>
</thead>
<tbody>
<tr>
<td>de:və:li:</td>
<td>Diwali (Hindu festival of lights)</td>
</tr>
<tr>
<td>du:t'</td>
<td>saree</td>
</tr>
</tbody>
</table>
ph'aran  (a Kashmiri garment)
bed' doh  festivals
mana:vun  to celebrate
ramza:n  Ramdan (Muslim festival)
šilva:r kemi:z  salwār kameez
he:rath  Shivaratri (Hindu festival)
Ashok: namaska:r, mohanji.
Greetings, Mohanji.

Mohan: namaska:r ašokji. k'a: se: va:ray čhiví?
Greetings, Ashok. How are you?

parun kita:b to read book

I am fine. I am reading a book on Kashmir.

Mohan: ačha:, ti gav ja:n.
Really? That is good.

Ashok: kha:s ja:n kita:b čhani. tavay čhi me keši:ri mutlak.
tohi keh sava:lā pritshin'.
It is not a particularly good book. That is why I have to ask you some questions concerning Kashmir.

zeru:r certainly

Mohan: a: zeru:r.
Yes, certainly.

mazhab religion

Ashok: kešr'an hund mazhab k'ah čhu?
What is the religion of Kashmiris?
Kashmiris are not of one religion. We have Muslims, Hindus, Sikhs, and Buddhists.
ašo:k : ačha: kæši:ri čha: tso:r mazhab ?

Are there really four religions in Kashmir?

mohni : ahanse: adā k'ah !

Yes, of course!
ašok: magar misarma:n čha: z'a:di?

But are they mostly Muslims?

mohni: ahansē:, misarma:n čhi z'a:di.

Yes, they are mostly Muslims.

kam beč'doh which festivals

ašok: keši:ri kam beč'doh čhi?

What are the festivals of Kashmir?

ramza:n Ramdan (Muslim festival)
mana:vun to celebrate
he:rath Shivratri (Hindu festival)
de:ve:li: Diwali (Hindu festival)
hu:l' Holi (a festival of color)

mohni: keši:ri misarma:n čhi ramza:n mana:va:n, hend' čhi
he:rath tī de:ve:li: mana:va:n. lada:khas manz čhi
bo:d alag beč'doh mana:va:n. sikh čhi guru go:bind

Kashmiri Muslims celebrate Ramdan. The Hindus celebrate Shivratri and Diwali. In Ladakh the Buddhists have separate festivals. The Sikhs celebrate the birthday of Guru Govind Singhji. The Dogras celebrate the Holi festival.

se:ri: all
ph'aran phiran (see Notes)
tshinun to wear
ask: $sə:ri: kešir' ċha: ph'aran tshina:n$?
Do the Kashmiris wear the phiran?
mohna: ahansė; $sə:ri: kešir' ċhi ph'aran tshina:n$.
Yes, they do.

zana:nī women

ask: $zana:nī k'ah ċhi tshina:n$?
What do the women wear?
Kashmiri Pandit women
saree (also sari)
to wear a saree (sari)
salwar kameez

In Kashmir women wear the phiran or the šilva:r kemiz, and the Hindu women also wear the saree.

dress

ph'aran čhu baḍi khu:bsu:rath poša:kh.

The phiran is a very attractive dress.

warm
also

Yes, and warm too.

home
conversation
help

Thank you. I am going to write home about Kashmir. This conversation will help me greatly.
beyi
samkhun
pagah

again
to meet
tomorrow

mohni: aĉha:, beyi samkhav pagah.

All right, let's meet again tomorrow.

aŝo:k: ahanso:, zeru:r. namaska:r.

Yes, certainly. Goodbye.

mohni: namaska:r.

Goodbye.
1.0. NOTES

1. The total population of Kashmir province, according to the Census of 1961, is 1,899,438. The ethnic distribution is as follows:

- Muslims: 1,793,300
- Hindus: 89,102
- Sikhs: 16,713
- Others: 323

2. The ramzaːn is the Muslim festival Ramdan.

3. The heːrath (shivraːtriː) is the main religious festival of the Kashmiri Pandits. It is celebrated in the month of phaːgun (February-March). It falls on the thirteenth day of the dark fortnight. In the rest of India, it is celebrated as shivraːtriː (the night of Shiva).

4. The deiːvəːliː, the Hindu festival of lights, is celebrated all over India. It usually comes during the month of November, and is celebrated with great enthusiasm in the Jammu province.
5. A ph'aran is the traditional Kashmiri cloak-like garment. The ph'arans worn by Kashmiri Panditanis and Muslim women are different in shape. Sometimes it has an inner garment, much like a lining, which is called a po:tsh. The ph'aran for winter, especially for men, is called a lo:čh. A ph'aran of a Kashmiri woman is an extremely decorated garment, and is usually in bright colors.

The origin of the term ph'aran is uncertain. It is claimed by some that the word came from the Persian pi:ra:han 'a long shirt'. It is also said that it was introduced in Kashmir after the Muslim conquest in order to veil the charm and beauty of Kashmiri women.

The ph'aran and kā:gar (see p. 393) form an ideal combination for withstanding the severe Kashmiri winters, and mark a Kashmiri distinct on the Indian sub-continent.
2.0. GRAMMAR

2.1. Verbs without Causative Forms

There are two small groups of verbs which are not causativized. The first group may be termed action verbs, and the second group verbs of feeling or mental state. (See below 2.1.1. and 2.1.2.)

2.1.1. Action Verbs

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>čha:vun</td>
<td>to hit (against wall, stone, etc.)</td>
</tr>
<tr>
<td>dapun</td>
<td>to tell, to say</td>
</tr>
<tr>
<td>ne:run</td>
<td>to leave</td>
</tr>
<tr>
<td>vothun</td>
<td>to get up</td>
</tr>
<tr>
<td>atsun</td>
<td>to enter</td>
</tr>
<tr>
<td>bakun</td>
<td>to talk nonsense</td>
</tr>
<tr>
<td>th'akun</td>
<td>to boast, to show off</td>
</tr>
</tbody>
</table>

2.1.2. Verbs of Feeling or Mental State

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bre:thun</td>
<td>to be senile</td>
</tr>
<tr>
<td>azma:vun</td>
<td>to put to a test</td>
</tr>
<tr>
<td>kà:čhun</td>
<td>to yearn</td>
</tr>
<tr>
<td>tsa:lun</td>
<td>to bear, to tolerate</td>
</tr>
<tr>
<td>za:gun</td>
<td>to watch (with evil intent)</td>
</tr>
<tr>
<td>dē:šun</td>
<td>to see</td>
</tr>
<tr>
<td>yatshun</td>
<td>to desire</td>
</tr>
<tr>
<td>gatshun</td>
<td>to want</td>
</tr>
<tr>
<td>drō:thun</td>
<td>to become stunted</td>
</tr>
</tbody>
</table>
### Vocabulary

**1. Nouns**

<table>
<thead>
<tr>
<th>Hindi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>kathbaːth</td>
<td>conversation</td>
</tr>
<tr>
<td>kitaːb</td>
<td>book</td>
</tr>
<tr>
<td>gari</td>
<td>home</td>
</tr>
<tr>
<td>zanaːni</td>
<td>woman (women)</td>
</tr>
<tr>
<td>deːvəːliː</td>
<td>Diwali (the festival of lights)</td>
</tr>
<tr>
<td>duːt'</td>
<td>saree (sari)</td>
</tr>
<tr>
<td>pagah</td>
<td>tomorrow</td>
</tr>
<tr>
<td>boḍ doh</td>
<td>festival</td>
</tr>
<tr>
<td>mazhab</td>
<td>religion</td>
</tr>
<tr>
<td>madath</td>
<td>help</td>
</tr>
<tr>
<td>ramzaːn</td>
<td>Ramdan</td>
</tr>
<tr>
<td>ʃɪlvaːr kəmiːz</td>
<td>salwar kameez (dress)</td>
</tr>
<tr>
<td>heːrath</td>
<td>Shivraːtriː (a festival)</td>
</tr>
<tr>
<td>huːl'</td>
<td>Holi (a festival)</td>
</tr>
</tbody>
</table>

**2. Verbs**

<table>
<thead>
<tr>
<th>Hindi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>tʃiːnun</td>
<td>to wear</td>
</tr>
<tr>
<td>parun</td>
<td>to read</td>
</tr>
<tr>
<td>manaːvun</td>
<td>to celebrate</td>
</tr>
<tr>
<td>samkhun</td>
<td>to meet</td>
</tr>
</tbody>
</table>

**3. Conjunct Verbs**

<table>
<thead>
<tr>
<th>Hindi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>duːt' kariːn'</td>
<td>to wear a saree (sari)</td>
</tr>
</tbody>
</table>
4. ADJECTIVES

garím

warm

5. ADVERBS

zëru:r
certainly

se:ri: (m.)
all
1. Construction under focus:


sava:l: dopmvá mahra: toh' k'ah čhivá kara:n ?

sava:l: dopmvá mahra: toh' k'ah čhivá kara:n ?

sava:l: dopmvá haz toh' kithikan čhivá soku:l gatsha:n ?
 Jáva:b: bá haz čhus gatsha:n tūgas k'ath soku:l.

sava:l: dopmvá mahra: toh' kath k'ath čhivá ča:y čava:n ?

sava:l: dopmvá mahra: toh' kas sī:t' čhivá ċal gatsha:n?

2. Construction under focus:


sava:l: dopmvá mahra: toh' k'ah e:sivi para:n ?

sava:l: dopmvá mahra: su k'ah o:s para:n ?
sava:l : dopmavi mahra: so kot e:s gatsha:n ?

sava:l : dopmavi hase: toh' kath k'ath e:sivi ca:y cava:n ?

sava:l : dopmavi mahra: tim kas si:t' e:s' dal gatsha:n.

5.0. EXERCISES

1. Translate the following into Kashmiri.

I used to take a boat from the Dal Gate.

Sheela used to eat cherries and apples in the Nishat Garden.

Kashmiri men wear a ph'aran and the women wear a saree.

I would like to read some books on Gulmarg and Pahalgam.

2. Write a theme of ten sentences in Kashmiri about Kashmir and the Kashmiri people.
kunivuhim sabakh : košr'an hund kh'an
Lesson Nineteen : Kashmiri food

1. CONTEXTUAL FOCUS

A conversation about various vegetarian and non-vegetarian Kashmiri dishes.

2. GRAMMATICAL FOCUS

The passive construction (ga:diyin ranini) is introduced. The following verbs appear: bovun 'to grow', ranun 'to cook', tagun 'to know how to do', and phikir barin 'to worry'.

3. LEXICAL FOCUS

Note the following lexical set.

\[
\begin{array}{ll}
gogji & \text{turnips} \\
goste:bi & \text{(meat balls cooked in milk)} \\
tso:t & \text{Indian bread (Hindi-Urdu chapati)} \\
da:ni & \text{paddy} \\
nadir' & \text{(stems of the Nymphaea lotus)}
\end{array}
\]
<table>
<thead>
<tr>
<th>Term</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>bati</td>
<td>cooked rice</td>
</tr>
<tr>
<td>matsh</td>
<td>(ground meat dish in the shape of balls)</td>
</tr>
<tr>
<td>möji</td>
<td>kchlrabi</td>
</tr>
<tr>
<td>yakhin'</td>
<td>(meat cooked with yogurt)</td>
</tr>
<tr>
<td>ro:ganjo:š</td>
<td>(a red-colored meat dish)</td>
</tr>
<tr>
<td>vā:gan</td>
<td>eggplants (brinjals)</td>
</tr>
<tr>
<td>sabzi:</td>
<td>vegetable</td>
</tr>
<tr>
<td>ha:kh</td>
<td>(a green leafy vegetable, collard)</td>
</tr>
</tbody>
</table>
año:k : namaskār mohanji. kā:se: vā:ray ċhivā ?

Greetings, Mohan. How are you?

mohni : namaskār año:k ċjī. toh' ċhivā vā:ray ?

Greetings, Ashok. How are you?

kh'ān

food

año:k : aż ċhi me ko: ċbris kh'anas mutlak savā:l.

Today I have (some) questions about Kashmiri food.

mohni : a: ċeru:r.

Yes, certainly.

año:k : ko: ċir'an hund kh'an k'ah ċhu ?

What is the (typical) food of Kashmiris?

põe:man

kh'on

tsoč

evening
to eat

Indian bread (Hindi-Urdu, chapati)


The Kashmiris eat rice both in the morning and in the evening. All the people in Jammu eat bread (chapatis).
ašok: kesi:ri cha: da:ni bova:n?

Does paddy grow in Kashmir?

mohni: ahanse: adik'ah.

Yes, of course.

ašok: kesi:ri cha: lu:kh neni kh'ava:n?

Do people in Kashmir eat meat?


Yes, in Kashmir, both Muslims and Hindus eat meat.

droji expensive

ašok: acha: neni cha: droji?

Tell me, is meat expensive?


Yes, meat is more expensive than vegetables.
Which vegetables of Kashmir are well-known?

- ha:kh
- nadir'
- vā:gan

(a green leafy vegetable, collard greens)
(lotus stems)
(eggplants)

- ha:kh
- vā:gan

- nadir'

Kashmiris eat many kinds of vegetables, but the famous ones are ha:kh, lotus stem, and eggplant.

bas just

ašo:k: bas ha:kh, nadır' tı və:gan?

Just ha:kh, lotus stem, and eggplant?

məği kohlrabi
gogji turnips

məği gogji
mohni: nase: mōji ti gogji ti.
Not only these, but kohlrabi and turnips as well.
ašok: mōji ti gogji p'an kheni kuni doh.
One day I must eat kohlrabi and turnips.
Kashmiris eat daš also.

kithipe:th'
in what manner
ranun
to cook

ašok: ke:šir' kithipe:th' čhi neni rana:n?
How do Kashmiris cook meat?

ro:ganjo:š
(a red-colored meat dish)
yakhin'
(meat cooked with yogurt)
gošta:bi
(meat balls cooked in milk)
matsh
(winced (ground) meat)
matsh

mohni : k'as: toh' ćhiv' na: kh'ava:n ro:ganjo:š, yakhin', gošta:bi ya: matsh?

Well, do you not eat ro:ganjo:š, yakhin', gošta:bi, or matsh?


Yes, I do. Well, how does one cook ro:ganjo:š?

no:kar cook (servant)
kunivizá sometime


Our cook makes very good ro:ganjo:š. (Why don't you) come sometime, and see (how he does it).
ga:di

ašok: yeti čha: ga:di a:sa:n?

Is there fish in Kashmir?

vethi manz
kīsmī kīsmāčī
ṭravīt

in the Vitasta
of several types
tROUT

kunidoh yiyl̄v so:n garī yetič ṭravīt ga:di khēni.

Yes, the river Vitasta has several types of fish. Come to our house someday and eat the trout of this place.

tagun
tO know how to

ašok: tohi čhāvī taga:n ga:di ranīni?

Do you know how to cook fish?
phikir barin' to worry


Do not worry. The fish will be cooked. Our servant knows how to cook good fish too.


Very well, then I will certainly come. I (really) have to eat Kashmiri fish.

mohni: ahanso: zaru:r.

Yes, (you) certainly (do)!

aso:k: achha:, namaska:r.

All right. Goodbye.

mohni: namaska:r.

Goodbye.
1. The Kashmiris are essentially rice eaters and non-vegetarians. The daily food of a typical Kashmiri consists of bat† 'rice', ha:kh 'collard', sometimes nenî 'mutton', and occasionally an additional vegetable. The ha:kh is cooked with a considerable quantity of water. This water is called ras. The ras serves as a very thin gravy with which rice is eaten. In kešî:r, wheat is eaten mainly in the form of cakes and bread to go with tea. Rice is replaced by wheat in a regular meal (usually in the form of chapatî 'Indian bread') only on medical advice or when rice is in short supply.

2. As stated earlier, nenî (Muslim Kashmiri na:tî or ma:z) generally means mutton.

3. The main Kashmiri vegetables are the following:

   nadîr' (the stem of the Nymphaea lotus) is cooked in several ways, e.g., nadîr' yakhîn', nadîr' ġurmî, nadîr' da:l, nadîr' o:lav;

   ha:kh (leafy vegetable, collard) is an essential part of Kashmiri food. It is boiled in a great quantity of water with very few spices;
gogji (turnips) is the main root vegetable during the winter. It is prepared as several kinds of dishes, e.g., ra:zmah gogji, tshati gogji, and gogji nadir'; and o:lav (potatoes) are the main ingredient in the well-known Kashmiri dish dam-o:lav (Hindi dama:lu:).
2.2.1. The Semantic Range of Passive

The semantic range of the passive construction in Kashmiri is roughly the following.

1. capacity

nenî yînî kh'ânî?

Can meat be eaten?

In this sentence, the doubt is whether a person has the capacity to eat meat, say, as opposed to vegetables. It is, however, ambiguous. It may also mean that there is doubt whether the meat is properly cooked. It also has the basic meaning of a passive sentence, namely, 'will the meat be eaten (by me, you, etc.)?'.

2. ability

me yîyi nî čîth' le:khnî angri:ziyas manz.

I will not be able to write the letter in English.

Note that one interpretation of this sentence is 'I don't have the ability to write a letter in English'.

The intransitive passives of the following type generally function in both of the above categories.

gongni čhunî yiva:n.
votni čhunî yiva:n.
gatshni čhunî yiva:n.
asni čhunî yiva:n.
ro:znî čhunî yiva:n.
3.0. VOCABULARY

1. NOUNS

kh'an

ga:ɗ

gog̱j

gošta:bå

tsoţ

dro:th ga:ɗ

da:nj

nadur

no:kar

matsh

möd

yakhin'
rco:ganjo:š

vā:gun

ša:m

sabzi:

ha:kh

food

fish

turnip

(a meat dish cooked with milk)

Indian bread (chapati)

tROUT

paddy

lotus stem

servant

ground meat

kohlrabi

(a meat dish cooked with yogurt)

(a red-colored meat dish)

eggplant

evening

vegetable(s)

(a green leafy vegetable) (see Notes)

2. VERBS

kh'on

tagun

bo:vun

ranun

to eat

to know how to

to grow

to cook
3. CONJUNCT VERBS

phikir barín' to worry

4. ADJECTIVES

mezhu:r famous

5. ADVERBS

kithí:pe:th' how, in what manner
kunivizi sometime
4.0. DRILLS

1. Construction under focus:

me ɣhi ke:šris kh'anas mutlak sava:l.

me ɣhu ʃe:kra:ca:ras mutlak sava:l.
ši:las ɣhu he:rīts mutlak sava:l.
tohi ɣhuvi baji na:vi mutlak sava:l.
asi ɣhi vozl'an po:šan mutlak sava:l.
tse ɣhuy ke:šris ro:ganjo:šas mutlak sava:l.
asi ɣhi ke:šri tsa:mni mutlak sava:l.

2. Construction under focus:

toh' má bəriv phikir ga:dī yin raninī.

sava:l  :  dopmavi mahra:, ke:m yiya: karni?
java:b  :  toh' má bəriv phikir, ke:m yiyi karni.

sava:l  :  dopmavi mahra:, kita:b yiya: parinī?
java:b  :  toh' má bəriv phikir, kita:b yiyi parinī.

sava:l  :  dopmavi hax, ɣa:y yiya: ɣani?
java:b  :  toh' má bəriv phikir, ɣa:y yiyi ɣanī.
5.0. EXERCISES

1. In the following sentences, fill in the blanks with the subjunctive forms of the appropriate verbs (the forms are given in English).

\[\text{śi:lī tī bī would go tot magar asi gatshi tse:r.}\]

\[\text{bī would drink că:y magar me čhi jaldiː.}\]

\[\text{śi:lī would read kita:b magar vakhīt čhus nī.}\]

\[\text{aśo:k would come yot magar tati kamis thavi?}\]

2. Translate the following passive sentences into Kashmiri.

The book will be read.

ro:ganjɔ:x will be cooked.

Milk will be delivered.

Food will be eaten.
Lesson Twenty: On sight-seeing in Kashmir

1. CONTEXTUAL FOCUS

A conversation on the places worth visiting in and around Srinagar. The main tourist attractions mentioned are gulmarig, pshelga:m, and volur.

2. GRAMMATICAL FOCUS

Note the use of the following conjunct verbs: se:r karun 'to go sight-seeing', mašvarı d'un 'to give advice', khoš karun 'to like', and kohas khasun 'to climb a mountain, to hike'.

The following verbs also appear: karun 'to do', pakun 'to walk', me:lun 'to be available', and sŏ:cun 'to think'.

3. LEXICAL FOCUS

Note the following lexical sets.

ơmra:kødal Amira Kadal (place name)
kohas khasun to climb a mountain, to hike
gure:z Gurez (place name)
gur'saver'  horseback riding
ţurist'  tourist
du:r  far
pakun  to walk
bandipu:r  Bandipora (place name)
mi:l  a mile
risepşan  reception
se:r karun  to go sight-seeing
sentar  center
Greetings, Mohan.

news

Greetings, what's new?

to think
outside
to go sight-seeing
to give advice

I am thinking of going sight-seeing outside Srinagar. (Please) tell me how I should go about it.

to hike
horseback riding
boating
to like

Do you like horseback riding, boating, or hiking?
gur'save:r'

3 ašok: me čhi khoš kara:n gur'save:r' ti ti na:više:r ti.
I like both horseback riding and boating.

kots hapti
how many
week(s)

mohni: kotsan haphtan čhuvš se:r karun?
How many weeks do you want to spend sight-seeing?
ašō:k : ekis don haphtan.
One or two weeks.

khe:tri for


Very well, for horseback riding you go to Gulmarg and Pahalgam. Wular Lake is the best place for boating.

ku:t how much
du:r far

ašō:k : volur ku:t du:r ĝhu ?
How far is Wular Lake?

lagbag about, approximately
trīh thirty
h'akun to be able to
bandīpu:r Bandipur (place name)
gure:z Gurez (place name)


It should be about thirty miles from Srinagar. But from Wular Lake you can also go to Bandipur and Gurez.
Aso:k: sə:r karnī khɔ:trî kati cha bas ya: tekxi: bana:n?

Where does one get the bus or taxi for sight-seeing?

Prath
intiza:m
tu:rist
risepsan
sentar
every
arrangement
tourist
reception
center


You can make all the (necessary) arrangements at the Tourist Reception Center or at Amira Kadal.

Yim
ja:yi
me:lun
tes
places
to be available


Does one also get literature (books) about these places at the Tourist Center?

Mohnî: ahansə: adık'a:, prath kāh ći:z.

Yes, of course, everything.
ija:zath

permission

ašo:k : ačha: me diyiv ija:zath, bi gatshi. namaska:r.
All right. Sorry, I have to go now. Goodbye.
mohni : namaska:r.
Goodbye.
0. NOTES

1. Bandipura (Bandipora) is a small town of four thousand people located on the bank of Volur (see below).

2. Volur (Wular Lake), located at the west end of the valley, is one of the largest expanses of fresh water in Asia. It is thirty-two miles from Srinagar and is approachable both by road and by river. The river V'atsta: (Jhelum) flows into and out of Volur, and eventually joins the river Indus in the Punjab. The lake is filled with hil (weeds) and fish, especially mahsi:r. One gets a picturesque view of the surrounding mountains of the Pir Panchal from there.
2.0. GRAMMAR

2.1. Conjunct Verbs

In this lesson we have introduced several verbs of the following type.

\[\begin{align*}
\text{sgr karun} & \quad \text{to go for an outing, to go sightseeing} \\
\text{ma\v{s}vara d'un} & \quad \text{to give advice} \\
\text{kohas khasun} & \quad \text{to climb a mountain} \\
\text{kho\š karun} & \quad \text{to like} \\
\text{intiza:m karun} & \quad \text{to make arrangements}
\end{align*}\]

A large number of such verbs with noun verb combination have traditionally been termed conjunct verbs. In Hindi-Urdu this term is used for such verbs as sgr karna:, ma\v{s}vara: de:na: (karna:), pasand a:na:, and intiza:m karna:.

A large number of conjunct verbs, especially those with karun, form identical sets with sapdun 'to happen, to take place'. Note the following examples.

\[\begin{align*}
\text{intiza:m sapdun} \\
\text{kho\š sapdun} \\
\text{ma\v{s}vara sapdun}
\end{align*}\]

Notice that the above are intransitive verbs.
2.2. The Verb me:lun

In this lesson, the verb me:lun appears in the sense of 'to be available'. This is not the only use of this verb. Below are some of the senses in which it may be used.

(a) to be available

\[\text{tati me:li m\text{e}\text{d\text{r}:r}.}\]

Sugar is available there.

\[\text{gulmargi \text{\text{\-'ha: ga:d\text{\text{\-'}}} me:la:n ?}}\]

Is fish available at Gulmarg?

(b) to receive

\[\text{asi me:li tankha: p\text{\text{\-'t\text{\text{\-}}} t\text{\text{\-'}}} \text{do\text{\text{\-'}}} h.}\]

We will receive our salary on the fifth day.

\[\text{t\text{\text{\-'hi kar me:liv\text{\text{\-'}}} so kita:b ?}}\]

When will you receive that book?

(c) to find

\[\text{yeli me so kita:b me:li b\text{\text{\-'d\text{\text{\-'}}} dimo:v\text{\text{\-'}}} t\text{\text{\-}}} h.}\]

When I find that book, I shall give it to you.

\[\text{me \text{\text{\-'h\text{\text{\-'}}} n\text{\text{\-}}} \\text{\text{\-'i:} l\text{\text{\-'}}} \text{\text{\-'ar\text{\text{\-'}}} me:la:n.}\]

I cannot find Sheela's house.
(d) to meet

bî me:li ſi:las ḏalge:ti niš.

I will meet Sheela near the Dal Gate.

es' ķinî soku:las manz me:la:n.

We do not meet inside the school.
3.0. VOCABULARY

1. NOUNS

khabar
news

gure:z
Gurez (place name)

gur'save:r'
horseback riding

ja:y
place

ťur:rist
Tourist

tankhah
salary

na:vise:r
boating

bandıpù:ř
Bandipora (place name)

bas
bus

mi:l
mile

iǰa:zath
permission

intiza:m
arrangement

risepšan
reception

sentar
center

hapňi
week(s)

2. VERBS

pakun
to walk

me:lun
to be available

so:čun
to think

h'akun
to be able to
3. CONJUNCT VERBS

kohas khasun  to climb a mountain, to hike
khos karun  to like
mašvari d'un  to give advice
intiza:m karun  to make arrangements
sə:r karun  to go sight-seeing, to go for an outing

4. ADVERBS

du:r  far
lagbag  approximately
DRILLS

1. Construction under focus:


saval: tse čhui y za:mutdod, o:m dod kini ča:y khoš kara:n ?
java:b: me čhunī za:mutdod ya: o:m dod khoš kara:n, me čhi ča:y khoš kara:n.


2. Construction under focus:

me čhi khɔːs karaːn tsuː:th' ti ti tāg ti.

(a) Substitute the following word pairs in place of the underlined items in the construction under focus.

(roːganjoːs, barphiː), (goːstaːbi, haːkʰ), (damioːlav, tsaːman), (caːy, tsoːt), (muːji, nadir'), (pampoːs, golaːb).

(b) Construct five sentences in Kashmiri based on the following model. In these sentences use the adjectives given in the list below.

me čhi khɔːs karaːn voːzil' tsuː:th' ti tsok' vāːgan.

Adjectives: modir, bəd', sabiz, taːzi, niːji, lokut, thəd', garim, v'oth, sapheːd.
5.0. EXERCISES

1. Read the following passage aloud and answer orally the questions following it.

keşi:ri sē:r karun čhunā muːskil. tati čha naːvi, țeksi:, gur' tī basā meːlaːn. s'athaː luːkh čhi пут gan manz tī sē:r karaːn. prath jaːyi čhi hoːtal yiman manz roːznuk tī kh'anuk intizaːm čhu.

Questions:

keşi:ri sē:r karun chaː muːskil?

sēːr karni kheːtrī k'ah k'ah čhu keşi:ri meːlaːn?

k'ah luːkh čhaː пут gan manz tī sēːr karaːn?

keşi:ri manz čhaː hoːtal?

prath jaːyi čhaː roːznuk tī kh'anuk intizaːm?

2. Translate the following sentences into Kashmiri.

I would like to go horseback riding in Gulmarg.

Is Baramulla very far from Wular Lake?

I can not spend more than a week in Pahalgam.

You can get books near the post office at Amira Kadal.

Are there books about the Shankracharya Temple?