A MANUAL
OF
LESSONS
IN THE
KASHMIRI LANGUAGE
ARRANGED TO SIMPLIFY
THE PROGRESSIVE ACQUISITION
OF
A COLLOQUIAL KNOWLEDGE
BY
ERNEST F. NEVE, M.D., etc.

Author of 'Beyond the Pir Panjal,' 'A Crusader in Kashmir,'
'Things seen in Kashmir,' etc.

Lahore:
THE CIVIL & MILITARY GAZETTE LTD.,
1934.
PREFACE.

Kashmiri is a difficult language to acquire. The aim of this little book is to make it easier. With this object Roman type is used, with a uniform system of spelling.

More than five hundred useful sentences have been included. These should enable residents and visitors to talk and understand simple Kashmiri. These sentences are also so arranged as to illustrate the more important rules of grammar. The last few pages of this Manual are devoted to supplementary rules, etc.

A Kashmiri grammar by the late Rev. T. R. Wade has long been out of print.

I gratefully acknowledge permission to utilise this. And I also have much pleasure in acknowledging Sir George Grierson's generous permission, and that of the Clarendon Press, Oxford, to quote and use sentences from their Manual of the Kashmiri Language. Pandit Hari Shur, my office assistant, has given much kind help in revising my manuscript.

ERNEST F. NEVE.

INTRODUCTION.

The object of this Manual is to introduce the learner to Kashmiri in the way a child acquires the language. First nouns, then step by step other parts of speech are introduced. The conversational sentences are arranged with this object. They could be learned consecutively, quite apart from the notes on grammar, which head the successive paragraphs. These explanations should, however, materially lighten the task.

A knowledge of the contents of this Manual should enable the learner to speak and to understand simple Kashmiri.

The more advanced student is referred to Sir George Grierson's most able 'Manual of the Kashmiri Language,' published by the Clarendon Press, Oxford. Kashmir owes a debt of gratitude to this eminent linguist, not only for his scholarly analysis and reduction to rule of the many irregularities which complicate this language, but also for other contributions to the study of Kashmiri, especially his masterly Dictionary.
PREFACE.

Kashmiri is a difficult language to acquire. The aim of this little book is to make it easier. With this object Roman type is used, with a uniform system of spelling.

More than five hundred useful sentences have been included. These should enable residents and visitors to talk and understand simple Kashmiri. These sentences are also so arranged as to illustrate the more important rules of grammar. The last few pages of this Manual are devoted to supplementary rules, etc.

A Kashmiri grammar by the late Rev. T. R. Wade has long been out of print.

I gratefully acknowledge permission to utilise this. And I also have much pleasure in acknowledging Sir George Grierson’s generous permission, and that of the Clarendon Press, Oxford, to quote and use sentences from their Manual of the Kashmiri Language. Pandit Hari Shur, my office assistant, has given much kind help in revising my manuscript.

ERNEST F. NEVE.

INTRODUCTION.

The object of this Manual is to introduce the learner to Kashmiri in the way a child acquires the language. First nouns, then step by step other parts of speech are introduced. The conversational sentences are arranged with this object. They could be learned consecutively, quite apart from the notes on grammar, which head the successive paragraphs. These explanations should, however, materially lighten the task.

A knowledge of the contents of this Manual should enable the learner to speak and to understand simple Kashmiri.

The more advanced student is referred to Sir George Grierson’s most able ‘Manual of the Kashmiri Language,’ published by the Clarendon Press, Oxford. Kashmir owes a debt of gratitude to this eminent linguist, not only for his scholarly analysis and reduction to rule of the many irregularities which complicate this language, but also for other contributions to the study of Kashmiri, especially his masterly Dictionary.
### CONTENTS

**PREFACE.**

**INTRODUCTION.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Vowels</td>
<td>..</td>
<td>1</td>
</tr>
<tr>
<td>Consonants</td>
<td>..</td>
<td>2</td>
</tr>
<tr>
<td>Pronunciation</td>
<td>..</td>
<td>1—2</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2. <strong>ARTICLES</strong>—</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Indefinite</td>
<td>..</td>
<td>3</td>
</tr>
<tr>
<td>Definite</td>
<td>..</td>
<td>3</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3. <strong>NOUNS</strong>—</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td>..</td>
<td>4—76</td>
</tr>
<tr>
<td>Case</td>
<td>..</td>
<td>5—51</td>
</tr>
<tr>
<td>Number</td>
<td>..</td>
<td>6</td>
</tr>
<tr>
<td>Declensions</td>
<td>..</td>
<td>7—74</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>4. <strong>AUXILIARY VERB</strong></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>..</td>
<td>8—81</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>5. <strong>PRONOUNS</strong>—</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Personal</td>
<td>..</td>
<td>10—77</td>
</tr>
<tr>
<td>Possessive</td>
<td>..</td>
<td>11</td>
</tr>
<tr>
<td>Demonstrative</td>
<td>..</td>
<td>12—79</td>
</tr>
<tr>
<td>Relative</td>
<td>..</td>
<td>13</td>
</tr>
<tr>
<td>Interrogative</td>
<td>..</td>
<td>13</td>
</tr>
<tr>
<td>Reflexive</td>
<td>..</td>
<td>14</td>
</tr>
<tr>
<td>Indefinite</td>
<td>..</td>
<td>15</td>
</tr>
<tr>
<td>Compound</td>
<td>..</td>
<td>16</td>
</tr>
<tr>
<td>Distributive</td>
<td>..</td>
<td>17</td>
</tr>
<tr>
<td>Adjective</td>
<td>..</td>
<td>18</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>6. <strong>ADJECTIVES</strong></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>..</td>
<td>19—80</td>
</tr>
</tbody>
</table>

| Comparison                       | ..     | 20    | 10   |
| Declension of                    | ..     | 80    | 10   |
### 7. Numbers

<table>
<thead>
<tr>
<th>Type</th>
<th>Para.</th>
<th>Page.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cardinal</td>
<td>22</td>
<td>12—13</td>
</tr>
<tr>
<td>Ordinal</td>
<td>23</td>
<td>12</td>
</tr>
<tr>
<td>Fractional</td>
<td>28</td>
<td>13</td>
</tr>
<tr>
<td>Proportional</td>
<td>26</td>
<td>12</td>
</tr>
<tr>
<td>Days of week</td>
<td>29</td>
<td>13</td>
</tr>
</tbody>
</table>

### 8. Adverbs

<table>
<thead>
<tr>
<th>Type</th>
<th>Para.</th>
<th>Page.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Time</td>
<td>32</td>
<td>15</td>
</tr>
<tr>
<td>Place</td>
<td>32</td>
<td>15</td>
</tr>
<tr>
<td>Manner</td>
<td>32</td>
<td>15</td>
</tr>
<tr>
<td>Quantity</td>
<td>32</td>
<td>15</td>
</tr>
<tr>
<td>Number</td>
<td>32</td>
<td>15</td>
</tr>
<tr>
<td>Affirmation and Negation</td>
<td>33</td>
<td>16</td>
</tr>
</tbody>
</table>

### 9. Prepositions

<table>
<thead>
<tr>
<th>Type</th>
<th>Para.</th>
<th>Page.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>34—40</td>
<td>18</td>
</tr>
</tbody>
</table>

### 10. Conjunctions, Interjections, etc.

<table>
<thead>
<tr>
<th>Type</th>
<th>Para.</th>
<th>Page.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>41—44</td>
<td>19</td>
</tr>
</tbody>
</table>

### 11. Verbs

<table>
<thead>
<tr>
<th>Type</th>
<th>Para.</th>
<th>Page.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conjugation of</td>
<td>45, 55, 82</td>
<td>22—41</td>
</tr>
<tr>
<td>Transitive</td>
<td>54, 55, 58, 59</td>
<td>22</td>
</tr>
<tr>
<td>Intransitive</td>
<td>62</td>
<td>28</td>
</tr>
<tr>
<td>Irregular</td>
<td>56—57</td>
<td>22</td>
</tr>
<tr>
<td>Tenses</td>
<td>47—51, 60</td>
<td>21—24</td>
</tr>
<tr>
<td>Vowel changes</td>
<td>60—72</td>
<td>24</td>
</tr>
<tr>
<td>Compound and Intensive</td>
<td>67</td>
<td>32</td>
</tr>
<tr>
<td>Potential</td>
<td>68—70</td>
<td>32</td>
</tr>
<tr>
<td>Causative</td>
<td>63</td>
<td>29</td>
</tr>
<tr>
<td>Passive Voice</td>
<td>64</td>
<td>30</td>
</tr>
<tr>
<td>Pronominal Affixes</td>
<td>65—83, 84</td>
<td>30—42</td>
</tr>
<tr>
<td>Inceptives and Desideratives</td>
<td>69</td>
<td>32</td>
</tr>
<tr>
<td>Inflected Infinitive</td>
<td>71</td>
<td>32</td>
</tr>
</tbody>
</table>

### 12. Supplementary Grammar

<table>
<thead>
<tr>
<th>Type</th>
<th>Para.</th>
<th>Page.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vowel changes</td>
<td>72</td>
<td>35</td>
</tr>
<tr>
<td>Consonant changes</td>
<td>73</td>
<td>35</td>
</tr>
<tr>
<td>The Genitive Case</td>
<td>75</td>
<td>37</td>
</tr>
<tr>
<td>Genders</td>
<td>76</td>
<td>37</td>
</tr>
<tr>
<td>Declension of Nouns</td>
<td>74</td>
<td>36</td>
</tr>
<tr>
<td>Declension of Pronouns</td>
<td>75—79</td>
<td>38</td>
</tr>
<tr>
<td>Adjectives</td>
<td>80</td>
<td>40</td>
</tr>
<tr>
<td>Conjugations of Verbs</td>
<td>81—82</td>
<td>41</td>
</tr>
<tr>
<td>Auxiliary Verb</td>
<td>81</td>
<td>41</td>
</tr>
<tr>
<td>Pronominal Affixes</td>
<td>83—84</td>
<td>42</td>
</tr>
</tbody>
</table>
I. THE ALPHABET.

(1) VOWELS AND THEIR PRONUNCIATION.

These are difficult, but the key to success is in conversation. Very short vowels are in italics. They are indicated as follows:—˘, ˘, ˘, ˘, and are known as mātrā-vowels. Example ‘guru’ a horse, ‘guri’ horses. The italics -˘ and -˘ are mātrā-vowels.

The vowels are A, E, I, O, U, and the diphthongs AI and AU. Each of the vowels has three forms, a very short (the mātrā-vowel used in or at the end of a word and indicated as shewn above), a short form, and a long form. The mātrā form is extremely short and has no English equivalent. Some Vowels, viz., A, O and U have more than three forms—see below.

VOWELS.

<table>
<thead>
<tr>
<th>Letters</th>
<th>Pronunciation</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>A a</td>
<td>short form as in “adrift”</td>
<td>Gara, a house. Bar, a door.</td>
</tr>
<tr>
<td>Â à</td>
<td>long form as in “father”</td>
<td>Ār, mercy. Kāth, wood, (dried branches of any tree).</td>
</tr>
<tr>
<td>A ä</td>
<td>peculiar; a short—a sound from the throat.</td>
<td>Zät. a rag.</td>
</tr>
<tr>
<td>E e</td>
<td>short as in “met,” “let”</td>
<td>Bene, sister. Mets, earth.</td>
</tr>
<tr>
<td>E ê</td>
<td>long as in “mare”</td>
<td>Tsēr, delay. Hēr, a ladder.</td>
</tr>
<tr>
<td>I i</td>
<td>short as in “pin,” “bill”</td>
<td>Hil, water grass. Nūshe, near.</td>
</tr>
<tr>
<td>I ï</td>
<td>long as in “police”</td>
<td>Shīn, snow. Mīl, ink.</td>
</tr>
<tr>
<td>O o</td>
<td>short as in “hot”</td>
<td>Mol, price.</td>
</tr>
<tr>
<td>O ô</td>
<td>long as in “mole”</td>
<td>Mōl, father.</td>
</tr>
<tr>
<td>O ö</td>
<td>modified like the German ö</td>
<td>Dōr, beard.</td>
</tr>
<tr>
<td>U u</td>
<td>short as in “pull” or “put”</td>
<td>Kus, who?</td>
</tr>
<tr>
<td>U ū</td>
<td>long as in “rule”</td>
<td>Tsūr, a thief.</td>
</tr>
<tr>
<td>U ü</td>
<td>two forms—one like the German-ü in “mühe”</td>
<td>Kūrū. She was made.</td>
</tr>
<tr>
<td>U ŭ</td>
<td>The other a peculiar lengthened variety.</td>
<td>Sūtin, with, by means of</td>
</tr>
<tr>
<td>Ai ai</td>
<td>as in the English word “aisle”</td>
<td>Aith or öth, eight.</td>
</tr>
<tr>
<td></td>
<td>or like a broad ö</td>
<td>Gauv, he went. Tsūrau, by thieves.</td>
</tr>
</tbody>
</table>

For changes in Vowels and Consonants, see Appendix (page 35).
The Shārada, Nāgarī and Persian characters are used for writing Kashmiri. The last is employed chiefly by Muslims but it is not suitable for representing the sounds. The Roman character is really better for learning pronunciation but it needs the addition of extra letters.

Of the consonants the following are pronounced as in English:—

B, F, H, J, K, L, M, N, P, S, SH, V, Y, Z. The pronunciation of the others is shewn in the following table:—

<table>
<thead>
<tr>
<th>Letters</th>
<th>Pronunciation</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ch</td>
<td>as in Church</td>
<td>Chobur, young.</td>
</tr>
<tr>
<td>D</td>
<td>more dental than English D tongue turned up to roof of mouth when pronouncing it.</td>
<td>Dōd, pain.</td>
</tr>
<tr>
<td>Ḍ</td>
<td>a strong guttural</td>
<td>Đora, a rope.</td>
</tr>
<tr>
<td>Gh</td>
<td>nasal</td>
<td>Ghusal, bath.</td>
</tr>
<tr>
<td>Ḏ</td>
<td>a peculiar guttural represented by an apostrophe before its vowel.</td>
<td>Aql, wisdom. 'Ilm, knowledge. 'Umr, age.</td>
</tr>
<tr>
<td>Ḥ</td>
<td>a strong aspirate uttered by compressing lower muscles of throat.</td>
<td>Rahīm, merciful.</td>
</tr>
<tr>
<td>Kh</td>
<td>a strong guttural</td>
<td>Khudā, God.</td>
</tr>
<tr>
<td>Ṇ</td>
<td>a mixture of d, th and m</td>
<td>Bandūq, a gun.</td>
</tr>
<tr>
<td>Q̣</td>
<td>pronounced from lower throat muscles.</td>
<td>Mur, myrrh.</td>
</tr>
<tr>
<td>Ṛ</td>
<td>pronounced very distinctly.</td>
<td>Rūn, husband.</td>
</tr>
<tr>
<td>Ṛ</td>
<td>tip of tongue to roof of mouth.</td>
<td>Qasd, intention.</td>
</tr>
<tr>
<td>Ṣ</td>
<td>like English SW</td>
<td>Sawāb, future merit.</td>
</tr>
<tr>
<td>Ṣ</td>
<td>like English S but with a little of ' Th ' in it.</td>
<td></td>
</tr>
<tr>
<td>Ṭ</td>
<td>very soft and dental</td>
<td>Tōt, beloved.</td>
</tr>
<tr>
<td>Ṭ</td>
<td>tongue well to roof of mouth.</td>
<td>Thokar, a blow.</td>
</tr>
<tr>
<td>Ṭ̣</td>
<td>Sanskrit CH but pronounced Ts in Kashmiri.</td>
<td>Ṭsūr, thief.</td>
</tr>
<tr>
<td>Ṣ</td>
<td>harsher than English T</td>
<td>Khat, a letter.</td>
</tr>
<tr>
<td>Ṭ̣</td>
<td>a little more of the sound of V in it than in English.</td>
<td>Wōnun, to weave.</td>
</tr>
<tr>
<td>Ẓ</td>
<td>a mixture of d, th and w</td>
<td>Kyāzi, why.</td>
</tr>
<tr>
<td>Ẓ</td>
<td>much like tz</td>
<td>Hifz, memory.</td>
</tr>
<tr>
<td>Zh</td>
<td>like z in ' azure'</td>
<td>Pazhmurda, faded.</td>
</tr>
</tbody>
</table>

Sources of these letters.

Ts is peculiar to Kashmiri. Zh to Persian, H, Q, S, S, T, Z are Arabic, an element imported by the large Muslim population. Gh, Kh and Z are common to Arabic and Persian, and T, D and R Indian.
II. THE ARTICLE.

(3) The indefinite article is rarely used. For emphasis a pronoun or numeral may be employed such as Kaṅh or Keṅh, akh or akhah.

There is no definite article. If necessary a demonstrative pronoun must be used.

LESSON 1.

A man, Akh mahanyuvū, or mahanyuvāh. A certain man, Kaṅh mahanyuvū.

A certain woman, Kaṅh zanāna. A certain boy, Kaṅh shurū-

A girl, Akh kūrū.

A dog, Akh hūn. This man, Yih mahanyuvū. This old woman, Yih budū.


Six women, Sheh zanāna. Two children, Zāh bachehā. My dog, Myōn hūn. (Me 'mēn')

My servant, Myōn naukar. My baggage, Myōn asbāb. His house, Tamisund gara.

Her garden, Tasund bāgh. Their work, Tihanz kōm. His pay, Tasund talab.

Your book, Tuhanz kitāb. Their houses, Tihandi gara. Her village, Tasund gām.

His letter, Tasanz chhitī. His son, Tasund nechūvū. Her daughter, Tasanz kūrū.

III. NOUNS.

(4) Gender. All are either Masculine or Feminine. Declensions are four. The first and second are masculine. The third and fourth feminine.

Nouns whose nominative singular ends in ' ū ' (mātrā) are 2nd declension. Those ending in ī or ā (mātrā) are 3rd declension.

The 4th declension includes all other feminine nouns.

(5) Cases. The nominative and accusative are the same. There is also a dative, ablative and agent. The last instead of, like Urdu, taking ' ne,' changes its termination. The genitive is formed by adding sund (sing.) or hund (plur.) in the 1st and 2nd declensions.

(6) ' UN ' with its inflections is used with masculine proper names. ' UV ' denotes made of ' UK,' with its inflections is used with inanimate nouns of the 1st and 2nd declensions. Each form agrees with the object in number and gender. (For full declension of nouns, gender, etc., and further rules, see Appendix page 36).
Lesson 2.

Your horse is here.
Where is the dog's plate?
Put the saddle on the horse.
The food is in the dish.
This is the father's house.
This is the master of the house.
This fruit is from the garden.
He came with his father.
This is in a book.
The book is there.
Bring the books.
They are thieves.
There are apples on the tree.
Give grass to the horses.
This is six sers weight.

(7) Examples of nouns of the four declensions.

1st Declension, 2nd Declension, 3rd Declension, 4th Declension.

<table>
<thead>
<tr>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
<th>4th</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tsiir, thief</td>
<td>Gurù, horse</td>
<td>Guriù, mare</td>
<td>Bene, sister</td>
</tr>
<tr>
<td>Nar, fire</td>
<td>Möl, father</td>
<td>Möjù, mother</td>
<td>Rupay, rupee</td>
</tr>
<tr>
<td>Bar, door</td>
<td>Mahanyuvù, man</td>
<td>Sîrù, brick</td>
<td>Krakh, noise</td>
</tr>
<tr>
<td>Kalam, pen</td>
<td>Korù, bracelet</td>
<td>Gärù, watch</td>
<td>Khar, donkey</td>
</tr>
<tr>
<td>Gara, house</td>
<td>Bôi, brother</td>
<td>Kürü, daughter Gâv, cow</td>
<td></td>
</tr>
<tr>
<td>Dâne, grain</td>
<td>Tsông, lamp</td>
<td>Vör, earthen jar</td>
<td>Yed, stomach</td>
</tr>
<tr>
<td>Batta, food</td>
<td>Gâtulù, wiseman</td>
<td>Kôm, work</td>
<td>Râth, night</td>
</tr>
<tr>
<td>Trakh, six sers</td>
<td>Ponz, monkey</td>
<td>Gazar, carrot</td>
<td>Kitâb, book</td>
</tr>
<tr>
<td>Hâk, vegetable</td>
<td>Wagöv, matting</td>
<td>Gogüj, turnip</td>
<td>Göd, fish</td>
</tr>
<tr>
<td>Méz, table</td>
<td>Host, elephant</td>
<td>Satarand, floor-cloth</td>
<td>Nazar, sight</td>
</tr>
<tr>
<td>Äb, water</td>
<td>Syun, meat, etc.</td>
<td>Mûtsù, mad woman</td>
<td>Gunas, viper</td>
</tr>
<tr>
<td>Warih, year</td>
<td>Hûn, dog</td>
<td>Hör, starling</td>
<td>Nadi, river</td>
</tr>
</tbody>
</table>

Put this in the fire.
Shut the door.
Bring me a pen.
The grain is bad.
They eat only vegetables.

It is on the table.
The rice is in the water.

Tuhund gurù chhuh yeu.
Kati chhuh hunì sund bâna.
Guris lad zin.
Batta chhuh thâlas keth.
Yih chhuh möli sund gara.
Yih chhuh garuk mölik.
Yih phal chhuh bâga andara.
Suh av mölis sûtì.
Yih chuh kitâbi manz.
Kitâb chheh tati.
Kitâba an.
Tim chhîh tsûr.
Kulis peth chhîh tsûntì.
Gurîn diyîv ghâsa.
Yih chhuh trakh.
LESSON 3.

This is a bad brick.
Have you a watch.
They had three clocks.
She will be a good girl.
There were four girls there.
Shall you be there?
He has two sisters.
He had twenty rupees.
There was not a great noise.
There will be much water in the river.
Rice is five rupees kharwah (96 sers).
There are six cows.
He has a pain in the stomach.
It will soon be evening.
Thieves may come in the night.
That was not a good book.
Are there large fish in the river?

His sight is not good.
The gunas is a poisonous snake.
This is a good horse.
It is not a horse, it is a mare.
His mother is a thief.

Yih chheh khām sirā.
Tohi chhewa gārū?
Timān āsa treh gari.
Sōh āsi kārū.
Tāti āsa tsōr kōrī.
Tohi āsiwā tāti?
Tāmis chheh zāh bene.
Tās āsa wūh rupayi.
Bād krahā āsū.
Nadiye āsi sēthāh āb.

Dāne chhuḥpantsan rupaiyān kār.
Sheh gūvā chheh.
Tās chhuḥ yēd dōd.
Takānōi sāpanī shām.
Tās mā yīn rāth kyut.
Sōh āsū nā rate kītāb
Yeth nādī manz chheyyā bāji gāda?
Tās chhuḥ nā jyān gāsh.
Gunas chheh zāhrdār sarrūf.
Yih gūrū chhuḥ jyān.
Gūrū chhuḥ nā, gūrū chheh.
Tāsānū mōjiū chheh tsūr.

IV. THE AUXILIARY VERB.

(See also Appendix page 41.)
(8). It is important to know the verb "To be"; for, as in Urdu, it has also to serve for the verb "to have".

Infinitive Asun, to be.

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Boh chhus</td>
<td>boh chhes</td>
<td>Asi chhīh</td>
</tr>
<tr>
<td>2 Tsāh chhukh</td>
<td>tsāh chheh</td>
<td>Tohi chhiwa</td>
</tr>
<tr>
<td>3 Suh chhuḥ</td>
<td>sōh chheh</td>
<td>Tim chhīh</td>
</tr>
<tr>
<td>1 Boh osus</td>
<td>boh āsā</td>
<td>Asi āsā</td>
</tr>
<tr>
<td>1 Boh āsa</td>
<td>boh āsa</td>
<td>Asi āsaw (for other persons see page 41)</td>
</tr>
</tbody>
</table>
LESSON 3—(concluded).

Subjunctive.

1 Boh āsa or boh ai āsa I may or if I may, etc., the same as Indic. Future.

Past Boh āsaha, etc.

Imperative Tsāh ās, āsta. Tohī āsiū āsītāu, etc.

Past participle āsatin, been. Present participle āsān, being.

(9). FOR INTERROGATION a, ā are added to the present future, etc., of the various persons of the indicative mood.

He saw a monkey in the wood. Tami wuchh wāndur wanā manz.

There is a hen with chickens. Tati chheh kokārā pūtyaw sān.

There is oil in the lamp. Tsangis manz chhuh tīl.

The girl's brothers are here. Kori handi bōi chhih yeti.

These are her brother's eggs. Yima chheh tamāsānden bāyen hanzā gōvā.

He has not enough food. Tas chhuh na kāfi hatta.

Are you satisfied? Tas chhukha rāzi?

(10). PERSONAL PRONOUNS.—Bōh, I. Tsāh, thou. Suh, he. Sōh or sa, she. Asi, we. Tohī, you. The dative, ablative and agent are as follows:—Me, to, in or by, etc., me. For the declension of the 3rd person Suh, etc., see page 38 Appendix.

Ase, to, in or by us. Tse, to, in or by thee. Tohi, to, in or by, etc., you.

(11). POSSESSIVE PRONOUNS.—These are used instead of the genitive of personal pronouns, thus:—Myōnā, my or of me; sōnu, our or of us; chyōnā, thy or of thee; tuhondā, your or of you; tasundā (m) his or her; tasanā (fem.) his or her. For further inflections, see Appendix (page 39).

LESSON 4.

I am not, Boh chhus na. We are not, Asī chhih na. Is he here? Suh chhuā yeti? She is not there, Sōh chhena tati. They are not ready, Tim chhina taiyār. You were not ready, Tohī osiwa na taiyār, or Tsāh osukh na taiyār. Is she here? Sōh chheā yeti.

(12). DEMONSTRATIVE PRONOUNS.—Yih, this. Huh, or hoh (in sight) that. Tih, that (more remote).

These, yim (m), yima (f). Of this, yemisundā, or yemyukā (inanimate). Of these, yiman hundā. Of those, timan hundā (inanimate). To these, yiman. From these, yimau nisha. From this, yemi nisha. Agent, sing. Yemī (m) yemi (f) yimau plural. Huh, that. For inflections, see Appendix (page 40).

This is good, Yih chhuh jyān. That is bad, Tih chhuh yachch. These women are industrious. Yima zanāna chheh mehnati.

Those children are naughty. Tim bachehā chhik yachch.
LESSON 4—(concluded).

This is part of that. He has the rest of this.

These things are useless. They are that boy's things. Take this away from those.

This person told a lie. They did much harm.

This is the key of that box. That is not its key.

Those are their clothes. This is that child's sister.

That woman took it.

That is not its key.

These things are useless. They are that boy's things. Take this away from those.

This person told a lie. They did much harm.

This is the key of that box. That is not its key.

Those are their clothes. This is that child's sister.

That woman took it.

(13). RELATIVE AND INTERROGATIVE PRONOUNS.

Yus (m), yosa (f), who. Yemisundu, whose. Yimani hundu of whom. Yes or yemis, to whom. Yem (agent) (Ymau, plur, ag.)

Yus is usually followed by the personal pronoun suh or soh and agrees with the substantive (expressed or understood) in number, gender and case.

Kus (m) kosa (f) who? Kam (m) kama (f) plural. Who, which, what? Kamisundu or Kasondu, whose. Kamahundu (plural).

Kamyuk (m) of what. Kamis?, to whom? Kath? to what? Kamani (plur), to whom, which, what?, Agent. Kami (m) kami (f) kamau (plur) who, which, what? Ky (n) what?

Who is this man? Who was that woman?

Who will be here?

What is this?

What was that?

Those men are untruthful. Tim (or hum) mahanyu; chhih apoziyori.

What he says, that he does.

It is the energetic boys who will learn. I have the inkstand which you had.

Those children are naughty. Put this near that. The daughter who obeys her mother will become like her.

What time is it?

Whoever tells a lie is bad.

Yih chhuh tamyuku hissa. Tamis nish chhuh yemyuku baqi hissa.

Yim chih chhih befaida. Tim chhuh tamis shuri sandi chiz.

Yih nih tihan nisha.

Yem (wun) apoz. Timau kor sethah nusean.

Yih chhuh tamis shurukach kundz.

Yih chheh na taman kundz.

Tim chhuh tihand palau.

Yih chhuh tamis bachehi sanz bene.

This is part of that. He has the rest of this.

Yus (m), yosa (f), who. Yemisundu, whose. Yimani hundu of whom. Yes or yemis, to whom. Yem (agent) (Ymau, plur, ag.)

Yus is usually followed by the personal pronoun suh or soh and agrees with the substantive (expressed or understood) in number, gender and case.

Kus (m) kosa (f) who? Kam (m) kama (f) plural. Who, which, what? Kamisundu or Kasondu, whose. Kamahundu (plural).

Kamyuk (m) of what. Kamis?, to whom? Kath? to what? Kamani (plur), to whom, which, what?, Agent. Kami (m) kami (f) kamau (plur) who, which, what? Ky (n) what?

Who is this man?

Who was that woman?

Who will be here?

What is this?

What was that?

Those men are untruthful. Tim (or hum) mahanyu; chhih apoziyori.

What he says, that he does.

It is the energetic boys who will learn. I have the inkstand which you had.

Those children are naughty. Put this near that. The daughter who obeys her mother will become like her.

What time is it?

Whoever tells a lie is bad.
LESSON 5.

(14). REFLEXIVE PRONOUNS.—Pāna, self. Boh pāna, tsāh pāna; I myself, thou thyself, etc.

Of yourself, panunā; to yourself, pānas. Pānāi, intensive form of pāna. Pānawōnī, amongst ourselves, yourselves, themselves. Panun, own. This word is used for my, thy, his, her, our, your, their, when they refer to the same person as the nominative of the sentence. Panun pān and panani pāna, my own self, thy own self, etc., are regularly inflected.

He is reading his book. Suh chhuh panunī kitāb parān.
He is reading her book. Suh chhuh tasānī kitāb parān.
They said amongst themselves. Timau dop pānawōnī āsī gatshāu pagah.
This is his own horse. Yih chhuh tamis panun gurū.
Take your blanket with you. Panunī chādār nih pānas sūtī.
We ourselves have seen it. Asi chhuh pāna yih wuchhnut.
They themselves were quarrelling. Tim ōsī pānāi har karān.
I am ill. Myōn pān chhuh bemār; or Boh chhus bemār.
Come here and bring what you have. Yuri wolive ta yih tōb i nish chhuh ti anyiv.
Bring your brother. Panun bōi anyōn.
They brought all their horses. Timau ānī panunī sāriy gurī.
He will take us there himself. Suh niyi ase pāna tōr.
Allow me to accompany you. Me dīyiv pānas sūtī yēnā.
Attend to your work. Panunī kāmi peth lāgiv panunī dil.
The coolies went early with their loads. Mazūr gai sulī panunī bör heth.
He did his work with pleasure. Tami kār panunī kōmū khōshiyi sān.
That child clings to its mother. Suh shur chhuh panunī māje sūtī sūtī rozān.
He must pay his debts. Tamīs gatshī panunā karz horunū.

LESSEM 6.

Some man said this. Könsi mahanivi won yih.
I wished to tell you something. Boh ñaus tsxeb ken ñath wanani yitshän.
Some thieves have stolen the Kéntsau tsüran chhuh zyun tsüri hümûtu. (i.m. i.)
Bring me some charcoal. Meh anyiv ken ñh tsani. xw.
Do what he says to you. Yih ken ñh súh waniva tih kariv.
I have not any book. Meh chheh na känh kútäb.
They had nothing. Timan os na kénh.


(17). DISTRIBUTIVE PRONOUNS.—Har, each. Prat, each, every. Sôrûy (masc.) sàrey (fem.) all (number), sôrisúy, to all (quantity), sôrûy, the whole, all (quantity), sàreñûy, to all (number), sàrewûy, by all (number).

(18). ADJECTIVE PRONOUNS.—These are best tabulated.

SINGULAR. PLURAL.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Yuth, Like this</td>
<td>yits</td>
<td>yithí</td>
<td>yitsa.</td>
</tr>
<tr>
<td>Tiuth, Like that</td>
<td>tits</td>
<td>tithí</td>
<td>titsa.</td>
</tr>
<tr>
<td>Kiuth, Like what</td>
<td>kits</td>
<td>kithí</td>
<td>kitsa.</td>
</tr>
<tr>
<td>Yût, This much or many</td>
<td>yits</td>
<td>yîtë</td>
<td>yitsa.</td>
</tr>
<tr>
<td>Küt, How much</td>
<td>köts</td>
<td>kâti</td>
<td>kâtsa</td>
</tr>
</tbody>
</table>

Bring another horse. Beyâk gurâ an (or aniyûvsâ).
Let each one take up a load. Prat könsi gatišì bór pûlunû.
Have you any complaint against anyone? Könsi pëth chhej ñh shikâyat?
Every good gift is from above. Prat känh ñinâm chhuh az bâlé.
Some thief has taken this. Kamitàm tsûrân chhuh yih nyumûtû.
Let them all have rations.
Take this and give it to them all.
He has sold all his things.
Whoever works hard will be rewarded.
Do nothing with boasting.
Every tree is known by its fruit.
Whosoever he may be he is a thief.
Someone else has done it.
They have all gone.
Is there anyone in the house?
What do you want?
Is there anything in this box?
Don’t complain about each other.

VI. ADJECTIVES.

(19). There are two classes of adjectives, DECLINABLE and UNDECLINABLE. The former agree with nouns in number, gender and case. The masculine generally follows the 2nd declension of nouns and the feminine the 3rd declension. (See rules Appendix page 40).

A strong horse, Duri gūrū. A good saddle, Rutù ziń.
This horse is small. Yih gūrū chhuh lokut.
That boy is clever. Suh larka chhuh gātulā.
This tree is high. Yih kulā chhuh thod.

(20). COMPARISONS are formed by joining the adverb ‘tsor’—more, very, sethah—much, very, or by using the preposition ‘khota.’

That girl is more clever than this boy.
Her father is most clever.

That house is high.
The tree is higher.
The mountain is highest.
A tehsildar is greater than a lumbardar.
That apple is red.
That woman has good sons and daughters.

Sōh kūrū chheh yimis larka sandi khota gātājī. Tasund möl chhuh saravai khota gātul.
Suh gara chhuh thod. Kul chhuh tsor thod.
Kōh chhuh sethah thod. Tehsildār chhuh lumbar-
dāra sandi khota bōd.
Suh tsūnt chhuh wozul. Tas zanānī chhīh rūtī nechīvī ta rūtsa kori.
An adjective qualifying two or more nouns agrees usually with the nearest.

The father and daughter are good.
The daughter and father are good.

LESSON 7.

He is an honest servant.
This milk is sour.
These eggs are very dear.
This is bad flour.
Rice is now cheaper.
This fruit is bitter.
These pears are sweet.
I need some red cloth.

He is a very celebrated official.
Please bring me some paint.
I want red, white and blue.
Also bring black, brown and green.

I want two brushes.
This ponyman is cruel.
That coolie is untruthful.
This servant is deceitful.
That man is trustworthy.

Mine is better than yours.
This knife is very blunt.

His mind is changeable.
That axe is not sharp.

Bring iron tent pegs.

This cheese is good.
That man is very conceited.

This is a curious thing.
The night was very dark.
How deep is this lake.
I saw a dead cow in the forest.

Suh chhuh diyānāt dār naukar.
Yih dod chhuh tsok.
Yim thūl chhih sethah drogi.
Yih āt chhuh nākār.
Dānpē chhuh woni srogū.
Yih mewa chhuh tīōth.
Yim tang chhih mītī.
Me gatshi kehn wōzul kapur.

Suh chhuh sethah boḍū mashūr hākim.
Mehrbani karīt anīv me kēn kēn rang, Me gatshi wōzul, safēd tā asmōnī āsonū.

Beyī anīv krehonū, naswōtī ta sabz.

Me gatshan zah mālūkam.
Yih markabān chhuh kūr.
Suh mazūr chhuh āpōzīyōr.
Yih naukar chhuh dagābāz.

Chyānī khota chhuh myōnū jyān.

Yih shūkāpuchū chhuh baḍa mondū.

Tamīs chhuh talāwāli mīzāj.
Yih makh chhuh na tēz.

Chyānī khota chhuh myōnū jyān.

Yih makh chhuh na tēz.

Chyānī khota chhuh myōnū jyān.
This plate is very dirty.
This is a beautiful view.
This is a melancholy event.
This is very good fruit.
In Srinagar house rent is very expensive.
He is very feeble.
Is that sheep fat.
This food is cold.
This box is empty.
I am very cold.

Yih bänä chhuh sethah násāf.
Yih nazāra chhuh sethah khoosh yiwunā.
Yih chhuh baje sikiri hondu royidād. rōdād
Yih phal chhuh sethah jān.
Srinagaras manz chhen garan hanz kirāy bada drōjū.
Suh chhuh sethah zāif.
Kya huh kāth chhuhā motā.
Yih bata chhuh turunā.
Yih sanduq chhuh tshūhūnā.
Me chhen sethah tūrū lagimats. xūnī į

VII. NUMBERS.

(22). CARDINAL NUMBERS.—The declensions may be best learned in conversation.

(23). THE ORDINAL NUMBERS are—
First, godanyūk (m) godanyich (f) Sixth, sheyum (m) sheyim (f)
Second, doyum, doym. Seventh, satyum, satyim.
Third, treyum, treym. Eighth, öthyum, öthyim.
Fourth, tsoryum, tsoryim. Ninth, nayum, nayim.
Fifth, pantsyum, pantsyim. Tenth, dahyum, dahyim.

The rest are formed by adding yumū, to the cardinals. But cardinals ending in ‘ah’ change this to ‘ōh’ before yumū, thus:—Kōhyumā.

(24). The word bādī is added to hat, sas, lāch, karor, etc., as hatabādī, hundreds; sāsabādī, thousands; lachabādī, lakhs; karorabādī, crores.

(25). Distributives are formed by repeating the number, thus:—Aki aki, one by one. Zah zah, two by two, and so on.

(26). Proportional numbers are formed by adding gun (m) or gan (f) to the cardinals, the first four however being slightly changed, thus:—Ogun (m) oganī (f) onefold; Dogun, doganī, twofold; Tregun, treganī, threefold; Tsogun, tsoganī, fourfold; Pantsgun, pantsganī, fivefold; Shegun, sheganī, sixfold.

(27). Time or turn. This is expressed by adding lati or phiri to the cardinals, as:—Aki lati, or aki phiri, one time or turn: Tsōri lati, or tsōri phiri, four times or turns; Doyimi lati, or phiri, the second time or turn, etc.
(28) Fractional numbers. Od (m), ad (f), adi (m. plu.), aji (f.plu.) one half. \( \frac{1}{2} = \text{Tsorim hissa or pau} \), one quarter. \( \frac{1}{4} = \text{Dün (m)} \), three quarters. \( 1\frac{1}{4} = \text{Swäd, one and a quarter} \). \( 1\frac{3}{4} = \text{Død (m) one and a half} \). \( 2\frac{1}{4} = \text{Säda treh, two and a quarter} \). \( 2\frac{3}{4} = \text{Dün zah, two and three quarters} \). \( 3\frac{1}{4} = \text{Dün zah, one and a half} \). \( 3\frac{3}{4} = \text{Dün zah, three and a half} \). \( 7\frac{1}{4} = \text{Dün zah, seven and a quarter} \).


(30) Mid-day, Do pahar. Midnight, Ad rät.

**Lesson 8.**

<table>
<thead>
<tr>
<th>1 Akh</th>
<th>31 Akatrah</th>
<th>61 Akahöth</th>
<th>89 Kunanamat</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 Zah</td>
<td>32 Doyetrah</td>
<td>62 Dohöth</td>
<td>90 Namat</td>
</tr>
<tr>
<td>3 Treh</td>
<td>33 Tiyetrah</td>
<td>63 Trahöth</td>
<td>91 Akanamat</td>
</tr>
<tr>
<td>4 Tsör</td>
<td>34 Tsöyitrah</td>
<td>64 Tsöhöth</td>
<td>92 Dunamat</td>
</tr>
<tr>
<td>5 Pánts</td>
<td>35 Pántsatrah</td>
<td>65 Pöntsahöth</td>
<td>93 Tränamat</td>
</tr>
<tr>
<td>6 Sheh</td>
<td>36 Sheyetrah</td>
<td>66 Shehöth</td>
<td>94 Tsonamat</td>
</tr>
<tr>
<td>7 Sat</td>
<td>37 Satatrah</td>
<td>67 Satahöth</td>
<td>95 Pöntsanamat</td>
</tr>
<tr>
<td>8 öth</td>
<td>38 Aratrah</td>
<td>68 Aråhöth</td>
<td>96 Shenamat</td>
</tr>
<tr>
<td>9 Nau</td>
<td>39 Kunatójih</td>
<td>69 Kunasat</td>
<td>97 Satanamat</td>
</tr>
<tr>
<td>10 Dah</td>
<td>40 Tsatajih</td>
<td>70 Satat</td>
<td>98 Aramanat</td>
</tr>
<tr>
<td>11 Kãh</td>
<td>41 Akatójih</td>
<td>71 Akasat</td>
<td>99 Namanamat,</td>
</tr>
<tr>
<td>12 Bãh</td>
<td>42 Doyetöjih</td>
<td>72 Dusat</td>
<td>100 Hat.</td>
</tr>
<tr>
<td>13 Truawah</td>
<td>43 Treyetöjih</td>
<td>73 Trasat</td>
<td>101 Ak hat ta ak.</td>
</tr>
<tr>
<td>14 Tsodãh</td>
<td>44 Tsöyetöjih</td>
<td>74 Tsosat</td>
<td>102 Ak hat ta zah.</td>
</tr>
<tr>
<td>15 Pandãh</td>
<td>45 Pöntsåtöjih</td>
<td>75 Pöntsatsat</td>
<td>103 Ak hat ta treh</td>
</tr>
<tr>
<td>16 Shurãh</td>
<td>46 Sheyetöjih</td>
<td>76 Shešat</td>
<td>104 Ak hat ta tsör</td>
</tr>
<tr>
<td>17 Sadãh</td>
<td>47 Satatójih</td>
<td>77 Sasaat</td>
<td>106 Ak hat ta sheh</td>
</tr>
<tr>
<td>18 Aradãh</td>
<td>48 Aratójih</td>
<td>78 Arasat</td>
<td>1,000 Säs</td>
</tr>
<tr>
<td>19 Kunawuh</td>
<td>49 Kunawanza</td>
<td>79 Kunashth</td>
<td>100,000 Lach</td>
</tr>
<tr>
<td>20 Wuh</td>
<td>50 Pântsåh</td>
<td>80 Shîth</td>
<td>10,000,000 Karor</td>
</tr>
<tr>
<td>21 Akawuh</td>
<td>51 Akawanzåh</td>
<td>81 Akashîth</td>
<td>100,000,000 Abad</td>
</tr>
<tr>
<td>22 Zatówuh</td>
<td>52 Dowanzåh</td>
<td>82 Dushîth</td>
<td>Akoi Only one</td>
</tr>
<tr>
<td>23 Trewuh</td>
<td>53 Trewwanzåh</td>
<td>83 Trishîth or</td>
<td></td>
</tr>
<tr>
<td>24 Tsouwuh</td>
<td>54 Tsuwanzåh</td>
<td>84 Treyishîth</td>
<td></td>
</tr>
<tr>
<td>25 Püntsåh</td>
<td>55 Pântsawan-</td>
<td>84 Tsushîth or</td>
<td></td>
</tr>
<tr>
<td>26 Shewuh or</td>
<td>56 Shëwanzåh</td>
<td>85 Pëntsashîth</td>
<td></td>
</tr>
<tr>
<td>Shetawuh</td>
<td>56 Shëwanzåh</td>
<td>85 Pëntsashîth</td>
<td></td>
</tr>
<tr>
<td>27 Satowuh</td>
<td>57 Satwanzåh</td>
<td>86 Shishîth or</td>
<td></td>
</tr>
<tr>
<td>28 öthowuh</td>
<td>58 Arawanzåh</td>
<td>87 Shëyishîth</td>
<td></td>
</tr>
<tr>
<td>29 Kunatrah</td>
<td>59 Kunahöth</td>
<td>87 Satashîth</td>
<td></td>
</tr>
<tr>
<td>30 Trah</td>
<td>60 Shëth</td>
<td>88 Arashîth</td>
<td></td>
</tr>
</tbody>
</table>
There are eighteen stages to Leh.
Kargil is the 11th stage.
Twenty-five baggage ponies are needed.
Here are fifty coolies.
They have three and a half rupees each.
Five coolies are present.
They want two and a half annas each.
He has five less than a hundred.
A mile and a half.
Two rupees and a quarter.
About a hundred men were there.
Three quarters of a ser of butter.
One and a half sers of milk.
One quarter of a yard of this cloth.
There are nine mounds of wood.
This is twice as much as that.
There is no difference between these three.
Take this on the fifth day.
This is the third time you are late.
Hundreds of coolies perished.
Do this four times.
I have three rupees, five annas three pies.
Seven men will come on Tuesday or Thursday.
It is half past one.
It is quarter to three.

Ladākas tānī chhīh aradah parīo.
Kargil chhūh kōhyumū manzīl.
Puntsah bārī gurī chhīh bakār.
Yetīh chhīh pantsāh mazūr.
Timan chhēh prat ākis sāda treh treh rupaiye.
Pānts mazūr chhīh házīr.
Tim chhīh dāī dāī ānna mangān.
Tamis chhīh pāntsi kam hat.
Dōd mīl.
Swāda zah rupaiye.
Hat māra mahaniwi āsī tati
Dūn sēr thani.
Dōd sēr dōd.
Yēmi kapruk pao gaz.
Nau man zyun chhīh.
Yih chhūh tami khota dogun.
Yimān tereṇ andar chheh na kēnī fārē.
Yih gathshi pantsyimi doha niyunū.
Treyum lat chheh yih zih tsēr karīt āk.
Hatabādī mazūr mūdī.
Yih kar tsōri latī.
Mē nīsh chhīh treh rupaiye,
pants anna ta treh pai.
Sat mahanīwi yin Bomwārī ya Braswari.
Dōd baje chheh.
Dūn treh baje chhēh.

VIII. ADVERBS.

(31) Any adjective in the masc. sing. nominative can be used as an adverb. Thus:—Gobū, gobū chhūh pakān. He is going very slowly.
Adverbs of Time and Place are indeclinable.

**ADVERBS.** (For reference only.)

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Time</strong></td>
<td>... wuni woni</td>
<td>ati huti</td>
<td>kar?</td>
</tr>
<tr>
<td></td>
<td>wuniuktam</td>
<td>hutam hot, hot</td>
<td>kartam kati?</td>
</tr>
<tr>
<td><strong>Place</strong></td>
<td>... yeti, yeti</td>
<td>huri hór, hór</td>
<td>kót? kut? kór, kóra?</td>
</tr>
<tr>
<td></td>
<td>yór, yóra</td>
<td>hyuth</td>
<td>kyuth?</td>
</tr>
<tr>
<td><strong>Manner</strong></td>
<td>... yuth</td>
<td>hyuth</td>
<td>kút?</td>
</tr>
<tr>
<td><strong>Quantity</strong></td>
<td>... yút</td>
<td>hút</td>
<td>kats?</td>
</tr>
<tr>
<td><strong>Number</strong></td>
<td>... yats</td>
<td>hats</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Time</strong></td>
<td>... yeli</td>
<td>teli</td>
<td>Now, then, when, etc.</td>
</tr>
<tr>
<td></td>
<td>yutam</td>
<td>tutam</td>
<td>Till now, till then, till when.</td>
</tr>
<tr>
<td><strong>Place</strong></td>
<td>... yati, yeti</td>
<td>tati, teti</td>
<td>Here, in this very place, there, etc.</td>
</tr>
<tr>
<td></td>
<td>yot, yut</td>
<td>tot, tut</td>
<td>Here, there, where, etc.</td>
</tr>
<tr>
<td></td>
<td>yór, yóra</td>
<td>tór, tóra</td>
<td>Hither, hence, thither, thence, whether, whence, etc.</td>
</tr>
<tr>
<td><strong>Manner</strong></td>
<td>... yuth</td>
<td>tyuth</td>
<td>Such, so as, like.</td>
</tr>
<tr>
<td><strong>Quantity</strong></td>
<td>... yút</td>
<td>tyút</td>
<td>This much, that much, how much, etc., plur. many.</td>
</tr>
<tr>
<td><strong>Number</strong></td>
<td>... yats</td>
<td>tats</td>
<td>So many, that many, how many, etc.</td>
</tr>
</tbody>
</table>

**Additional Adverbs.**

<table>
<thead>
<tr>
<th><strong>Time.</strong></th>
<th><strong>Place.</strong></th>
<th><strong>Manner.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Ada, then, Parus, last year.</td>
<td>Andar, within.</td>
<td>Aki, aki, singly, one by one.</td>
</tr>
<tr>
<td>Akhir, pataulakan, at last.</td>
<td>Andára, from within.</td>
<td>Aki lati, once.</td>
</tr>
<tr>
<td>Arva pata, at length.</td>
<td>Apór, apórkun, that side.</td>
<td>Aki phiri, one time.</td>
</tr>
<tr>
<td>Az, aji, to-day, pagah, to-morrow.</td>
<td>Yapór, yapórkun, this side.</td>
<td>Algóba, by chance.</td>
</tr>
</tbody>
</table>
**ADDITIONAL ADVERBS.**

<table>
<thead>
<tr>
<th><strong>TIME.</strong></th>
<th><strong>PLACE.</strong></th>
<th><strong>MANNER.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Yawa, yesterday.</td>
<td>Dachun kun, right hand side.</td>
<td>Dewa, perhaps.</td>
</tr>
<tr>
<td>Kölikiet, day after tomorrow.</td>
<td>Har kuni, everywhere.</td>
<td>Sethāh, much.</td>
</tr>
<tr>
<td>ōtara, day before yesterday.</td>
<td>Kuni, anywhere.</td>
<td>Sot sot, slowly.</td>
</tr>
<tr>
<td>Utara, day before yesterday.</td>
<td>Kuni na, nowhere.</td>
<td>Yats, more.</td>
</tr>
<tr>
<td>Rāt, last night.</td>
<td>Nebar, nebāra, outside.</td>
<td>Yōt, only.</td>
</tr>
<tr>
<td>Reti, early in morning.</td>
<td></td>
<td>Takān takān, quickly.</td>
</tr>
<tr>
<td>Subhas, early in morning.</td>
<td></td>
<td>Tsor, much.</td>
</tr>
<tr>
<td>Subhanas, early in morning.</td>
<td></td>
<td>Wāra wāra, slowly</td>
</tr>
<tr>
<td>Yihus, this year.</td>
<td></td>
<td>Wāra, skilfully, well.</td>
</tr>
<tr>
<td>Zah, ever.</td>
<td></td>
<td>Yaqīnan, certainly.</td>
</tr>
<tr>
<td>Zah na, never.</td>
<td></td>
<td>Yithipōthi, in this way.</td>
</tr>
<tr>
<td>Zah na ta zah, sometime or other</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hamesha, always.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Padi pata padi, step by step.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(33) Adverbs of Affirmation and Negation. Awa, yes. Na, no. Ahanus, yes sir, and ahanbin, yes madam (both spoken to an equal or superior).

Nau (masc.), nai (fem.), no certainly. With the Imperative, ma is used instead of na; as, ma kar, do not; ma wan, do not speak.

**LESSON X.**

To come, yinā (or yiun). To go, gatshun. To be necessary, gatshun.

He came at last, Pataulākanī āv suh. They came last night, Tim ōi rāt.

She came yesterday, Sōh āyi yawā. I will come to-morrow, Boh yima pagah.

We will come to-day, Asi yimau az. Come early, Suli gatshi yinā.
They never came. Tim ai na zah. It is on that side. Aporikini chhuh.
It is inside. Andar chhuh. He is always late. Suh chhuh dohai tser karit yiwan.
They will come after 25 days. Tim yin puntsahav dohav pata.
Come to us the day after to-morrow. Asi nish yiyiw kolikiet.
Come sometime or other. Kuni nata kuni waqta yiyiw. Do it quickly, Takän gatsh karun.
How will you do it? Tohi ketha pöthi kariv yih.
Do it this way, Yetha pöthi kar. Go slowly at first, Goda gatshiv sot sot.
How will you go? Tsäh ketha pöthi gatshak. They came one by one, Tim ai aki aki.
Come this side slowly, Yipori yiyiw wara wara. Come outside at once, Nebar nêr takän.
Go to the right hand side, Dachini kini gatsh.
Fourteen men came on Tuesday, Bomwari doh ai tsodah mahanyiyi.
And nine on Friday, Ta Jûma doh nau.

LESSON XI.

How much is this? Yih kotah chhuh, or Kût chhuh?
What is that like? Huh kath hyûh chhuh? or kyuth chhuh.
How far is it to Baramula? Varamul kût dür chhuh?
How many people are there? Kotiah lûk chhî tati?
This thing is like that. Yih chîz chhuh tath hyûh.
What is it like? Kath hyuh chhuh or kyuth hyûh chhuh?
There are as many here as there. Titi chhî yeti, yîtî tati chhî.
How long is this roll of cloth? Yih kapar thän kût zyuth chhuh?
Some friend has done this. Kamitâm döstan chhuh yih koru-mûtû.

Where are my scissors? Myönî mekráz kati chheh?
They are here. Yetâ chheh.
They are somewhere in that room. Tim chhî kati-tâm tath kuthis manz.
Whoever goes should be quick. Yus akha gatshî tas peyi takän takän gatshun.
Whatever happens do not fear. Yih kenh sapani ma khoûts.
Where do you go every day? Tohi kot chhîva prath doha gatshên?
He tells me to come every day. Suh chhuh me wanân prath doha yînu.
Is there anyone there? Tati chhua kanh?
My horse is not here. Myön gûrû chhuh na yeti.
Is not this their book? Yih chheh nà tihan zîtâb?
No, it is not theirs.
Go slowly.
Until now he has not come late.
How many porters has he brought.
This year it is very hot.
Take it outside.

Na, tihanz chheh na.
Wāra wāra pakiu.
Wuniuktām āv na suh tseri.
Tamē kats mazūr chhih animāti.
Yihus chhuh bada garm.
Nebar nih.

IX. PREPOSITIONS.

(34) These are really post-positions, for they are used after the nouns which they govern, in the genitive, dative or ablative cases.


(36) Although nouns representing animate objects and used with khōtira take the genitive, thus:—Sahibi sandi khōtira. For the sake of the sahib. Nouns representing inanimate objects take only the termination -ā, thus:—Kalama khōtira, for the sake of a pen.


(39) As a rule those postpositions govern the Ablative case which denote motion from; those denoting place, by adding "a" or "i," indicate motion from that place, e.g., Garas andar, in the house; but gara andara means from within the house.

(40) Nouns of 2nd declension singular, except proper names take the termination 's' before Nishi or Sān, as:—Suh chhuh sāhibas nishi āmut. He has come from the sahib. Nouns representing inanimate objects take "a" before these postpositions, e.g., Suh chhuh bāgha petha āmut. He has come from the garden.
She came out of the house.
He has come from the garden.
He has come from the sahib.
They are in the house.
This is equal to that.
This is like that.
The horse was in front of the house.
Tam-tams must go on the left hand side of the road.
You can do this through him.
Put this on top.
They went without any rassad.
They went from Anant Nag to Pahlgam.
Take food and grass shoe with you.
They came from Shupeyon.
They all came into the house from the outside.
The water comes out of the rock. Āb chhuh pala tali neron.

X. CONJUNCTIONS AND INTERJECTIONS.

(41) KASHMIRI CONJUNCTIONS:
Ai, or harga, if. Ada, then. Beyi, again. Kyāzi or tikyāzi, for, because. Nata, otherwise. Ta, and Ti, also. Yātai, either, or Yod, yadwai, although, notwithstanding. Yuth, in order that. Yadante, although. Zan, as if... Zi, that.

(42) CONJUNCTIONS USED IN KASHMIRI AND HINDUSTANI:
Agar, gar, if. Agarchi, although. Balki, but, on the contrary, Gōya, as if. Hālānki, whereas, notwithstanding. Hanōz, yet, still. Harehand, although. Lekin, but. Magar, but. Pas, therefore. Par, but, yet. Yā, or, either.

(43) INTERJECTIONS. Placed before nouns in the Vocative case. Hai, Hata, Hato (masc.) Hatōi, hatai (fem.), used for calling or drawing attention. More respectful are Hatabā (masc.), Hatabin (fem.). Still more polite, used to superiors, are Haz, hazrat (masc.,) Haded (fem.). Sa is a respectful affix. Ded, mother, Bin, sister. Bā, brother.
There are certain exclamations, which are often used.

Afsos! Alas!, Hái! Alas!, Kya góm! What has happened to me.
Ai!, O!, Ai Khudáyo, O God. Hósh kar!, Take care!.
Tauba! Shame, repent!. Baláí lage!, Thy misfortune be upon me! Wái!, Alas!.

LESSON XIII.

If you must go, come back soon. Tohi ái peyi gatshun, takán gatshi wápas yinù.

We may, perhaps, live here in Ásí rózaw aráma san yiti.

They came again because they Tim ái dobára tıkýáži garíb ósi.

were poor.

Put it in the sack.

Theials manz thawív yih.

How far is the Nishat Bagh?

Nishat Bagh kút dúr chhuh?

It is quite near.

Nakhatal chhuh.

The bear was behind him.

Háput ós tas tatakaní.

Alas! I cannot do this without Hai! Bóh chhús na yih cháñi
your help.

Saríy chís gatshan niyan? timau
doyau bárev waröl.

Take everything except those Timáu dopyum tamisandi bápat.
two loads.

Yih chhuh tami khota bilkul

They told me about him.

jyán.

This is very much better than Me kür yih tamisandi khötíra.

that.

Laganáyi kanien páñáí gara

I did this for his sake.

khötíra.

He sold his land for the sake of Panáí kóm mokáláwit gatsh.

his house.

When you have finished your Ada kya.

work then go,

Panáí kóm mokaláwit gatsh. Pagah yiyíw beyí.

Certainly.

Ada kya.

Come again to-morrow.

Pagah yiyíw beyí.

Hallo! come here.

Hatása! wula yuri.

Is this the way to Pampur (ask- Hatabí kyá yih wat chhá Pampur kun gatshán?
ing a woman)?

Hatabí kyá yih wat chhá Pampur kun gatshán?

Take care, do not fall.

Hósh kar, wasit ma peh.

What has happened to me?

Kya góm!

May blessings rest upon you.

Tohi ábroi.

He works as if he were ill.

Kóm chhuh yitháí póthí karán zan bemár chhuh.

He said that the post goes at 11 Tamí dopu zi dák chhuh kahi o’clock.
baje nérán.

I want sugar, tea, butter, eggs Meh gatshi modrër, chai, thaní, and salt.
thúl, ta núñ.

Although he is old, he is strong.

Yadante suh chhuh buddha lekin dur chhuh.

He came here to get service.

Suh ao yut naukari hásil karana khotíra.
He behaved as if he were mad. Yithai pöthi korun zan diwâna õs. How good, you have done well. Kyâ zabar, jyân chhui korumutû. Although he is ill, he works well. Suh chhuh jyân mehnat karân yadante bemêr chhuh.

If you come to-morrow I will Pagah ai yik, hârâ dimai, nata pay you, otherwise you must wait until Saturday. Suh chhuh jyân mehnat karât lehnat karlln yadante LemLr chhuh.

Bring either apples or pears. Ya anyiv tsûnì yà tang. Here are apricots, peaches and water-melons. Yeti chheh tsêra, tsanâni ta hendawend. I prefer musk melons. Meh chhuh kharbuzû khosh yiwân. Bring me a basin, soap and towel. Bâna, ta sëban ta tauliya an.

XI. VERBS.

(45) Verbs in Kashmiri are usually regular. Infinitives end in UN. By rejecting the final UN, we have the root, thus:—pakan to go, walk, root pak; mûrun to beat, kill, root mûr. And this root is the second person imperative. For the other persons the regular affixes are added. By adding AN to the root we obtain the present participle which is indeclinable as pakân, mûrân, going, killing.

(46) The conjunctive participle is formed by adding IT to the root as pakit, having gone, mûrit, having beaten. For the adverbial participle ÖNI is added as, paköni, mûröni, on going, on killing.

(47) The future is formed by adding A, AK, I, etc., to the root and the past subjunctive by adding AHA, AHAK, IHE, thus:—Paka, pakak, paki, mûra, mûarak, mûrî, I will go, thou wilt go, etc. I will beat, etc. Pakaha, pakahak, pakihe, mûrahâ, mûrahak, mûrihe,—I might have gone, etc. I might have beaten, etc.

(48) For the noun of agency ANWOL, or AWUN is added to the root, thus:—Pakanwól, pakawun, one about to go.

(49) The usual changes of vowels and consonants before mûtrâ vowels and e and y must be remembered (see rules 72 and 73, p. 35).

(50) The vowel of the root is usually changed to form the past indefinite 3rd person masc. sing. Thus:—root mûr becomes mûr, he killed. Root pak becomes pok, he went. The long â is thus changed into long ō and the short a into short o. (For other changes see rule 72, p. 35). The perfect participle is formed by adding -mutû to the past indefinite (3rd person sing. masc.) mûrâmûtû, killed, pokmutu, gone.
(51) Other tenses of transitive and intransitive verbs are formed by using the auxiliary verb âsun (see p. 5).

(52) Verbs are personal and impersonal, and transitive and intransitive. Impersonal verbs, few in number, form their tenses from past participles, as, âsun to laugh, osu-m I laughed (it was laughed by me).

(53) The verbs, gatshun, pazun and shobun, in their 3rd masc. sing. future are used for "ought," or "it is proper," e.g., gatsh karun, ought to do. Pazi or shobi karun, it is proper to do. The verb pyonù to happen, fall, is sometimes used in the same way with the infinitive Pyonù karun, to happen to do.

(54) There are three conjugations. All transitive verbs are included in the first. The second and third conjugations are all intransitive. For the differences between the three conjugations see Appendix, para 82, p. 42).


(56) IRREGULAR verbs. The past participles of some verbs are irregular. Six of the 1st and 2nd conjugations are given for reference.

First Conjugation. First Past Participle. Second Past Participle.

Masc. Fem. Dazùv. (For 3rd past participle change the ending ov to av.)

| Chyônù, to drink | Chyôv | Cheye | Cheyôv |
| Dyûnù, to give | Dyûtû | Ditsû | Ditsôv |
| Chhonù, to take | Hyotu | Hetsû | Hetsôv |
| Nyunû, to take | Nyûv | Niye | Niyôv |
| Khyônù, to eat | Khyôv | Kheyê | Kheyôv |

Second Conjugation.

| Hotsun, to decay | Hotù | Hotsù | Hotsôv |
| Khasun, to mount | Kothù | Khûtsù | Khatôv |
| Marun, to die | Müdù | Môye | Moyôv |
| Mashun, to forget | Môthû | Müthû | Machchôv |
| Rozun, to stop | Rûdù | Rûzù | Rôzôv |
| Wasun, to descend | Wothù | Wûtshù | Wáchshôv |

(57) Eight irregular verbs, the roots of which end in vowels, take nû in the infinitive, viz.,—Chyônù, to eat. Chyônù, to drink. Hyônù to take. Pyônù, to fall. Dyûnù, to give. Nyônù, to take. Yiunû, or yinû, to come. Zyonû, to be born. The roots of these are Khe, Che, He, Pe, Di, Ni, Yi and Ze. These verbs, which, except the transitive ones, are of the 3rd conjugation are irregular. For the past participles Yinû, Yiunû becomes Âv and Ayôv (for indefinite past). Zyonû becomes similarly Zâv and Zayôv.
They ate it all yesterday.  
They drank too much water.  
When you have done that, come back.  
Drink pure water.  
Do not eat much meat.  
Bring some apricots, peaches and two musk melons.  
Bring a tailor to mend this tent.  
He will mend it to-morrow.

Let them eat their food now.  
She ate no rice for three days.  
As he was going he was eating.  
Do not eat much meat.  
Do what I say.  
There is nothing to eat or drink.  
When you have finished your work, then go.  
Mazūran ma láy.  
Suh ai kari tsūr, boh láya tamis.  
Sāf trēsh chey.  
Panani köm makalāvit gatsh.

We shall eat to-morrow.  
I shall eat this evening.  
Take this to-morrow.  
Bring five maunds of firewood.  
I will bring it on Wednesday.  
Make the coolies mend all.  
Tell them to take all the loads.  
Bring the coolies twelve annas each.  
He will mend it to-morrow.

I shall give four annas only.  
He will give eight annas to-morrow.  
I shall give four annas on!  
He will give eight annas tomorrow.  
I shall give four annas to-morrow.  
He will give eight annas to-morrow.  
I shall give four annas tomorrow.  
He will give eight annas tomorrow.

They ate to-morrow.  
Let them eat their food now.  
As he was going he was eating.  
I will go to-morrow.  
Take this to-morrow.  
Bring five maunds of firewood.  
I will bring it on Wednesday.  
If he steals, I will beat him.  
Give him eight annas.  
There is nothing to eat or drink.  
Do not eat much meat.  
When you have finished your work, then go.  
Mazūran diyiw bah bah āna.  
Tell them to take all the loads.  
Bring a tailor to mend this tent.  
He will mend it to-morrow.

Do not heat the coolies.  
If he steals, I will beat him.  
Take away these things.  
Do what I say.  
Give him eight annas.  
There is nothing to eat or drink.  
Drink pure water.  
Do not eat much meat.  
When you have finished your work, then go.  
Bring some apricots, peaches and two musk melons.  
I will bring water melons.  
The headman will bring vegetables to-morrow.  
Give the coolies twelve annas each.  
Tell them to take all the loads.  
Bring a tailor to mend this tent.  
He will mend it to-morrow.

(58) Some more transitive verbs for reference.


LESSEN XV.

Do not beat the coolies.  
If he steals, I will beat him.  
Take away these things.  
Do what I say.  
Give him eight annas.  
There is nothing to eat or drink.  
Drink pure water.  
Do not eat much meat.  
When you have finished your work, then go.  
Bring some apricots, peaches and two musk melons.  
I will bring water melons.  
The headman will bring vegetables to-morrow.  
Give the coolies twelve annas each.  
Tell them to take all the loads.  
Bring a tailor to mend this tent.  
He will mend it to-morrow.

Mazūran ma láy.  
Suh ai kari tsūr, boh láya tamis.  
Sāf trēsh chey.  
Panani köm makalāvit gatsh.

Tim kheyin panun batta wunikis.  
Asî khemāu pagah.  
Boh khema shāmas.  
Boh dima siraf tsūr anna.  
Suh diyi ōth anna pagah.

Tami kheow na kenh batta treyan dohaw petha.  
Yih karit yiyiv wāpas.  
Tami dop, yih aniyiv.  
Pakān pakān ās suh khewān.  
Yih wanit gao suh.  
Boh gatshe pagah.  
Suh gatshi beyi hafta.  
Yih niy pagah.  
Pants man zyun aniw.  
Boh ana tīh Bodhwāri doh.

Na chhuh kheyunū ta na cheyunū kenh.  
Na chhuh kheyunū ta na cheyunū kenh.

LESSON XV.
It was mended last week.
The headman beat the coolies.
Do they sell honey here?
When the police came the villagers fled.
In the forest there are many deer, also bear, pig and a few leopards.
I have only seen jackals.
Here are 150 rupees, count them.

They will take the baggage tomorrow.
They must get their bedding and Timar gatshi panun watharun clothes and grass sandals.

Do your work at once.
Can they go the day after tomorrow.
Send the dirty clothes to the washerman.
We need two bedsteads.
For camp we must have matting, two floor clothes, three lamps.


LESSON XVI.

Do your work at once.
Can they go the day after tomorrow.
Send the dirty clothes to the washerman.
He will bring 48 eggs.
He has mended the sandals.
Have they brought any rope.
We need two bedsteads.
For camp we must have matting, two floor clothes, three lamps.

(60) FORMATION OF TENSES. Although Kashmiri verbs are mostly regular, changes of vowels and consonants, especially in the past indefinite and pluperfect tenses need remembering.

The following are given for reference:—

a becomes o
    Pakun, to go. Pok, Pokmut. So also are the following:
    Malun, to rub. Chhalun, to wash. Marun, to die. Karun,
    Ratun, to take. Tsalun, to run. Wanun, to speak. Wadun, to weep.
    Walun, to dress one's self. Watun, to close.

e becomes ū or yū
    Shērun, to adorn or mend. Shūr, shyūr. Shūrmut, shyūrmut.
    Pherun, to turn. Mēnun, to measure. Nērun, to go out. Mēlun,
    to meet. (Nērun has a commoner past indef. and participle, viz.,
    Drāw and Drāmut.)

e becomes u or yu
    Hekun, to be able. Hyuk, Hyukmut. Also the following:—
    Lēkhun, to write. Thekun, to boast. Tsētun, to crush. Vetsun,
    to practise. Vetsun, to be contained. Lewun, to lick. Netun, to
    shear. Heyun, to take.

ō become ū
    Bōzun, to hear. Būz. Būzmut. Lōsun, to be tired. Sōzun,
    to send.
    Rōshun, to be angry. Khōtsun, to fear. Pōshun, to prevail.
    Rōzun, to remain.

ô becomes ū
    Phokun, to blow. Phuk, Phukmut. Wothun, to rise. Wuth,
    Wuthmut.

i becomes u
    Bihun, to sit. Byūt, Byūtmut. Gindun, to play. Gyund,

    (2) Changes of Consonants (Pluperfect 3rd person Masc. Sing.).

d becomes z
    Ladun, to load becomes lazōv, or lazeyōv.

g or l become j
    Mongun, to ask. Monjōv, or monjeyōv. Shongun, to lie
down, Shonjōv. Tsalun, to flee. Tsajōv, or Tsajeyōv. Chalun,
to wash. Chajōv, or chajeyōv.

k, t, h become ch
    Pakun, to walk. Pachōv, or pacheyōv. Lēkhun, to write.
    Lēchhōv. Khatun, to conceal. Khachōv, or khacheyōv. Phatun,
to sink, split. Phachōv, or phacheyōv. Watun, to close. Wachōv.
    Behun, to sit. Bēchōv.

s or t become ts or s.
    Khasun, to ascend. Khatsōv, or khatseyōv. Lōsun, to be
    tired. Lōsōv, or lōsyōv. Wātun, to arrive. Wātsōv, or wātseyōv.

    (See also Appendix para. 73, p. 35.)

    (61) There is no Kashmiri verb for TO HAVE. The Auxiliary
    verb ĀSUN is used with or without the preposition NISHE.
LESSON XVI—(continued).

What have you?  
He has your umbrella.  
She has two daughters.  
He has no parents.  
They have much cloth.  
Have you any milk?  
Have they any eggs?  
She has two good books.  
Has the shoemaker good boots?  
I had three dogs.  
He has two horses.  
They will have all the things tomorrow.  
I shall have it the day after tomorrow.  
Have you twenty-five rupees?  
He will have a new coat.

Tseh nishe kya chhuh?  
Tas nishe chheh tuhanz chhatari.  
Tamis chheh zah kóri.  
Tamis chhhuna mól möjí.  
Timan nishe chhuh sethah kapur.  
Tohi nishe chhá kenh dód.  
Timan nishe chhá thúl.  
Tas nishe chheh zah ratsa kitába.  
Tsrólis chhéea ratí bút?  
Me nishe ösí treh hûní.  
Tas chhíh zah guri.  
Timan nishe ásan pagah sáriy chíž.

Tih ási meh nishe kölikiet.

Tseh nishe chhéea púntsáh rupaiye  
Tas nishe ási ak nau kót.

LESSON XVII.

What has your sister's ayah?  
They have warm stockings and gloves.  
They have two and a half rupees each.  
I have four rupees two annas and nine pies.  
How many coolies have they?  
They will have nine ponies.  
Have you all you need?  
They had seventy-five maunds of firewood.  
He has six letters for the post.  
They have about twenty fowls.  
Have you any acquaintance with that gentleman?  
Have you read the history of Kashmir?  
Have you an account with him?  
We have now no time to play.

Have you any acquaintance with that gentleman?  
Have you read the history of Kashmir?  
Have you an account with him?  
We have now no time to play.

You will have your share of profits.  
She has much wisdom.

Cháni beni hanzi áyí nishe kyá chhu?  
Timan nishe chhíh garm moza ta athpanji.  
Timan nishe chheh dai dai rupaiye.  
Me nishe chheh tsór rupaiye zah anna ta nau pài.  
Timan nishe kótah mazúr chhíh?  
Timan nishe ásan nau tásti.  
Tseh nishe chhá sorui yih bakár chhui?  
Timan nishe ösí pantsasatat man zyun.  
Taman chheh sheh chithi dāka khótatra.  
Timan nishe chhíh lag bag wuh kokar.  
Tseh cheyi tas sahibas súti kenh zánpachhán.  
Tseh chhuyi Kashírí hund tawórikh poràmutú.  
Tas súti chhuyi kenh hisáb kitáb?  
Asi chhena wóní gindanachi fur-sath.  
Nañáha manza meli tseh panunù pura hissa.  
Tas chhuh bodú gátajyár.
He has load on his back.

Have you no shame?
He has much sense and judgment.
I have no recollection of his telling me.
He has many good qualifications.
Man has reason, animals have less.
If I had had sufficient money, I should have bought the land.
I have a pain in my head.

Tami sandis phekis peth chhuh bôr.
Kyâ tseh chheynâ mandach?
Tas chheh bôdû akl ta tamiz.
Me chhuna tsetas zi amî wônû me yih.
Tas chhih setah jaîn sifat.
Insânas chheh akl, haiwânas chheh kam.
Yadûwai me nishe kâfi rupaiye asahôn telî hemahô suh zamîn.
Me chhuh kalas dôdû.

LESSON XVIII.

They came here 20 years ago.

They have no friendship for each other.
He has had great loss.
I had no idea that you would come to-day.
He has five children.
They had three sons and two daughters.
Had it not been for his assistance, I should have failed in my purpose.
He has experience in business.
A boy ought to learn his lessons.

You ought not tell a lie.
No one should tell an untruth.
He happened to write a letter.
Tell him to go at once.
Don't do that.
Do you hear what I say?
We will give you your pay tomorrow.
Do not drink dirty water.
They have brought the wrong things.
He will take it on Tuesday.
Take this away at once.
He took it yesterday.
Give him fifty rupees.
They came an hour ago.
He was born in the year 1850.

Suh chhuh kâmi kâras manz trukh Nechivis gatshi hechun panun sabaq.
Tseh pazi na apoz wanun.
Kânsi shobi na apoz wanun.
Tami pêow khat lekhun.
Tas wan takân gatshun.
Yih ma kar.
Bôzân chhuka kyâ chhus wanân?
Asî dimôva tohi mazüri pagah.

Makari tresh ma cheyiv.
Timau chhih badla chîz animâti.

Suh niyi yih bomwâri dôh.
Yih nih wônî.
Tami nyûv tih yawa.
Tami sîh pantsah rupaiye.
Tim âi ak ganta gâv.
Suh zâyâv sana aradah sheth ta pantsâhas manz.
(62) INTRANSITIVE VERBS (Second conjugation).
To arise, Wothun. To be weary, Thakun. To flee, Tsalun. To run, Dorun. To become, Sapunun. To turn, Pherun.

The personal pronouns are not necessary and are often omitted. These verbs agree with their subject in gender, number and person.

LESSON XIX.

He must get up.
When he saw them he fled.
Formerly I ran fast.
They were very tired.
He became very ill.
Get up at once.
Run and call the police.
When he had gone four miles, he turned and came back.
He worked five days and then he fled.

When will you become honest?
She will become ill.
He will get up after a week.
She got up last week.
Are you tired?
She will be tired.
The wicked flee when no man pursueth.
She became very ill.
They will become poor.
I became poor many years ago.
They fled last year.
They will go a mile and then they will turn.

When they were very young they got tired when they ran, now they can run fast.
You become more foolish every day.
They will soon become wiser.

LESSON XX.

He could not do that.
She cannot do this.
He will do that to-morrow.
What do you wish to do.

Tas gatshi wothun.
Timan wuchit tsolù suh.
Bronth òsus boh jald dorân.
Tim ösi sethah thakimati.
Suh sapun sethah bemär.
Woth ekdam.
Dör ta sipahan dih ālau.
Tsör mîl gatshit phyûrû suh ta pot phîrit āv.
Pântsan dohan köm karit tsolù suh.

Kar sapaniv tohî shönti?
Söh sapani bemär.
Suh wothi aki hafta pata.
Sah wotsh patiyimi hafta.
Kya thokmut chhhuka?
Söh äsi thachîmûts.
Yach lûk chhîh tsalân yelî kanh.
Ohhuhna pata yiwan.
Söh sapani sethah bemär.
Tim sapanan garib.
Boh sapanyâs yits kâl gav garib.
Tim tsâli parus.
Tim gatshan aki s mîlas tání ta phëran.

Yelî tim ösi sethah lokâtî dorît
ösî thakan, wûnî hekan tim.
takân dorît.
Tsah chhuk doha khota doha
ziyada bekal sapanân.
Tim sapanan jald ziyada gâtîlì.
While he was doing his work he became ill.

If I did that I should be foolish.

You have done your work badly.

I did that yesterday.

You did that on Monday.

She killed the snake.

Wash these clothes well.

Do this next week.

They will mend the tent tomorrow.

They mended it last week.

The police beat the villager.

Take this load.

Having done this he ran away.

I had done that before he came.

I wrote that letter yesterday.

Do you hear what I say?

That is a mill where they grind the corn.

The snow will melt soon.

Gather those things together.

Go up that hill.

Take the tiffin basket.

Köm karän sapunú suh bemár.

Boh ai karaha tih bekal ásaha.

Tseh chei pananí kóm yach körmats.

Me kor tih yawa.

Tseh koruth tih tsandarwári dóh.

Tami mór sarruf.

Yim palav chhel wára póthi.

Yih kar beyi hafta.

Tim shëran khaima pagah.

Timau sheyúr yih patiyimi hafta.

Sipáhau löy grósités.

Yih bóí nih.

Yih karit tsolú suh.

Me òs korùmutú yih tami sandi yina bonthai.

Meh lyúkh suh khat ráth.

Bozán chhuka kya chhús wánän.

Yih chhuh gratta yetí tim chhíh dàna pihán.

Shím wegáli takán.

Tim chúz sombarwíw.

Huth kóhas peth khasiv.

Tiffin tókur nih.

(63). Causative Verbs are formed by changing the infinitive termination - un into - an and adding - āwun as Karun, to do Karanawun, to cause to do; Dorun to run, doranawun, to cause to run. Some verbs are irregular as yinú (or Yinú) to come; Anun, to bring. Ninú, Nyunú, to take, Nyáwun to cause to take. Marun, to die, becomes Márun, to kill. Wasun, to descend, Wálon to bring down. Pyonú, to fall, Páwun, to cause to fall. Khasun, to rise, Khárun, to raise. Dyunú to give, Dáwun to cause to give, etc.

LESSON XXI.

You must feed him or he will die. Suh gatshi kheyáwun nata mari.

Make him drink some milk.

Make him run or he will arrive late.

We will make him do this.

Save that child or it will fall into the river.

Make them understand what I say.

You must make them do that.

Take up all those loads.

Suh cheyáwun dod.

Suh doranáwiyun na ta wáti tsér karih.

Tih karanáwón asi suh.

Hu lokut bacháwiyun nata peyí daryáwas manz.

Timan bozánáw yih boh dapáñ chhús.

Tim gatshan tih karanáwani. Hum sari bári tulivsa.
(64) PASSIVE VOICE. For this the termination -un of the infinitive is changed into -ana (uninflected) and followed by the verb yiunu (yiunu) which agrees with its nominative in person, gender and number. Thus:—Gupun, to conceal, Gupana yiunu to be concealed.

I should have been killed if I had been on the road.
He will be left behind if he does not hurry.
He will be punished if he steals.
How will these men be fed?
I shall be drowned if I fall into the river.

(65) PRONOMINAL AFFIXES are added to the various parts of a verb in each tense of each mood. They may be in the accusative, dative or agentive.

**It is important to understand them.**

The following table is explanatory:—(For further information see Appendix, para. 83 page 42.)

Table of Pronominal Affixes.

<table>
<thead>
<tr>
<th>Person</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Ag. for past tense of trans. verbs (by me, you, him, them).</td>
<td>Acc. for pres. and fut. tenses of trans. verbs.</td>
</tr>
<tr>
<td>1st</td>
<td>m.</td>
<td>m.</td>
</tr>
<tr>
<td>2nd</td>
<td>th. or y</td>
<td>th.</td>
</tr>
<tr>
<td>3rd</td>
<td>n.</td>
<td>n.</td>
</tr>
<tr>
<td>Nominative sing.</td>
<td>2nd pers.</td>
<td>3rd pers.</td>
</tr>
<tr>
<td>1st person - s.</td>
<td>- kh.</td>
<td>- kh.</td>
</tr>
</tbody>
</table>
(66) It is not necessary to employ these affixes in the 1st and 3rd persons. But in the 2nd person they must be used if a pronoun of that person occurs or is understood. Thus we can say “me mór suh” or mórum, he was killed by me, or, as in English, I killed him. But for “thou killedst him” the affix th must be added whether we use the pronoun or not, thus:—(tse) móorth, he was killed by thee, or thou killedst him.

I tell you don’t do that.
I am giving this to him.
They are killing him.
They are killing that dog.
They (fem.) are beating him,
I want much to see him.

I send my servant to the post daily.
I ask you to consider well.
I saw some peasants working in the fields.
He told me to load the ponies.
I have revised what I had written.
They brought many sick people to him and he healed them.

**LESSON XXII.**

We will speak to you to-morrow. Asi dapói pagah.
She is giving them 50 eggs.
They are giving them three ponies.
Set those fowls free.
You will kill them to-morrow.
I killed them yesterday.
If I had seen him I would have spoken to him.
If she had seen them she would have run away.
Give this to them and tell them to eat it.
They will ask you to come, but don’t go.
I am bearing this tyranny of yours but they will not.
I (fem.) am sending this to them, they should accept it.
You are feeding me, feed them also.
She is teaching you, pay attention.

Boh chhusesi dapán tih ma ka.
Boh chhusas yih diwān.
Tim chhis mārān.
Tim chhih hūn mārān.
Tim chhas lāyān.
Boh chhusan suh wuchhunā yitshān.
Boh chhusan panunā naukār dohā dāk kāñas sozān.
Boh chhusawa arz kārān zih tohi karītāw wāra pōthi gaur.
Me wuchhī kepā grasti lāganāyan manz kōm kārān.
Gurien peth bārī ladanūku dyutnām hukām.
Yih mēh lyūkhu tih wuchhum dohārā.
Sethāh bēmār lūk anik tās nish tā tim balarāwin.

Sōh chhek diwān pantsah thūl.
Tim chhik diwān tēh tātī.
Tim kokūr trāwyuk.
Pagah mārahāk.
Mārim yawa.
Wuchhmātī aī āsīhēm, wunmut āsīhēmas.
Wuchhmātī aī āsahān tsajimats āsīheyi.
Yih dikh tā wanukh kheun.

Tim dipānawā yiunā, magar ma gatshiukh.
Boh chhusai yih zulm tsālān, tim tsalanāi na.
Boh chhasak yih sozān, qabūl peyak karun.
Tsah chhuham kheāwān, tim tih kheāwukh.
Sōh chhewa hechanāwān, tawaja diyōs.
(67) **COMPOUND VERBS AND INTENSIVES** are formed by adding another verb to the past conjunctive participle of what is often the principal verb. In nominal compounds it is joined to a noun or adjective. Thus karun azr to make a petition. Hoshyar gatshun, to awake, become clever. Hukm karun, to command, convict.

(68) **INTENSIVES AND POTENTIALS.** Pyonµ wasith, to fall down. Kadith tshunun, to cast out. Phîrîth yimuµ, to come back. Phîrîth heun, to take back. Phîrîth gatshun, to return. Hekun karith, to be able to do.

I am able to do this work. Boh chhus yih kôm hekân karith.
He is able to speak. Suh chhuhekân wasith.
Throw that away at once. Trâwith tshunun ek dam.
You must go back to-morrow. Pagah peyiwa phîrîth gatshun.
Come back to me on Friday. Juma dôh yiyiw phîrîth me nish.

(69) **INCEPTIVES AND DESIDERATIVES** are formed with the infinitive-unu or onu. Thus:—Hyonµ karun, to begin to do. Hyonµ lekhunu to begin to write. Yitshun, to desire, Yitshun karun, to desire to do.

(70) **POTENTIALS.** Tagun, to be able. Tagun karun, to be able to do.
He began to write a letter. Tami hyut khat lekhunu.
I desire to write this. Boh chhus yitshun yih khat lekhunu.
I shall not be able to build a house. Meh tagiam na gara banâwun.
I cannot read. Me chhuhen banâ parun.

(71) **VERBS USED WITH THE INFLECTED INFINITIVE.**
Lagun, to begin. Lagun karani, to begin to do.
There is a form implying a condition or difficulty. Thus:—Karana karân.
He works indeed, but he does it weeping. Suh chhuhe karana karân magar wâdi wâdi.
Listen to what I say. Kan diyiw kyâ chhus wanân.
I do not smell anything. Boh chhus na kenh mushik hebân.
He gave orders to go at once. Hukm dyutun wônî gatshana khotîra.
You must clean that. Tîh gatshi shrûts karun.

**LESSON XXIII.**

I remembered too late. Yâd âm tsêr karith.
Make that bedstead longer. Ho charpai kar zyêth.
The officials oppress the villagers. Hâkim chhieh grasiten zulm karân.
They are making him walk, but he does not. Tim chhis pakanâwân magar suh chhukna pakân.
I appoint you servant. Boh chhusat tsah naukar lagân.
I tell you to go to them. Boh chhusai dapân timan nish gatshun.
Make those coolies sit down.  
They deserve to be punished.  
He demanded more than his due.  
He deals honestly with everybody.  
I was cured by that doctor.  
A great crowd was there.

What crime has he committed?  
It is cooler to-day than it was yesterday.  
I believe that what you say is true.  
Kindly take these things to him.

Do you consent to my proposal?  
I cannot conceal this matter.  
I have long complained of his conduct.  
They cheat whom they can.

I think these articles are cheap.  
He charges very high.  
He is gone there for a change.

When will you cease talking?  
This will be a great misfortune for them.

LEsson XXIV.

Ask him what is his name.  
Beckon him to come here.  
I cannot breathe.  
They are all gone.  
That news is quite false.  
It is doubtful if he will come.

I dare not do as you say.  
He is bolder than I.  
Bring some water in a basin.  
Awake me early in the morning.
We ought to assist each other.

What is the amount of your account?
Kindly help me.

Do you know the cause of this?
Who will take us there?
There is much delay in this.

This is extraordinary news.
Bring a sheep which is fat and not lean.
Fill this tub with water.
There are many flies here.
Is this milk fresh?
Are these vegetables fresh?

Bring some hot water.
You must go there immediately.
I will be with you in an instant.
Listen to what I tell you.

What is the name of this village?
Has this rice been weighed?
Wring the water out of this cloth.
I always trust to what he says.
I have need of your assistance.

It is uncertain whether we shall go or not.
What offence have I committed?
Why do you needlessly undergo all this trouble.
It thunders very much.
I am not sure that it is so.

Can you supply me with these articles?
They all remained silent.
I will now settle my account.

They are never satisfied.
The price of grain has risen lately.

Asi gatshe akh akis madath karunù.
Chhāni hisābukù kyāh chhuh jamā?
Me karitaw mihrbōni kīnī athar-tū.
Tsāh chhukha zānān yimyukù sabab?
Totū kus niye asē?
Yeth kāmē manz chheh sethāh tūrū.

Yih chheh āshtsari khabar.
Motū kath gatshe anun na nikù.

Tsāh bar āba sūty yih tathājū
Yiti chheh sethāh machhe.
Kyā yih chhuā sōdarwār dod.
Kyiā yima tarkāre chhea sōdar-wār?

Wushini āba hanā anta.
Tse āsiy jald totū gatshehū.
Boh yima takān tohi nishe.
Yih boh wanān chhus, kan dōrith bōz tih.

LESSON XXV.

What is the name of this village?
Has this rice been weighed?
Wring the water out of this cloth.
I always trust to what he says.
I have need of your assistance.

It is uncertain whether we shall go or not.
What offence have I committed?
Why do you needlessly undergo all this trouble.
It thunders very much.
I am not sure that it is so.

Can you supply me with these articles?

Keñh durustū chhuna zi asi
gatshawa kīna na.
Me kyāh takhsīr chhuh kor̃mutū.
Tohi kyāzi chhiwa bē sabab yim
taklīf tulān.
Būdū gagarāy chheh sapadān.
Me chhena patsh zi yih chhuhe yuthū.

Tsāh hekakha yim chīz me kītā
anīth?
Tim sōriy rūdi tshopa karith.
Boh kara woṅi panunù hisāb bē-bākh.
Tim chhina zāh sēr sapadān.

Kentsau dōhau petha badyōv dānukù mol.
When do you intend to come back?
I am determined not to do it again.
The more I think upon this, the more annoyed I am.

The monthly rent of this house is Rs. 50.
At what rate do you buy this cloth?
What quantity do you wish for?
I can prove that this is true.

I cannot understand this.
He has greatly misrepresented the matter.
You should try to please your master.

Tsāh kar chhukh phīrith yiǹ yitshān?
Me korù kasād zi biye kara na yitha pōthī.
Yeth kathi peṭh yūtā boh gaur karān chhūs tīts chhēh me tsakh khasān.

APPENDIX WITH SUPPLEMENTARY GRAMMAR.

(72) CHANGES IN VOWELS.—Sir George Grierson, the eminent linguist, has reduced these changes to definite rules. For fuller instruction these, which are set forth in his valuable Manual on the Kashmiri language, should be consulted.

The greatest difficulty in Kashmiri is the pronunciation. This is accentuated by the mātrā vowels; for most vowels are apt to change to another when they are followed by a mātrā vowel.

The following table shews the chief changes which occur. Abundant illustrations will be found in the foregoing sentences:

<table>
<thead>
<tr>
<th>When followed by</th>
<th>ā (mātrā) ā ē ī o or au are changed into</th>
</tr>
</thead>
<tbody>
<tr>
<td>ā, ē, ēː</td>
<td>ō</td>
</tr>
<tr>
<td>ī</td>
<td>ō</td>
</tr>
<tr>
<td>ū</td>
<td>ō</td>
</tr>
<tr>
<td>ū</td>
<td>ū</td>
</tr>
</tbody>
</table>

(73) CHANGES IN CONSONANTS.—k, p, t, rarely end a word and ts, never. They are aspirated and become kh, ph, th and tsh.
Before—ā mātrā, t, th, d, n, etc., become as follows:—t = tsū, th = tshū, d-zū, n = nū, k = chū, kh = chhū, g = jū, h = shū.

Before—i, t = chi, th = chhi, d = ji.

Before—e, t = tsā, th = tsha, d = za, n = ne, t = che, th = chhe, d = je, k = che, kh = chhe, g = je, l = je, and h = she.

Before—y, t becomes ts, th = tsh, d = z, n = ū, t = chy, th = chhy, d = jy, k = chy, kh = chhhy, g = jy, l = jy, and h = shy.

Sir George Grierson points out that these changes do not apply to verbs of the third conjugation, and there are also other exceptions. These rules however will be found to explain many of the changes found in the preceding lessons.

(74) DECLENSIONS.

First Declension.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Dative.</td>
<td>Tsūran.</td>
<td>Garaṇ</td>
<td>Dāñen.</td>
<td></td>
</tr>
</tbody>
</table>

Second Declension.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Gurē</td>
<td>Mōlū</td>
<td>Mahanyuvā</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dative.</td>
<td>Guris.</td>
<td>Mōlis.</td>
<td>Mahanivis</td>
<td></td>
</tr>
<tr>
<td>Agent.</td>
<td>Guri</td>
<td>Mōlī</td>
<td>Mahanivi</td>
<td></td>
</tr>
<tr>
<td>Ablative.</td>
<td>Guris</td>
<td>Mōlis</td>
<td>Mahanivis</td>
<td></td>
</tr>
<tr>
<td>Plur. Nom. and Accus.</td>
<td>Gurī</td>
<td>Mōli</td>
<td>Mahanivi</td>
<td></td>
</tr>
<tr>
<td>Dative.</td>
<td>Gurien</td>
<td>Mālen</td>
<td>Mahaniven</td>
<td></td>
</tr>
<tr>
<td>Agent and Abl.</td>
<td>Guryau</td>
<td>Mālyau</td>
<td>Mahanivyau</td>
<td></td>
</tr>
</tbody>
</table>

Third Declension.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Gurē</td>
<td>Kūrū</td>
<td>Mōjū</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dative.</td>
<td>Gure</td>
<td>Kōre</td>
<td>Māje.</td>
<td></td>
</tr>
<tr>
<td>Agent</td>
<td>Guri</td>
<td>Kōri</td>
<td>Māji</td>
<td></td>
</tr>
<tr>
<td>Ablative</td>
<td>Guri</td>
<td>Kōri</td>
<td>Māji</td>
<td></td>
</tr>
<tr>
<td>Plur. Nom. and Accus.</td>
<td>Gure</td>
<td>Kōrē</td>
<td>Māje</td>
<td></td>
</tr>
<tr>
<td>Dative</td>
<td>Guren</td>
<td>Kōrēn</td>
<td>Mājen.</td>
<td></td>
</tr>
<tr>
<td>Agent</td>
<td>Guryau</td>
<td>Kōryau</td>
<td>Mājyau</td>
<td></td>
</tr>
<tr>
<td>Ablative.</td>
<td>Guryau</td>
<td>Kōryau</td>
<td>Mājyau.</td>
<td></td>
</tr>
</tbody>
</table>
Fourth Declension.

Sing. Nom. and Accus.
Dative.
Agent.
Ablative.

Plur. Nom. and Accus.
Dative.
Agent.
Ablative.

(75) THE GENITIVE CASE.

In declining nouns the Genitive may be formed in four different ways:—

1. By adding -sund, -hund, etc.
2. By adding -uk, etc.
3. By adding -un, etc.
4. By adding -uv, etc.

All four are inflected to agree with the objects possessed, in both gender and number.

SUND with its inflections is used with nouns of the 1st and 2nd declension in the singular. HUND with plural nouns of the 1st and 2nd declensions, but also with both the singular and plural of 3rd and 4th declension nouns. UK with its inflections is used only with inanimate nouns 1st and 2nd declensions. UN only with masculine proper names. UV denotes made of.

These four forms are declined as follows:

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th></th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sund</td>
<td>sanz</td>
<td></td>
<td>sandi</td>
<td>sanza</td>
</tr>
<tr>
<td>Hund</td>
<td>hanz</td>
<td></td>
<td>hanzi</td>
<td>hanza</td>
</tr>
<tr>
<td>Uk</td>
<td>ach</td>
<td></td>
<td>aki</td>
<td>achi</td>
</tr>
<tr>
<td>Un</td>
<td>an</td>
<td></td>
<td>ani</td>
<td>ani</td>
</tr>
<tr>
<td>Uv</td>
<td>av</td>
<td></td>
<td>avi</td>
<td>avi</td>
</tr>
</tbody>
</table>

EXAMPLES.

(76) GENDER OF NOUNS.—Urdu words used in Kashmiri remain of the same gender. Exceptions are:—

**Masculine in Urdu but Feminine in Kashmiri:**—Köm, work; lashkar, an army; salâm, peace; mahal, palace.

**Feminine in Urdu but Masculine in Kashmiri:**—Izzat, honour; duā, prayer; madath, help; mēz, table; sazā, punishment; shām, evening; muhabbat, love; tārif, praise; najāt, salvation; jān, life; rūh, spirit; poshāk, clothing; khurāk, food; jild, book cover; bandūk, gun; diwār, wall; arz, request; gharaz, object; quwat, strength; dawā, medicine. Nouns relating to males are masculine, or to females feminine as Khāwand, husband; Nechuv, son; Bene, sister; Āshen, wife. So also with Proper names.

The feminine is formed from the masculine by a change in the last vowel or sometimes in the last consonant or by certain affixes.

Masculine nouns ending in ā mātra change in the feminine to ā mātra—thus, guru, a horse, becomes gurū, a mare. Mol, father; Mōj, mother, Wātul, a man of low caste; Wātūj, female of the same. Batukh, a drake; Batūchā, a duck. And of affixes Hōn, a boatman; Hānzen, a boatwoman. Mazūr, a coolie; Muzrēn fem.

Nouns ending in ū mātra are masculine. Those ending in ū mātra and in ūn are feminine, thus Hūnā, a dog; Putū, a small plank: Gūrā, mare. Mahāren, a bride.

(77) PERSONAL PRONOUNS.—The third person of the Personal pronoun is declined as follows:—

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.&amp; Accus. Gen.</td>
<td>Suh, he; Sōh, She</td>
<td>Tim, they</td>
</tr>
<tr>
<td>Tamisund</td>
<td>Tih, ti, it</td>
<td>Tamiuk,</td>
</tr>
<tr>
<td>Tahund</td>
<td>of it, its</td>
<td>Tihund</td>
</tr>
<tr>
<td>Tasund</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat</td>
<td>Tamis, tas, to him or her</td>
<td>Tath, to it</td>
</tr>
<tr>
<td>Ag.</td>
<td>Tami, by him. Tami, by her</td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>Tamis, tas, Tami, by or from him or her</td>
<td>Tath, in or from it</td>
</tr>
</tbody>
</table>

This personal pronoun is sometimes used as a demonstrative; as:—Suh jawān chhuh sakht nashas manz.
The inflections of the **POSSESSIVE PRONOUNS** are as follows:

### MASCULINE.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular noun possessed</th>
<th>Plural noun possessed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. and Accus.</td>
<td>Myón, my</td>
<td>Són, our</td>
</tr>
<tr>
<td>Gen.</td>
<td>Myónis</td>
<td>Sónis</td>
</tr>
<tr>
<td>Dat.</td>
<td>Myónis</td>
<td>Sónis</td>
</tr>
<tr>
<td>Ag.</td>
<td>Myóni</td>
<td>Sóni</td>
</tr>
<tr>
<td>Loc.</td>
<td>Myónis</td>
<td>Sónis</td>
</tr>
</tbody>
</table>

### FEMININE.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular noun possessed</th>
<th>Plural noun possessed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. and Accus.</td>
<td>Myóni</td>
<td>Sóni</td>
</tr>
<tr>
<td>Gen.</td>
<td>Myáni</td>
<td>Sáni</td>
</tr>
<tr>
<td>Dat.</td>
<td>Myáni</td>
<td>Sáni</td>
</tr>
<tr>
<td>Ag.</td>
<td>Myáni</td>
<td>Sáni</td>
</tr>
<tr>
<td>Loc.</td>
<td>Myáni</td>
<td>Sáni</td>
</tr>
</tbody>
</table>

### MASCULINE.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular noun possessed</th>
<th>Plural noun possessed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. and Accus.</td>
<td>Chón, thy</td>
<td>Tuhund, your</td>
</tr>
<tr>
<td>Gen.</td>
<td>Chónis</td>
<td>Tuhandis</td>
</tr>
<tr>
<td>Dat.</td>
<td>Chónis</td>
<td>Tuhandis</td>
</tr>
<tr>
<td>Ag.</td>
<td>Chóni</td>
<td>Tuhandi</td>
</tr>
<tr>
<td>Loc.</td>
<td>Chónis</td>
<td>Tuhandis</td>
</tr>
</tbody>
</table>

### FEMININE.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular noun possessed</th>
<th>Plural noun possessed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. and Accus.</td>
<td>Chóni</td>
<td>Tuhanz</td>
</tr>
<tr>
<td>Gen.</td>
<td>Cháni</td>
<td>Tuhanzi</td>
</tr>
<tr>
<td>Dat.</td>
<td>Cháni</td>
<td>Tuhanzi</td>
</tr>
<tr>
<td>Ag.</td>
<td>Cháni</td>
<td>Tuhanzi</td>
</tr>
<tr>
<td>Loc.</td>
<td>Cháni</td>
<td>Tuhanzi</td>
</tr>
</tbody>
</table>
### MASCULINE.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular noun possessed</th>
<th>Plural noun possessed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. and Accus.</td>
<td>Tasund his, Timan hund or her, its.</td>
<td>Tasandi, Timan or Tihund, their</td>
</tr>
<tr>
<td>Gen.</td>
<td>Tasandis</td>
<td>Timan or Ti handi</td>
</tr>
<tr>
<td>Dat.</td>
<td>Tasandis</td>
<td>,, handis Tasaniden ,, haniden</td>
</tr>
<tr>
<td>Ag.</td>
<td>Tasandi</td>
<td>,, handi Tasanidau ,, hanidau</td>
</tr>
<tr>
<td>Loc.</td>
<td>Tasandis</td>
<td>,, handis Tsaaniden ,, haniden</td>
</tr>
</tbody>
</table>

### FEMININE.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular nouns possessed</th>
<th>Plural nouns possessed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. and Accus.</td>
<td>Tasanz</td>
<td>Timan or Ti hanz</td>
</tr>
<tr>
<td>Gen.</td>
<td>Tasanzi</td>
<td>,, hanzi Tasanzan ,, hanzan</td>
</tr>
<tr>
<td>Dat.</td>
<td>Tasanzi</td>
<td>,, hanzi Tasanzau ,, hanzau</td>
</tr>
<tr>
<td>Ag.</td>
<td>Tasanzi</td>
<td>,, hanzi Tasanzen ,, hanzan</td>
</tr>
<tr>
<td>Loc.</td>
<td>Tasanzi</td>
<td>,, hanzi Tasanzen ,, hanzan</td>
</tr>
</tbody>
</table>

(79) THE DEMONSTRATIVE PRONOUN Huh, that (within eight).

<table>
<thead>
<tr>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Animate</em></td>
<td><em>Inanimate.</em></td>
</tr>
<tr>
<td>Nom. Huh, Hōh</td>
<td>Hum or Huma or Am or Ama.</td>
</tr>
<tr>
<td>Dat. Humis or Amis</td>
<td>Huth or Ath Human or Aman</td>
</tr>
<tr>
<td>Ag. Humī or Amī</td>
<td>Humi or Ami Humau or Amau</td>
</tr>
<tr>
<td>Ab. Humi or Amī</td>
<td>Humi or Ami Humau or Amau</td>
</tr>
<tr>
<td>Genit. Humī sondū or Amī sondū</td>
<td>Humyukā or Human hondū or Amyukā or Aman hondū.</td>
</tr>
</tbody>
</table>

(80) ADJECTIVES.—These are ordinarily placed before nouns. Those ending in the masculine in any letter except -उ mātra are indeclinable. Examples are jān (or jyān) good; yachh, bad; mōnd, blunt; bewāi, careless; nākāra, worthless; dōdilā, painful; aḷalatslād, idle.

Adjectives, ending in -उ mātra form their feminines with -अ mātra. Each gender is declined like nouns of the 2nd or 3rd declensions.
For instance, bodû, great, is declined like korû (a bracelet). And its feminine büdû is declined like gärû (a clock). Its second consonant changes like the d in büdû (an old woman).

Examples Bodû, great. Wozul, Red.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Bodû</td>
</tr>
<tr>
<td>Dat.</td>
<td>Badis</td>
</tr>
<tr>
<td>Agent</td>
<td>Badi</td>
</tr>
<tr>
<td>Abl.</td>
<td>Badi</td>
</tr>
</tbody>
</table>

Changes in vowels and consonants have been referred to on page 35.

(81) **THE AUXILIARY VERB ÁSUN, TO BE.**


<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>Boh chhus</td>
<td>Chhes</td>
<td>Boh ósûs</td>
<td>ósûs</td>
</tr>
<tr>
<td>2nd</td>
<td>Tsâh chhukh</td>
<td>Chhekhn</td>
<td>Tsâh ósûkh</td>
<td>ósûkh</td>
</tr>
<tr>
<td>3rd</td>
<td>Suh chhuh</td>
<td>Sôh chheh</td>
<td>Suh ósù</td>
<td>Sôh ósù</td>
</tr>
<tr>
<td>1st</td>
<td>Asî chhih</td>
<td>Chheh</td>
<td>Asî ôsi</td>
<td>åsa</td>
</tr>
<tr>
<td>2nd</td>
<td>Tohî chhiwa</td>
<td>Chhewha</td>
<td>Tohî ôsti</td>
<td>åsawa</td>
</tr>
<tr>
<td>3rd</td>
<td>Tim chhih</td>
<td>Chheh</td>
<td>Timî ôsi</td>
<td>åsa</td>
</tr>
</tbody>
</table>

Future. Subjunctive (past).

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>Boh âsa</td>
<td>Boh asaha</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd</td>
<td>Tsâh âsakh</td>
<td>Tsâh asahakh</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td>Suh åsi söh åsi (Fem.)</td>
<td>Suh (Fem. söh) asihe</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st</td>
<td>Asî åsau</td>
<td>Asî åsahow</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd</td>
<td>Tohî åsiw</td>
<td>Tohî åsihiw</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td>Tim åsan, Tima åsan (Fem.)</td>
<td>Tim (Fem. Tima) åsahôn</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The Subjunctive present is the same as the Future Boh ai asä, etc.
CONJUGATION OF VERBS.

Sir George Grierson has pointed out that these conjugations differ chiefly in their past participles and the forms derived therefrom.

There are four past participles. But only three belong to each verb.

The following table is explanatory—

PAST PARTICIPLES.

First past participle (recent past) -ù to root for 1st and 2nd conjugations as respectively—Koru, done. Phurù, turned.

Second past participle (Indefinite past)-yôv. To root for 1st, 2nd and 3rd conjugations as, respectively, Lechhyôv, written; Tsajyôv, fled. Wuphyôv, flown.

Third past participle (Remote past)-yâv to root for 1st, 2nd and 3rd conjugations as, respectively, Lechhyâv, written: Tsajyâv, fled, Wuphyâv flown.

Fourth past participle.—This is for the third conjugation only, for which there is no first past participle, but the 2nd past participle takes its place for recent, the 3rd for indefinite, and this 4th for remote happening. To the rooti-yâv is added therefore, for remote past, as Wuphîyâv, flown (a long time ago).

RULES FOR PRONOMINAL AFFIXES.

1. The verb in the present, imperfect and future agrees with the nominative in number and gender, the affix being either in the accusative or dative, thus:—Suh chhum mâran. Suh ôsum mârân. Sûh mârem. He is killing me, was killing me and will kill me.

2. Transitive verbs, past tense agree with the object in number and gender thus:—Tami môr suh, or môrun suh, he killed him. Timau môr suh, or môruk suh, they killed him. Tamî môrus boh or môranas, he killed me. Tami dop meh or dopanam, he said to me.

3. The second person singular future tense changes the t to h before a dative or accusative pronominal affix, e.g., Tsûh mârâhan suh, with the affix becomes mârâhan instead of mârâtan. Similarly the third person plural past tense changes the k into h before an accusative or dative Pronominal affix, e.g., Timau dop meh or dopuk meh, becomes dopâham and not dopâkan.

4. It is important to remember that, in the second person singular and plural of the past tense the t and va respectively must be used, even if the personal pronoun is employed: Thus although we can say. Meh môr suh, or môrum suh, timau môr suh or môruk suh, we cannot say Tsêh môr suh, or tohi môr suh. It must be Tsêh môrut suh, or môrut suh and Tohi môruva suh, or môruva suh.
5. The accusative and dative affixes are the same for the second and third persons singular in the future tense, third person sing. and plur. of transitive verbs, and are not respectively t and n.

6. These points are all illustrated in the following examples: The table of pronominal affixes page 30 may also be referred to.

(84) PRONOMINAL AFFIXES.

ACCUSATIVE, used with verb in present tense.

I am killing thee. Boh chhusâi märân. Note that only the auxiliary verb takes the affix. And in the feminine the u or i is changed into e, throughout. The changes in the auxiliary verb for the other persons, singular and plural of the object are as follows:—I am killing him, her, chhusan. You, chhusava. Them, chhusak (In the feminine it is chhesan, etc.).

Thou art killing me, Tsâh chhuham märân. Him, her, chhuhan. Them, chhuhak.

He is killing me, Suh chhum. Thee, chhui, Him, her, chhus. You, chhuva. Them, chhuk-märân.

We are killing thee, Asî chhi tse. Him, her, chhin. You, chhiva. Them, chhik-märân

You are killing me, Tohî chhivum. Him, her, chhivun. Them, chhivuk-märân.

They are killing me.

DATIVE Pronominal Affixes with the verb in the present tense.

Boh chhusai diwân, I am giving to thee. Here also the affixes affect the auxiliary verb only, the a, u or i of which in the feminine becomes e:—


Thou art giving me. Tsâh chhuham diwân. Him, her, chhusas. Them, chhuham.


We are giving thee. Asî chhi diwân. Him, etc., chhisa. You, chhiva. Them, chhik.

You are giving me. Tohî chhivum diwân. Him, etc., chhivus. Them, chhivuk.

They are giving to me. Tim chhim diwân. Thee, chhi tse. Him, etc., chhisa. You chhiva. Them, chhik.
ACCUSATIVE Pronominal Affixes with the verb in the future tense.

I will kill thee. Boh mārat. Him, etc., māran.
Thou wilt kill me. Tsāh mārāham. Him, etc., mārāhan. Them, mārāhak.
He or she will kill me. Suh, Sōh māriam. Thee, mari. Him, etc., mārias. You, māriva. Them, māriak.
We will kill thee. Asi mārōt. Him, etc., mārón. You, mārōva. Them, mārōk.
You will kill me. Tohī māriom. Him, etc., māriom. Them, māriok.
They will kill me. Tim māranam. Thee, māranai. Him, etc., māranas. You, māranava. Them, māranak.

DATIVE Pronominal Affixes with the verb in future tense.

Thou wilt speak to me. Tsāh dapaham. Him, etc., dapahas. Them, dapahak.
He or she will speak to me. Suh or sōh dapiam. Thee, dapi. Him, etc., dapias. You, dapiva. Them, dapiak.
We will speak to thee. Asi dapoi. Him, etc., dapös. You, dapōva. Them, dapōk.
You will speak to me. Tohī dapiom. Him, etc., dapiom. Them, dapiok.
They will speak to me. Tim dapanam. Thee, dapanai. Him, etc., dapanas. You, dapanava. Them, dapanak.

AGENTIVE Affixes used with verb in past tense.

Mōrū is the past indefinite 3rd pers. sing. masc. of mārun.
Me mōr suh (or mōrum). He was killed by me, or I killed him. Mōrut, he was killed by thee. Mōrun, by him. Mōruva, by you. Mōruk, by them, or they killed him, in the feminine the o changes to ò, e.g., Mōrum. She was killed by me or I killed her, etc.

I killed them, mōrim, or they were killed by me. By thee, mōrit. By him, mōrin. By you, mōriva. By them, mōrik. (Note that the ò here is derived from the past indef. masc. plur. mōrā and the feminine plur-is māri, so They were killed by me, in the feminine, is mārim, thee mārit, etc.)
ACCUSATIVE Pronominal Affixes with transitive verb in past tense.

Mórun means He or it killed. The n represents the agent. Mórum, I killed (masc. sing). Mórim, I killed (masc. plur.). The number and gender refer to the object. From these we have: -- Mórmak, I killed thee, literally Thou was killed by me. And in the plural Mórimava, I killed you. Mórim, them. The feminine plural takes a instead of ö, thus Mārim, I killed them. Thou killedst me, Mōrtas., Him Mōrtan. Them, Mōrithak, or (fem.) Mārithak. He killed me. Mōranas. Thee, Mōranak. You, Mórimava.

You killed me, mórvans. Him, mórvan. Them mórivak, or (fem.) mārivak. They killed me, morhas. Thee, morhak, and (fem.) mōrhas, and mōrhak.

They killed you, mōrihava and fem. mārihava.

The same rules apply to similar transitive verbs, e.g., You were sent by me, or I sent you would be sözimava and so on.

DATIVE Pronominal Affixes with the verb in the past tense.

Dopum, I spoke (It was spoken by me). Dopmai, I spoke to thee. To him, etc., dopmas. You, dopmava. Them, dopmak.

Thou speakest to me, doptam. Him, doptas. Them, dopthak.

He spoke to me, dopnam. Thee, dopnai. Him, etc., dopnas, You, dopnava. Them, dopnak.


Note. -- Although rather tedious, it is well worth while to master these pronominal affixes, for after the vowel and consonant changes, they constitute the greatest difficulty in Kashmiri. Fortunately they can be best acquired in conversation.

It must be remembered that the past participle, used with the verb "to be" agrees in number and gender with the object; but as already indicated, the pronominal affix is only added to the auxiliary verb; as -- I have seen him, Me chhum wuchhmut, or wuchhmut chhum. But the feminine, I have seen her, is Me chhe wuchhmut. He has seen her, Tami chheh wuchhmut or wuchhmut ehchen. They have seen him, Timau chhuh wuchhmut, or wuchhmut ehchuk.

He had seen her, Tamé ősi wuchhmut or wuchhmut ösan. She may have seen her, Tami āsi wuchhmut or wuchhmut āsen. If he had seen her, Tamé aį āsīhe wuchhmut or wuchhmut așihen.