

KASHMIRI
MADE EASY

E. F. NEVE, M. D.

A MANUAL
OF
LESSONS
IN THE
KASHMIRI LANGUAGE

ARRANGED TO SIMPLIFY
THE PROGRESSIVE ACQUISITION

OF
A COLLOQUIAL KNOWLEDGE

BY

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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.

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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.

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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.

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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 :—*à, ì, ò, ù*, and are known as *mātrā*-vowels. Example ‘gurù’ a horse, ‘guri’ horses. The italics *-ù* and *-ì* 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.

Letters.	Pronunciation.	Examples.
A a	short form as in “adrift”	Gara, a house. Bar, a door.
Ā ā	long form as in “father”	Ār, mercy. Kāth, wood, (dried branches of any tree).
A ä	peculiar; a short—a sound from the throat.	Zāt. a rag.
E e	short as in “met,” “let”	Bene, sister. Mets, earth.
E ē	long as in “mare”	Tsēr, delay. Hēr, a ladder.
I i	short as in “pin,” “bill”	Hil, water grass. Nishe, near.
I ī	long as in “police”	Shīn, snow. Mīl, ink.
O o	short as in “hot”	Mol, price.
O ô	long as in “mole”	Môl, father.
O ö	modified like the German ö	Dör, beard.
U u	short as in “pull” or “put”	Kus, who?
U ū	long as in “rule”	Tsūr, a thief.
U ü	two forms—one like the German-ü in “mühe”	Kürü. She was made.
U û	The other a peculiar lengthened variety.	Sûtin, with, by means of
ai ai	as in the English word “aisle” or like a broad ö	Aith or öth, eight.
Au au	like “ou” in “sound”	Gauv, he went. Tsūrau, by thieves.

For changes in Vowels and Consonants, see Appendix (page 35).

(2) CONSONANTS AND THEIR PRONUNCIATION.

The Shāradā, 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 :—

Letters.	Pronunciation.	Examples.
Ch	as in Church	Chobur, young.
D	more dental than English D	Dôd, pain.
Ḍ	tongue turned up to roof of mouth when pronouncing it.	
Gh	a strong guttural	Dora, a rope.
'	a peculiar guttural represented by an apostrophe before its vowel.	Ghusal, bath. Aql, wisdom. 'Ilm, knowledge. 'Umr, age.
H	a strong aspirate uttered by compressing lower muscles of throat.	Rahīm, merciful.
Kh	a strong guttural	Khudā, God.
N	nasal	Ñiām, mortar.
Q	pronounced from lower throat muscles.	Bandūq, a gun.
R	pronounced very distinctly.	Rūn, husband.
Ṛ	tip of tongue to roof of mouth.	Mur, myrrh.
Ṣ	like English SW	Qasd, intention.
S	like English S but with a little of ' Th ' in it.	Sawāb, future merit.
T	very soft and dental	Tôt, beloved.
Ṭ	tongue well to roof of mouth.	Ṭhokar, a blow.
Ts	Sanskrit CH but pronounced Ts in Kashmiri.	Tsūr, thief.
T	harsher than English T	Khat, a letter.
W	a little more of the sound of V in it than in English.	Wônun, to weave.
Z	a mixture of d, th and w	Kyāzi, why.
Z	much like tz	Hifz, memory.
Zh	like z in ' azure '	Pazhmurda, faded.

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 *Kaṇḥ* or *Keṇḥ*, *akh* or *akhah*.

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

LESSON I.

A man, *Akh mahanyuvà*, or *mahanyuvāh*. A certain man, *Kaṇḥ mahanyuvà*.

A certain woman, *Kaṇḥ zanāna*. A certain boy, *Kaṇḥ shurù*. A girl, *Akh kūrù*.

A dog, *Akh hūn*. This man, *Yih mahanyuvà*. This old woman, *Yih budù*.

A child, *Akh bachchā*. A certain person, *Kaṇḥ zonù*. Three men, *Treh mahanivì*.

Six women, *Sheh zanāna*. Two children, *Zah bachchā*. My dog, *Myôn hūn*. (*मे 'दुब'र*)

My servant, *Myôn naukar*. My baggage, *Myôn asbāb*. His house, *Tamìsund gara*.

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

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

His letter, *Tasanz chhitì*. His son, *Tasund nechūvà*. Her daughter, *Tasanz kūrù*.

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 ' *ù* ' (*mātrā*) are 2nd declension. Those ending in *ì* or *ū* (*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.	Tuhund gurù chhuh yet.
Where is the dog's plate ?	Kati chhuh huni sund bāna .
Put the saddle on the horse.	Guris lad zīn.
The food is in the dish.	Batta chhuh thālas keth.
This is the father's house.	Yih chhuh mōli sund gara.
This is the master of the house.	Yih chhuh garuk mōlik.
This fruit is from the garden.	Yih phal chhuh bāga andara.
He came with his father.	Suh av mōlis sūtì.
This is in a book.	Yih chuh kitābi manz.
The book is there.	Kitāb chhēh tati.
Bring the books.	Kitāba an.
They are thieves.	Tim chhih tsūr.
There are apples on the tree.	Kulis peth chhih tsūntì.
Give grass to the horses.	Gurien diyiv ghāsa.
This is six sers weight.	Yih chhuh trakh.

(7) Examples of nouns of the four declensions.

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

Tsūr, thief	Gurù, horse	Gurù, mare	Beṇe, sister.
Nār, fire	Mōl, father	Mōjù, mother	Rupay, rupee.
Bar, door	Mahanyuvù, man	Sīrù, brick	Krakh, noise.
Kalam, pen	Korù, bracelet	Gārù, watch	Khar, doukey.
Gara, house	Bōi, brother	Kūrù, daughter	Gāv, cow.
Dāṇe, grain	Tsōng, lamp	Vör, earthen jar	Yed, stomach.
Batta, food	Gātulù, wiseman	Köm, work	Rāth, night.
Trakh, six sers.	Ponz, monkey	Gazar, carrot	Kitāb, book.
Hāk, vegetable	Wagöv, matting	Gogüj, turnip	Göd, fish.
Mēz, table	Host, elephant	Satarand, floor-cloth.	Nazar, sight.
Āb, water	Syun, meat, etc. vegetables.	Mütsù, mad woman.	Gunas, viper.
Warih, year	Hün, dog	Hör, starling	Nadi, river.

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.

Yih thāv nāras manz.
 Bar kar band.
 Meh kiyut an kalam.
 Dāṇe chhuh yachch. *haya*
 Tim chhih faqat tarkörè
 khewān.
 Mēzas peth chhuh.
 Tumulù chhuh ābas manz.

LESSON 3.

This is a bad brick.	Yih chheh khām sirū.
Have you a watch.	Tohi chhēwa garū ?
They had three clocks.	Timan āsa treh gari.
She will be a good girl.	Sōh āsi rāts kūrū.
There were four girls there.	Tati āsa tsōr kōri.
Shall you be there ?	Tohī asiwa tati ?
He has two sisters.	Tamis chheh zāh bene.
He had twenty rupees.	Tas āsa wūh rupayi.
There was a great noise.	Bād krakh ōsū.
There will be much water in the river.	Nadiye manz āsi śēthah āb.
Rice is five rupees kharwah (96 sers).	Dāne chhuh pantsan rupayian khār.
There are six cows.	Sheh gövū chheh.
He has a pain in the stomach.	Tas chhuh yed dōd.
It will soon be evening.	Takānōi sapani shām.
Thieves may come in the night.	Tsūr mā yin rāth kyut.
That was not a good book.	Sōh ōsū na rāts kitāb.
Are there large fish in the river ?	Yeth nadi manz chheyā baji gāda ?
His sight is not good.	Tas chhuh na jyān gāsh.
The gunas is a poisonous snake.	Gunas chhēh zahrdār sarruf.
This is a good horse.	Yih gurū chhuh jyān.
It is not a horse, it is a mare.	Gurū chhuh na, gurū chheh.
His mother is a thief.	Tasānz mōjū 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.

Present tense. I am, etc.

Person.	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1	Boh chhus	boh chhes	Asi chhih	asi chheh.
2	Tsāh chhukh	tsāh chhekh	Tohī chhiwa	tohī chhewa.
3	Suh chhuh	sōh chheh	Tim chhih	tima chheh
	<i>Past tense.</i>			
1	Boh osus	boh ōsas	Asi ōs ī	asi āsa, etc. (for other persons see page 41)
	<i>Future.</i>			
1	Boh āsa	boh āsa	Asi āsaw	asi āsaw (for other persons see page 41)

LESSON 3—(concluded).

Subjunctive.

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

Past Boh āsaha, etc.

Imperative Tsáh ās, āsta. Tohì ösiu ösítâu, etc.

Past participle ôsmut, 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 wucheh wāndur wanas manz-

There is a hen with chickens. Tati ehheh kokārū pūtyaw sān.

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

The girl's brothers are here. Kori handì bōi chhìh yeti.

These are her brother's cows. Yima ehheh tamìsanden bāyen
hanza gövū.

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

Are you satisfied? Tsáh chhukha rāzi?

V. PRONOUNS.

(10). PERSONAL PRONOUNS.—Bòh, I. Tsáh, thou. Suh, he. Sòh or sa, she. Asì, we. Tohì, 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:—Myônù, my or of me; sônù, our or of us; chyônù, thy or of thee; tuhondù, your or of you; tasundù (m) his or her; tasanz (fem.) his or her. For further inflections, see Appendix (page 39).

LESSON 4.

I am not, Boh chhus na. We are not, Asì chhìh na. Is he here? Suh chhuā yeti? She is not there, Sòh chhena tati. They are not ready, Tim chhina taiyār. You were not ready, Tohì ösiwa na taiyār, or Tsáh osukh na taiyār. Is she here? Sòh chheā yeti.

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

These, yim (m), yima (f). Of this, yemìsundù, or yemyukù (inanimate). Of these, yiman hundù. Of those, timan hundù (inanimate). To these, yiman. From these, yimau nisha. From this, yemi nisha. Agent, sing. Yemì (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 ehheh mehnati.

Those children are naughty. Tim bachchà chhik yachch.

LESSON 4—(concluded). *of the*

This is part of that.	Yih chhuh tamyukù hissa.
He has the rest of this.	Tamis nish chhuh yemyukù bāqi hissa.
These things are useless.	Yim chiz chhih befāida.
They are that boy's things.	Tim chhih tamis shurì sandi chiz.
Take this away from those.	Yih nih timan nisha.
This person told a lie.	Yemì wonù apöz.
They did much harm.	Timau kor sethah noqsān.
This is the key of that box.	Yih chheh tamisandukachù künz.
That is not its key.	Yih chheh na tamachi künz.
Those are their clothes.	Tim chhih tihandì palau.
This is that child's sister.	Yih chheh tamis bachchi sauz bene.
That woman took it.	Tami zanāni niyu yih.

(13). RELATIVE AND INTERROGATIVE PRONOUNS.

Yus (m), yosa (f), who. Yémisundù, whose. Yiman hundù of whom. Yes or yemis, to whom. Yemì (agent) (Ymau, plur, ag.)

Yus is usually followed by the personal pronoun suh or sòh 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? Kamisondù or Kasondù, whose. Kamanhundù (plural). Kamyükù (m) of what. Kamis?, to whom? Kath? to what? Kaman (plur), to whom, which, what?, Agent. Kamì (m) kami (f) kamau (plur) who, which, what? Kyā (n) what?

Who is this man?	Yih mahanyuvù kus chhuh?
Who was that woman?	Höh zanāna kosa ösù?
Who will be here?	Yeti kus āsi?
What is this?	Yih kyā chhuh?
What was that?	Tih kyā ösù?
Those men are untruthful.	Tim (or hum) mahanyuyi chhih apözayörì.
What he says, that he does.	Yih suh chhuh wanān tih chhuh karān.
It is the energetic boys who will learn.	Yiman lapkan himnat chheh, tim hechan.
I have the inkstand which you had.	Me nish chheh sòh milì dawāt yosa tohì nish ösù.
Those children are naughty.	Hum shurì chhih yachch.
Put this near that.	Yih thao tath nish.
The daughter who obeys her mother will become like her.	Yosa kūr māji hundù chheh mānān sà sapani māji hish.
What time is it?	Kyā baje chheh; or Kyā waqt chhuh
Whoever tells a lie is bad.	Yus akh. apöz wani suh chhuh yachcah.

LESSON 5.

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

Of yourself, panunù ; to yourself, pānas. Pānai, intensive form of pāna. Pānawōnì, 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 panun^{panun} kitāb parān.

He is reading her book.

Suh chhuh tašan^{panani} kitāb parān.

They said amongst themselves.
we will go to-morrow.

Timau dop panawōnì asi gatshāu pagah.

This is his own horse.

Yih chhuh tamis panun gurū.

Take your blanket with you.

Pananì chādar nih pānas sūtì.

We ourselves have seen it.

Asi chhuh pāna yih wuchhmüt.

They themselves were quarrel-
ing.

Tim ösi pānai har karān.

I am ill.

Myōn pān^{pl.} chhuh bemār ; or Boh chhus bemār.

Come here and bring what you
have.

Yurì wolive ta yih tòh i nish chhuh ti anyiv.

Bring your brother.

Panun bōi anyōn.

They brought all their horses.

Timau ānì pananì sariy gurū.

He will take us there himself.

Suh niyi ase pāna tōr.

Allow me to accompany you.

Mè diyiv pānas sūtì yēna.

Attend to your work.

Panani kāmì peth lāgiv panun dil.

The coolies went early with
their loads.

Mazūr gai suli panun bōr heth.

Bring your book of chits here.

Pananì chithi kitāb an.

He did his work with pleasure.

Tamì kār pananì kōmù khōshiyi sān.

That child clings to its mother.

Suh shur chhuh pananì^{panani} māje sūtì sūtì rozān.

He must pay his debts.

Tamis gatshi panunù karz horunù.

LESSON 6.

(15). INDEFINITE PRONOUNS.—Kaṅh and keṅh (n), Any. Plural keṅh. Kōṅsi hundù, of any. Kōṅsi, to any. Kēṅtsan hundù, of some. Kēṅtsan, to some. The agent is kōṅsi and kēṅtsau. Akhā, one. Beyāk, another. Kāṅtsa, kustām, some one. Kēṅtsa, something. Akhā and beyāk are declined like nouns of the 2nd declension. Kustām is declined regularly like Kus, with tām added.

Some man said this. Kōnsi mahanivì won yih.
 I wished to tell you something. Boh ôsus tseh keṅh kath wānani
 yitshān.
 Some thieves have stolen the Kēntsau tsūrau chhuh zyun
 wood. tsūri hiyūmūtū. (late taken)
 Bring me some charcoal. Meh anyiv keṅh tsani. Psen
 Do what he says to you. Yih keṅh suh waniva tih kariv.
 I have not any book. Meh chheh na keṅh kitāb.
 They had nothing. Timan os na keṅh.

(16). COMPOUND PRONOUNS.—Yus keṅh, whoever. Yas
 kōnsi hundū, of whomsoever. Yih keṅh, whatever. Yus akhā, who-
 ever. Bēyih keṅh, some one else. Bēyih keṅh, something else.
 Keṅh na, no one. Keṅh na, nothing. Keṅh na ta keṅh, some one
 or other. Kyatām, something. Keṅh na ta keṅh, something or other.
 Prat keṅh, har keṅh, every one. Har akhā, every one. Prat keṅh,
 har keṅh, everything. Beyih na, no more. Beyih soroi, all the
 rest. Beyih sethah, much more. Wāraya, several. Ada kyā, what
 else (of course).

(17). DISTRIBUTIVE PRONOUNS.—Har, each. Prat, each,
 every. Sörüy (masc.) sārey (fem.) all (number), sörüsüy, to all
 (quantity), sōruy, the whole, all (quantity), sārenüy, to all (number),
 särewüy, by all (number).

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

SINGULAR.

PLURAL.

Masc.	Fem.	Masc.	Fem.
Yuth, Like this	yits	yithì	yitsa.
Tiuth, Like that	tits	tithì	titsa.
Kiuth, Like what	kits	kithì	kitsa
Yüt, This much or many	yīts	yītì	yitsa
Küt, How much	köts	kātì	kätsa

Bring another horse. Beyāk gurū an (or aniyūvsa).
 Let each one take up a load. Prat kōnsi gatshi bōr tulunū.
 Have you any complaint Kōnsi peth chheh keṅh
 against anyone? shikāyat?
 Every good gift is from above. Prat kēṅh inām chhuh az bālā.
 Some thief has taken this. Kāmītām tsūran chhuh yih
 nyumūtū.

Let them all have rations.	Sārenüy gats̄hi rassad āsan).
Take this and give it to them all.	Yih niyiv ta diyiv sārenüy. sarni
He has sold all his things.	Tam̄i chhuh panun söröy asbāb konūmutū.
Whoever works hard will be rewarded.	Prat kaṅh yus mehnat kari suh ḡalabi inām.
Do nothing with boasting.	Fakhara sūt̄i ma kariv keṅh kōm.
Every tree is known by its fruit.	Prat kaṅh kul chhuh panani mewa sūt̄i parzanāwana yiwān.
Whosoever he may be he is a thief.	Yus akhā āsi suh chhuh tsūr.
Someone else has done it.	Beyi kōnsi chhuh yih korūmutū.
They have all gone.	Tim sōriy chhih gomati.
Is there anyone in the house?	Ḳaṅh chhuā ḡaras andar?
What do you want?	Kam̄uk hājat chhui? or Kiyā gatshi?
Is there anything in this box?	Yeth sanduqas manz chhuā kēṅh?
Don't complain about each other.	Akh akis peth ma kariv ḡrāwa.

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, Durū ḡurū.
This horse is small.
That boy is clever.
This tree is high.

A good saddle, Rutū zīn.
Yih ḡurū chhuh lokut.
Suh laṛka chhuh ḡātulū.
Yih kulū 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.

Sōh kūrū chheh yimis laṛka sandi khota ḡātājī.
Tasund mōl chhuh saravai khota ḡātul.

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.

Suh gara chhuh thod.
Kul chhuh tsor thod.
Kōh chhuh sethah thod.
Tehsildār chhuh lumbar-dāra sandi khota boḡ.
Suh tsūnt chhuh wozul.
Tas zanāni chhih rūt̄i nechiv̄i ta rūt̄sa kori.

(21). An adjective qualifying two or more nouns agrees usually with the nearest.

The father and daughter are good. Mól ta kūrù tih chheh rüts
The daughter and father are good. Kūrù ta mól tih chhuh rut

LESSON 7.

He is an honest servant.	Suh chhuh diyānatdār naukar.
This milk is sour.	Yih dod chhuh tsok.
These eggs are very dear.	Yim thül chhuh setbah drogi.
This is bad flour.	Yih ôt chhuh nākāra.
Rice is now cheaper.	Dānē chhuh woni srogù.
This fruit is bitter.	Yih mewa chhuh tíoṭh.
These pears are sweet.	Yim tang chhuh mīti.
I need some red cloth.	Me gatshi kenḥ wozul kapur.
He is a very celebrated official.	Suh chhuh setbah boḍū mashūr hākim.
Please bring me some paint.	Mehrbani karit aniv me kit kenḥ rang.
I want red, white and blue.	Me gatshi wozul, safēd ta asmōni āsonù.
Also bring black, brown and green.	Beyi aniv krehonù, nasworì ta sabz.
I want two brushes.	Me gatshan zah mākolam burush.
This ponyman is cruel.	Yih markabān chhuh kūr.
That coolie is untruthful.	Suh mazūr chhuh apōziyōr.
This servant is deceitful.	Yih naukar chhuh dagābāz.
That man is trustworthy.	Suh mahanyuvù chhuh antibāras lāyak.
Mine is better than yours.	Chyāni khota chhuh myōnù jyān.
This knife is very blunt.	Yih shrākapuchù chhuh baḍa mondù.
His mind is changeable.	Tamis chhuh talāwalì mizāj.
That axe is not sharp.	Yih makh chhuh na tēz.
Bring iron tent pegs.	Khamachi shistāravì kiji aniusa.
This cheese is good.	Yih tsāman chheh jyān.
That man is very conceited.	Suh mahanyuvù chhuh baḍa dimōgi.
This is a curious thing.	Yih chheh āshtsari kath.
The night was very dark.	Rōtsù òsù baḍa anegata.
How deep is this lake.	Yih sar kōtāh sonù chhuh ?
I saw a dead cow in the forest.	Wanas manz wuchch meh mūmats gāv.

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 bāna chhuh sethah nāsāf.
Yih nazāra chhuh sethah
khosh yiwunū.

Yih chhuh baje fikiri bondū
royidād. *rodad*

Yih phal chhuh sethah jyān.
Srinagaras manz chheh
garan hanz kirāy bada
drōjū.

Suh chhuh sethah zāif.
Kya huh kaṭh chhuā moṭū.

Yih bata chhuh turunū.

Yih sanduq chhuh tsuhrūi.

Me chheh sethah tūrū
lagimats. *sofi q' lu*

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, doyim.

Seventh, satyum, satyim.

Third, treyum, treyim.

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 'öh' before yumū, thus :—*Köhyumu*.

(24). The word badì is added to hat, sas, lách, karor, etc., as hatabadì, hundreds; sāsabadì, thousands; lachabadì, lakhs; karorabadì, crores.

(25). Distributives are formed by repeating the number, thus :—Aki akì, 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) ogaṇì (f) onefold; Dogun, doganì, twofold; Tregun, tregaṇì, threefold; Tsogun, tsogaṇì, fourfold; Pantsgun, pantsgaṇì, fivefold; Shegun, shegaṇì, 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; Tsôri lati, or tsôri phiri, four times or turns; Doyimi lati, or phiri, the second time or turn, etc.

(28) Fractional numbers. Od (m), ad (f), adì (m. plu.), aji (f. plu.) one half. $\frac{1}{4}$ = Tsorim hissa or pau, one quarter. $\frac{3}{4}$ = Dün (m) three quarters. $1\frac{1}{4}$ = Swād, one and a quarter. $1\frac{1}{2}$ = Dod (m) one and a half. $1\frac{3}{4}$ = Dün zah, one and three quarters. $2\frac{1}{4}$ = Swād zah, two and a quarter. $2\frac{1}{2}$ = Dāi, two and a half. $3\frac{1}{2}$ = Sāda treh, three and a half. 75 = Dün hat. 125 Swād hat. 150 Dod hat. 175 Dün zah hat. 250 Dāi hat.

(29) Days of the week. Sunday, Ātwār. Monday, Tsandrawār. Tuesday, Bomwār. Wednesday, Bodhwār. Thursday, Braswār. Friday, Jum'a or Shukrawār. Saturday, Batawār.

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

LESSON 8.

1 Akh	31 Akatrah	61 Akahöth	89 Kunanamat
2 Zah	32 Döyeträh	62 Dohöth	90 Namat
3 Treh	33 Tiyeträh	63 Trahöth	91 Akanamat
4 Tsör	34 Tsöyiträh	64 Tsohöth	92 Dunamat
5 Pānts	35 Pāntsaträh	65 Pöntsahöth	93 Trānamat
6 Sheh	36 Sheyeträh	66 Shehöth	94 Tsonamat
7 Sat	37 Sataträh	67 Satahöth	95 Pöntsānamat.
8 öth	38 Araträh	68 Arahöth	96 Shenamat
9 Nau	39 Kunatöjih	69 Kunasatat	97 Satanamat
10 Dah	40 Tsatajih	70 Satat	98 Aranamat
11 Kāh	41 Akatöjih	71 Akasatat	99 Namanamat,
12 Bāh	42 Doyetöjih	72 Dusatat	
13 Truwāh	43 Treyetöjih	73 Trasatat	
14 Tsodāh	44 Tsoyetöjih	74 Tsosatat	100 Hat.
15 Pandāh	45 Pöntsätöjih	75 Pöntsasatat	
16 Shurāh	46 Sheyetöjih	76 Shèsatat	101 Ak hat ta ak.
17 Sadāh	47 Satatöjih	77 Satasatat	
18 Aradāh	48 Aratöjih	78 Arasatat	102 Ak hat ta zah.
19 Kunawuh	49 Kunawanza	79 Kunashith	
20 Wuh	50 Pāntsāh	80 Shith	
21 Akawuh	51 Akawanzāh	81 Akashith	103 Ak hat ta
22 Zatöwuh	52 Dowanzāh	82 Dushith	treh
23 Trewuh	53 Trewanzāh	83 Trishith or	104 Ak hat ta
24 Tsowuh	54 Tsuwanzāh	Treyishith	tsör
25 Püntsāh	55 Pāntsawan-	84 Tsushith or	106 Ak hat ta
26 Shewuh or	zāh	Tsoyeshith	sheh
Shetawuh	56 Shēwanzāh	85 Pāntsashith	1,000 Sās
27 Satöwuh	57 Satwanzāh	86 Shishith or	100,000 Lach
28 öthöwuh	58 Arawanzāh	Shèyishith	10,000,000 Karor
29 Kunaträh	59 Kunahöth	87 Satashith	100,000,000 Abad
30 Trah	60 Shèth	88 Arashith	Akoi Only one

LESSON 9.

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 maunds 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 tāni chhih aradah parāo.

Kargil chhuh köhyum^u manzil. Puntsah bāri gurī chhih bakār.

Yetih chhih pantsāh mazūr.

Timan chheh prat akis sāda treh treh rupaiye.

Pānts mazūr chhih hāzir.

Tim chhih dāi dāi āna mangān.

Tamis chhih pāntsi kam hat.

Dod mīl.

Swāda zah rupaiye.

Hat mara mahaniwi ōsi tati

Dūn sēr thani.

Doḍ sēr dod.

Yemi kapruk pao gaz.

Nau man zyun chhih.

Yih chhuh tami khota dogun.

Yiman tren andar chheh na kenḥ farq.

Yih gathshi pantsyimi doha niyun.

Treyum lat chheh yih zih tsēr karit āk.

Hatabadi mazūr mūdī.

Yih kar tsōri lati.

Me nish chhih treh rupaiye, pants anna ta treh pai.

Sat mahaniwī yin Bomwāri ya Braswari.

Doḍ baje chheh.

Dūn treh baje chheh.

VIII. ADVERBS.

(31) Any adjective in the masc. sing. nominative can be used as an adverb. Thus:--Gobā, gobā chhuh pakāu. He is going very slowly.

(32) Adverbs of Time and Place are indeclinable.

ADVERBS. (For reference only.)

		Near Demon- strative.	More remote. Demonstrative.	Interrogative.
TIME	..	wunì wonì wunùktām	ati hutām	kar ? kartām
PLACE	..	yeti, yeti yot, yut yôr, yôra	huti hôt, hut hôr. hôra	kati ? kôt ? kut ? kôr, kôra ?
MANNER	..	yuth	hyuth	kyuth ?
QUANTITY	..	yût	hût	kût ?
NUMBER	..	yats	hats	kats ?

		Relative.	Correlative.	Meaning.
TIME	..	yeli yutām	teli tutām	Now, then, when, etc. Till now, till then, till when.
PLACE	..	yati, yeti yot, yut yôr, yôra	tati, teti tot, tut tôr, tôra	Here, in this very place, there, etc. Here, there, where, etc. Hither, hence, thither, thence, whether, whence, etc.
MANNER	..	yuth	tyuth	Such, so as, like.
QUANTITY	..	yût	tyût	This much, that much, how much, etc., plur. many.
NUMBER	..	yats	tats	So many, that many, how many, etc.

ADDITIONAL ADVERBS.

TIME.	PLACE.	MANNER.
Ada, then, Parus, last year.	Andar, within.	Aki, aki, singly, one by one.
Ākhir, pataulākan, at last.	Andāra, from within.	Aki lati, once.
Arva pata, at length.	Apôr, apôrkun, that side.	Aki phiri, one time.
Az, aji, to-day, pagah, to-morrow.	Yapôr, yapôrkun, this side.	Algôba, by chance.

ADDITIONAL ADVERBS.

TIME.	PLACE.	MANNER.
Yawa, yesterday.	Dachun kun, right hand side.	Dewa, perhaps.
Dohai, prat doha, always.		Ketha pöthí, how.
Kölikiet, day after to-morrow.	Khowur kun, left hand side.	Sethäh, much.
ôtara, day before yesterday.	Har kuni, everywhere.	Sot sot, slowly.
Utara, day before yesterday.		Yats, more.
Rät, last night.	Kuni, anywhere.	Yôt, only.
Rets, early in morning.	Kuni na, nowhere.	Takän takän, quickly.
Subhas, early in morning.	Nebar, nebära, outside.	Tsor, much.
Subhanas, early in morning.		Wära wära, slowly
Yihus, this year.		Wära, skilfully, well.
Zah, ever.		Yaqīnan, certainly.
Zah na, never.		Yithipöthì, in this way.
Zah na ta zah, sometime or other		
Hamesha, always.		
Padi pata padi, step by step.		

(33) Adverbs of Affirmation and Negation. Awa, yes. Na, no. Ahansa, 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, yinù (or yiun). To go, gatshun. To be necessary, gatshun.

He came at last, Pataulākanì āv suh. They came last night, Tim āi rät.

She came yesterday, Söh āyi yawà. I will come to-morrow, Boh yima pagah.

We will come to-day, Asì yimau az. Come early, Suli gatshi yinù.

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 tsēr karit yiwān.

They will come after 25 days. Tim yin püntsahāv dohāv pata.

Come to us the day after to-morrow. Asi nish yiyiw kōlikiet.

Come sometime or other. Kuni nata kuni waqta yiyiw. Do it quickly, Takān gatshi karun.

How will you do it? Tohì ketha pōthì kariv yih.

Do it this way, Yetha pōthì kar. Go slowly at first, Goda gatshiv sot sot.

How will you go? Tsàh ketha pōthì gatshak. They came one by one, Tim āi aki aki.

Come this side slowly, Yiporì yiyiw wāra wāra. Come outside at once, Nebar nēr takān.

Go to the right hand side, Dachinì kinì gatsh.

Fourteen men came on Tuesday, Bomwāri doh āi tsodāh mahanyiyì.

And nine on Friday, Ta Jūma doh nau.

LESSON XI.

How much is this ?

What is that like ?

How far is it to Baramula ?

How many people are there ?

This thing is like that.

What is it like ?

There are as many here as there.

How long is this roll of cloth ?

Some friend has done this.

Where are my scissors ?

They are here.

They are somewhere in that room.

Whoever goes should be quick.

Whatever happens do not fear.

Where do you go every day ?

He tells me to come every day.

Is there anyone there ?

My horse is not here.

Is not this their book ?

Yih kotah chhuh, or Kūt chhuh ?

Huh kath hyūh chhuh ? or kyuth chhuh.

Varamul kūt dūr chhuh ?

Kōtiah lūk chhih tati ?

Yih chiz chhuh tath hyuh.

Kath hyuh chhuh or kyuth hyūh chhuh ?

Titì chhih yeti, yitì tati chhih.

Yih kapar thān kūt zyuth chhuh ?

Kamitām dōstan chhuh yih koru-mutù.

Myōnì mekráz kati chheh ?

Yetì chheh.

Tim chhih kati-tām tath kuthis manz.

Yus akha gatshi tas peyi takān takān gatshun.

Yih keñh sapani ma khōts.

Tohì kot chhiva prath doha gatshān ?

Suh chhuh me wanān prath doha yinù

Tati chhua kañh ?

Myōn gurù chhuh na yeti.

Yih chheh nā tihanz kitāb ?

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.

Tamì kats mazūr chhih animati.

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.

(35) Governing the Genitive. Badala, in place of. Bāpat, about, concerning. Khota, than, compared with. Khötira, for, on account of. Nāwa, for the sake of, for the name of. Taraf, towards. Tarafa, from towards. Wasila, by means of. Wasila-sûti, by means of.

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

(37) Governing the Dative. Andar, in. Athi, by hand. Barābar, equal to. Bontakani, in front of. Bront or Bonth, before. Hiuh, hyuh or hish, like. Keth, upon, in. Kinì, by the side of. Kiut, kits, for. Kun, towards. Manz, in. Manzbāg, in the middle. Nakha, near. Nakhatal, close by. Nazdik, near. Nebar, outside. Nish, near. Path, pathkani, behind. Peth, upon. Sān, with. Sivöi, without, except. Tal, below, under. Waröi, except.

(38) Governing nouns in the Ablative case. Andara, from, from in. Bāpat, concerning, about. Khötira, for the sake of. Manza, from, from inside. Manzbāga, from, from the middle. Nebara, from, from outside. Nishi, from, from near. Petha, from, from upon. Rust, without, not having. Sān, with, by means of. Sûtì, with, by means of. Tarafa, from, from the side of.

(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.

LESSON XII.

She came out of the house.	Söh drāyi gara andara
He has come from the garden.	Suh chhuh bāgha petha amut.
He has come from the sahib.	Suh chhuh sahibas nishi amut.
They are in the house.	Tim chhih garas andar.
This is equal to that.	Yih chhuh humis barābar.
This is like that.	Yih chhuh tath hiyuh.
The horse was in front of the house.	Gurà ôs garas bonthakani.
Tam-tams must go on the left hand side of the road.	Tamtamen gatshi wati peth khowarî kinî gatshun.
You can do this through him.	Tsâh hekak yih karit tamîsandi wasila kinî.
Put this on top.	Yih thao petha.
They went without any rassad.	Tim gai rassadi röstî.
They went from Anant Nag to Pahlgam.	Tim gai Anant Nāga petha Pahlgām tāni.
Take food and grass shoe with you.	Pānas sûtî niyiv rassad ta polahōrî.
They came from Shupeyon.	Tim âi Shupeyona petha.
They all came into the house from the outside.	Tim sūry tsai nebara petha garas andar.
The water comes out of the rock.	Āb chhuh pala talî neran.

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, Gôya, as if. Hālānki, whereas, notwithstanding. Hanôz, 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.) Hatôi, 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.

(44) There are certain exclamations, which are often used. Afsos ! Alas !. Hāi ! Alas !. Kya gôm ! What has happened to me. Ai !, O !. Ai Khudāyo, O God. Hôsh kar !, Take care !. Shābāsh, Well done. Ābroi ! bless you. Kya zabar, How good. Tauba ! Shame, repent !. Balāi lage !, Thy misfortune be upon me ! Wāi !, Alas !.

LESSON XIII.

If you must go, come back soon.	Tohi āi peyi gatshun, takān gatshi wāpas yinū.
We may, perhaps, live here in comfort.	Asi rôzaw arāma san yiti.
They came again because they were poor.	Tim āi dobāra tikyāzi garīb ōsi.
Put it in the sack.	Theilas manz thawiv yih.
How far is the Nishat Bagh ?	Nishat Bagh kūt dūr chhuh ?
It is quite near.	Nakhatal chhuh.
The bear was behind him.	Hāput ōs tas patakani.
Alas ! I cannot do this without your help.	Hai ! Boh chhus na yih chāni madada sivöi karit hekān.
Take everything except those two loads.	Sariy chiz gatshan niyani timau doyau bārev waröi.
They told me about him.	Timau dopyum tamisandi bāpat.
This is very much better than that.	Yih chhuh tami khota bilkul jyān.
I did this for his sake.	Me kur yih tamisandi khötira.
He sold his land for the sake of his house.	Laganayi kanien pañani gara khötira.
When you have finished your work then go,	Pananì kôm mokalāwit gatsh.
Certainly.	Ada kya.
Come again to-morrow.	Pagah yiyiw beyi.
Hallo ! come here.	Hatasa ! wula yurì.
Is this the way to Pampur (ask- ing a woman) ?	Hatabi kyā yih wat chhā Pam- pur kun gatshān ?
Take care, do not fall.	Hôsh kar, wasit ma peh.
What has happened to me ?	Kya gôm !
May blessings rest upon you.	Tohi ābroi.
He works as if he were ill.	Kôm chhuh yithai pöthi karān zan bemār chhuh.
He said that the post goes at 11 o'clock.	Tamì dopu zi dāk chhuh kahi baje nērān.
I want sugar, tea, butter, eggs and salt.	Meh gatshi modrēr, chai, thanì, thül, ta nūn.
Although he is old, he is strong.	Yadante suh chhuh buddha lekin dur chhuh.
He came here to get service.	Suh ao yut naukari hāsìl karana khotira.

LESSON XIV.

He behaved as if he were mad. Yithai pōthi korun zan diwāna ôs.
 How good, you have done well. Kyā zabar, jyān chhui korumutū.
 Although he is ill, he works well. Suh chhuh jyān mehnat karān
 yadante bemār chhuh.

If you come to-morrow I will Pagah ai yik, hārā dimai, nata
 pay you, otherwise you must peyi Batwāri tāni prārūnū.
 wait until Saturday.

Bring either apples or pears. Ya anyiv tsūnti yā tang.
 Here are apricots, peaches and Yeti chheh tsera, tsananī ta hen-
 water-melons. dawend.

I prefer musk melons. Meh chhuh kharbuzū khosh yiwān.
 Bring me a basin, soap and Bāna, ta sāban ta tauliya an.
 towel.

XI. VERBS.

(45) Verbs in Kashmiri are usually regular. Infinitives end in UN. By rejecting the final UN, we have the root, thus:—pakun to go, walk, root pak; mārūn to beat, kill, root mār. 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 pakān, mārān, going, killing.

(46) The conjunctive participle is formed by adding IT to the root as pakit, having gone, mārīt, having beaten. For the adverbial participle ÖNI is added as, pakōni, mārōni, 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, māra, mārak, māri, I will go, thou wilt go, etc. I will beat, etc. Pakaha, pakahak, pakihe, māraha, mārakahak, mārihe,—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:—Pakanwōl, pakawun, one about to go.

(49) The usual changes of vowels and consonants before mātṛā 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 mār becomes mōr, he killed. Root pak becomes pok, he went. The long ā is thus changed into long ô and the short a into short o. (For other changes see rule 72, p. 35). The perfect participle is formed by adding -mutū to the past indefinite (3rd person sing. masc.) mōrūmutū, killed, pokmutū, gone.

(51) Other tenses of transitive and intransitive verbs are formed by using the auxiliary verb *āsun* (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, *asun* 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., *gatshi karun*, ought to do. *Pazi* or *shobi karun*, it is proper to do. The verb *pyonū* to happen, fall, is sometimes used in the same way with the infinitive *Pyonū 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).

(55) Some verbs for reference. *Anun*, to bring. *Bōzun*, to hear. *Karun*, to-do. *Wanun* and *dapun*, to say.

(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.	
<i>Dazun</i> , to burn	<i>Dodū</i>	<i>Düzū</i>	<i>Dazôv</i> . (For 3rd past participle change the ending <i>ov</i> to <i>av</i> .)
<i>Chyonū</i> , to drink	<i>Chyôv</i>	<i>Cheyē</i>	<i>Cheyôv</i>
<i>Dyunū</i> , to give	<i>Dyütū</i>	<i>Ditsū</i>	<i>Ditsôv</i>
<i>Hyonū</i> , to take	<i>Hyetu</i>	<i>Hetsū</i>	<i>Hetsôv</i>
<i>Nyunū</i> , to take	<i>Nyūv</i>	<i>Niyē</i>	<i>Niyôv</i>
<i>Khyonū</i> , to eat	<i>Khyôv</i>	<i>Kheyē</i>	<i>Kheyôv</i>
Second Conjugation.			
<i>Hotsun</i> , to decay	<i>Hotū</i>	<i>Hotsū</i>	<i>Hotsôv</i>
<i>Khasun</i> , to mount	<i>Khothū</i>	<i>Khütsū</i>	<i>Khatsôv</i>
<i>Marun</i> , to die	<i>Mūdū</i>	<i>Moyē</i>	<i>Moyôv</i>
<i>Mashun</i> , to forget	<i>Mothū</i>	<i>Müthū</i>	<i>Machchyôv</i>
<i>Rozun</i> , to stop	<i>Rūdū</i>	<i>Rüzū</i>	<i>Rôzôv</i>
<i>Wasun</i> , to descend	<i>Wothū</i>	<i>Wütshū</i>	<i>Watshôv</i>

(57) Eight irregular verbs, the roots of which end in vowels, take *nū* in the infinitive, viz.,—*Khyonū*, to eat. *Chyonū*, to drink. *Hyonū* to take. *Pyonū*, to fall. *Dyunū*, to give. *Nyunū*, to take. *Yiunū*, or *yinū*, to come. *Zyonū*, 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 *Yinū*, *Yiunū* becomes *Āv* and *Āyôv* (for indefinite past). *Zyonū* becomes similarly *Zāv* and *Zayôv*.

They ate it all yesterday.
 Let them eat their food now.
 We shall eat to-morrow.
 I shall eat this evening.
 I shall give four annas only.
 He will give eight annas to-morrow.

They drank too much water.
 She ate no rice for three days.

When you have done that, come back.

He said I was to bring this.
 As he was going he was eating.
 Having said this, he went.
 I will go to-morrow.
 He will go next week.
 Take this to-morrow.
 Bring five maunds of firewood.
 I will bring it on Wednesday.

Timau kheyāw tih sorui yawa.
 Tim kheyin panun batta wun̄kis.
 As̄i khemāu pagah.
 Boh khema shāmas.
 Boh dima siraf tsōr anna.
 Suh diyi ōth anna pagah.

Timau cheyi tsōr̄ tresh
 Tami kheow na kenh batta treyau
 dohaw petha.

Yih karit yiyiv wāpas.

Tam̄i dop, yih aniyiv.
 Pakān pakān ōs suh khewān.
 Yih wanit gao suh.
 Boh gatsha pagah.
 Suh gatshi beyi hafta.
 Yih niy pagah.
 Pants man zyun aniw.
 Boh ana tih Bodhwāri doh.

(58) Some more transitive verbs for reference.
 Shērun, to mend. Kunun, to sell. Mol̄i heyun, to buy. Lāyun, to beat. Tulun, to lift, carry. Ganzarun, to count. Heyun̄ to take. Mārun, to kill.

LESSON 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 lāy.
 Suh ai kari tsūr, boh lāya tamis.
 Yim ch̄iz niyiw.
 Yih wanān chhusai tih kar.
 Tas dib ōth anna.

Na chhuh kheyun̄ ta na cheyun̄ kenh.

Sāf trēsh chey.
 Sethah m̄az ma khey.
 Panani kōm makalāvit gatsh.

Ken̄h tsēra, tsanani, ta zah kharbuz̄i an.

Boh ana hendawend.
 Nambardar ani sabzi pagah.

Mazūran diyiw bah bah āna.
 Timan wan s̄ariy b̄ari niyini.
 Yeth khaimas shērana khōtra anun s̄uts.

Suh shēres pagah.

It was mended last week.	Patyimi hafta ôs shērana āmut.
The headman beat the coolies.	Makaddaman lōi mazūran.
Do they sell honey here ?	Kya tim chhea manch kunān yeti.
When the police came the villagers fled.	Sipah yith tsalē sāriy grustī.
In the forest there are many deer, also bear, pig and a few leopards.	Wanas manz chhih sethah hāngal ta kenh suh ta wan huni.
I have only seen jackals.	Me chih faqt shāl wuchmuti.
Here are 150 rupees, count them.	Yeteth chheh dod hat rupaiye, ganzaraw tim.
They will take the baggage tomorrow.	Tim niyim bōr pagah.
They must get their bedding and clothes and grass sandals.	Timan gatshi panun watharun ta palau ta pulahāri, hāsīl karani.

(59) The following example will shew how the principal parts of a regular transitive verb are formed from the root. Infinitive Karun, to do, to make. Root, Kar. Imperative 2nd per sing, Kar Pres. Partic. Karān, doing. Conjunct. partic. Karith, having done. Adverbial participle, Karōni, at the time of doing. Future, 1st pers. sing. Kara, I will do. Past subjunctive 1st pers. sing. Karaha, Did I, or if I did. Nouns of agency, Karanwól, Kara won, a doer or one about to do. Perfect participle, Korūmūtū done. (Note the change here of a into o.)

LESSON XVI.

Do your work at once.	Kar panani kōm yekdam.
Can they go the day after tomorrow.	Kya tim hekanā koliket gatshit
Send the dirty clothes to the washerman.	Malkati palāu soziw dohis.
He will bring 48 eggs.	Suh ani aratōjih thūl.
He has mended the sandals.	Tamē chheh chapli shērmats.
Have they brought any rope.	Kyā timau chhā raz animats.
We need two bedsteads.	Asi gatshan zah charpai āsani.
For camp we must have matting, two floor clothes, three lamps.	Deras gatshan wagavi, zah sataranji, treh lāltin, ta metsi tīl āsun.
He has brought twenty dusters.	Tamē chhih wuh jhāran animati.

(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 :—

(1) **Changes of vowels:** ā becomes o, the root otherwise not changing. Mānun, to obey. Past indef. Mōn. Past participle Mōnūmutū. So also in Mārun, to kill. Gālun, to melt. Tshāndun, to search. Māndun, to knead. Tsāpun, to chew. Lāgun, to plough. Lāyun, to beat. Tsārun, to gather. Wātun, to arrive. Kāsun, to shave.

a becomes o

Pakun, to go. Pok, Pokmut. So also are the following :

Malun, to rub. Chhalun, to wash. Marun, to die. Karun, to do. Katun, to spin. Khasun, to ascend. Mandun, to trample. Raton, 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. Shūrmūt, shyūrmūt. Pherun, to turn. Mēnun, to measure. Nērun, to go out. Mēlun, to meet. (Nērun has a commoner past indef. and participle, viz., Drāw and Drāmūt.)

e becomes u or yu

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

ô become ū

Bôzun, to hear. Būz. Būzmut. Lôsun, to be tired. Sôzun, to send.

Rôshun, to be angry. Khôtsun, to fear. Pôshun, to prevail. Rôzun, to remain.

o becomes ū

Phokun, to blow. Phuk, Phukmut. Wothun, to rise. Wuth, Wuthmut.

i becomes u

Bihun, to sit. Byūt, Byūtmūt. Gindun, to play. Gyund, Gyundmut. Pihun, to grind. Pyuh. Pyuhmut.

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

d becomes z

Ladun, to load becomes lazôv, or lazeyôv.

g or l become j

Mongun, to ask. Monjôv, or monjeyôv. Shongun, to lie down, Shonjôv. Tsalun, to flee. Tsajôv, or Tsajeyôv. Chalun, to wash. Chajôv, or chajeyôv.

k, t, h become ch

Pakun, to walk. Pachôv, or pacheyôv. Lēkhun, to write. Lēchhōv. Khatun, to conceal. Khachôv, or khacheyôv. Phatun, to sink, split. Phachôv, or phacheyôv. Watun, to close. Wachôv. Behun, to sit. Bēchôv.

s or t become ts or s.

Khasun, to ascend. Khatsôv, or khatseyôv. Lôsun, to be tired. Lôsôv, or lôsyôv. Wātun, to arrive. Wātsôv, or wātseyôv.

(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 ?	Tseh nische kya chhuh ?
He has your umbrella.	Tas nische chheh tuhauz chhatari.
She has two daughters.	Tamis chheh zah kôri.
He has no parents.	Tamis chhuhna môl möji.
They have much cloth.	Timan nische chhuh sethah kapur.
Have you any milk ?	Tohi nische chhâ konh dod.
Have they any eggs ?	Timan nische chhâ thül.
She has two good books.	Tas nische chheh zah ratsa kitāba.
Has the shoemaker good boots ?	Tsrôlis chhea ratî bût ?
I had three dogs.	Me nische ôsi treh hūnî.
He has two horses.	Tas chhuh zah gurî.
They will have all the things to-morrow.	Timan nische āsan pagah sāriy chîz.
I shall have it the day after to-morrow.	Tih āsi meh nische kôlikiet.
Have you twenty-five rupees.	Tseh nische chhea pūntsāh rupaiye
He will have a new coat.	Tas nische āsi ak nao kôt.

LESSON XVII.

What has your sister's ayah ?	Chāni beni hañzi āyi nische kyā chhu ?
They have warm stockings and gloves.	Timan nische chhuh garm moza ta athpanji.
They have two and a half rupees each.	Timan nische chheh dai dai rupaiye
I have four rupees two annas and nine pies.	Me nische chheh tsôr rupaiye zah auna ta nau pai.
How many coolies have they ?	Timan nische kôtah mazūr chhuh ?
They will have nine ponies.	Timan nische āsan nau tātî.
Have you all you need ?	Tseh nische chha sorui yih bakār chhui ?
They had seventy-five maunds of firewood.	Timan nische ôsi pantsasatat man zyun.
He has six letters for the post.	Tamis chheh sheh chithi dāka khôtra.
They have about twenty fowls.	Timan nische chhuh lag bag wuh kokar.
Have you any acquaintance with that gentleman ?	Tseh cheyi tas sahibas sûtî kenh zānpachhān.
Have you read the history of Kashmir ?	Tseh chhui Kashîri hund tawôrikh porūmutî.
Have you an account with him ?	Tas sûtî chhui kenh hisāb kitāb ?
We have now no time to play.	Asi chhena wōnî gindanachi fursath.
You will have your share of profits.	Nafāha manza meli tseh panunî pura hissa.
She has much wisdom.	Tas chhuh bodî gātajyār.

He has load on his back.	Tamì sandis phekis peth chhuh bôr.
Have you no shame ?	Kyâ tseh chheynâ mandach ?
He has much sense and judgment.	Tas chheh bödù akl ta tamiz.
I have no recollection of his telling me,	Me chhuna tsetas zi amè wönù me yih.
He has many good qualifications.	Tas chhieh sethah jyân sifat.
Man has reason, animals have less.	Insânas chheh akl, haiwânas chheh kam.
If I had had sufficient money, I should have bought the land.	Yadûwai me nische kâfi rupaiye asahön teli hemahö suh zamün.
I have a pain in my head.	Me chhuh kalas dôdù.

LESSON XVIII.

They came here 20 years ago.	Tim äi yôr wuh wari gai, or Timan gai yôr âmütis wuh wari.
They have no friendship for each other.	Timan chhuna pânawänè salâh.
He has had great loss.	Tas sapedù bada noksân.
I had no idea that you would come to-day.	Me ôsna keph shakh zi tsâh yibâk az.
He has five children.	Tas chhieh pants shurè.
They had three sons and two daughters.	Timan ôsè treh nechivè ta zah kori.
Had it not been for his assistance, I should have failed in my purpose.	Tamì sundu madath nay asihe ta myönè kôm sapedihena anjâm.
He has experience in business.	Suh chhuh kâmi kâras manz trukh
A boy ought to learn his lessons.	Nechivis gatshi hechun panun sabaq.
You ought not tell a lie.	Tseh pazi na apoz wanun.
No one should tell an untruth.	Kânsi shobi na apoz wanun.
He happened to write a letter.	Tamis peow khat lëkhun.
Tell him to go at once.	Tas wan takân gatshun.
Don't do that.	Yih ma kar.
Do you hear what I say ?	Bôzân chhuka kyâ chhus wanân ?
We will give you your pay to-morrow.	Asè dimôva tohi mazürè pagah.
Do not drink dirty water.	Makarè tresh ma cheyiv.
They have brought the wrong things,	Timau chhieh badla chîz aniwätè.
He will take it on Tuesday.	Suh niyi yih bomwârè dôh.
Take this away at once.	Yih nih wönè.
He took it yesterday.	Tamì nyüv tih yawa.
Give him fifty rupees.	Tamis dih pantsah rupaiye.
They came an hour ago.	Tim äi ak ganta gäv.
He was born in the year 1850.	Suh zâyäv 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.	Tas gatshi wothun.
When he saw them he fled.	Timan wuchit tsolù suh.
Formerly I ran fast.	Bronth ôsus boh jald dorân.
They were very tired.	Tim ôsì sethah thakîmatî.
He became very ill.	Suh sapun sethah bemâr.
Get up at once.	Woth ekdam.
Run and call the police.	Dôr ta sipahan dih âlau.
When he had gone four miles, he turned and came back.	Tsôr mîl gatshit phyûrù suh ta pot phîrit âv.
He worked five days and then he fled.	Pântsan dohan kôm karit tsolù suh.
When will you become honest ?	Kar sapaniv tohî shöntî ?
She will become ill.	Söh sapani bemâr.
He will get up after a week.	Suh wothi aki hafta pata.
She got up last week.	Sah wotsh patiyimi hafta.
Are you tired ?	Kya thokmut chhuka ?
She will be tired.	Söh âsi thachîmûts.
The wicked flee when no man pursueth.	Yach lûk chhih tsalân yeli kanh. chhuhna pata yiwân.
She became very ill.	Söh sapanî sethah bemâr.
They will become poor.	Tim sapanan garîb.
I became poor many years ago.	Boh sapanyâs yits kâl gav garîb.
They fled last year.	Tim tsâlî parus.
They will go a mile and then they will turn.	Tim gatshan aki s mîlas tâni ta phêran.

When they were very young they got tired when they ran, now they can run fast.	Yeli tim ôsì sethah lokatî dorit ôsì thakan, wönî hekan tim. takân dorit.
You become more foolish every day.	Tsah chhuk doha khota doha ziyada bekal sapanân.
They will soon become wiser.	Tim sapanan jald ziyada gâtâlê.

LESSON XX.

He could not do that.	Tamî heok na yih karit.
She cannot do this.	Söh chhehna yih karit hekân.
He will do that to-morrow.	Suh kari yih pagah.
What do you wish to do.	Tsah kya chukh karun yetsân.

While he was doing his work he became ill.	Köm karân sapunà suh bemâr.
If I did that I should be foolish.	Boh ai karaha tih bekal âsaha.
You have done your work badly.	Tseh chei pananè köm yach körmäts.
I did that yesterday.	Me kor tih yawa.
You did that on Monday.	Tseh koruth tih tsandarwâri dôh.
She killed the snake.	Tami môr sarruf.
Wash these clothes well.	Yim palav chhel wâra pôthi.
Do this next week.	Yih kar beyi hafta.
They will mend the tent to-morrow.	Tim shêran khaima pagah.
They mended it last week.	Timau sheyûr yih patiyimi hafta.
The police beat the villager.	Sipâhau loy grösitis.
Take this load.	Yih bôr nih.
Having done this he ran away.	Yih karit tsolà suh.
I had done that before he came.	Me ôs korûmutù yih tami sandi yina bonthai.
I wrote that letter yesterday.	Meh lyûkh suh khat râth.
Do you hear what I say ?	Bozân chhuka kya chhus wanân.
That is a mill where they grind the corn.	Yih chhuh gratta yeti tim chhih dâna pihân.
The snow will melt soon.	ShIn wegali takân.
Gather those things together.	Tim chîz sombarâwiv.
Go up that hill.	Huth kôhas peth khasiv.
Take the tiffin basket.	Tiffin tôkur nih.

(63). Causative Verbs are formed by changing the infinitive termination - un into - an and adding - awun as Karun, to do Karanâwun, to cause to do; Dorun to run, doranâwun, to cause to run. Some verbs are irregular as yinù (or Yiunù) to come; Anun, to bring. Ninù, Nyunù, to take, Nyâwun to cause to take. Marun, to die, becomes Mârun, to kill. Wasun, to descend, Wârun to bring down. Pyonù, to fall, Pâwun, to cause to fall. Khasun, to rise, Khârun, to raise. Dyunù to give, Dâwun to cause to give, etc.

LESSON XXI.

You must feed him or he will die.	Suh gatshi kheyâwun nata mari.
Make him drink some milk.	Suh cheyâwun dod.
Make him run or he will arrive late.	Suh doranâwiyun na ta wâti tsêr karith.
We will make him do this.	Tih karanâwôn asè suh.
Save that child or it will fall into the river.	Hu lokut bachâwiyun nata peyi daryâwas manz.
Make them understand what I say.	Timan bozanâw yih boh dapân chhus.
You must make them do that.	Tim gatshan tih karanâwanè.
Take up all those loads.	Hum sari bari tulivsa.

(64) **PASSIVE VOICE.** For this the termination -un of the infinitive is changed into -ana (uninflected) and followed by the verb yinù (yiunù) which agrees with its nominative in person, gender and number. Thus:—Gupun, to conceal, Gupana yinù to be concealed.

I should have been killed if I had been on the road. Boh āsaha mārana āmut hargah wati peth āsaha.
 He will be left behind if he does not hurry. Suh yiyi path trāwana hargah jaldi kari na.
 He will be punished if he steals. Suh ai kari tsūr saza yiyes dina.
 How will these men be fed ? Yim mahanyivi ketha pōthi yin kheyāwana.
 I shall be drowned if I fall into the river. Daryāwas manz ai pema boh phata.

(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.

Person.	SINGULAR.				PLURAL.
	Ag. for past tense of trans. verbs (by me, thee, him, you, them).	Acc. for pres. and fut. tenses of trans. verbs.	Acc. for past tense of trans. verbs I, thou, he, you, they, killed, etc., by).	Dat. for all tenses (to me, thee, him, you, them).	Ag. Acc. Dat. for all tenses).
1st ..	m.	m.	s.	m.	
2nd ..	th. or y	th.	kh.	y.	wa.
3rd ..	n.	n.	n.	s.	kh.
	Nominative sing. 1st person - s.		2nd pers. - kh.	3rd pers. none or rarely - n.	

(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 môr suh" or môrum, 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) môruth, 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.

Boh chhusai dapān tih ma ka r.

Boh chhusas yih diwān.

Tim chhis mārān.

Tim chhih huh hūn mārān.

Tima chhas lāyān.

Boh chhusan suh wuchhunà yit-shān.

Boh chhusan panunà naukar doha doha dāk khānas sozān.

Boh chhusawa arz karān zih tohi karitāw wara pōthi gaur.

Me wuchhì keph grasti lāganayan manz kōm karān.

Gurien peth bārè ladanūku dyutunam hukm.

Yih meh lyūkhè tih wuchhum dohāra.

Sethah bemār lūk anik tas nish ta tim balarāwin.

LESSON XXII.

We will speak to you to-morrow. Asi dapōi pagah.

She is giving them 50 eggs. Sōh chhek diwān pantsah thūl.

They are giving them three ponies. Tim chhik diwān treh tatì.

Set those fowls free. Tim kokūr trāwyuk.

You will kill them to-morrow. Pagah mārāhak.

I killed them yesterday. Mārim yawa.

If I had seen him I would have spoken to him. Wuchhmut ai āsihēm, wunmut āsihēmas.

If she had seen them she would have run away. Wuchhmâtì ai āsahan tsajìmats āsiheyi.

Give this to them and tell them to eat it. Yih dikh ta wanukh kheun.

They will ask you to come, but don't go. Tim dapanawa yiunà, magar ma gatshiukh.

I am bearing this tyranny of yours but they will not. Boh chhusai yih zulm tsālān, tim tsalanai na.

I (fem.) am sending this to them, they should accept it. Boh chhasak yih sozān, qabūl peyak karun.

You are feeding me, feed them also. Tsah chhuhām kheāwān, tim tih kheāwukh.

She is teaching you, pay attention. 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 arz* to make a petition. *Hoshyar gatshun*, to awake, become clever. *Hukm karun*, to command, convict.

(68) **INTENSIVES AND POTENTIALS.** *Pyonù wasith*, to fall down. *Kadith tshunun*, to cast out. *Phîrith yiunù*, to come back. *Phîrith heun*, to take back. *Phîrith 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 chhuh hekân wanith.

Throw that away at once.

Trâwith tshunun ek dam.

You must go back to-morrow.

Pagah peyiwa phîrith gatshun.

Come back to me on Friday.

Juma dôh yiyiw phîrith me nish.

(69) **INCEPTIVES AND DESIDERATIVES** are formed with the infinitive-unu or-onu. Thus :—*Hyonùkarun*, to begin to do. *Hyonù lêkhunu* 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.

Tamì hyut khat lêkhunù.

I desire to write this.

Boh chhus yitshan yih khat lêkhunù.

I shall not be able to build a house.

Meh tagiam na gara banâwun.

I cannot read.

Me chhuh na banân 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 chhuh karana karân magari wadì wadì.

Listen to what I say.

Kan diyiw kyâ chhus wanân.

I do not smell anything.

Boh chhus na kenh mushik he-wân.

He gave orders to go at once.

Hukm dyutun wônì gatshana khötira.

You must clean that.

Tih gatshi shrûts karun.

LESSON XXIII.

I remembered too late.

Yâd âm tsêr karith.

Make that bedstead longer.

Ho charpâi kar zyêth.

The officials oppress the villagers.

Hâkim chhih grasîten zulm karân.

They are making him walk, but he does not.

Tim chhis pakanâwân magari 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.	Hum mazūr behanāwiyuk.
They deserve to be punished.	Tim chhih sazāhas lāikh.
He demanded more than his due.	Tamì yutshù pazi khota tsorù.
He deals honestly with every-	Suh chhuh sārenüy sūty sezara
body.	pazara-kinì kōm-kār kārān.
I was cured by that doctor.	Tamì hakīman balarowus boh
A great crowd was there.	Tati ösu mahaniven hünzü büdü
	jamāth.
What crime has he committed ?	Tamì kyāh korù takhsīr ?
It is cooler to-day than it was	Rātaki khota chheh az sethāh
yesterday.	türü.
I believe that what you say is	Me chheh patsh zi tuhondü wanü-
true.	nü chhuh pozü.
Kindly take these things to him.	Tohì niyütaw mihrböni kinì yim
	chiz tas nishe.
Do you consent to my proposal ?	Myāni kathi peth chhukha tsäh
	rözi.
I cannot conceal this matter.	Yih kath chhusna boh khatith
	thawith hekān.
I have long complained of his	Sethāh wakta-petha chhus boh
conduct.	tamì-sandis kartütas grāwa
	karān.
They cheat whom they can.	Tim chhih timan thagān zi yiman
	thagith hekān chhih.
I think these articles are cheap.	Boh chhus yim chiz srögi zānān.
He charges very high.	Suh chhuh sethah mol hewān.
He is gone there for a change.	Suh gauv totü āba-hawāhaki ba
	-dalana-putshy.
When will you cease talking ?	Kar karakh wanunü band ?
This will be a great misfortune	Timan peyi yih büdü āpath.
for them.	

LESSON XXIV.

Ask him what is his name.	Tas prutsh zi chyônü nāv kyāh
	chhuh ?
Beckon him to come here.	Yütü yinukü kar tas yishāra.
I cannot breathe.	Boh chhus na hekān dam heth.
They are all gone.	Tim söriy gay.
That news is quite false.	Söh shechhi chheh söryü apüzü.
It is doubtful if he will come.	Tamì sandi yinukü na yinukü
	chhuh shakh.
I dare not do as you say.	Yuthü tsäh wanān chhukh
	tyuthü karanukü jurat
	chhumna.
He is bolder than I.	Suh chhuh myāni khota sethāh
	pahlwān.
Bring some water in a basin.	Āba hana anta tashti keth.
Awake me early in the morning.	Me wuzanöwizi suli.

We ought to assist each other.	Asi gatshi akh akis madath karumù.
What is the amount of your account ?	Chyāni hisābukù kyāh chhuh jamā ?
Kindly help me.	Me karitaw mihrböni kinì atha-rotù.
Do you know the cause of this ?	Tsàh chhukha zānān yimyukù sabab ?
Who will take us there ?	Totù kus niye asè ?
There is much delay in this.	Yeth kāmē manz chheh sethāh tōrū.
This is extraordinary news.	Yih chheh āshtsari khabar.
Bring a sheep which is fat and not lean.	Motù kath gatshi anun na nikù.
Fill this tub with water.	Tsàh bar āba sūty yih tathūjū
There are many flies here.	Yiti chheh sethāh machhe.
Is this milk fresh ?	Kyā yih chhuā sōdarwār dod.
Are these vegetables fresh ?	Kyā yima tarkāre chhea sōdarwār ?
Bring some hot water.	Wushinù āba hanā anta.
You must go there immediately.	Tse āsiy jald totù gatshunù.
I will be with you in an instant.	Boh yima takān tohi nishe.
Listen to what I tell you.	Yih boh wanān chhus, kan dōrith bōz tih.

LESSON XXV.

What is the name of this village ?	Yimi gāmukù nāv kyāh chhuh ?
Has this rice been weighed ?	Yih tomul āwā tōlana ?
Wring the water out of this cloth.	Kaparukù āb trāv chīrith.
I always trust to what he says.	Yih suh wanān chhuh, boh chhus tath peth dohay patsh karān.
I have need of your assistance.	Me chhuh chyāni madatukù hājath.
It is uncertain whether we shall go or not.	Keñh durustù chhuna zi asè gatshawa kīna na.
What offence have I committed ?	Me kyāh takhsīr chhuh korūmutù.
Why do you needlessly undergo all this trouble.	Tohì kyāzi chhiwa bē sabab yim taklīf tulān.
It thunders very much.	Būdū gagarāy chheh sapatdān.
I am not sure that it is so.	Me chhena patsh zi yih chhuh yuthù.
Can you supply me with these articles ?	Tsàh hekakha yim chīz me kitè anith ?
They all remained silent.	Tim sōriy rūdì tshopa karith.
I will now settle my account.	Boh kara wonì panunù hisāb bēbākh.
They are never satisfied.	Tim chhina zāh sēr sapatdān.
The price of grain has risen lately.	Kentsau dōhau petha badyōv dānukù mol.

When do you intend to come back ?	Tsàh kar chhukh phīrith yinù yitshān ?
I am determined not to do it again.	Me korù kasād zi biye kara na yitha pōthì.
The more I think upon this, the more annoyed I am.	Yeth kathi peth yūtù boh gaur karān chhus tits chheh me tsakh khasān.
The monthly rent of this house is Rs. 50.	Yimi garūchū reta kirāy chheh pantsāh rupaye.
At what rate do you buy this cloth ?	Yih kapur kami mola chhukh hewān.
What quantity do you wish for ?	Tsàh kōtāh chukh yitshān ?
I can prove that this is true.	Boh heka sōbith karith zi yih chhuh pozū.
I cannot understand this.	Me chhuhna yih tagān bōzun.
He has greatly misrepresented the matter.	Tamì howù yih mukaddima sethāh barkhilāf.
You should try to please your master.	Pananis mölikas rōzì thawanas manz gatshi chyōni kōshish karūñ.

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 SHEWING SOME VOWEL CHANGES.

When followed by	<i>ā</i> (<i>mātrā</i>) <i>ā ē ī o</i> or <i>au</i> are changed into				
<i>ā, è, ò;</i>		ō	ī		ū
<i>ì</i>		ö	ī		ū
<i>ù</i>	<i>ò</i>	o	yū	yū	ū
<i>ü</i>	<i>ü</i>	ö	ī		ū

(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—*u* *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*, *ṭ*=*chi*, *th*=*chhi*, *d*=*ji*.

Before—*e*, *t*=*tsa*, *th*=*tsha*, *d*=*za*, *n*=*ne*, *ṭ*=*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*=*ṇ*, *ṭ*=*chy*, *th*=*chhy*, *d*=*jy*, *k*=*chy*, *kh*=*chhy*, *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.

Sing. Nom.	Tsūr	Gara	Dāṇe
and Accus.	Tsūras.	Garas.	Dāṇes.
Dative.	Tsūran.	Garan.	Dāṇen.
Agent.	Tsūras.	Gara.	Dāṇe.
Ablative.	Tsūras.	Gara.	Dāṇe.
Plur. Nom. and			
Accus.	Tsūr.	Gara.	Dāṇe.
Dative.	Tsūran.	Garan	Dāṇen.
Agent and Abl.	Tsūrau.	Garau.	Dāṇau.

Second Declension.

Sing. Nom. and			
Accus.	Gurū	Môlū	Mahanyuvū
Dative.	Guris.	Môlis.	Mahanivis
Agent.	Gurī	Môlī	Mahanivī
Ablative.	Gurīs	Môlis	Mahanivis
Plur. Nom.			
and Accus.	Gurī	Môlī	Mahanivī
Dative.	Gurien	Mālen	Mahaniven
Agent and Abl.	Guryau	Mālyau	Mahanivyau

Third Declension.

Sing. Nom. and			
Accus.	Gurū	Kūrū	Mōjū
Dative.	Gure	Kôre	Māje.
Agent	Guri	Kôri	Māji
Ablative	Guri	Kôri	Māji
Plur. Nom.			
and Accus.	Gure	Kôrè	Māje
Dative	Guren	Kôrèn.	Mājen.
Agent	Guryau	Kôryau	Mājyau
Ablative.	Guryau	Kôryau	Mājyau.

Fourth Declension.

Sing. Nom. and			
Accus.	Beṇe	Krakh	Rupay
Dative.	Beṇe	Kraki	Rupayi
Agent.	Beṇi	Kraki	Rupayi
Ablative.	Beṇi	Kraki	Rupayi
Plur. Nom.			
and Accus.	Beṇe	Kraka	Rupaye
Dative.	Beṇen	Krakan	Rupayen
Agent	Beṇau	Krakau	Rupayau
Ablative.	Beṇau	Krakau	Rupayau

(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 :—

Singular.		Plural.	
Masculine.	Feminine.	Masculine.	Feminine.
Sund	sanz	sandì	sanza
Hund	hanz	handì	hanza
Uk	ach	akì	achi
Un	an	anì	ani
Uv	av	avì	avi

EXAMPLES.

Nechaviṇ sund mōl, The son's father. Nechaviṇ sanz möjū, The son's mother. Nechaviṇ sandi gurì, The son's horses. Nechaviṇ sanza khāratsa. The son's mares. Māji hund khāwand. The mother's husband. Māji hanz kūrū, The mother's daughter. Māji handì böi, The mother's brothers. Maji hanza kōri, The mother's daughters. Garuk mölik. The master of the house. Garachi mölakin, Mistress of the house. Garakì tsangì, The lamps of the house. Garachi kitāba, The books of the house. Amar Chandun gara, Amar Chand's house. Amar Chandaniṇ kitāb, Amar Chand's book. Amar Chandaniṇ gurì, Amar Chand's horses. Amar Chandaniṇ kōri, Amar Chand's daughters. Hachuv gara, A wooden house. Hachav lūr, A wooden staff. Hachaviṇ khrāva, Sandals of wood (clogs). Hachaviṇ dāri, Wooden windows.

(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 ; salām, 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 *ū* mātrā change in the feminine to *ū* matrā—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 ; Batūchū, a duck. And of affixes Hōnz, a boatman ; Hāñzen, a boatwoman. Mazūr, a coolie ; Muzren fem.

Nouns ending in *ū* mātrā are masculine. Those ending in *ū* matrā and in *ṇ* are feminine, thus Hūnū, a dog ; Putū, a small plank : Gurū, mare. Maharen, a bride.

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

Case.	Singular.		Plural.		
	Masc.	Fem.	Neut.	Masc.	Fem.
Nom. & Accus.	Suh, he; Söh, She		Tih, ti, it	Tim, they	Tima, they
Gen.	Taməsund } His Tahund } her Tasund }		Tamək, of it, its	Timan hund } Tihund }	their
Dat	Tamis, tas, to him or her.		Tath, to it	Timan, to them.	
Ag.	Tamè, by him. Tami, by her.			Timau, by them.	
Abl.	Tamis, tas, Tami, by or from him or her.		Tath, in or from it.	Timau or Timan, in or from them.	

This personal pronoun is sometimes used as a demonstrative ; as :—Suh jawān chhuh sakht nashas manz.

(78) The inflections of the POSSESSIVE PRONOUNS are as follows:—

MASCULINE.

Case.	Singular noun possessed.		Plural noun possessed.	
Nom. and				
Accus.	Myôn, my	Sôn, our	Myönì	Sönì
Gen.	Myönis	Sönis	Myānen	Sānen
Dat.	Myönis	Sönis	Myānen	Sānen
Ag.	Myönì	Sönì	Myāniau	Sāniau
Loc.	Myönis	Sönis	Myānen,	Sānien.

FEMININE.

Case.	Singular noun possessed.		Plural noun possessed.	
Nom. and				
Accus.	Myönì	Söni	Myāni,	Sāni
Gen.	Myāni,	Sāni	Myānen	Sānen
Dat.	Myāni	Sāni	Myānen	Sānen
Ag.	Myāni	Sāni	Myāniau	Sāniau
Loc.	Myāni	Sāni	Myānen	Sānen

MASCULINE.

Case.	Singular noun possessed.		Plural noun possessed.	
Nom. and				
Accus.	Chôn, thy	Tuhund, your	Chönì,	Tuhandì
Gen.	Chönis	Tuhandis	Chānen	Tuhanden
Dat.	Chönis	Tuhandis	Chānen	Tuhanden
Ag.	Chönì	Tuhandì	Chāniau	Tuhandau
Loc.	Chönis	Tuhandis	Chānen	Tuhanden

FEMININE.

Case.	Singular noun possessed.		Plural noun possessed.	
Nom. and				
Accus.	Chönì	Tuhanz	Chāni	Tuhanza
Gen.	Chāni	Tuhanzi	Chānen	Tuhanzan
Dat.	Chāni	Tuhanzi	Chānen	Tuhanzan
Ag.	Chāni	Tuhanzi	Chāniau	Tuhanzau
Loc.	Chāni	Tuhanzi	Chānen	Tuhanzan

MASCULINE.

Case.	Singular noun possessed.		Plural noun possessed.	
Nom. and Accus.	Tasund his, her, its.	Timan hund or Tihund, their	Tasandì	Timan or Ti handì
Gen.	Tasandis	Timan or Ti handis	Tasanìden	,, hanìden
Dat.	Tasandis	,, handis	Tasanìden	,, hanìden
Ag.	Tasandì	,, handì	Tasanìdau	,, hanìdau
Loc.	Tasandis	,, handis	Tsaanìden	,, hanìden

FEMININE.

Case.	Singular nouns possessed.		Plural nouns possessed.	
Nom. and Accus.	Tasanz	Timan or Ti hanz	Tasanza	Timan or Ti hanza
Gen.	Tasanzi	,, hanzi	Tasanzan	,, hanzan
Dat.	Tasanzi	,, hanzi	Tasanzan	,, hanzan
Ag.	Tasanzi	,, hanzi	Tasanzau	,, hanzau
Loc.	Tasanzi	,, hanzi	Tasanzan	,, hanzan

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

	Singular.		Plural.	
	Animate Masc. Fem.	Inanimate, Fem.	Masc.	Fem.
Nom.	Huh, Höh	Huh	Hum or	Huma or Am or Ama.
Dat.	Humis or Amis	Huth or Ath	Human or	Aman
Ag.	Humì or Amì	Humi or Ami	Humau or	Amau
Ab.	Humi or Amì	Humi or Ami	Humau or	Amau
Genit.	Humì sondù or Amì sondù	Humyukù or Amyukù	Human hondù or	Aman hondù.

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

Adjectives, ending in - ù mātṛā form their feminines with - a mātṛā. Each gender is declined like nouns of the 2nd or 3rd declensions.

For instance, *bodù*, great, is declined like *korù* (a bracelet). And its feminine *büdù* is declined like *gärù* (a clock). Its second consonant changes like the *d* in *büdù* (an old woman).

Examples *Bodù*, great. *Wozul*, Red.

	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
Nom.	<i>Bodù</i>	<i>Büdù</i>	<i>Badì</i>	<i>Baje</i>
Dat.	<i>Badis</i>	<i>Baje</i>	<i>Baden</i>	<i>Bajen</i>
Agent	<i>Badì</i>	<i>Baji</i>	<i>Badyau</i>	<i>Bajyau</i>
Abl.	<i>Badi</i>	<i>Baji</i>	<i>Badyau</i>	<i>Bajyau</i>

Singular.		Plural.	
Masc.	Fem.	Masc.	Fem.
<i>Wozul</i>	<i>Wozaj</i>	<i>Wozalì</i>	<i>Wozaji</i>
<i>Wozalis</i>	<i>Wozaji</i>	<i>Wozalìen</i>	<i>Wozajìen</i>
<i>Wozalì</i>	<i>Wozaji</i>	<i>Wozalìau</i>	<i>Wozajìau</i>
<i>Wozalis</i>	<i>Wozaji</i>	<i>Wozalìau</i>	<i>Wozajìau</i>

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

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

Present participle : *āsān*. Past participle : *ōsmut*, *ōsmats* (Fem.)
Plur. *ōsimati*, *āsamatsa*.

Person.	Present.		Past.	
	Masc.	Fem.	Masc.	Fem.
1st	<i>Boh chhus</i>	<i>Chhes</i>	<i>Boh ôsùs</i>	<i>ôsus</i>
2nd	<i>Tsàh chhukh</i>	<i>Chhekh</i>	<i>Tsàh ôsukh</i>	<i>ôsùkh</i>
3rd	<i>Suh chhuh</i>	<i>Söh chheh</i>	<i>Suh ôsu</i>	<i>Söh ôsù</i>
1st	<i>Asì chhih</i>	<i>Chheh</i>	<i>Asì ôsì</i>	<i>āsa</i>
2nd	<i>Tohì chhiwa</i>	<i>Chhewa</i>	<i>Tohì ôsiwa</i>	<i>āsawa</i>
3rd	<i>Tim chhih</i>	<i>Chheh</i>	<i>Timì ôsì</i>	<i>āsa</i>
	Future.		Subjunctive (past).	
	I shall be, etc.		Had I been, etc.	
1st	<i>Boh āsa</i>		<i>Boh asaha</i>	
2nd	<i>Tsàh āsakh</i>		<i>Tsàh asahakh</i>	
3rd	<i>Suh āsi sōh āsi</i> (Fem.)		<i>Suh</i> (Fem. <i>sōh</i>) <i>asihe</i>	
1st	<i>Asì āsau</i>		<i>Asì āsahōw</i>	
2nd	<i>Tohì ôsiw</i>		<i>Tohì ôsihiw</i>	
3rd	<i>Tim āsan</i> , <i>Tima āsan</i> (Fem.)		<i>Tim</i> (Fem. <i>Tima</i>) <i>āsahōn</i>	

The Subjunctive present is the same as the Future *Boh ai asā*, etc.

(82) 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—*Korù*, done. *Phyurù*, 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) -*yāv* to root for 1st, 2nd and 3rd conjugations as, respectively, *Lechhyāv*, written; *Tsajyāv*, fled, *Wuphyāv* 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 root *-yāv* is added therefore, for remote past, as *Wuphiyāv*, flown (a long time ago).

(83) 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 mārān*. *Suh ôsum mārān*. *Sūh mārēm*. 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:—*Tamì môr suh*, or *môrun suh*, he killed him. *Timau môr suh*, or *môruk suh*, they killed him. *Tamì môrus boh* or *môranas*, he killed me. *Tamì 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.*, *Tsāh mārāhan suh*, with the affix becomes *mārāhan* instead of *māratan*. 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 *dopak meh*, becomes *dopaham* and not *dopakam*.

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 *Tsèh môr suh*, or *tohi môr suh*. It must be *Tsèh 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 chhusāi mārān. 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, ohhusak (In the feminine it is chhesan, etc.).

Thou art killing me, Tsàh chhuhām mārān. Him, her, chhuhān. Them, chhuhak.

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

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

You are killing me, Tohì chhivum. Him, her, chhivun. Them, chhivuk-mārān.

They are killing me.	Tim chhim mārān. Thee, chhi tse.
	Him, her, chhis. You chhiva.
	Them, chhik mārān.

DATIVE Pronominal Affixes with the verb in the *present* tense.

Boh chhusai diwān, 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*:—

I am giving him, her.	Boh chhusas. You, chhusava.
	Them, chhusak diwān.
Thou art giving me.	Tsàh chhuhām diwān. Him, her,
	chhuhās. Them, chhuhak.
He is giving me.	Suh chhum diwān. Thee,
	chhui. Him, etc., chhus. You,
	chhuva. Them, chhuk diwān.
We are giving thee.	Asì chhi diwān. Him, etc., chhis.
	You, chhiva. Them, chhik.
You are giving me.	Tohì chhivum diwān. Him, etc.,
	chhivus. Them, chhivuk.
They are giving to me.	Tim chhim diwān. Thee chhi tse,
	Him, etc., chhis. Them, chhik.

ACCUSATIVE Pronominal Affixes with the verb in the *future* tense.

I will kill thee.	Boh m̄arat. Him, etc., m̄aran. You, m̄arōva. Them, m̄arak.
Thou wilt kill me.	Ts̄ah m̄araham. Him, etc., m̄arahan. Them, m̄arahak.
He or she will kill me.	Sub, S̄oh m̄ariam. Thee, m̄ari. Him, etc., m̄arias. You, m̄ariva. Them, m̄ariak.
We will kill thee.	As̄i m̄arôt. Him, etc., m̄arôn. You, m̄arōva. Them, m̄arôk.
You will kill me.	Toh̄i m̄ariom. Him, etc., m̄arion. Them, m̄ariok.
They will kill me.	Tim m̄aranam. Thee, m̄aranai. Him, etc., m̄aranas. You, m̄aranava. Them, m̄aranak.

DATIVE Pronominal Affixes with verb in *future* tense.

I will speak to thee.	Boh dapai. Him, etc., dapas. You, dapōva. Them, dapak.
Thou wilt speak to me.	Ts̄ah dapham. Him, etc., dapahas. Them, daphak.
He or she will speak to me.	Suh or s̄oh dapiam. Thee, dapi. Him, etc., dapias. You, dapiva. Them, dapiak.
We will speak to thee.	As̄i dapōi. Him, etc., dapôs. You, dapōva. Them, dapôk.
You will speak to me.	Toh̄i dapiom. Him, etc., dapios. 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.

M̄or̄u is the past indefinite 3rd pers. sing. masc. of m̄arun.

Me m̄or̄suh (or m̄orum). He was killed by me, or I killed him. M̄orut, he was killed by thee. M̄orun, by him. M̄oruva, by you. M̄oruk, by them, or they killed him, in the feminine the *o* changes to *ö*, e.g., M̄orum. She was killed by me or I killed her, etc.

I killed them, m̄orim, or they were killed by me. By thee, m̄orit. By him, m̄orin. By you, m̄oriva. By them, m̄orik. (Note that the *ö* here is derived from the past indef. masc. plur. m̄or̄i and the feminine plur. is m̄ari, so They were killed by me, in the feminine, is m̄arim, thee m̄arit, etc.)

ACCUSATIVE Pronominal Affixes with *transitive* verb in *past* tense.

Môrun means He or it killed. The *n* represents the agent. Mōram, I killed (masc. sing). Mōrim, I killed (masc. plur.). The number and gender refer to the object. From these we have:-- Mōrmak, I killed thee, literally Thou was killed by me. And in the plural Mōrimava, I killed you. Mōrim, them. The feminine plural takes *ā* instead of *ō*, thus Mārim, I killed them. Thou killedst me, Mōrtas., Him Mōrtan. Them, Mōrithak, or (fem.) Mārithak. He killed me. Mōranas. Thee, Mōranak. You, Mōrinava.

You killed me, mōravas. Him, mōravau. Them mōrivak, or (fem.) mārivak. They killed me, morhas. Thee, morhak, and (fem.) mōrhas, and mōrhak.

They killed you, mōrihava and fem. mārīhava.

The same rules apply to similar transitive verbs, *e.g.*, You were sent by me, or I sent you would be sōzīmava 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.

You spoke, dopuva. You spoke to me, dopvum. Him, dopvas. Them, dopvak. They spoke, dopuk. They spoke to me, dopham. Thee, dophai. Him, etc., dophas. You, dophava. Them, dophak.

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 wuchhmüts. He has seen her, Tamì chheh wuchhmüts or wuchhmüts chhen. They have seen him, Timau chhuh wuchhmut, or wuchhmut chhuk.

He had seen her, Tamì ösù wuchhmüts or wuchhmüts ösan. She may have seen her, Tami äsi wuchhmüts or wuchhmüts äsen. If he had seen her, Tamí ai äsihe wuchhmüts or wuchhmüts äsihen.