THE PRONUNCIATION OF KASHMIRI
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KASHMIRI SOUNDS
HOW TO MAKE THEM
AND
HOW TO TRANSCRIBE THEM

BY

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PREFACE

Many students of Kashmiri must have felt confused about the sounds of the language, wondering what exactly the various vowels or consonants were, and whether the sound in one word was the same as a similar sound in another. They must repeatedly have asked themselves, for example, what was the difference between the words for horse, horses, and mare (it is explained on pp. 10, 11, and under gur, p. 57), what was the word for 25, or how "you will be" differed from "you were". They must have been bewildered when they heard a man, especially an educated man, pronounce a word in a certain way in conversation, and immediately afterwards assert that it was pronounced quite differently.

This book, it is earnestly hoped, will be a help in solving such difficulties. The number of different forms in the following pages given in phonetic script is about 3,000, and the number of quite distinct words is nearly 1,000. Further, since all the ordinary forms used in declension or conjugation are given, the student should be able to decline nouns, pronouns, and adjectives, and to conjugate verbs.

I would draw attention to several points:

1. Pronunciation. (a) Words said separately and very slowly are not pronounced in the same way as in a sentence, even when the sentence occurs in deliberate speech. Thus in conversation a man may say zo'l'ym learned, but when asked about it he will say, "Oh, it's quite simple, say aa-lim, just like this—zo'lim"; and he has no idea that when he says zo'l'ym he is not saying aalim. He thinks he always says aalim, whereas actually he says zo'l'ym. Other examples are sapnith, having become, pronounced sapnith; and dikh, having given, khem I shall eat, reth month, kuni anywhere, ven 'in he will say to you, which are constantly pronounced dy'ith, by'ith, syeth, ky'ith ven'iv.

(b) Again the vowel of some syllables changes according to whether it is stressed or unstressed. Thus we have poz true, but apuz untrue, and zon, man, generally pronounced sun. The words for the genitive sund and hund would, if said alone, be sond and hond.

(c) Finally Urdu words used in Kashmiri have different pronunciations, which vary with the amount of education possessed by the speaker; e.g. bakhtaavar or bakhtaavar wealthy. If the reader finds in this book a word written in two different ways, he may assume that both are correct.

2. Texts. The texts are intended for those who have made some slight progress in the study of Kashmiri. For this reason there is no
free translation. An absolute beginner may find it difficult to understand the interlineal translation, which is extremely literal.

3. The so-called infinitive in Kashmiri is really two different words which now have the same form. One is a verbal noun and is declined like a noun; it corresponds to the Latin gerund.

The other is a future passive participle, like the Latin gerundive. It sometimes occurs in an intrans. verb, and it is then a kind of future participle.

Examples: On p. 26, second line from foot, we have guri hund zyon to rachun, the mare's being born and keeping (birth and rearing), where the two infinitives are nouns. On p. 28, lines 11 and 13, darvaazì sheevun to gudoom banaavun, may be freely translated as the mending of the door and the making of the rope, but strictly it is "the door requiring to be mended, and the rope requiring to be made", the infinitives being passive participles agreeing with the nouns. For this reason, if we say raz, f., instead of gudoom, m., the infinitive agreeing with it must be banaavun.

In general we may say that when the infin. is accompanied by a noun it is a future partic., and when, further, it is trans. the partic. is passive. Thus kyaav vaati karun? sar tsafun to basto vaaloa, what is right to be done? Head to be cut off and skin to be taken off. For the sake of simplicity, I have usually translated it by the active infin., as, "what is it right to do? Head to cut off, and skin to take off."

4. In a number of words I have given r as an alternative to r (see p. 8). r is not heard in Srinagar, but in the villages it takes the place of r, whenever r is derived from Middle Indian -r-. The following words in the vocabulary illustrate this:—

broor cat, broor female cat, garun carve, gar clock, gur horse, mare, hoor hyur, hyurkun upwards, joor pair, kaarun boil, kor bracelet, kuor girl, laarun run, laarun touch, oor there, thither, parun read, shur boy, thoar back, theykin backwards, tooor there, thither, tsoor sparrow, tukor a bit, piece, yoor, youor hither.

5. The pronunciation recorded in this book is actual. It is the pronunciation of three men, Messrs. Triloki Nath Kaul, of H.M. Indian Civil Service, Prithvi Nath Wanchoo, a student of Engineering, and N. N. Dar, of the Architectural Department of the London County Council. They all belong to Srinagar.

6. The Vocabulary includes not only the words which occur in the texts, but also others which came up in conversation.

T. GRAHAME BAILEY.
20th September, 1937.
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PART I

DESCRIPTION OF THE SOUNDS

THE object of the following pages is to describe the sounds of Kashmiri, and to suggest an accurate, but not too elaborate, method of transcription, so that they may be written, typed, printed, and understood without undue difficulty. The system adopted is that of the International Phonetic Association as employed in recent works on African languages.

I do not wish primarily to teach Kashmiri grammar or composition. The chief aim of Part I is to explain the sounds and show how to make them, while the aim of the grammatical paradigms, the texts and the vocabulary, is mainly to illustrate the pronunciation. From these pages a student may ascertain the pronunciation of typical declensions and conjugations, as well as of about two thousand common words and of five passages of connected prose, and may also make some progress in composition and grammar.

Cordial thanks are due to Sir Aurel Stein, Sir George Grierson, and the India Office for permission to use a story from Hatim's Tales, by Stein and Grierson, a work which came out in 1923. I have chosen no. viii, the "Tale of a King". Part of it has been omitted, and to make up for this I have inserted an extract from no. xi, the "Song of Forsyth Sahib".

I strongly urge all students of Kashmiri to make constant use of the following works: (1) Grierson's Kashmiri Manual, two small volumes, pp. 160 and 211, 1911; (2) Grierson's Kashmiri Dictionary, four 4to volumes, 1916–1932, Rs. 120; (3) Hatim's Tales, by Stein and Grierson, 613 pp., 1923, £1 10s. Those who wish to take up the study of Kashmiri sounds may add the present monograph which deals specially with the pronunciation.

For grammar and vocabulary Sir George Grierson is our chief authority, and his writings on the language are as interesting as a novel. Sir Aurel Stein's discovery of Hatim the story teller was a great feat. He once generously offered to place old Hatim at my disposal; I have often regretted that it was not possible for me to take advantage of his kind suggestion.
We must answer two questions: What are the sounds, and what is the best way of representing them? Both consonants and vowels present difficult problems, problems which for the vowels are rendered more difficult by the fact that theory and practice apparently differ from each other.

I have endeavoured to dispense as far as possible with diacritical marks and special letters. The only diacritical marks employed are * over vowels to show nasalization and a dot in ŋ, ñ. The only unusual symbols are ı, ǹ, ṡ, ̣, ̡. For the last of these the sign for the numeral "three" can be used.

Theoretically the vowels are almost bewildering in their number and fine differences. Actually they are not so difficult for English-speaking people as the vowels of French. I could imagine that a Kashmiri, proud of the complicated sound system of his native tongue, might hold that in one or two cases I had obliterated real distinctions. My own ear, however, tells me that for purposes of everyday pronunciation some of these differences are negligible, and well-educated Kashmiris, with whom I have discussed them exhaustively, have agreed with me; indeed, they would go further and would do away with still more of them. I wish to lay stress on this. I am perfectly aware of the various theoretical distinctions, but where I believe that even Kashmiris could not, apart from context, recognize a supposed difference, I have ignored it.

Transliteration and Transcription.—There is a great difference between transliteration and transcription. In transliteration we need a separate sign for every sign used in the original; in transcription we require one sign for each phoneme (essential sound). Thus in Urdu there are four z-letters and three s-letters, but the four z's are pronounced alike, and the three s's are pronounced alike; therefore in phonetic transcription one z and one s are sufficient. The transcription of Kashmiri vowels requires thirteen signs, including diphthongs. Those used here are a, aa, e, ē, ə, ɔ, ì, ì, o, ɔ, u, uu, and the two diphthongs ai, au. The double letters, aa, ii, and uu, have been counted as separate signs, because the vowels for which they stand are not the same as a, i, and u.

A long or, sometimes, conventionally long, vowel is indicated, as in African languages, by doubling the vowel sign. In three cases the double vowel differs from the single in quality. The vowels a, i, u, are not found long; it is therefore possible to employ the double letters aa, ii, uu, for sounds of slightly different quality, as explained below, pp. 3, 4, 9–11, under headings, aa, ii, uu.
DESCRIPTION OF THE SOUNDS

DIAGRAM OF THE VOWEL PHONEMES OF KASHMIRI ALONG WITH THE CARDINAL VOWELS

Diphthongs:  
- *au* is *aa-u*  
- *ai* is *a-i* where *a* is Cardinal 4.

THE KASHMIRI VOWELS COMPARED WITH URDU AND ENGLISH

- *a* like Urdu *a* in *kal*, Eng. *u* in “fun”, slightly higher than the Eng. vowel. See p. 9, l. 11.
- *aa* Urdu *a̯* in *bāt*; like Eng. *a* in “psalm, arm”. *aa*, though conventionally long, has different lengths according to position. See p. 9, l. 15.
- *e*, *ee* like Urdu *e* in *betā*, *khet*. Kash. *e* is sometimes very short, rather like Eng. *e* in “pet”; it is almost *a* in “sat”, when stressed and preceded by *c, j, sh, r, or y*. Long *ee* resembles the pure long vowel in the dialectic pronunciation of “lane”, not the south Eng. diphthong *ei*.
- *ɔ* when short, is like the first vowel in Eng. “announce, alike”; when long it is almost the south Eng. vowel in Eng. “learn, hurt, world”, an unrounded vowel rather low and rather far back, differing from the German rounded front *ö*.
- *ɔ* is a higher variety of the same vowel. Some English people use it in words like “learn, hurt, world, church”. It is not easy to tell a non-phonetician how to pronounce it, but the following suggestions may be of use:—

1. Say *a-a-a-a*; go from that to the vowel in “hurt”, *ɔ-ɔ-ɔ-ɔ*; then raise the tongue still further to *ɔ-ɔ-ɔ-ɔ*.
2. Say the vowel in “school”, *oo* *oo* *oo* *oo*, with lips protruded.
Then, not altering the position of the tongue, draw back the lips and say oooo. The resulting vowel will be near ə.

(3) Try to say a vowel between i in "machine", and oo in "school", keeping the lips drawn back. That vowel is near ə; the true ə is rather lower and nearer oo.

In all these attempts the lips must be drawn back.

ə differs considerably from German ü which is a rounded front vowel.

ə and ə are perhaps the most interesting of Ksh. vowels. I asked Dr. Ida Ward to listen to them. She agreed with me as to their nature, but placed them somewhat further back than I did. I should have put them nearer the centre line. The position she suggested has been shown on the vowel chart. There is probably a certain amount of divergence between different speakers.

ə and ə are not Urdu sounds. In Panjabi a short ə is the usual pronunciation of unaccented a as in banāi, while a sound between ə and ə occurs conversationally, before a pause, at the end of a strongly accented syllable ending in a consonant; as kaḍḍa "eject", koḷs "near", khelārā "set up". These might be written with ə.

i Urdu i in jis; Eng. i in "him". See pp. 9, 10.
ii Urdu ī in kīl; not unlike i in "machine" (slightly higher). See pp. 9, 10.

o Urdu ō, but with greater variety of length. It resembles the pure ō heard in northern Eng. "whole"; the southern Eng. vowel is a diphthong.

ɔ like Eng. o in "top", but rather higher; still more like Italian o in ciò, always short; somewhat like Urdu au in tawbā, but shorter. Urdu au is like au in Eng. "haul". ɔ followed by ū-matra (written in Dict. as û with short mark over it) is pronounced as unrounded o. See p. 12, line 27. Not many words have this sound.

u Urdu ū in ghus; Eng. u in "pull". See pp. 10, 11.
uu Urdu ū in phūl; higher than Eng. oo in "brood"; it is a pure vowel not always long. The Eng. vowel is often a diphthong. See pp. 10, 11.

**Diphthongs**

ai closely resembles Eng. i in "might"; it does not occur in Urdu.

au has some resemblance to Eng. ow in "owl"; it does not occur in Urdu. The Eng. sound usually begins with cardinal 4, while the a in Ksh. au is about 4½.
**The Kashmiri Vowels with Their Urdu Equivalents**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>a</td>
<td>ə, əə</td>
<td>Not found.</td>
<td>o</td>
<td>au (short).</td>
</tr>
<tr>
<td>aa</td>
<td>ā</td>
<td>i</td>
<td>i</td>
<td>u</td>
<td>u</td>
</tr>
<tr>
<td>e</td>
<td>e</td>
<td>ii</td>
<td>ũ</td>
<td>uu</td>
<td>ū</td>
</tr>
<tr>
<td>ee</td>
<td>e</td>
<td>o</td>
<td>o</td>
<td>ai</td>
<td>Not found.</td>
</tr>
<tr>
<td>ə, əə</td>
<td>Not found.</td>
<td>əo</td>
<td>o</td>
<td>au</td>
<td>Not found.</td>
</tr>
</tbody>
</table>

**Alternative Signs**

For the benefit of any students who may prefer different signs for certain vowels I suggest the following possible alternatives:—

<table>
<thead>
<tr>
<th>Vowel.</th>
<th>Alternative.</th>
</tr>
</thead>
<tbody>
<tr>
<td>aa</td>
<td>ā</td>
</tr>
<tr>
<td>ee</td>
<td>ē</td>
</tr>
<tr>
<td>ii</td>
<td>ũ</td>
</tr>
<tr>
<td>əo</td>
<td>ū</td>
</tr>
</tbody>
</table>

There are objections to all these alternatives. Few typewriters have the long marks required for ā, ē, ũ, ū, and to employ them means having to go over the writing afterwards and put them in, whereas the double letters can be written on any typewriter.

The German signs ū and ū might take the place of ə and a, but they involve diacritical marks; further, they suggest long vowels, while a is often, and ə nearly always, short; again, ū and ū are front vowels, whereas the Ksh. vowels are back; and, finally, while the German vowels are rounded, a and ə are unrounded. On the typewriter the figure for the numeral three may conveniently be written instead of ə.

**Mātrā Vowels**

The so-called mātrā vowels are six in number, corresponding to a, e, i, o, u, and ə or a. Of these a, e, o occur always, and ə sometimes, in a medial position. They are pronounced like ə, e, u, and ə respectively, but when they merely join two syllables they are often omitted, as in sdrun "to be moist", where an a-mātrā vowel comes between the ə and the r, but is not sounded.

i-mātrā and u-mātrā are only final, or final followed by a termination beginning with a consonant.

ī-mātrā (when final) and u-mātrā are not pronounced.

i-mātrā has the effect of palatalizing the consonant to which it is attached. This means that the consonant is sounded with an inherent i resonance; the i appears to come both before and after the consonant, but is not a separate syllable; owing to its being a high vowel it
heightens the end of the preceding vowel. Thus kar' becomes almost kārī' or kārī'.

The final mātrā vowels, then, do not constitute separate syllables. The consonants, to which they are attached, in some cases undergo certain changes; thus l may be changed to j; but once this change has been effected, the presence of an u-mātrā or ā-mātrā makes little difference. Theoretically a consonant with an u-mātrā vowel is velarized, i.e. it has a u-resonance; one with an ā-mātrā vowel has an ā resonance, and one with no mātrā vowel is neutral, i.e. it has the resonance of a central or back-central low vowel. Actually these differences may be disregarded.

The only final mātrā vowel which is audibly different is i-mātrā, and even it is not so with n after a long vowel, for n and n' are practically identical. Examples: guur "cowherd" ends in a u-mātrā vowel, while the nom. plur., guur' ends in i-mātrā; but they are monosyllables; they are guur, guur', not guuru, guuri; guuri is abl. sing. Similarly gaaʃul "clever", and the nom. pl. gaaʃal', have two syllables, but the abl. sing. gaaʃali has three. The -um in treyum "third" (u-mātrā) is the same as that in chum "is-to-me" and hukum "command". kun mshnyuv oos me kun pakaan "a single man was walking with me", has two words kun, theoretically different, but actually the same. tul "was lifted" (u-mātrā) is the same as tul, imperat., "lift," and bus "mouthful" (u-mātrā) has the same ending as chus "I am".

In the same way final ā-mātrā is not sounded: siir "brick" (ū-mātrā) really rhymes with piiir "holy man"; the -im in treyim "third" (fem. with ū-mātrā) is the same as -im in dim "give me".

**Phonetic Representation of Mātrā Vowels**

Those which are not pronounced need not be represented. i-mātrā, as we have seen, palatalizes the consonants to which it is attached. Almost any sign printed after the consonant would serve; thus one might write b", b', b", b/, b), b(, or b'.

The sign chosen should be small, and should not suggest a separate syllable. Phoneticians sometimes employ y for it. There are two objections to this; firstly it suggests a separate syllable, and secondly it may sometimes be confused with consonantal y. I have, after much thought, adopted the sign 'y, which is found on all typewriters.

Examples.—The nom. plur. of guur, cowherd and necuv, son, if written with y, will appear as guury, necivy, and will be wrongly pronounced
by ordinary students like the abl. sing. guuri, necivi, whereas, if written guur', neciv', they are easy to distinguish from guuri and necivi.

**Diagram of Consonants**

<table>
<thead>
<tr>
<th></th>
<th>Bilabial</th>
<th>Labiodental</th>
<th>Dental</th>
<th>Alveolar</th>
<th>Palato-Alveolar</th>
<th>Retracted</th>
<th>Palatal</th>
<th>Velar</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plosive</td>
<td>p, b, ph</td>
<td>t, d, th</td>
<td>t, d, th</td>
<td>f, d, th</td>
<td>k, g, kh</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Affricate</td>
<td></td>
<td>ts, taθ</td>
<td>c, j, ch</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nasal</td>
<td>m</td>
<td>n</td>
<td>n, n'</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lateral</td>
<td></td>
<td>l</td>
<td>l'</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tapped</td>
<td></td>
<td>r</td>
<td>r</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fricative</td>
<td>v</td>
<td>s, z</td>
<td>s'h</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>y</td>
</tr>
<tr>
<td>Vowel glide</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aspirate</td>
<td>h, f</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

b, g, m, n, s, sh, y are hardly to be distinguished from the corresponding English sounds. sh is usually unrounded (i.e. lips not protruded). I have not used a special letter for sh; in the subjoined texts the only word in which confusion is possible is paat-shahh "king", which might be read as paat-ishaah, but is paat-shaah. See also the numerals, pp. 18, 19.

t is practically the same as in English; the t is alveolar (on the teeth ridge), not dental; it is therefore different from the separate t sounds in both Ksh. and U., which are either dental or cerebral. ts, (t + s) occur in Urdu and Hindi, chiefly in Arabic and Sanskrit words, but the t and s belong to different syllables, and the t is dental. Examples: (Sanskrit) utsav "feast", utsuk "impulse", (Arabic) atsa' "to be nine", atṣā "cause indigestion".

zh, pronounced like Eng. s in pleasure, is a mere variant of j, as in tsatājih or tsatazhih "forty". It is always correct to say j.

p and k are as in English, but unaspirated.

n, l: l is like l in "telling", but not like l in "tell, school". Immediately before dental t and d both n and l are dental, and before f and q they are retracted. n before k and g is generally velar, like ng in "sing", but occasionally, as in yinkaar "denial, refusal", it is ordinary n, i.e. yin-kaar. l' is like li in "million"; n' is almost the same as n.

p: palatal n, very like ny in "Bunyan". An ordinary n is palatalized when i-mārā is attached to it. The difference between
\(n\) and \(n'\), so far as the actual consonants are concerned, is negligible, though the resonance is not the same. \(cz\nu\) in \(cz\nu\ \text{bejni}\" "your sister\" is in rapid conversation not distinguishable from \(cz\nu'\) in \(cz\nu'\ \text{bazi}\" "your brothers\".

\(c\): the same as in Urdu \(c\); rather like Eng. \(ch\) in \"child\", but unaspirated and further forward.

\(t\) and \(d\) are dental as in Urdu, Italian, and French. They are like Eng. \(t\) and \(d\) when followed by voiced \(th\), as in \"put the book there\"; \"could the man come\".

For cerebral (retracted) \(t\) and \(d\) the tongue touches the palate just behind the teeth ridge; they are the same as Urdu \(t\) and \(d\). Eng. \(t\) and \(d\) are made on the teeth ridge.

\(h\): \(h\) is nearly as in English; in \(kh\), \(ch\), \(th\), \(th\), \(ph\), \(ts\) it is as in English; after a vowel it is slightly sonant, (\(h\)), but not so sonant as in Urdu; it is not unlike the \(h\) following the \(d\) in childhood.

\(r\) is a single tap against the teeth ridge, like the so-called trilled (actually tapped) \(r\) often heard after \(th\) in words like \"three, through\". When it is derived from Mid. Indian \(-\text{d}-\), it is replaced in village speech by \(r\).

\(r\) is like a quickly pronounced \(d\), but in actual pronunciation it must be immediately preceded by a vowel, which may be very short. From a position just behind that for \(d\) the tongue strikes the palate at the \(d\) point of contact or slightly in front of it. \(r\) is not heard in city speech.

\(v\) is like Urdu \(v\), rather like a faint Eng. \(v\); the lower end of the upper teeth touches any part of the inside of the lower lip. Friction is slight. See p. 11, l. 20.

\(k\), \(c\), \(t\), \(p\), \(ts\) are found both aspirated and unaspirated. When final they are always aspirated except when a \(m\)-\(a\)-\(r\)-\(a\) vowel is attached to them. Thus \(d\)-\(op\) (\(u\)-\(m\)-\(a\)-\(r\)-\(a\)) is \(d\)-\(op\); without the \(m\)-\(a\)-\(r\)-\(a\) vowel it would become \(d\)-\(op\).

The Urdu sounds \(f\), \(kh\), \(g\), as in \(f\)-\(ul\)-\(a\)-\(na\), \(sh\)-\(akh\), \(g\)-\(a\)-\(g\)-\(a\), are by most Kashmiris pronounced \(ph\), \(kh\), \(g\); those who know Urdu well tend to say them as in U., i.e. \(f\) as in \"fine\", \(kh\) like \(ch\) in \"loch\", and \(g\), the voiced form of \(kh\).

Other Urdu consonantal sounds are the same as those of Ksh., except that Ksh. does not possess U. \(g\), while U. \(zh\) is in Ksh. an occasional variant of \(j\) after a vowel; on the other hand, U. has not got Ksh. \(ts\) or \(tsh\).

Ksh. has thirty consonants, including six aspirated ones. Each of these when final can be pronounced with three \(m\)-\(a\)-\(r\)-\(a\) vowels and also
without any such vowel. This gives four pronunciations to each consonant, making 120 consonants in all. But, as we have seen, only the \(\text{i-mātrā}\) vowel has a really different enunciation. Therefore, while we have in theory 120 consonants, in practice there are only sixty. Further, we may omit \(n'\) as being the same as \(n\), \(r\), and \(r'\) as not heard in the city, and \(y'\) as being the same as \(i\). (\(bxy'\) is pronounced \(bzi\).) That leaves fifty-six, which is still a number reached by few other languages.

The vowels number eleven, in addition to two diphthongs.

**Notes on Certain Details of Pronunciation**

- **\(a\)**: a stressed \(a\), followed by \(i\) in the next syllable, tends towards Cardinal 4, the vowel of the French *madame marche mal*. Examples: *gari* or *gari* “clocks”, *kari* “will do”, *kapi* “stones”. *aa* is sometimes similarly affected, but to a much slighter extent.

- **\(aa\)**: *aa* has not always the same length. Thus in *poat-shaah* “king” the first *aa* is longer than the second. It is nearly always short when followed by *h*, as in *shaahmaar* “snake”, *shaahar* “city”, *shaahzaad* “prince”.

- A final \(a\) or *ah* in the *Manual* and the *Dictionary* is pronounced *a*; as *gare* “house”, *kotsho* “bags”, *torzo* “twice married women”, *krao* “noises”.

- **Final \(i\) or \(ii\)**: It is often difficult to know whether a final *i* is *i* as in Eng. “sit” or *ii* as in Urdu *tasalli*. The following hints may be helpful.

- Final *i* as in “sit” or “happy” occurs in:
  - (a) All noun endings written in the *Manual* with *i* or *e* (\(i\)-\(mātrā\) excluded). Final *i* and *e* are pronounced alike. Examples: the abl. *guuri* “cowherd”, *maali* “father”, *mehnivi* “man”, *gaatli* “clever” on p. 29, and all the endings -\(e\) or -\(i\) on pp. 30, 31 of the *Manual*.
  - (b) All adjectival and genitive endings -\(e\) or -\(i\) in *Manual*, pp. 33, 35, and the numerals, pp. 36, 37 (i followed by *h*, i.e. -\(ih\)).
  - (c) -\(i\), -\(ih\), -\(e\), endings of pronouns in *Manual*, pp. 38–41, including *tohi* “to” or “by you”, but not *toh* “you” or *tse* “to” or “by thee”.
  - (d) Verbal endings in -\(i\) and short -\(e\), including the fem. plur. of past partic. often written short -\(e\), the 3rd sing. fut. and the inv. ending -\(zi\), but not the word *cheh*.
  - (e) The diphthong *ai*. 

*(DESCRIPTION OF THE SOUNDS)*
Further examples: the abl. infin., as vaatni "arriving", vasni "descending"; also ati "there", kani or kapi "towards", kyaaqi "why?", zi "that", yeli "when", beyi "again", asi "to" or "by us", yahi "this very one".

Short final -ii occurs in:—

(a) Emphatic pronouns and adverbs, as boii "I indeed", sii "he indeed", sii "she indeed", yimovi "they indeed", amisii "to that indeed". These are sometimes heard with -i, especially kunii "one only", tynuui and yuhiu thus, stiihii "there".

(b) An -i ending when made emphatic is always -ii, as yii "this very", amii "that very" (dat., etc.).

(c) Urdu words ending in -i are generally -ii, as khoshi "pleasure", nukarii "service", poopyii (also poopy') "sinner". i and e are often pronounced yi or ye; this insertion of y is not necessary except when the i or e is initial. Examples: reth, ryeth "month", jaae or jaaei "place" (dat.). n and l are sometimes accidentally palatalized by the mere fact of being followed by i, as kuni or kuni "anywhere".

uu, u, followed by a consonant with i-mäträ or ü-mäträ

We have seen that vowels are more numerous in theory than in practice. In the case of uu and u, however, practice is more complicated than theory. When they are followed by a consonant with i-mäträ, they are pronounced slightly further forward and less rounded than usual; when followed by one with ü-mäträ, they are still further forward and less rounded. u is more affected than uu. The following gives the rule:—

**Pronunciation of uu and u.**

<table>
<thead>
<tr>
<th>Ordinary pronunciation (masc. sing.)</th>
<th>When followed by consonant with i-mäträ (generally masc. plur.)</th>
<th>Do. ü-mäträ (generally fem. sing.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>uu Urdu ü, Cardinal 8</td>
<td>Slightly further forward and less rounded.</td>
<td>Do., but more so.</td>
</tr>
</tbody>
</table>


It is easy to exaggerate the changes of sound just mentioned, and if a student finds it difficult to get the exact sounds, he should pronounce uu and u in the ordinary manner.
Rule for uu and u

The following is a useful and practical rule to summarize the pronunciations of uu and u. This rule is almost always correct.

Words which have the "ordinary pronunciation" are masc. sing.
Words with the second pronunciation are masc. plur.
Words with the third pronunciation are fem. sing.

It is not necessary to introduce special signs for the second and third pronunciations, for the rule just given covers nearly all cases. Examples: suuz "he was sent", suuz' "they were sent"; in this the uu is further forward than in suuz; suuz "she was sent", the uu still further forward. So with khuuts "he feared", khuuts' "they feared", khuuts "she feared". "Further forward" here means "tending towards a". vuch "he was seen", vuch' or vach' "they were seen", vach "she was seen".

Short vowels which form a kind of link between a syllable ending in a consonant and another beginning in one, are very often omitted. Thus we hear khastra "sake", vaaryaah "many"; not khastra, vaarayaah. What is transliterated ū in the Manual is pronounced ə when stressed and ə when unstressed.

Final v: final v, except when palatalized, sounds rather like -uv. In phonetic phraseology final v, except when palatalized, generally has a u-resonance; it is like u with friction. It is not exactly -uv; it is v sounded like uv. Thus 2nd plur. inve. "do" or "say" might be written keriv, keriu, keriuw, or veniv, veniu, veniuw; manoov "persuaded" and hooov "showed" might be written manoow, hoo; karahiuw or karahiiu may be written for "you would have done". But the final u in each case has got v-friction.

Table of Vowels


<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>a (not final).</td>
<td>a; z when so pronounced.</td>
<td>badan body, bəlis, dat. of bod big.</td>
</tr>
<tr>
<td>a (final).</td>
<td>ø</td>
<td>athə hand, garə house.</td>
</tr>
<tr>
<td>a-matra.</td>
<td>ø</td>
<td>kənu to sell.</td>
</tr>
<tr>
<td>å.</td>
<td>ə</td>
<td>əndə from inside.</td>
</tr>
<tr>
<td>å (in Man. a.).</td>
<td>When stressed, ə.</td>
<td>kərə were done (masc. pl.).</td>
</tr>
<tr>
<td>å (in Man. a.).</td>
<td>When unstressed, ə.</td>
<td>kərənə to be done (masc. pl.).</td>
</tr>
<tr>
<td>å-matra.</td>
<td>Often omitted, otherwise ə.</td>
<td>pənuə' own (masc. pl.).</td>
</tr>
<tr>
<td></td>
<td></td>
<td>əndərə' from inside.</td>
</tr>
</tbody>
</table>
THE PRONUNCIATION OF KASHMIRI

ä. aa.  haavun show.
ë not final. e, a, according to pronunciation.
guryen to horses, kajakh they (fem. pl.) were ejected by them.
ë-matra. Omitted, or a, e, a, according to sound.
ë final. i.  beyi again, beyi sister.
ë with dot under it. e.  vejhrus fatten.
yë sy3 straight (fem. sg.).
ë with short mark over it (Man. ë with dot under).
ë. ee.  tseer lateness.
i. i.  dil heart.
i-matra. ' in the consonant itself, not a separate vowel.
s' we, huu'n dogs.
i. ui.  biuth' they sat.
o. When stressed, o.  dop was said, dopmut said.
dop true, apuz untrue.
o-matra. u.  kun was sold, zuul was pared.
oor was killed, moolum known.
ë. oo.  lokuf small.
ë with dot under. o (rounded).  gob heavy, votth he got up.
ë. 32. kezir present.
ë with short mark over (Man. ë with dot under).
ë. o (unrounded).  gob heavy (fem.).
u. u.  vuchun to see, look at.
u-matra. omitted.
u. uu.  byunuth he sat.
ë short. When stressed, ë.  3ñ she was brought.
ë with dot under. 3ynmots done (fem.), 3ynmots brought (fem.).
ë. 33. teor cold, teori soot' by reason of cold.
ë-matra. Omitted or ë.
lajus tresh thirst attached to him.
a. au.  gatshau we go.
ai final. ai.  kolai wife.
ay with vocalic y. 32. 33th eight.
ai not final. 22. 33th eight.

The above is generally correct; there are sometimes exceptional variations.

REVERSE TABLES

The sound ë is found in the Dictionary and the Manual written in the following ways:—

In the "Dict." and "Manual": Examples Spelt as in this Work.  athe hand, garë hand.

1. ë final.
2. In the declension of *sund* and *hund* of, and of the verbal ending -mut; e.g. *sandis, hänza, -matis.*

3. a-matra. *kənum* to sell.

4. å (unstressed); in Man. a. *kərən*¹ to be done, Urdu *karne.*

5. â-matra. *nədar*¹ from inside.

6. ü-matra. *kajəs, us ko ləqị.*

7. ú long. *teərə səət*¹ by reason of cold.

My ñ is found printed as follows in the *Dictionary* and the *Manual*:

1. ü (short and stressed). *zənɔn* she was brought by him.

2. å (stressed); in Man. a. *zərən* to be moist.

3. a. *kər* they were done.

4. ê with short mark over. *səyəz, Urdu sədhi; tyəsəth, Urdu қəɾəv.*

5. ò, always long. *məɹə she was killed.*

6. ai, not final; always long. *zəθ eight.*

ô is the sound of vowels printed in the *Dictionary* and the *Manual* as follows:

1. o (stressed). *kəɾ was done.*

2. ō with dot under it. *vəθ he got up, gob heavy.*

3. ò with short mark over; Man. ò with dot under. *gob heavy (fem.); an un-rounded o.*

4. õ, ô, always long. *məɹər was killed, moorum known.*

My u is written as follows in the *Dictionary* and the *Manual*:

1. u. *tul lift.*

2. o (unstressed). *apuz untrue, (dop)nut spoken.*

3. o-matra. *kun was sold, zul was pared.*

My i is written as follows in the *Dictionary* and the *Manual*:

1. i. *dil heart.*

2. -e final. *guri to a mare.*

My a is written as follows in the *Dictionary* and the *Manual*:

1. a. *dəpən say.*

2. ê. *This sometimes varies from a low pyəth (pyəθh) upon, karakh (kəɾək), kajəkh (kəjək) they (fem.), were done, ejected, by them.*

The consonants are almost the same as in the *Dictionary* and the *Manual*. For v and w I have used only v; for the *Manual*’s ch, chh, I have, in agreement with *Haṭim’s Tales* and the *Dictionary*, used c, ch.

The Nāgarī script adapted to Kashmiri only partially shows the pronunciation; the deduction of the real sounds requires much study and a considerable effort of memory.
A vowel is nearly always influenced by a following matra vowel, and a vowel thus affected is indicated in Nāgārī by a perpendicular line over the preceding consonant. Although its pronunciation varies according to what follows, it is usually written in the one way, and we have not only to learn all the different cases with their varying pronunciations, but to remember them, and finally to use them correctly in actual speech.

Let us take as the first example the vowel a, and presume that k precedes. If a matra vowel follows, this k will be written in Nagari with a line over it. No less than nine cases arise, and Nagari writes this vowel in exactly the same way for all the nine; we will mark it here with an acute accent, á. It has, however, at least four different pronunciations (one might even make a fifth). These depend not only on what matra vowel follows, but on whether the á itself is stressed or unstressed.

<table>
<thead>
<tr>
<th>As here, showing pronunciation.</th>
<th>As in the Dict.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ká followed by a-matra.</td>
<td>kóm</td>
</tr>
<tr>
<td>2. ká stressed, fol. by i-matra.</td>
<td>kóm</td>
</tr>
<tr>
<td>3. ká unstressed, fol. by i-matra.</td>
<td>kóm</td>
</tr>
<tr>
<td>4. ká stressed, fol. by u-matra.</td>
<td>kóm</td>
</tr>
<tr>
<td>5. ká unstressed, fol. by u-matra.</td>
<td>kóm</td>
</tr>
<tr>
<td>6. ká stressed, fol. by ū-matra.</td>
<td>kóm</td>
</tr>
<tr>
<td>7. ká unstressed, fol. by ū-matra.</td>
<td>kóm</td>
</tr>
<tr>
<td>8. ká, stressed, before ordinary i, is sometimes</td>
<td>kóm</td>
</tr>
<tr>
<td>sometimes</td>
<td>kóm</td>
</tr>
<tr>
<td>9. ká stressed, before ordinary u, is generally ka, but</td>
<td>kóm</td>
</tr>
<tr>
<td>sometimes</td>
<td>kóm</td>
</tr>
</tbody>
</table>

The á in No. 8 occurs regularly when stressed a is followed by -is in the dat. sing. or -íth in the conjunctive participle.

The á in No. 2 is slightly higher than in No. 6; this is due to the palatalizing of the consonant which follows. See p. 5, foot; 6, top.

Second example: a-matra:

<table>
<thead>
<tr>
<th>1. a-matra bef. ordin. vowel or in closed syll.</th>
<th>2. a-matra bef. u-matra</th>
<th>3. a-matra bef. ū-matra</th>
<th>4. a-matra bef. i-matra</th>
<th>5. a-matra after certain letters</th>
</tr>
</thead>
<tbody>
<tr>
<td>kõ</td>
<td>ku</td>
<td>kõ</td>
<td>kõ</td>
<td>ki, ke, kô</td>
</tr>
</tbody>
</table>

The vowel in No. 5 is extremely short: it matters little what we consider its exact sound to be.
PART II

GRAMMATICAL FORMS

In teaching Urdu declensions I usually divide nouns into four classes. There are (1) masc. nouns with any ending other than -ā or -a; (2) masc. nouns ending in -ā or -a; (3) fem. nouns ending in -ī; (4) fem. nouns with any other ending. These correspond to Kashmiri declensions. The following paradigms will show their pronunciation.

FIRST DECLENSION. Masc. nouns not ending in u-matra, corresponding to Urdu masc. nouns not ending in -ā or -a.

<table>
<thead>
<tr>
<th></th>
<th>Sg. Nom.</th>
<th>Dat.</th>
<th>Abl. (ahi)</th>
<th>Ag.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hand</td>
<td>atho</td>
<td>athas</td>
<td>atho (ahi)</td>
<td>athan (i't)</td>
</tr>
<tr>
<td>Year</td>
<td>wrih</td>
<td>wries</td>
<td>wriie</td>
<td>wrien</td>
</tr>
<tr>
<td>A spring</td>
<td>naag</td>
<td>naagas</td>
<td>naagé</td>
<td>naagan</td>
</tr>
<tr>
<td>Prisoner</td>
<td>kand'</td>
<td>kandis</td>
<td>kand'</td>
<td>kand'</td>
</tr>
<tr>
<td>Sense</td>
<td>hoosh</td>
<td>hooshes</td>
<td>hooshi</td>
<td>hooshen</td>
</tr>
<tr>
<td>Ram</td>
<td>kath</td>
<td>katas</td>
<td>katho</td>
<td>katan</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Hand</td>
<td>atho</td>
<td>athan</td>
<td>athau</td>
</tr>
<tr>
<td>Year</td>
<td>wrih</td>
<td>wrien</td>
<td>wriau</td>
</tr>
<tr>
<td>A spring</td>
<td>naag</td>
<td>naagan</td>
<td>naaganu</td>
</tr>
<tr>
<td>Prisoner</td>
<td>kand'</td>
<td>kandin</td>
<td>kandyan</td>
</tr>
<tr>
<td>Sense</td>
<td>hoosh</td>
<td>hooshen</td>
<td>hooshau</td>
</tr>
<tr>
<td>Ram</td>
<td>kath</td>
<td>katan</td>
<td>katan</td>
</tr>
</tbody>
</table>

Endings: -a of the Manual is pronounced v in all words. -au closely resembles -ow in "how".

SECOND DECLENSION. Masc. nouns ending in u-matra, corresponding to Urdu masc. nouns in -ā or -a.

<table>
<thead>
<tr>
<th></th>
<th>Sg. Nom.</th>
<th>Dat.</th>
<th>Abl.</th>
<th>Ag.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Throat</td>
<td>hot</td>
<td>hotis</td>
<td>hoti</td>
<td>hot'</td>
</tr>
<tr>
<td>Son</td>
<td>necuv</td>
<td>necivis</td>
<td>necivi</td>
<td>neciv'</td>
</tr>
<tr>
<td>Nest</td>
<td>ool</td>
<td>oalis</td>
<td>aali</td>
<td>zul'</td>
</tr>
<tr>
<td>Child</td>
<td>shur</td>
<td>shuris</td>
<td>shuri</td>
<td>shur'</td>
</tr>
<tr>
<td>Dog</td>
<td>huun</td>
<td>huunis</td>
<td>huuni</td>
<td>huun'</td>
</tr>
<tr>
<td>Cat</td>
<td>broor</td>
<td>bror</td>
<td>braari</td>
<td>braari'</td>
</tr>
</tbody>
</table>
### The Pronunciation of Kashmiri

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Throat</td>
<td>ḫat‘</td>
<td>ḫatyen</td>
</tr>
<tr>
<td>Son</td>
<td>neciv'</td>
<td>necivyen</td>
</tr>
<tr>
<td>Nest</td>
<td>ẓaḷ'</td>
<td>aalen</td>
</tr>
<tr>
<td>Child</td>
<td>shur'</td>
<td>shuryen</td>
</tr>
<tr>
<td>Dog</td>
<td>huun'</td>
<td>hoonyen</td>
</tr>
<tr>
<td>Cat</td>
<td>bṛṣr'</td>
<td>braaryen</td>
</tr>
</tbody>
</table>

ḥat‘, ẓaḷ', shur', huun' are monosyllables, but ḫat, aal, shuṛ, and huun have two syllables. Similarly neciv' has two, and necivi three syllables. In the village dialect shur is shuṛ and broor is broṛ, fem. bṛṣr (see below). The final v of neciv is very faint.

#### Third Declension

Fem. nouns ending in ṭī-matra or ṭī-matra, corresponding to Urdu fem. nouns ending in ṭī.

<table>
<thead>
<tr>
<th>Sg. Nom.</th>
<th>Dat. Abl. Ag.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bit of wood</td>
<td>ḫat'</td>
</tr>
<tr>
<td>Work</td>
<td>ḫaṃ</td>
</tr>
<tr>
<td>Stone</td>
<td>kāṭ</td>
</tr>
<tr>
<td>Ring</td>
<td>vaṭj</td>
</tr>
<tr>
<td>Mare</td>
<td>gur</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Bit of wood</td>
<td>hacī</td>
<td>haĉen</td>
</tr>
<tr>
<td>Work</td>
<td>kāmī</td>
<td>kāmēn</td>
</tr>
<tr>
<td>Stone</td>
<td>kāṉi</td>
<td>kāṉen</td>
</tr>
<tr>
<td>Ring</td>
<td>vaṉj</td>
<td>vaṉēn</td>
</tr>
<tr>
<td>Mare</td>
<td>guri</td>
<td>guṟēn</td>
</tr>
</tbody>
</table>

The village dialect has gur, bṛṣr.

#### Fourth Declension

Fem. nouns not ending in ṭī- or ṭī-matra; corresponding to Urdu fem. nouns not ending in -ī.

<table>
<thead>
<tr>
<th>Sg. Nom.</th>
<th>Dat. Abl. Ag.</th>
</tr>
</thead>
<tbody>
<tr>
<td>She-cat</td>
<td>bṛṣr</td>
</tr>
<tr>
<td>Theft</td>
<td>tsuṛr</td>
</tr>
<tr>
<td>Sheep</td>
<td>gōb</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>She-cat</td>
<td>braari</td>
<td>braaryen</td>
</tr>
<tr>
<td>Theft</td>
<td>tsuṛr</td>
<td>tsuṛryen</td>
</tr>
<tr>
<td>Sheep</td>
<td>gabi</td>
<td>gabyen</td>
</tr>
</tbody>
</table>

The village dialect has gur, bṛṣr.
GRAMMATICAL FORMS

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Wing</td>
<td>pakhə</td>
<td>pakhan</td>
</tr>
<tr>
<td>Rupee</td>
<td>rɔpyi</td>
<td>rɔpyen</td>
</tr>
<tr>
<td>Word</td>
<td>kathə</td>
<td>kathan</td>
</tr>
<tr>
<td>Sister</td>
<td>bənə</td>
<td>bənen</td>
</tr>
<tr>
<td>Cow</td>
<td>gərəv</td>
<td>gərəvon</td>
</tr>
</tbody>
</table>

rəpəi is sometimes masc.; dat. rɔpyes.

Final -e and -i in Dict. and Man. are pronounced alike.

ADJECTIVES

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>SG. N.</td>
<td>vozul</td>
<td>vozəj</td>
<td>Mot</td>
<td>məts</td>
<td>bəd</td>
<td>bəd</td>
<td></td>
<td></td>
</tr>
<tr>
<td>DAT.</td>
<td>vozalis</td>
<td>vozəj</td>
<td>məts</td>
<td>matsi</td>
<td>bədis</td>
<td>bəjí</td>
<td></td>
<td></td>
</tr>
<tr>
<td>AB.</td>
<td>vozali</td>
<td>vozəj</td>
<td>mət</td>
<td>matsi</td>
<td>bədi</td>
<td>bəjí</td>
<td></td>
<td></td>
</tr>
<tr>
<td>AG.</td>
<td>vozəl</td>
<td>vozəj</td>
<td>mət</td>
<td>matsi</td>
<td>bədi</td>
<td>bəjí</td>
<td></td>
<td></td>
</tr>
<tr>
<td>PL. N.</td>
<td>vozəl</td>
<td>vozaj</td>
<td>mat</td>
<td>matsə</td>
<td>bəd</td>
<td>bəjí</td>
<td></td>
<td></td>
</tr>
<tr>
<td>DAT.</td>
<td>vozalən</td>
<td>vozajen</td>
<td>maten</td>
<td>matsan</td>
<td>bəden</td>
<td>bəjen</td>
<td></td>
<td></td>
</tr>
<tr>
<td>AB. AG.</td>
<td>vozaləyən</td>
<td>vozajəyən</td>
<td>mətyəu</td>
<td>matsəu</td>
<td>bədyəu</td>
<td>bəjyəu</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The a in vozalis, etc., is no more than a completion of the ə. It may be made as short as possible, and may be a or ə or ə. The y following j may be ignored.

The sign of the genitive, sund (hund), is declined in the same way.

SG. N. sund | fem. sonə | Pl. N. sond | fem. sonə |
| DAT. sondis | sonizi | sondyen | sonan |
| AB. sondi | sonizi | sondyau | sonəu |
| AG. sond | sonizi | sondyau | sonəu |

Infinitives (which end in -un), the word panun “own”, and genitives of proper names (which also end in -un) are declined as follows:—

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>SG. N. dapan</td>
<td>Pl. dapan'</td>
</tr>
<tr>
<td>DAT. dapanis</td>
<td>dapanyen</td>
</tr>
<tr>
<td>AB. dapani</td>
<td>dapanyaub</td>
</tr>
<tr>
<td>AG. dapan'</td>
<td>dapanyaub</td>
</tr>
</tbody>
</table>

The a between p and n is a very short vowel, which, so long as the p is fully sounded, may be ignored; so with other words of this type.

Similar are the declensions of several other endings: -ur, added to nouns to mean “composed of”, as həcuur “made of wood”, sonuy “made of gold”; -uk, a genitive ending added to masc. nouns; -yum, the ending for ordinal numbers.
**doyum**, second.

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. N.</td>
<td>Sg. doyim</td>
</tr>
<tr>
<td>Dat.</td>
<td>doyimen</td>
</tr>
<tr>
<td>Abl.</td>
<td>doyimau</td>
</tr>
<tr>
<td>Ag.</td>
<td>doyimau</td>
</tr>
</tbody>
</table>

The *y* is dropped before *i* when a consonant precedes, as *ọthyum* "eighth", *ọthimis*. This makes little practical difference.

*uk* added to first declension nouns.

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. N.</td>
<td>Sg. mulkuk</td>
</tr>
<tr>
<td>Dat.</td>
<td>mulkakis</td>
</tr>
<tr>
<td>Abl.</td>
<td>mulkaki</td>
</tr>
<tr>
<td>Ag.</td>
<td>mulkoh'</td>
</tr>
</tbody>
</table>

*uk* added to third declension nouns, pronouns, etc.

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. N.</td>
<td>Sg. godanuk</td>
</tr>
<tr>
<td>Dat.</td>
<td>godanikis</td>
</tr>
<tr>
<td>Abl.</td>
<td>godaniki</td>
</tr>
<tr>
<td>Ag.</td>
<td>godanik'</td>
</tr>
</tbody>
</table>

So *yemysuk* "of this thing", etc., *kunyuk* "of something" (from *kēēh*), the *y* being elided before *i*.

### Numerals

| 1. akh  | 26. shatrūh | 51. akvanzaah | 76. shisattath |
| 2. zoh  | 27. satoovuh | 52. dwanzaah | 77. satasattath |
| 3. treh | 28. shtooovuh | 53. trvanzaah | 78. arsattath |
| 4. toors | 29. kuntrah | 54. tsuwanzaah | 79. kunshiith |
| 5. pēāts | 30. trsh | 55. pēātsvanzaah | 80. shiith |
| 6. sheh | 31. aktrsh | 56. shivanzaah | 81. akshiith |
| 7. sath | 32. doitrsh | 57. satvanzaah | 82. doishith |
| 8. ẑath | 33. teitrsh | 58. arvanzaah | 83. treishith |
| 9. nau | 34. tsitrvah | 59. kunkustainable | 84. teishith |
| 10. dsh | 35. pēātsitrsh | 60. sheeth | 85. pēāts-shiith |
| 11. kaah | 36. shtitrsh | 61. akakshith | 86. shekshiith |
| 12. baah | 37. satitrsh | 62. dukshith | 87. sat-shiith |
| 13. truaah | 38. aratrsh | 63. trukshith | 88. arshiith |
| 14. tsodaah | 39. kunatszhīh | 64. tsukshith | 89. kumammath |
| 15. pandaaah | 40. tsatajih | 65. pēāts-hezēzh | 90. nammath |
| 16. sheraaah | 41. akatzzhīh | 66. shihkshith | 91. akamammath |
| 17. sadaaah | 42. doitzzjih | 67. satahkshith | 92. dunnammath |
| 18. ardaah | 43. teitzzjih | 68. arakhzshith | 93. tronnammath |
| 19. kunavukh | 44. tsitzzzjih | 69. kunasattath | 94. tsunnammath |
| 20. vuh | 45. pēātsitzzzjih | 70. sattath | 95. pēātsnasammath |
| 21. akavukh | 46. sheitzzzjih | 71. aksattath | 96. shinammath |
| 22. zotoovuh | 47. satttzjih | 72. dusattath | 97. satanammath |
| 23. treuukh | 48. aratzjih | 73. tsosattath | 98. aranammath |
| 24. tsuuuh | 49. kunvanzaah | 74. tsusattath | 99. nanaanammath |
| 25. pontsh | 50. pantsaah | 75. pēātsasattath | 100. hath |
GRAMMATICAL FORMS

Alternative forms: 32, 42, 82 may begin with doyi- instead of doi-; 33, 43 with teyi-; 83 with treyi-; 34, 44, 84 with tsyi-; 35, 36, 86 with sheyi-. The final h after a vowel is very faint and is heard only in pause. The hyphen in 65, 85, 87, has been inserted to show the pronunciation.

The short unstressed a which may be written in accurate transcription is often not pronounced. This applies to akavuh 21, akatreh 31, akatzijih 41, akahoseth 61, akamamnath 91, etc. The best way of pronouncing is to explode the k and omit the following a. The same holds of t in satatzijih 47, satatreh 37, satahoseth 67, satasaltath 77, etc. Similarly in kunavuh 19, kunatreh 29, kunatzijih 39, aratzijih 48, paatsatreh 35, paatsatzijih 45, paatsashiiith 85, etc., the n, r, and ts must be fully pronounced. The following a may then be omitted.

ORDINALS. (See decl., p. 18)

Ordinals are formed by adding -yum to the cardinals, which are sometimes slightly changed.

| 1st   | akyum, gōlapuk | 6th   | sheyum | 11th  | kahyum   |
| 2nd   | doyum           | 7th   | satyum | 12th  | bāhyum   |
| 3rd   | treyum          | 8th   | oslyum | 13th  | truuslyum|
| 4th   | tsuryum         | 9th   | nsvyum | 14th  | tsodzhyum|
| 5th   | pōsteyum        | 10th  | dzhym  |        |          |

16 to 18, and 49 to 58 change -aah to -zh before adding -yum.
19 to 38, and 59 to 68 are unchanged before -yum.
69 to 99 drop the final h before adding -yum.
39 to 48 change -zzijih to -zzji before -yum.
In 39 to 48, both cardinal and ordinal, the j is sometimes pronounced zh.

PRONOUNS

| Nom.     | be I | be' we | tse thou | tol' you |
| Dat. Ab. Ag. | me  | asi  | tse  | tōhi   |

myoon "my", soon "our", coon or cyoon "thy" are declined as follows:—

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. N.</td>
<td>Pl. sean'</td>
</tr>
<tr>
<td>Dat.</td>
<td>seanis</td>
</tr>
<tr>
<td>Ab.</td>
<td>saani</td>
</tr>
<tr>
<td>Ag.</td>
<td>sean'</td>
</tr>
</tbody>
</table>
In pronunciation seæn' is practically the same as seæn, and saanyau as saaqnau. tuhund "your" is declined like sund on p. 17.

All pronouns of the 3rd person have in the sing. a special form for use with inanimate things. It is here called neuter.

(1) He, she, that.

<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>su</td>
<td></td>
<td>tm'sund</td>
<td>tmi</td>
<td>tami</td>
<td>tmi'</td>
</tr>
<tr>
<td></td>
<td></td>
<td>or tasund</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fem.</td>
<td>so</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Neut.</td>
<td>tih</td>
<td>tamyuk</td>
<td>tath</td>
<td>tami</td>
<td>tmi'</td>
</tr>
<tr>
<td>Pl.</td>
<td>tim (fem. time)</td>
<td>timanhund</td>
<td>timan</td>
<td>timau</td>
<td>timau</td>
</tr>
</tbody>
</table>

(2) He, she, that.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>none</td>
<td></td>
<td>zm'sund</td>
<td>zmis</td>
<td>ami</td>
<td>avo</td>
</tr>
<tr>
<td>Fem.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Neut.</td>
<td>none</td>
<td>amyuk</td>
<td>ah</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pl.</td>
<td>am (fem. amo)</td>
<td>amanlund</td>
<td>aman</td>
<td>amau</td>
<td>amau</td>
</tr>
</tbody>
</table>

(3) He, she, that.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>hu</td>
<td></td>
<td>hum'sund</td>
<td>humis</td>
<td>humi</td>
<td>hum'</td>
</tr>
<tr>
<td>Fem.</td>
<td>ho</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Neut.</td>
<td>hu</td>
<td>humyuk</td>
<td>huth</td>
<td></td>
<td>hum'</td>
</tr>
<tr>
<td>Pl.</td>
<td>hum (fem. humo)</td>
<td>humanhund</td>
<td>human</td>
<td>humau</td>
<td>humau</td>
</tr>
</tbody>
</table>

(4) This.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>yih</td>
<td></td>
<td>yem'sund</td>
<td>yemis</td>
<td>yemi</td>
<td>yem'</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>(fem. yemi)</td>
</tr>
<tr>
<td>Neut.</td>
<td></td>
<td>yemyuk</td>
<td>yeth</td>
<td></td>
<td>yem'</td>
</tr>
<tr>
<td>Pl.</td>
<td></td>
<td>yim (fem. yimahund, yimau)</td>
<td>yimau</td>
<td></td>
<td>yimau</td>
</tr>
</tbody>
</table>

A village form of this pronoun has oblique nom'sund, nomis, nomi, etc., with fem. sing. nom. noh, and neut. sing. dat. noh.

(5) yus "who" (relative), fem. yossa, is declined in the same way as yih "this", all the forms being the same except the nom. sing. masc. and fem.

(6) kus, who?

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>kus</td>
<td></td>
<td>kzm'sund</td>
<td>kmi</td>
<td>kami</td>
<td>kmi'</td>
</tr>
<tr>
<td>Fem.</td>
<td>kossa</td>
<td></td>
<td></td>
<td></td>
<td>kami</td>
</tr>
<tr>
<td>Neut.</td>
<td>kyaarah</td>
<td>kamyuk</td>
<td>kath</td>
<td></td>
<td>kmi'</td>
</tr>
<tr>
<td>Pl.</td>
<td>kam (fem. kamo)</td>
<td>kamanhund</td>
<td>kaman</td>
<td>kamau</td>
<td>kamau</td>
</tr>
</tbody>
</table>
**GRAMMATICAL FORMS**

*kāḥ* "some one, any one", masc. and fem. the same.

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>kāḥ</td>
<td>kēëh</td>
<td>kēišaah</td>
<td>kēëh</td>
<td>kēišaah</td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>kēśi</td>
<td>kuni</td>
<td>kēśi</td>
<td>kuni</td>
<td></td>
</tr>
<tr>
<td>Abl. Ag.</td>
<td>kēśi</td>
<td>kuni</td>
<td>kēśi</td>
<td>kēišaun</td>
<td></td>
</tr>
</tbody>
</table>

**VERBS**

Present, I am, etc.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>bō chus</td>
<td>bō ches</td>
<td>2ŝ chih</td>
<td>2ŝ cheh</td>
</tr>
<tr>
<td>2.</td>
<td>tso chukh</td>
<td>tso chekh</td>
<td>toh̄ chivō</td>
<td>toh̄ chavo</td>
</tr>
<tr>
<td>3.</td>
<td>su chukh</td>
<td>so cheh</td>
<td>tim chivō</td>
<td>tim̄ cheh</td>
</tr>
</tbody>
</table>

The final *h* of the sing. pronouns is pronounced only in pause.

Past, I was, etc.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>bō oosus</td>
<td>bō 2sses</td>
<td>2ŝ 2ŝ</td>
<td>2ŝ aasŝ</td>
</tr>
<tr>
<td>2.</td>
<td>tso oosukh</td>
<td>tso 2sskah</td>
<td>toh̄ 2ssesvō</td>
<td>toh̄ aassvō</td>
</tr>
<tr>
<td>3.</td>
<td>su oos</td>
<td>so 2ss</td>
<td>tim 2sŝ</td>
<td>tim̄ aasŝ</td>
</tr>
</tbody>
</table>

Future, I shall be, etc.

<table>
<thead>
<tr>
<th>Person</th>
<th>Masc. Common or Fem.</th>
<th>Masc. or Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>bō aasŝ</td>
<td>2ŝ aasau</td>
</tr>
<tr>
<td>2.</td>
<td>tso aasakh</td>
<td>toh̄ 2ssiuw</td>
</tr>
<tr>
<td>3.</td>
<td>su (so) aasi</td>
<td>tim (tim̄) aasan</td>
</tr>
</tbody>
</table>

For the very slight difference between the *aa* of *aasŝ* and the *aa* of *aasi* and for the much greater difference between the *a* of *karā* "I will do" and *karī* "he will do", see p. 9, l. 11.

The ending *-iuw* in *2ssiuw* is practically one syllable. It might be written *2ssiv* with the understanding that the *v* is of the *u* type.

**Imperative and Preceptive**

Be thou, may he be, etc.

<table>
<thead>
<tr>
<th>Person</th>
<th>Sing., Masc. or Fem.</th>
<th>Pl., Masc. or Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>tso aas</td>
<td>toh̄ 2ssiuw</td>
</tr>
<tr>
<td>3.</td>
<td>su (so) aasin</td>
<td>tim (tim̄) aasin</td>
</tr>
</tbody>
</table>

**Past Conditional**

(If) I had been; I should have been (if)

<table>
<thead>
<tr>
<th>Person</th>
<th>Sing., Masc. or Fem.</th>
<th>Pl., Masc. or Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>bō aasahśś</td>
<td>2ŝ aasahśśv</td>
</tr>
<tr>
<td>2.</td>
<td>tso aasahśśkḥ</td>
<td>toh̄ 2sŝhiv</td>
</tr>
<tr>
<td>3.</td>
<td>su (so) aasiḥc</td>
<td>tim (tim̄) aasahśśn</td>
</tr>
</tbody>
</table>
Past.

I went, etc.

bo pokus  paccas  pok'  paci
tsa pokukh  paccakh  pok'we  paccwe
su pok  sô pac  pok'  paci

I fled

tsolus  tsaias  tsal  tsaji
tsolukh  tsainkh  tsalwe  tsajwe
tsol  tsai  tsal  tsaji

vuchun "to look, look at, see" karun "do"; anun "bring"; maaran "kill".

For variations in the u of vuchun see Note on uu, u, pp. 10, 11.

Infinitive: vuchun.

Fut. pass. particp.: vuchun, masc. sing.; plur. vuchon'; fem. sing. vochon; plur. vuchani.

vuchani "it is to be seen"; so for other verbs.

vuchith (vuchith) "having seen", karith "done", smith "brought"; mærith "killed".

vuch, vuch, voch, "having seen repeatedly", kar kor "done", en en "brought", mær mær "killed".

Past Participles

Masc. sing. vuch, seen kor, done on, brought mør, killed

" pl. vuch (voch) kor' on' mær'
Fem. sing. voch kor on mær

" pl. vochi kari oni mæri

For fem. pl. vochi we should have expected vuchi; vuchi, however, means "twisted", from vuthun "twist", and Kashmiris appear to distinguish unconsciously between the two.

Masc. sing. vuth, twisted phut, burst

" plur. vuth' phut'
Fem. sing. vuth phut

" plur. vuchi phuci

The u in vuthun "twist" and phutun "burst" does not tend towards o so much as the u of vuchun "look".

Nouns of Agency

Masc. sing. vuchavun vuchanvool anavun ananvool

" plur. vuchavun' vuchanvool' ananavun' ananavool'
Fem. sing. vochavun vochanvool anavun ananvool

plur. vochavuni vochanvoji anavuni ananvool
The \( u \) in \( \text{vuchaw\'n} \), \( \text{vuchaw\'s\'} \) tends towards \( \delta \).

<table>
<thead>
<tr>
<th>seen</th>
<th>done</th>
<th>brought</th>
<th>killed</th>
<th>risen</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \text{vuchmut} )</td>
<td>( \text{kormut} )</td>
<td>( \text{onmut} )</td>
<td>( \text{moormut} )</td>
<td>( \text{khotmut} )</td>
</tr>
<tr>
<td>( \text{vuchmot} )</td>
<td>( \text{kormot} )</td>
<td>( \text{onmot} )</td>
<td>( \text{moormot} )</td>
<td>( \text{khotmot} )</td>
</tr>
<tr>
<td>( \text{vuchin's} )</td>
<td>( \text{kormuts} )</td>
<td>( \text{onmots} )</td>
<td>( \text{moormots} )</td>
<td>( \text{khotmots} )</td>
</tr>
<tr>
<td>( \text{vuchin's'} )</td>
<td>( \text{kormot's} )</td>
<td>( \text{onmots'} )</td>
<td>( \text{moormots'} )</td>
<td>( \text{khotmots'} )</td>
</tr>
</tbody>
</table>

The \( u \) in \( \text{vuchmot} \) tends towards \( \delta \).

**Future and Present Subjunctive**

| \( \text{vuch} \) | \( \text{kare} \) | \( \text{an\'e} \) | \( \text{maara\'e} \) |
| \( \text{vuchakh} \) | \( \text{karakh} \) | \( \text{anakh} \) | \( \text{maarakh} \) |
| \( \text{vuchi} \) | \( \text{kari} \) | \( \text{ani} \) | \( \text{maari} \) |
| \( \text{vuchau} \) | \( \text{kara\'u} \) | \( \text{ana\'u} \) | \( \text{maara\'u} \) |
| \( \text{vuchi\'u} \) | \( \text{kari\'u} \) | \( \text{zni\'u} \) | \( \text{maari\'u} \) |
| \( \text{vuchan} \) | \( \text{karan} \) | \( \text{anan} \) | \( \text{maaran} \) |

**Imperative, Preemptive**

| \( \text{vuch} \) | \( \text{kare} \) | \( \text{an} \) | \( \text{maara\'} \) |
| \( \text{vuchin} \) | \( \text{karin} \) | \( \text{zni\'e} \) | \( \text{maar\'e} \) |
| \( \text{vuchi\'u} \) | \( \text{kiri\'u} \) | \( \text{zni\'u} \) | \( \text{maar\'u} \) |
| \( \text{vuchin} \) | \( \text{karin} \) | \( \text{zni\'e} \) | \( \text{maar\'e} \) |
| \( \text{vuch\'e} \) | \( \text{kare\'e} \) | \( \text{an\'e} \) | \( \text{maara\'e} \) |
| \( \text{vuch\'tan} \) | \( \text{kare\'tan} \) | \( \text{zni\'tan} \) | \( \text{maar\'tan} \) |
| \( \text{vuch\'tau} \) | \( \text{kare\'tau} \) | \( \text{zni\'tau} \) | \( \text{maar\'tau} \) |
| \( \text{vuch\'t\'an} \) | \( \text{kare\'t\'an} \) | \( \text{zni\'t\'an} \) | \( \text{maar\'t\'an} \) |
| \( \text{vuch\'z\'i} \) | \( \text{kare\'z\'i} \) | \( \text{zni\'z\'i} \) | \( \text{maar\'z\'i} \) |
| \( \text{vuch\'z\'i\'e} \) | \( \text{kare\'z\'i\'e} \) | \( \text{zni\'z\'i\'e} \) | \( \text{maar\'z\'i\'e} \) |

**Past Conditional**

| \( \text{vuchak\'e} \) | \( \text{karah\'e} \) | \( \text{anah\'e} \) | \( \text{maarah\'e} \) |
| \( \text{vuchak\'e\'k} \) | \( \text{karah\'e\'k} \) | \( \text{anah\'e\'k} \) | \( \text{maarah\'e\'k} \) |
| \( \text{vuch\'i\'e} \) | \( \text{kari\'e} \) | \( \text{ani\'e} \) | \( \text{maari\'e} \) |
| \( \text{vuch\'i\'e\'v} \) | \( \text{karah\'e\'v} \) | \( \text{anah\'e\'v} \) | \( \text{maarah\'e\'v} \) |
| \( \text{vuch\'i\'i\'v} \) | \( \text{karah\'e\'i\'v} \) | \( \text{anah\'e\'i\'v} \) | \( \text{maarah\'e\'i\'v} \) |
| \( \text{vuchak\'e\'n} \) | \( \text{karah\'e\'n} \) | \( \text{anah\'e\'n} \) | \( \text{maarah\'e\'n} \) |

The vowel \( a \) in the middle syllable of the above words is almost inaudible.

**Past Tenses.** These are best understood by a reference to Urdu.

**Past tense.**

| \( \text{me vuch}, \text{ma}\'i \text{ ne dekh\'e} \) | \( \text{kor} \) | \( \text{on} \) | \( \text{moor} \) |
| \( \text{me vuch}, \text{ma}\'i \text{ ne dekh\'i} \) | \( \text{k\'er} \) | \( \text{zni} \) | \( \text{maar} \) |
| \( \text{me vuch\'}, \text{ma}\'i \text{ ne dekh\'e} \) | \( \text{ker\'e} \) | \( \text{zni\'e}, \text{zni\'e} \) | \( \text{maar\'e} \) |
| \( \text{me vuchi}, \text{ma}\'i \text{ ne dekh\'i} \) | \( \text{kari} \) | \( \text{ani} \) | \( \text{maari} \) |
For “they were brought” (masc.) it is immaterial whether we write ən’ or ən’, for a palatalized n as in ən’ hardly differs from a palatal n itself palatalized.

The Past tense with suffixes.

dekhā-maï-ne, -tū-ne, -us-ne, -tum-ne, -unhō-ne.
 vuchum, vuchuth, vuchun, vuchva, vuchukh.
 korum, koruth, korun, korva, korukh.
 onum, onuth, onun, onva, onukh.
 moorum, mooruth, moorun, moorva, moorukh.

dekhī-maï-ne, -tū-ne, -us-ne, -tum-ne, -unhō-ne.
 vuchem, vucheth, vuchon, vuchva, vuchekh.
 karem, kareth, karen, kerva, kerakh.
 zpem, zpeth, zpun, zpva, zpekkh.
 mārem, mārath, māren, mārvva, mārakh.

deke-maï-ne, -tū-ne, -us-ne, -tum-ne, -unhō-ne.
 vuchim, vuchith, vuchin, vuchvva, vuchikh.
 kārim, kārith, kārin, kārvva, kārikh.
 znem, zneth, znun, znvva, znikh.
 mārim, mārith, mārin, mārvva, mārikh.

dekhī-maï-ne, -tū-ne, -us-ne, -tum-ne, -unhō-ne.
 vuchem, vucheth, vuchon, vuchvva, vuchekh.
 karem or kārem (so throughout), kāreth, kāren, kārvva, kārekh.
 ānem, āneth, ānun, ānvva, ānēkkh.
 māarem, māareth, māaren, mārvva, mārekh (or with y, as kārem).

Note that in these words the e in the second syllable is almost like English u in “hut”, tending sometimes towards a in “hat”.

dekhā-maï-ne, -tum-ne.
 vuchyoom, vuchyoova.
 karyoom, karyoova.
 anyoom, anyoova.
 maaryoom, maaryoova.

dekhī-maï-ne, -tum-ne.
 vuchyeyem, vuchyeyva.
 karyeyem, karyeyva.
 āneyem, āneyva.
 maaryeyem, maaryeyva.

deke-maï-ne, -tum-ne.
 vuchyeeem, vuchyeeva.
 karyeeem, karyeeva.
 anyeeem, anyeeva.
 maaryeeem, maaryeeva.

dekhī-maï-ne, etc., the same as dekhī-maï-ne.
PART III
KASHMIRI TEXTS

The Stolen Mare

1. gaamas skis manz oos roozaan akh gruustaa (zamiindaar),
    village one in was living one farmer-one farmer,
    smissi 33s' zo gur' to akh gur, yim' zan sefhaa
    to-him-indeed were two horses and one mare, which as-if very
    koamti 33s is. ath gaamas andar 33s' sefhaa gur'-tsuur
    costly were-to-him. that village in were many horse-thieves
    sapdaan; yi zzmith voth smis, ami khayaals-kin shekh
    becoming; this knowing rose to-him that thought-from doubt
    zi myzn' gur' ma-to niitan tsuuri. ami gaamaci baraadrii manz
    that my horses not they-may-take theft-in. That village’s brotherhood in
    oos yi maanen' yivaan akh raazo shekhoz, zaah oos ne yi
    was he acknowledged coming one rich man, ever was not he
    k33si-hund ganzaan ne oous k33si-hund azarcun; prath
    anyone’s watching nor was-to-him anyone’s jealousy: every
    doha oos yi gatskaan panun' gur' kyeth skis jangalas manz.
    day was he going own horses taking one jungle in.

2. aki doha zo tsoor niil gari niirith samkhys z3n' 
    One day two four miles house-from going-out met-him men
    jora. yimowzi prutsas panun soorui haal, khaaskar
    a-pair. By-them-indeed was-asked-to-him own all story, especially
    skis guri-hund, yossa ti s3st' 33ss; shaaam-vakkhto yeli zyun
    one mare’s, which him with was-to-him; evening-time when wood
    ts3tieh moklyau, zm' hyze ne akh gur lobtooi;
    cutting he-finished, by-him could not one mare find-indeed;
    sefhaa vakhath korun saraf, magar kuni lobun
    much time was-made-by-him spent, but anywhere was-found-by-him
    ne guri-hund pai.
    not mare’s trace.

3. sefhaaas kaalas sooth, pyoos timan den zanyen-hund
    much time thinking, fell-to-him them two men’s
yaad; panon' dilan vonnas zi yimwii
remembrance; own heart-by was-said-by-it-to-him that by-them-indeed
aasi yi gur niimots; aphiwsus karith aau boaakii
will-be this mare taken; regret making he-came remaining
gur' hyeth vaapas panun garo: Pokhor ek' draau beyi
horses taking, back own house (to): in-watch one he-went-out again
anghavi manz panen gur tsanandoni, magar kuny aayes
darkness in own mare to-seek, but anywhere she-came-to-him
no athi; kooci kooci phiirith voort ekis sarai nish;
not to-hand; in-lane in-lane wandering he-arrived one serai near;
ati vuchin naaras 2nd'-2nd' sethaa musaalhipir, yim
there were-seen-by-him fire round many travellers, who
zan panonyen guryen-hund haal zys vanaan. ek' zrn'
as-it-were own horses' story were telling. By-one man
von zi myoon gur chu zetha-vuhur; prath vzrii chus zmis guris
was-said that my horse is eight-year; every year I-am to-this horse
trei phiir naal laganaavaan; zaa chu no yi langaan yaa path
three times shoes attaching; ever is not it going-lame or behind
roozan; yeli-yeli kaami-hund zoor chu aasaan, yi chu sethaa k33m
remaining; whenever work-of press is being, it is much work
divaan giving.

4. byaakh zon voth panonyen guryen-hund giih gyevani.
Another man rose own horses' song to-sing.
tamsk' daam daam cevaan boron 2nd'-2nd' sezri
Tobacco puff puff smoking was-filled-by-him round whole
jaai dolh soot' yulaamat kaah k3si aau no boozn.
place smoke with to-such-extent-that anyone to-anyone came not seen.
zrn' hyut panoni safruk pai to pata vannun.
By-him was-begun own journeys sign and trace to-tell.

5. yi soorui buwsith, draau yi gruust ami sarai manzo
This all hearing, went-out this farmer that serai from-in
vaapas. panoni guri-hund zyon to rachun pyoos yaad.
back. Own mare's birth and rearing fell-to-him memory.
pakaan pakaan voot yi skis zhompri manz; ati vuchun
Going going arrived he one hut in; there was-seen-by-him
akh bujo; emissii vonun ami rrzzs-hund soorui
one old-man; to-him-indeed was-said-by-him that night’s all
yi-këëshaa 3m’ buuzmut oos. buñan dyutnas sethaa
whatever by-him heard was. By-old-man was-given-to-him much
dilaas madaar. ati tamzëk’ daamaa ceth draau
comfort consolation. There tobacco a-puff having-smoked he-went-out
garo vaapas. toori soot’ atho tooryeis.
to-house back. Cold with hands got-cold-to-him.

6. vat’vat’ yim luuk pakaan 33s’, soor’ vuchun
On-the-way what people walking were, all were-seen-by-him
khosh. 3m’ zoon zi “yi khoshii to gamjiiniic che
happy. by-him was-considered that “this happiness and sadness are
yinsaan-sendi khëtre dunyaahas manz Bagvaanan (Khëtlikan)
for-man’s sake world in by-God (Creator)
thaamots”. Yuthuui gari nish nzëdziikh voot; panën kuur
placed”. Thus-indeed house near near he-arrived, own girl
vochen dooraan; ami-sondis buthis pyëth vuchun
was-seen-by-him running; her face on was-seen-by-him
rang-to-roogan aamut.
colour-and-polish (= delight) come.

7. yi 33i tiits khosh gëzmëts panën rzämëts gur vuchith zi
She came so happy become own lost mare having-seen that
mzëlis hyokun ne akh lafas venith. sethaayi kził path hyotun
to-father could not one word say. Much time after she-began
vanun “kaak! asi lëb gur”. 3mis aau yurt joosh
to-say “Father! by-us found mare”. To-him came such enthusiasm
buçi ditsen kroko, yutaamat ndyen sameyi luuk;
great were-given-by-him noises, so-far-that round gathered people;
saarinii baasen yi chu mot. 3mis no kësii-hund parvaayi gau, no
to-all it-seemed he is mad. to-him not anyone’s care went, not
buuzun yuhund vanun, no boozen yikñëva
was-heard-by-him their speaking, not heard-by-him their
katho.
words.
8. koori vonnas "kaakh! yim chi ṭhathē

By-girl was-said-by-her-to-him "Father! They are mocking karaan." donavai tsēl' ami sađki pyēṭhō to aai gaamas kun. making." Both fled that road from-on and came village towards.

guri yeli panun meṣlika-senzo kathē boozō, ami ti hyetsē

By-mare when own owner's words were-heard, by-it too were-begun lāte dījī; rāz tsēṭiḥ darvaazē phuṭṭoovan, to ēmīs kicks to-be-given; rope having-broken door was-burst and him nīsh vaṣtsē. donavai gizi sethaa khōsh, magar gruustis kyits near arrived. Both became very happy, but farmer for ruuz ākis don dohan-hendi-khāstrē kāzm. magar darvaazē sheerun remained one two days'-sake work. But door mending to gudoom banaavun (ras banaavē) baasāyōs no tyūṭ rōkhsān. and rope making (rope making) seemed-to-him not so-much loss.

Puaat-shaahē sanz Kath

THE STORY OF THE KING

Hatim's Tales, p. 171

1. puaat-shaa oos; dapaan vostaad sui puaat-shaa oos neeraan

A-king was; saying the-teacher, that-very king was going-out praṭh doho 3ṭh' zuunṣwābī praṭhē; 3ṭh' oos pyēṭhkāpi ool jaanaavəaraan every day that roof-room upon; to-it was on-top nest birds ḫunṭē; yim 3sō praṭh-dōho yihōn booluṣṭē boozān; yim 3sō of; they were every day their chirping hearing; they were puaat-shaa sēnā bāsts zō sethaa khōsh gatshaan; doho aki king of family-members two very pleased becoming; day one booluṣṭē atī 3sānō kēh gatshaan; dop ami puaat-shaabaayī puaat-chirping there wasn't any going; was-said that queen-by king-shaahas "az koono che gatshaan booluṣṭē?" vuchukh to "to-day why-not is going chirping?" was-looked-by-them aṭh 3līṣē; 3ṭh' manz bāci zō muunmōtē. meṣlikī that nest-to; that-indeed in young-ones two dead. They-were-lowered-

bon; sethaa phyuur yīman puaat-shaa sendyen don by-them down; much grieved to-these king of two
baatsan; ənə́nikh wəziir əqətələ əqətələ;
family-members were-brought-by-them viziers clever clever;
dophakh "nəman vuch'əv kyaa chu goomut?" was-said-by-them-to-them "to-them please-look what is gone?"
vuch'əhakh yiman rootmut kʊnə̀ hətis;
were-seen-by-them-to-them was-seized thorn to-throat;
daanaa wəziiran-ək dopnakh "yə che yiman wise vizier-one-by was-said-by-him-to-them "this is to-them
pənən mənəj muuməts; əmə naran kərməts byəakh vərz;
own mother dead; by-that male was-made second second-wife;
amə chunəkh duytmut aamə kənə kʊnə̀; amii by-her is-by-her-to-them given feeding during thorn; by-that indeed
chiyim muumət"; paat-shaa vanaan paat-shaabaayi "bəi marai are they dead"; king saying to-queen "I-indeed die-if
tə́w kər'zi nə nə kuni". paat-shaabaayi vanaan paat-shaahas thou shouldst-make not at-all". Queen saying to-king
"bəi marai tə́w kər'zi nə kuni". kor yimau drii kasam paawəən;
"I-indeed, etc." Was-made-by-them vow oath mutually;
yi kyəazi korukh drii kasam? dopukh "asi chii this why was-made-by-them vow oath? Was-said-by-them "to-us are
gabar əə; timən kyəa kəri vərməsəj yəu mool yii?" sons two; to-them what will do stepmother or father this-indeed?"

2. kəh kałlaa gau, paat-shaabaayi moəj; paat-shaaa kuni Some time went; queen died; king at-all
karaan chuno; tikyyaazi paamveeən oosukh doyau baatsau making is-not; because mutually was-by-them two family-members-by
drii kasam kərmut. vaaryaah kaalaaj gau; aai wəziir;
vow oath made. Long time went; came vazirs;
dopukh paat-shaahas "paatshaaham, nyeyəthər gətshi karun" was-said-by-them king-to "my-king, marriage is-proper to-do"
vaaryaah kaal kəh booməən chukhən: korhas long time anything hearing is-not-to-them: was-made-by-them-
zoor wəziirəu, korun neeəther.
to-him force by-vazirs; was-made-by-him marriage.
3. *yimed paat-shaazadma z̄o s̄īs̄ī; tim s̄īs̄ī parāan sabakh.*

These princes two were; they were reading lesson. *Dohe aki paatshaabaayi sapoz timan pȳath khafo; paatshaah On-day one the-queen became them upon angry; the-king chūs d̄ēpaan "ti kyaa gooi" D̄opnās is-to-her saying "that what happened-to-thee?" Was-said-by-her-to-
"gōd̄o dim th̄en̄za vēzlinji z̄o, ade m̄utsraî b̄ar." him "first give-to-me their hearts two, then I-will-open-to-thee door."

4. *dyutun h̄uk̄um vēzziān. tim s̄īs̄ī parāan* Was-given-by-him order to-vazirs. They were reading sabakh, tsam̄āthal; dopnak̄h "maarvaatlan lesson in-school. was-said-by-him-to-them "to-executioners k̄eynuk̄h havala; timai maaraanak̄h." voot vēzziār make-them in-custody; they-indeed will-kill them." arrived vazir yimen paatshaazadān nishin; s̄et̄hēa goos yinsaaph; these princes near; much happened-to-him pity;

dopnak̄h "vēzziān bon tsam̄āthala; t̄s̄īw̄ yemi was-said-by-him-to-them "descend down from-the-school, flee this shaak̄'a."; tim tsal; vēzziān k̄ar k̄ēm; dopun city-from"; they fled; by-vazir was-done a-work; was-said-by-him maarvaatlan "m̄ērynuk̄h hun̄n' z̄o"; m̄ērrikh to-executioners "kill-for-them dogs two"; were-killed-by-them hun̄n' z̄o, kajakh yimen vēzlinji z̄o; lazakh dogs two, were-extracted-by-them to-them hearts two; were-put-by-
ţaţikis; gri heth paatshaabaayi; dophas them to-a-tray; they-went taking-(them) to-queen; was-said-by-
"ajai n̄ōme shaahzaadan h̄on̄ze vēzlinji z̄o; them-to-her "are-brought-to-thee these princes of hearts two; thaav darvaaz̄o to rath." thonak̄h darvaaz̄o, open door and seize." Was-opened-by-her-for-them door;

racyen yimen vēzlinji z̄o; dophas "yimen were-seized-by-her these hearts two; was-said-by-them-to-her "these chei timan don hon̄ze"; byun̄̄th et' paat-shaah paat-shaahii are-to-thee them two of"; sat there the-king sovereignty karni.

for-doing.
5. yim besi baaron' za vezt' beyis paat-shaahas ekis these brothers brethren two arrived another one nish. Dompakh paat-shaahan "tohi chivoo shaahzaado near. Was-said-by-him-to-them by-the-king "you are princes too me yivaan boozne; tohi ven'tau tohi kyithpoetth chivoo your me coming considered; you say-please you how are here leg'met'; kyaa sabab chu?" timau dophas yi arrived? What cause is?" by-them was-said-by-them-to-him this panun gudurun; dopakh "bihiuw me nish their-own happening; was-said-by-him-to-them "sit me near nookar"; biith' nookar; e'mis ees' paatshaahas praan' as-servants" they-sat as-servants; to-that were to-the-king old golaam za; yim za ti biith'; gzi tsoor; tsun zanyen slaves-two; these two also sat; became four; to-the-four persons karin zina rataas tsoor pohar; godnukui were-made-by-him in-charge by-night four watches; first-indeed pohar chu lagaan e'mis shaahzaadas zithis-hiihis; paat-shaa sendyan guard is attaching to-this prince old(er)-like; king of doyaau baatsau troovukh araam. two family-members was-found-by-them rest.

6. golaam chu vadh, nazari chex paat-shaa sendyen The-slave is standing look is-to-him king of don baatesan kun. yimavoi syed log vasni two husband-wife towards. Them-indeed before began to descend shaahmaar taalvo kiin; golaam chu vuchaan; yeli yi shaahmaar a-snake roof towards; slave is looking; when this snake log vaatani e'mis paatshaabaayi-hondis badanas nish, aau baaraan began to-arrive that queen's body near, came running golaam, beyon shamshiiir; e'mis shaahmaaras hani-hani slave, was-struck-by-him sword; to that snake in-piece in-piece karinas tukr, tshunun palangas tal; were-made-by-him-to-it pieces, was-thrown-by-him. bed under; shamshiiiri hondis teegas volun phamb; log badanas sword of blade-to was-wrapped-by-him cotton; he-began body withani; dopun "e'mis aasi shaahmaarsund zaahar to-wipe; was-said-by-him" to-this will-be snake's poison
laaryoomut." zmi moojib oos vothraan; paat-shaah gau bedaar; touched." For-that reason he-was wiping; king went awake;

vuchun golaam aamut nzdiikh shamshir kyeth was-seen-by-him slave come near sword having-taken

nzp; zmi-sund pahre nokalyau; aau doyimis golaamsund pahre; naked; his watching ended; came second slave’s watching;
aau nzdiikh;
dopnas "ai golaam, yusakhaa aagas he-came near; was-said-by-him-to-him "O slave, whoever master

pyath bevaphoi kari, tas kyaa vaati karun?" yi upon unfaithfulness does, to-him what is-proper to-do?" This

vothus golaam phiirth "paat-shaam, tas gatski kalp rose-to-him slave answering "my-king to-him it-is-right head

tsaatun, beyi basto vaaloy, paatshaaham, to-be-cut-off, further skin to-be-brought-down, My king,
be vanai dalilaa tse thaautam tath kan."

I tell-thee a-certain-story, thou please-place-for-me to-it ear."

7. dopnas golaamnaa paatshaahaa akh oos;
was-said-by-him-to-him by-slave "a-certain-king one was;
sui gau dho aki szolaz shikaaras kunni zun; soot he-indeed went day one for-pleasure-trip hunting one-only person; with

oos oos; voot jaayi zki; lejas treeesh; was-to-him hawk; he-arrived to-place one; attached-to-him thirst;
banaan ches ne kunni; vuchun jaayi zki becoming is-to-him not anywhere; was-seen-by-him in-place one

aab hyuh; sith dyutun barchi soot dho heen; water like; to-it was-given-by-him spear with hole little;

kofoon baglo manza pyaadha; lodun ath was-extracted-by-him armpit from-in cup; was-filled-by-him that

pyaalas aab; hyotun con; aas oos; cup-to water; was-begun-by-him to-drink; came-to-him hawk;

tshunnas trazvith; beyi borun yi was-thrown-by-it-for-him leaving; again was-filled-by-him this

aab-pyaala; hyotun con; aas beyi yi water-cup; by-him-was-begun to-drink; came-for-him again this

oos; dgoi lati tshunnas trazvith; paatshaahas hawk; two times was-thrown-by-it-for-him leaving; to-the-king
khot zaahar; treyimi lafi boro; dchini aho rose poison (wrath); third time it-was-filled-by-him right hand-with chu ath pyaalas thaph karith; khokwar aho thoovun is that cup grasping having-made; left hand was-placed-by-him nebar; yuthui hyotun con, tyuthui aau pozz, outside; as-ind fact was-begun-by-him to-drink, so-ind fact came hawk,

\textit{tshunnas} traveith; ditses zms thaph, was-thrown-by-him-for-him leaving; was-given-to-it by-him grasping,

\textit{rotun} latan tal, hyetsenas pakho zo, was-seized-by-him feet under, were-taken-by-him-for-it wings two,

\textit{kdfnas} taan; yi yeli moorun were-extracted-by-him-for-it limbs; this when was-killed-by-him pata phyuuru stithi; vyn treesh ceyen afterwards it-repented-to-him there indeed; now water was-drunken-by-him ne; gaau vuchani ath aabas aasinna kuni aagur? pakuan not; he-went to-see that water-to is-there-not somewhere source I going chu paatshaah vooot jaayi 3kis; vuchun ati shaahmaar is king he-arrived place one; by-him-was-seen there snake shongith; zmisi neeraan 33s kip (or 33s kip) laal. yi asleep; to-it indeed coming-out mouth from poison. This aab oos zaahar; yi chus vanaan golaam zmis paatshaahas water was poison; this is-to-him saying slave to-that king "hargaa ki su paatshaah so treesh ceyihe, su marihe. vyn "if that that king that water had-drunken, he would-have-died. Now taftiish karihe su paatshaah tas pozzas maarihe ne. inquiry if-he-had-made, that king that hawk would-have-killed not. paatshaaham, soi che daliil; taftiish gsati shkarin. My-king, that-ind fact is story; inquiry is-right to make.

8. mokahvnm'sund pohe ti; aau treyun poher; zo gri
 Ended his guard also; came the-third watch; the-two went poonas biith'; paatshaah chu bedaar; dapaaan chu zmis of-themselves seated; the-king is awake; saying is to-that treyinis poherazelis, dapaaan chus, "ae golaam, yus-ahkha aagas-paath third guarder (sentry), saying is-to-him "O slave, whoever master upon
daga kari, tas kyaa vaati karun?" dopnas
decide may-do, to-him what is-right to-do? Was-said-by-him-to-him
phirith em golaman su gatshi sangsaar karun; baakzi, paatshaaham,
in-return by-that slave him is-rightstoning to-do; further, my-king,
taftiish gatshi karun; bo vanai daliilaa tso thaavum kan.
inquiry is-proper to-make; I will-tell-thee story, thou place-me ear.

9. dapaan chus su oos sodaagaaraa akh, su oos
saying is-to-him he was merchant one, he-indeed was
sethaa bakhaaavar; tsmis pyaau muhn; tsmisoi oos huun;
very rich; to-him fell poverty; to-him-indeed was dog;
byaakh sodaagaaraa oos: dopnas "yi huun maa
another merchant was: by-him-was-said-to-him "this dog not
konhan?" dopnas "konan.
wilt-sell-it?"
By-him-was-said-to-him "I-will-sell-it.
karus mol"; kornas mol ropyi hath;
make-for-it price"; was-made-by-him-for-it price rupees 100;
dyutnas mol; nyuuv sodaagaaran
was-given-by-him-to-him price; was-taken by-merchant
yi huun; draau sodaa hyeth; voot
this dog; he-went-out merchandise taking; he arrived
jaayi skis; lejas raat; raath-kikut tsaaas tsuur;
at-place one; attached-to-him night; night-by-entered-for-him thieves;
nyuuhas yi maal; huun chu vuchaan; em'
was-taking-by-them-for-him this property; the-dog is looking; by-him
kor na kkh ti sudaah; phol gaash; sodaagaar gau
was-made not any even noise; burst dawn; the-merchant became
bedaar; vuchun to maal na kupii; dapaan chu
awake; was-looked-by-him, and property not at-all; saying is
yath kyaa goom? aau huun. em' kornas
to-this what became-to-me? Came the-dog. By-him was-made-by-him-
poshaakas thaph; chus lamaan; huun draau
to-him to-garment a-seizing; he-is-to-him pulling; the-dog went-out
broh broh, pato pato chus sodaagaar;
in-front in-front, behind behind is-to-him the-merchant;
vahnoovun skis mzaadaanas manz; vuchun
he-was-caused-to-arrive-by-him one plain in; was-seen-by-him
ati tswurau thounut asund maal; prazanoomun;
there by-thieves placed his property; was-recognized-by-him;
onun panun maal, yi oosus to ti, beyi
was-brought-by-him own property, this was-to-him both that, further
oos yimau tswurau beyen sodaagar on hund nyunnut; ti ti
was by-these thieves other merchants of taken; that also
onun; vaatnoovun pananis deeras;
was-brought-by-him; was-caused-to-arrive-by-him own house-to;
gau sethaa khosh;
dupun "tsmis sadaagaras tog
he-became very happy; by-him-was-said "to-that merchant was-able
no zmis huonis mol karun; tsmis oos pyoomut muhim, tami
not to-this dog price to-make, to-him was fallen poverty, for-that
mokho togus no."
reason was-able-to-him not."

10. dapaan vostaad; zmis huonis korun mol paizts
Saying teacher; to-that dog was-made-by-him price five
hath; liichan cith'; yahi tshoys
hundred; was-written-by-him letter; this-index was-placed-by-him
zmis huonis nezlo;
dupnas "tsa qatsh pananis nezlikas
to-that dog on-neck; was-said-by-him-to-him "thou go own owner
nishin yi cith' hyeth", gau huun, voot nezliikh zmis sadaagaras;
neart this letter taking ", went the-dog, arrived near that merchant;
sodaagar on dyunuth;
dupun, prazanoomun
by-the-merchant he-was-seen; was-said-by-him, was-recognized-by-
yi huun;
dupun pananyen baatsan,
him this dog; was-said-by-him to-own family-members;
dopnakhr huun aau phiriith; em' kor
was-said-by-him-to-them, the-dog has-come again; by-him was-done
takhir;
emii tshumukh koth,
fault; for-that very (reason) he-has-been-placed-by-them ejecting,
bol'ki chus caalaan nezlo;
sodaagar gau
in-fact there-is-to-him accusation on-neck; the-merchant became
phikri;
yen kyaaah kar? ropyi hath goom
in-anxiety; now what shall-I-do? Rupees hundred went-to-me
kharc;
kojun banduukh, lsoynas to
spent; by-him-was-taken-out a-gun, was-shot-by-him-to-it and
moorun; yeli moorun to ado phyuurus, was-killed-by-him; when was-killed-by-him, then then it-repented-
goos nzdiikh; bo vuchu zmis kyaa kaakaz him, he-went-to-it near; I may-look to-him what paper
chu nzil; yahi koñnas naale, to is on-neck; this-indeed was-extracted-by-him-of-it from-neck and
mutsrun to vuchun; ath lyuukhmut ropyes was-opened-by-him and looked-at-by-him; on-it written for-rupee
pdez hath; ado phyuurus sethaa; soi che daliil, five hundred; then repented-him much; that-indeed is story;
taftish gatshi karun. hargaaahai su sodoaqar godani vuchih inquiry is-proper to-make; if that merchant first had-looked
zmis huunis kyaa chu nzil, su huun maa maarihe; to-that dog what is on-neck, that dog not would-have-killed;
gau zm'sund poæro.
went his guard;

11. aau tsuurimis zm'sund poæro; tsuurimis golaamas sonz came fourth man's guard; fourth servant of
daliil; tsuurimis golaamas vanaan paatshaah, "ae golaam, yus-akhhaa story; to-fourth servant saying king, "O servant, whoever
aagas pyath kari bevaaphziyi, tas kyaa vaati karun?" master upon does unfaithfulness to-him what is-right to-do?"

dopnas golaaman, tas gatshi sar tsatun, by-him-was-said-to-him by-servant; to-him is-right head to-cut
shaahro-manzo duur kaafun; paatshaaham, bo vanai daliila; city-from-in far to-eject; My-king I will-tell-thee a-story;
tso thaavum kan; su oos paatshaah akh; zmis ææs neçiv thou place-to-me ear; that was king one; to-him were sons
æ; timanzi moyi panzi mosque; paatshaahan kar two; to-them-indeed died own mother; by-king was-made
vorz zanaane; so gzyi paatshaazaadan den vorrez; doke second-wife woman; she became to-the-princes two stepmother; day
aki so sapez khafæ; dapaan chus paatshaah one she became angry; saying is-to-her king
"von kyaa chu salaah?" paatshaabaayi ches dapaan "now what is (your) advice?" Queen is-to-him saying "me gatshi tihonz svelinji ə; timo khyeməbo"; paatshaahan "to-me is-required their hearts two; them may-eat I"; by-king dyut lukum vəziiras, dopnas "dikh was-given order to-vizier; by-him-was-said-to-him "give-them maavrvaatlan athi; yiman kaılan vəziinji ə"; gau to-executioners in-hand; for-them they-may-extract hearts two"; went vəziir; vooot tsaaθaal, yeti yım shaaхаađə ə əəs1; yiman kın vizier, arrived school, where these princes two were; them towards kərr nazaaraah; seθaa gookh, yiman shaaхаađən was-made-by-him a-look much he-became-with-them, these princes ssət1, k호ssh; diлас pyoos yinsaaph, dopnakh with, pleased; to-heart fell-to-him pity, was-said-by-him-to-them "tsəliw yemi shahro duur"; tsəl1; maavrvaatlan "flee this city-from far"; they-fled; to-executioners dyut lukum vəziiran; maamuynukh ḥuun1 ə; was-given order by-the-vizier; were-killed-by-them dogs two; kajakh yiman vəziinji ə, lazakh were-extracted-by-them for-them hearts two; were placed-by-them təzikis manz; gəyi hyeth; paatshaabaayi basket in; they-went taking (them); by-the-queen throovukh darvaazə; paatshaah chu karaan tsə paatshəzhiī; was-opened-for-them door; the-king is doing there sovereignty.

13. shaaхаađə ə ac tsalaan beyis paatshaahas nish; The-princes two came fleeing another king near; əət1 yım gəlaam; govəθuk ẓəro aau əmıs bədıs were-seized they slaves; the-first guarding came to-this big həhis shaaхаađəs; shamaa chu dazaan; paatshaəsəndə ə like prince; lamp is burning; the-king's two boɔtst chi palanges pyaθh araamas; family-members (king and wife) are bed upon at-rest; yinaniy syoɊ vəsaan chu shaaхаmaar; yi gəlaam chu to-them-indeed straight descending is a-snake; this slave is
kadaan shamshiir; zmis shaahmaaras chu karaan tukro (tukro); extracting sword; to-that snake is making pieces pieces; ami pats chu shamshiiri-hondis teegas valaan phamb; zmis that after is sword's blade-to wrapping cotton-wool; to-this paatshaabayyi-hondis badanas oos vothran yin zaahar zmis shaahmaar queen's body was wiping this poison that snake sund; dopun zmis maa aasim shaahmaar-sund of; was-said-by-him to-her not may-be-to-me snake's zaahar; oos vothran to paatshaaa gau bedaar; dop paatshaahan poison; he-was wiping and the-king became awake; was-said by-king yin aau maaran; paatshaaham, soi che daalii; hargaa ki this came to-kill; my-king, that-indeed is the-story; if that su paatshaah taftiiish karihe pananyen neciyyen pyaat ma that king inquiry had-made own sons upon not diyihe hukum maarvaatlan "toh! mzrryuukh"; would-have-given order to-executioners "you kill-them"; ado garyi tim huun'maaro; agar pats karaakh; su paatshaan then went those dogs destroyed; if belief thou-wilt-make; that king oos soonui mool; yin paatshaaa gookh tso; yit' kyaa che was our-indeed father; this king becamest thou; here what is shamshiir; yin kyaa chui palangas tal shaahmaar ganyi krith? sword? there what is-to-thee bed under snake pieces having-made? Sethaa gookh paatshaaa khoosh; akh booi thoovun much went-with-them king pleased; one brother was-placed-by-him vziir; byaakh booi banoovun paatshaah. vizier, other brother was-made-by-him king.

Phorsat szzhbun shaar
The Poem of Forsyth Sahab

Yi dyuuthmai tii gatshko boozaan,
What was-seen-by-me-indeed that-indeed go-thou listening-to.
Yaarkand anoon zeenaan: gospo dop mzl'kaani kus Yarkand, we-shall-bring-it conquering. First was-said by-queen who kari yhei kaar? Phorsat chu zoraavaar; raaji beh Yaarkand, will-do this-very work? Forsyth is strong; O-king sit in-Yarkand.
baaj gatsh taaraan; Landan-pyatho yimau kor taai;
tribute go taking. From-London by-them was-made rule;
mashhuur tsopoor geji; godni Sonmargi chaavaan pooshi-
famous on-four-sides they-became; first in-Sonamarg enjoying flower-
mdaan; hukum e Maahraaj Bozuniis broh drau; rasar
plains. The-order of the-Maharaja to Tibet ahead went-out; supply
soi tsopoor kahrhai tarphah; godo
that-indeed on-four-sides was-made-by-them-for-thee directions; first
log Maraaz; tim vadaan 22s "kut log' ge2rzaan?"
came Maraaz; they weeping were "whither have-we-come ignorant?"
Bozgaran manz th3vilk kahrhir, Bozbozi broh
Tibetan-houses in were-placed Kashmiris, Tibetan-brothers ahead
ny3vilk; gur 2 biith 2 daakas, zombo chi gaas 2 saaraan; baranayi
were-sent; horses sat for-post, yaks are grass carrying; for
kombakas zanaanan chi sombraan; zyun to gaasv varaawaan;
help women they-are collecting; wood and grass distributing:
gur 2 mangn3vihai kokar-ghaan; "chuh" karun
horses were-asked-for-by-them (in) fowl-villages; "chuh" to-make
yim no zanaan; "hurihuri" karaan tim 22s 2 timan pakanaawaan;
they not knowing; "hurihuri" saying they were them causing-to-go;
kalo kip dombiz, lifti kip lauham; zaci ziin po2rith
head towards crupper, tail towards bridle; rag-saddles putting-on
soorui saamaan; rasad kahrth 3n 'hai;
all-indeed gear: provisions having-made were-brought-by-them;
aanagaar mati chikh yawni 2uar; geji
cultivators on-shoulder are-to-them own works; (grass) bundles
karakh kraalan leji saaraan.
were-made-by-them for-potters, pots carrying.

The Prodigal Son
Luke xv, 11-32

11. skis nohniiis 22s 22 neciv'.
To-one man were two sons.

12. timau manz dop k33'hi m3lis ki "he
them from-among was-said littlish-by to-father that " O
maali, me di danuk hiso yus me vaati”. tau pata father, to-me give wealth-of part which to-me arrives”. That after tsm’ tihandi khastra dana bazzroov.
by-him them for wealth was-divided.

13. kēētsau dohau pata lokst’ neciv’ soorui jama kērith
some days after little son-by all together having-made
kor aki duuri mulukkı safar, to tati naakaar’ kaami path
was-made one far country-of journey, and there evil work after
logith panun soorui dana kharcooovun.
sticking own all wealth was-spent-by-him.

14. yeli soorui kharoc korun, tath mulkas manz
When all spent was-made-by-him, that country in
pyooov sakhoth draag, to su log muhtaaj sapanaani.
fell severe famine, and he began needy to-become.

15. tau pata gau tatikis skis bazzhandas nish, to tam’
That after he-went there-of one inhabitant near, and by-him
suuuz su soor rachani pananyen khetan manz.
was-sent he swine to-keep own fields in.

16. to tas oos xuzzu zi timau delau seet’ barihe
And to-him was wish that those husks with he-may-fill
yad yim soor chi khyevaan, to būah oos no tas
stomach which swine are eating, and anyone was not to-him
kēēh dyivaan.
anything giving.

17. liikin hooshes andar yith dopun “myyenis
But sense in having-come was-said-by-him “my
mzalis chi kowten mazuurun hondi khastr kəﬀī to fazzil toṣ, father-to are how-many labourers of sake enough and more bread,
to bọ chus bocki maraan.
and I am by-hunger dying.

18. bọ gatsha evithth pananyis mzalis nish, to tas
I will-go, having-risen own father near, and to-him
dapo ‘He maali, me kor aasmaanuk to coon gonaah,
will-say ‘O father, by-me was-done heaven’s and thy sin
19. to vaŋ chus na tath lbsīkh zi beyi yimı coon necev
and now am not that worthy that again I-may-come thy son
vanana. Me banauta pananyau mazuurau manza akhau hyuh.' "
called. Me make-please own labourers among-from one like.'"

20. to rzhith aau pananyis mazlis nish, to rzhj
And having-risen he-came own father near, and yet
oos su dvurii to tasindis mazlis aau, su rzhith rahem,
was he far-indeed and his father-to came, him having-seen, pity,
to dvurith kornas naalnut to dit'nas
and having-run was-made-by-him-to him embrace and were-given-
miifh'.
by-him-to-him kisses.

21. to neciv' vonus "he maali, me kor aasmaanuk to
and son-by-was-said-to-him (see above).
coon gonah, voy chusno yath lziikh zi beji yimé coon neciv vanana."

22. liikin mazl' dop nookaran "rut-hyuh poshaakh
but by-father was-said to-servants "good-like vesture
kziuw to zmis lziuw mazl' to athas vsez to khuran
bring-out and him-to attach on-neck, and hand-to ring and feet-to
pezaaar.
shoes.

23. to rochmut votsh (kath) mazriun, to khyeth
and kept calf (ram) kill-it, and having-eaten
karau kloshii
we-may-make-pleasure

24. tikyaazi yi myoon neciv oos muumut, to voy sapun zinda,
because this my son was dead, and now became alive,
roovmut oos to voy lob." to tim lerg kloshii karon.
lost was and now was-found." And they began pleasure-to-be-made.

25. to tem' sund bód neciv oos kheti manz; yeli garas nakh
And him of big son was field in; when house near
voost, natsnoe to gevanoe aavaaz bunaqen.
arrived, dancing-of and singing-of sound was-heard-by-him.

26. skis nookaras prutshun, naad dyith, "vi kyaa
One servant-to was-asked-by-him, voice giving, "this what
chu?"
is?"
27. *tsin' dopus "coon booi chu aamut, to*
  him-by was-said-to-him "thy brother is come, and
  cza'n' maal' chu rochkut votsh (ka'h) zabi kormut, avai
  thy father-by is kept calf (ram) sacrifice made, for-that
  khe'cro zi su lobun sahii salaamath."
  sake that he was-found-by-him safe well."

28. *liikin khafe sepnight yushun no zi*
  but angry becoming it-was-wished-by-him not that
  andar atsi; tau pata manou su tasend' maal' niirith.
  in he-may-go; that after was-persuaded he his father-by going-out.
  in he-may-go; that after was-persuaded he his father-by going-out.

29. *to maal'is vonun javaah dyith "vuch*
  And father-to was-said-by-him answer giving "look
  yittyuav vareiyav pyetsho chus bo cza'n kheidmath karaan, to saah*
  so many years from-upon am I thy service doing, and ever
  pokus no caani hukme barkhilaaf, tooti dyututh no*
  I-went not thy order against, yet was-given-by-thee not
  saah me akh tsaavol' baco zi pananyen doostan soo' karaha*
  ever me-to one goat young-one that own friends with I-might-make
  koshii pleasure.

30. *margar yeli yi coon necew zii yem' coon maal*
  but when this thy son came-to-thee by-whom thy property
  gaapen pata qesdroov, tse koruth sm' send' khe'cro harlots after was-wasted, by-thee was-done-by-him of sake
  wyuth-kyuh votsh (ka'h) zabi."
  fat-like calf ram sacrificed."

31. *to *tsin' dop tas "he necivi, tse chukh hameesho me*
  And by-him was-said-to him "O son, thou art always me
  soo', to yi-kethshaa myoon chu, ti chu coon.
  with, and whatever mine is, that is thine.

32. *liikin koshii karap to khosh sapnum oos lissim;*
  but pleasure to-be-made and happy to-become was right,
  tikyaazi coon yi booi oos muudmut, to von sapun zindo; roovmut
  because thy this brother was dead, and now became alive, lost
  oos, to von aau athi."
  was, and now came to-hand."
The Man Born Blind

John ix, 1-22, 35-8

1. To gatshaan vuch \( \text{t} \text{m}^1 \text{ akh shakh} \text{ yus} \text{ on} \text{ oos} \text{ py} \text{d} \text{r} \)  
And going was-seen by-Him one man who blind was born sapunmut.

become.

2. to \( \text{t} \text{m}^1 \text{ sond} \text{au} \text{ tsaa} \text{t} \text{u} \) 'prutsh kum' kor gonaah  
And by-him of disciples-by was-asked by-whom was-done sin \( \text{yem}^1 \) kine \( \text{sm}^1 \text{-} \text{sondi} \text{ mez}^1 \text{ maaji} \text{ zi yi} \text{h sapun on py} \text{d} \text{r} \)  
by-this or his father mother-by, that this became blind born.

3. Yiswuan dyutukh jaaab "na kor yem"  
Jesus-by was-given-to-them answer "not was-done by-this gonaah, na \( \text{sm}^1 \text{-} \text{sondi} \text{ mez}^1 \text{ maaji, leekin yi sapul avai} \)  
sin, nor his father mother-by, but this became therefore yuth kyaazi Khudaayi-sonz kaami zamis andar zazhir sapnun.

thus because God-of works him in manifest may-become.

4. zaruur chu zi Yem' Bo suuznas Bo  
necessary is that by-Whom I was-sent-by-him-I I  
karo \( \text{t} \text{m}^1 \text{ sonz kaami yutaap doh chu; raat che yivaan, yem} \)  
do Him of works so-long-as day is; night is coming, what vakhto baah chu na kum karith hekaan.

time any one is not work doing able.

5. Yutaap Bo chus jahaanaas andar, tyutaap chus jahaanuk  
As-long-as I am world in, so-long am world's nuur.

light.

6. yi \( \text{z} \text{w} \text{nit} \) \( \text{z} \text{z} \text{ra} \text{v} \text{on} \) mets, to so mets  
This having-said was-mixed-by-Him clay, and that clay mazkan. \( \text{ts} \text{mis \( \text{e} \text{n}^1 \text{ sonz} \text{an zechen pya} \text{t} \text{h, to tas} \)  
was-anointed-by-Him that blind of eyes on, and to-him dopun "gatsh, zikis hoozas manz chal"; tau \( \text{pato} \text{ gatshith} \)  
was-said-by-Him "Go, one tank in wash"; that after having-gone cholun.

was-washed-by-him.
7. chol  təm'  to  biinaa  səpənəh  aau  
   It-was-washed by-him and seeing having-become came  
   vaapas.  
   back.

8. hamsaayau  yimaau  su  bəqəh  oos  beechaan  vuchmut  
   By-neighbours by-whom he formerly was begging seen  
   dopukh  "kəyəa  yə  chu  na  su  yus  zən  bihith  oos  
   it-was-said-by-them "what this is not he who as-it-were seated was  
   beechaan?"  
   begging?"

9. kəitsəu  dop  "yə  chu  su"  bəsəyau  dop  
   By-some it-was-said "this is he-indeed." By-some was-said  
   "no  yə  chu  təs  lyuh";  təm'  dop  "bo  chus  su".  
   "no, this is him like"; by-him was-said "I am he-indeed."

10. timau  dopus  "təs  kəyəθəpəsəhə  zəi  zəh  
    By-them was-said-to-him "To-thee how came eyes  
    mətsəraavanə."  
    opened."

11. dopnəkh  "ək'  məhnəvəy  yus  nənəu  Xisu  
    it-was-said-by-him-to-them "one man-by who name Jesus  
    chu,  məts  əsəfənən  tə  myəapən  səchn  mətsəm,  tə  me  
    is, clay was-mixed-by-Him and to-my eyes was-anointed and to-me  
    dopun  ək'is  hoozəs  sənaus  gatəh  to  chał,  me  chol  
    was-said-by-him one tank in go and wash, by-me it-was-washed  
    gatəshith  to  biinaa  sapnus."  
    going and seeing I-became."

12. timau  dopus  "su  kət'  chu?"  təm'  
    by-them was-said-to-him "He where is?" By-him  
    dopukh  "me  che  khabər?"  
    was-said-to-them "to-me is information?"

13. timau  nənuu  su  yus  əgədə  on  oos  Fariisyen  
    by-them was-taken he who formerly blind was Pharisees  
    nısh.  
    near.
14. *yelī YiswaAun mēts axdrēwēth tēm' sōnz sch' kari*  
when by-Jesus clay having-mixed him of eyes were-made  
biināa sabtuk dōh oos.  
seeing Sabbath-of day was

15. *tau paAē prutsch Fariisyau ti zi "tse  
that after was-asked by-Pharisees also that "to-thee  
kīthāpēzēth' sapōcaī panēp sch' biināa?" tē dōpukh  
how became-to-thee own eyes seeing?"* and was-said-to-them  
"mēts mētsōn Tēm' myaAnen xchye'n pyāth, tē me chōl  
"clay was-anointed by-Him my eyes upon, and by-me it-was-washed  
tē sapdus biināa."  
and I-became seeing."

16. *tē Fariisyau andē dōp bōṣzīau zi "yi shakhs  
And Pharisees from-among was-said by-some that "this man  
chū nē Khudaa sōndē tarpēh tīkuāzi sabtuk dōh chū  
is not God of direction-from because Sabbath's day is  
nē maanaan," leckin kēēntsau dōp "kīthāpēzēth' bani  
not keeping," but by-some it-was-said how becomes-it  
zi gonaqqaar yinsaa nāxi yith' moojīzē?" tē timān manz sapun  
that a-sinner man shows such miracles?" and them among became  
yekhtilāaft.

difference.

17. *tau paAē dōp timāu tās sēnis beyi zi  
that after was-said by-them to-that blind-man again that  
"Tēo kyaAa chūkhs tēm' sōndīs hakaA manz vanaAn yēm' tē  
"Thou what art him of truth in saying by-whom to-thee  
sch' biināa kari? tēm' dōpukh zi "Su chū  
eyes seeing were-made? by-him was-said-to-them that "He is  
na'īi,"  
a-prophet."*

18. *leckin Yahuudīyau kor nē yath pyāth yaksiin zi  
but by-the-Jews was-made not this upon belief that  
yi oos on tē biināa sapun yutaAn nē timāu tāsōndīs wēzēlīs  
he was blind and seeing became as-long-as not by-them his father  
maaAji yus biināa oos sapūṇmut naAdd dyīth  
mother-to who seeing was become voice having-given
19. prutsh "Kyaa yee chaa tuhound nercw yus tuth chuwa
was-asked "what this is your son who you are
vanaan zi on sapun pade, won kyithperruth chu biinaa?"
saying that blind became born, now how is seeing?"

20. tem' sondi meel' maaji vonukh javaab
Him of father mother-by was-said-to-them, answer
dyith, "es chee zaanaan zi yee chu soon nercw to on
having-given, "we are knowing that this is our son and blind
sapunmut oos pade,
become was born,

21. leekin yee chi ne zaanaan zi von kyithperruth sapud
but this is not knowing that now how became
biinaa, yaa kem' mutsraavi smi senz zhie es' chi ne
seeing, or by-whom were-opened of him eyes we are not
zaanaan; yee chu bazlig emissii prutshiuv, yee vonixe paanaai,"
knowing; he is of-age him-indeed ask, he will-say-to-you himself,"

22. tem' sondi meel' maaji von yee Yahuudyen hondi
him of father mother-by was-said this Jews of
khooje kyi' tikyaaizi Yahuudyau oos tut taam fzeslo kormut
fear for because Jews-by was that up-to decision made
kaahai yeakraar kari zi su chu Masiih yibaadatkhanaa
whoever acknowledgment shall-make that he is Christ synagogue
andro yeei khojrij karane.
from-in will-come ejected made.

23. Yiswuan buuz zi timau tshun su
by-Jesus was-heard that by-them was-thrown he
koth to lobith dophan "kyaa
having-ejected, and having-found was-said-by-Him-to-him "what
tse chukh Khodaayi sondi farzandis pyath wishvaas karaan?"
thou art God of Son upon belief making?"

26. vonnas "ae Khodaavande Su kus chu
was-said-by-him-to-Him "O Lord He who is
zi bo karo Tus pyath wishvaas?"
that I may-do him upon belief?"
37. Yisuan dopus tse chubhan Su vuchmut, By-Jesus was-said-to-him “by-thee is-by-thee-He He seen, t̩ə Yus tse sōst' kalaam chu karaan Suii chu.” and Who thee with speech is making He-indeed is.”

38. təm' dopus “ae Khodaavanda, bə chus yeetikaad By-him was-said-to-him “O Lord, I am trust anaan tə pyoons paran (said for peeran). bringing, and he-fell-to-Him feet-at.

THE STORY OF LAZARUS

John xi

1. Laazar oos akh shekas bemaar. Lazarus was one man sick.

3. tə təm'sənzau be nau suuchas yi shech' And him-of sisters-by was-sent-by-them-to-Him this message zi “vuch, yemis Tə̂ chukh mohbath karaan, su chu bemaar”. that “Look, whom Thou art love doing, he is sick”.

4. Leekin Yisuan von, yi buuzūt, yi che nə mootoc But by-Jesus it-was-said, this hearing, this is not death’s beməzrii, məgar Khodaaisənzı buzarqii həndi khartə che, yuth tamiki sickness but God-of greatness of sake is, as-that its sabəbə yiyi Khodaaisəndis Farznədi sənz buzarqii karana. cause-by may-come God-of Son of greatness made.

6. Yeli təm’ buuz zi Laazar chu bemaar, tath When by-Him it-was-heard that Lazarus is sick, that jəai yətı Su oos, dən dəhan ruud beyi. place where He was two days He-stayed further.

7. təu pətə dopun tsaatən “yiyiw, əs’ That after it-was-said-by-Him disciples-to “come, we gatshau beyi Yahudiiyas andar.” may-go again Judea in.”

8. tsaatən dopus “von əs’ Yahudii By-the-disciples was-said-to-him “now were the-Jews yatsuhan Tse karana saiysaar, tə Tə̂ chukh beyi tot gatshao?” wishing Thee to-do-Thee stoning, and Thou art again there going?”
9. Yiswan dialect javaab "kyaa dohas chi ne
By Jesus was-given-to-them answer "what for-day are not
baah saa-ath? káahai donde? paki su chu ne khúut khyevaan
twelve hours? whoever by-day walks he is not stumbling eating,
tikyaaz ki chu yemi jahaanuk gaash vuchaan."
because he is this world's light seeing."
10. leekin káahai raati? paki su chu khúut khyevaan,
but whoever by-night walks he is stumbling eating,
tikyaazi tamis manz che anigato.
because him in is darkness.
11. Téem' vapi yime katho, to tau pato
By-Him were-said these words, and that after
dopannah zi "soon doost Laazar chu shongmut,
was-said-by-Him-to-them that "our friend Lazarus is asleep,
leekin Be chus gatsaan zi su vuzanaavan."
but I am going that him I-may-waken-him."
12. tsaatau dopus hargoa shengith chu, to
By-disciples was-said-to-Him if asleep (he) is, then
bali.
he-will-get-well.
13. Yiswan von téem' sendi mootoki baapath, leekin
By-Jesus was-said him of death's about, but
tsaatau kor khyaall nyandri hendi araamé baapath chu
by-disciples was-made thought sleep of rest concerning is,
vanaan.
speaking.
14. tau pato vounakah saaph zi "Laazar
That after was-said-by-Him-to-them plainly that "Lazarus
muud."
died."
15. to Be chus yath pyath khosh zi Be oosus ne tati
and I am this upon glad that I was not there
yuth-zan toh' omi khostran kriuu veshvaas, leekin
that-as-it-were you that sake may-make trust, but
yiyiu as'-gatsau tas nish.
come, let-us-go him near.
16. sk't tsaat'an beyn tsaat'an dopun "Yiyiuw, One disciple-by other disciples-to was-said-by-him "Come, 22' ti gatshau, Yemis soo' marau." we too let-us-go, This with let-us-die."

17. tau patta sapun Yisuus yith daryaast zi tus That after became to-Jesus having-come known that to-him maa' tsoor doh kabri manz thomatis, came four days grave in having-been-placed.

19. to setha Yahuudii 22' Maarthaayi to Maryami nish And many Jews were Martha and Mary near aamst' zi tihandis bori sondi baapath karan timan maatampursii, come, that their brother of about may-make to-them mourning.

20. yaapii Maarthaai bauz zi Yisuus chu yixaan When-indeed by-Martha was heard that Jesus is coming haa draai broth, leekin Maryam ruuz garas manz bhikhit. to-Him she-went-out before, but Mary stayed house in seated.

21. Maarthaai von "Tsɔ ai yeti aasahakkh myoon booi By-M. was-said "Thou if here hadst-been my brother marite na, had-died not,

22. leekin bo ches zaanaan zi yi-kheetsha Tso Khodaayes mangakh but I am knowing that whatever Thou from-God shalt-ask Khodaai diyi Tse." God will-give Thee."

23. Yisuuan dopus "coon booi beyi sapani By-Jesus was-said-to-her "thy brother again will-become zinda." alive."

24. dopnas "bo ches zaanaan zi kayaamta Was-said-by-her-to-Him "I am knowing that resurrection manz patyimi doh sapadi beyi zinda." in last day will-become again alive."

25. Yisuuan dopus "kayaamath to zindgii chus By-Jesus was-said-to-her "resurrection and life am
26. to yusakhaa chu zindo to Me pyath yeetikaad chu anaan, and whoever Me upon trust is bringing, though he may-die, yet will remain alive, saah mari no, kyaa, to chekh yakiin karaan?

ever will-die not, what, thou art belief doing?"

27. dopnas "aavo, me chu yakiin zi Khodaai By-her-was-said-to-Him "yes, to-me is belief that God sund Farzand Masiih, Yus chu dunyahas manz yivavun, Tsoi of Son Christ, Who is world in comer, Thou-indeed chuhk." art."

28. so goyi yi vznith to hoti-paath' dyutun She went this saying and quietly was-given-by-her panzini beyni Maryami naad to dopnas zi own sister Mary-to call and was-said-by-her-to-her that "Vostaad chu aamut to chuii naad divaan."

"Teacher is come and to-thee-is call giving."

29. tsm' yaanii yi buun jald vzzh to Tas nish By-her when this was-heard quickly rose and Him near aai she-came

30. to Yisuu oos no vznii bostii manz vootmut, bol'ki tath and Jesus was not yet village in arrived, but that jaayi yeti Maarthaa 33s Tsmis samkhani draamots. place-in where Martha was Him to-meet gone-out.

31. Yahuudii yim tas soot' garas manz 33s' to 33s' taslaa The-Jews who her with house in were and were comfort divaan, yi vuchith zi Maryam vzzh jald to nyebar draai, giving, this hearing that Mary arose quickly and out went, yi khayaal karaan, goyi tas pato pato, "khabar yi kabri pyath this thought making, went her after after, "perhaps she grave upon moa che vadani gatshaan?" not is to-weep going?"
32. to Maryam, yeli tath jaayi, yeti Yisuun oos aayi, to su and Mary, when that place, where Jesus was come and He vuchun, Tem' sondyen khoran pyath peyith dopnas was-seen-by-her Him of feet on falling was-said-by-her-to-
"Tso ai yeti aasahzhkh myoon booi marihe ne."
Him "Thou if here hadst-been my brother would-have-died not."
33. Yeli Yisuuan so vech zi vadaan che to Yahuudii yim
When by-Jesus she was-seen that weeping is and the-Jews who

tas seet' Bes' aamos' tim ti vadaan chi, dil' kip' khyoon
her with were come they also weeping are, heart in was-eaten-by-Him
aphsoos, to korun maatam.
sorrow, and was-made-by-Him mourning.
34. to dopnakkh "tohe kati thoovun
and was-said-by-Him-to-them "by-you where was-placed
su?" Yimau dopus "Volo to vuch."
he?" By-them was-said-to-Him "Come and see."
35. Yisuuan wod.
By-Jesus it-was-wept.
36. Yahuudiau dop "Vuchiuv, tas kynuth mohbath
By-Jews was-said "Look, to-him how-much love
oos karaan."
He-was doing."
37. leekin bazzyanu dop timau manz "kyna yi
But by-some was-said them from-among "what this
mohonyuv, yem' en' sonz ec' mutsaraavi, kyokun no
man, by-whom blind of eyes were-opened, could-He not
kerith zi su no marihe ti?"
do that he not should-die also?"
38. tau pata aau Yisuun, dilas manz aphsoos khyaaran, kabari
That after came Jesus, heart in sorrow eating, grave
pyath; so Bes akh yaph, tath pyath Besokkh akh kip thaymuts.
upon; it was one cave, it upon was-by-them one stone placed.
39. Yisuuan dop "kyp tuliiv". Maarthayi mordi sonzi
By-Jesus was-said "stone lift". By-Martha dead of
THE PRONUNCIATION OF KASHMIRI

bənī
dopus
"emis chu vən phakh vəthaan,
sister-by was-said-to-Him "To-him is now smell rising,
tikyaazi emis gəyi tsoor doh."
because to-him went four-days."

40. dopnas kyua Me dopuii
Was-said-by-Him-to-her what by-Me was-said-to-thee
naa zi "tə ai yakiin karakh to Khodaai sund jalaal vuchakh?"
not that "thou if belief wilt-make thou God of glory wilt-see?"

41. timau tej so əŋən, te Yisuaan vuch
By-Them was.lifted that stone and by-Jesus was.looked
hyarkun to dopun "ai Maali Bə chus Coon shukər
upwards and was-said-by-Him "O Father I am Thy thanks
karaan zi Tse chui Myoon buuzmut;
making that by-Thee is-to-Thee My (word) heard;

42. Me oos moolum zi Tə chukh hameesə Myoon
To-Me was.known that Thou art always mine
boozaan, leekin yiman lurkan hendi sababe yim apəṣər'
hearing, but those people of cause who on-that-side
yapər' chi yodani Me dop yi yuth yim yakiin karan
on-this-side are standing by-Me was.said this that they belief may.make
"zi Tse Bə chusath suuzmut."
that by-Thee I am-by-Thee heard."

43. to yi vəmith kərən ədə avaaz zi "ai
And this saying was.made-by-him big voice that "O
Laazər nyebər neer."
Lazarus, out come.out."
PART IV

VOCABULARY

-alpha; final -a of Man. and Dict. is pronounced ə.
aab (m.) water, (dat.) aabas.
aae, aai, aaye, aayi; see yun.
aaga (m.) master, (dat.) aagas.
aagur (m.) source.
ahan yes.
ayaqa (f.) command, (pl.) ayaqaai.
aamut, aamots; see yun.
aaprun, aaprun feed, (fut.) aapri; (past) aapur, (pl.) aapor, (f.) aapor, (pl.) aapri; (pa. p.) aap-urmut, -ormot', -ormtse, -rimotsa.
aas = aau + s came for him.
aasun be, (conj. ptc.) əssith; aasain being, aasi will be, aasin will be for me, aasinaa will there not be?
aau; see yun.
aavaaz, aavaj; see avaaz.
ado then, in that case.
ai, ae (interj.) O!
-ai if, -ever; káahai whoever.
aikh one, (dat.) əkis, (ab.) aki, (ag.) əki.
akhoa a certain.
akyum first, (decl., p. 18).
ami, see əmis (decl., p. 20).
and (m.) edge; snd', sndyen (adv.) round.
andar inside, andro from inside.
anun bring (conj. ptc.), ənith; anoon = anau + n we will bring him, ən'hai = zhikh were brought by them, qenei they (f.) were brought to thee, onun was brought by him.
aniqate (f.) darkness, rest of sg. aniqaati.
apoor' on or from far side.
aphsoos, aphsuus (m.) sorrow.
apuz false, untrue; see poz.
asi; see bo (decl., p. 19).
asmaan (m.) sky, (gen.) asmaanuk.
asund = sin'sund (decl., p. 20).
ati there.
atsun enter, (fut.) atso, (past tsasu); (pl., f. sg. and pl.) tsoae.
avas, avajz (f.) voice.
avai, emph. of aw, ab. of ath, that; (p. 20).
azarun (m., adj.) jealous, jealous.
baaj (m.) tribute.
baapath, concerning.
baurn' two full brothers.
baasun seem, occur to mind, (past) baasu, baasyou; baasyouos seemed to him, (pa. p.) baas- yoomut, (f.) -yeemots.
baatsan, baatsau; see baats.
bai, baayi (f.) lady, (dat., ab., ag. same).
baakii, baakoi, baakii moreover; (adj.) remaining, the rest of.
baci (m.) young one, (pl.) baci.
badan (m.) body, (dat.) badanas.
badg very, great.
bagal (m.) armpit, side, (ab.) baglo.
Bagraan (m.) God, (ag.) Bagraanan.
bajun (v. int.) sound, strike, (fut.) bajii, bajan; (past) bajyou, (pl., f. sg. and pl.) bajyeyi; bajanas (dat. of bajun); (pa. p.) baj- yoomut, (f.) -yeemots.
bakkhaaawar rich.
balun get well, (fut.) bali; conjug. like bajun.
banaawun make, (impv.) banaau,
(past) banooov, banoooun, (pl.)
ba-n-aawu', (f.) -na-suv; (f.pl.) -na-wi,
(pa. p.) ba-noowoowut, -na-suw'owut,
-na-suuwnu, -na-wiwmuu; banooowu-
von was made by him.
bandweukk (m.) gun.
banun be made (pr. ptc.) banaan,
(fut.) bani; conjug. like bajun.
bar (m.) door.
barayi for the sake of.
baraadari (f.) people of same caste,
(all sg. and nom. pl. do.)
barch (f.) spear, (rest of sg., nom.
pl.) barchi.
barkhilaaj against, contrary to.
barun fill, (past) bor; borun he
was filled by him, bere she
do.; barihe, 3rd sg. past cond.;
barun is conj. like karun, pp. 22-4.
bast (f.) skin, (rest of sg.) basti;
(nom. pl.) basto.
Bat name of caste.
bato (m.) Brahman, pandit.
bahun sit, bihieth seated, (impv.)
beh, (pl.) bihiu; (past) byuwth;
(pl.) bihiu, (f. sg.) bihi; (f. pl.)
biichi; (pa. p.) byuwthuunut, bihih'-
mut', bihihmuts, biichihsa.
beidaar awake.
beechun beg, (pr. ptc.) beechaan.
bemmar ill.
bermor (f.) illness.
bejii (f.) sister, (rest of sg.) do., (nom.
pl.) do., (dat.) bejen, (ab.) bejau.
belieh (f.) unfaithfulness.
bejii again, further.
bejis, beyen, beyan; see byaakh.
be I (decl., p. 19), be I indeed.
bejii' at the time of.
bazgraawun cause to be divided;
(past) bazgroov, conjug. like
banaawun.
bazgrun, bazgrun, distribute,
divide bazgrith having divided,
(past) bazgur, (pa. p.) bazgurmut;
conjug. like aaporon.
bazliig adult, grown up.
bazsh; see bol.
bazshanda (m.) inhabitant, (dat.)
bazshandas.
bazts (m. pl.) family members,
(dat.) baatsan, (ab.) baatsau.
bazz (adj. pl.) some; (pron. pl.)
some people, (ab.) baazzau.
bazlii on the contrary, but rather.
baztii (f.) village.
bisan able to see.
bod, bod', bod, baj big, (decl.,
p. 17).
bolbeesh chirping of birds.
booi (m.) brother, (pl.) basi.
boor (m.) load.
boozun hear, understand, (passive)
be visible, (pr. ptc.) boozaan;
buuzith having heard; (past)
buuz, (pl.) buuz', (f.) buuz;
(pl.) booz, buuzun he under-
stood it (m.), boozen he under-
stood them (f.); (pa. ptc.)
buuzmut, buuz'mut', buuzmuts,
boozemtso.
boochi (f.) hunger, (rest of sg.) do.
bon downwards.
Bot a Tibetan.
broh, bruh in front.
broor, broor cat, (decl., p. 15),
(f.) brar, brar (decl., p. 16).
buda, budz (m.) old man, (pl.)
bodo (first vowel of pl. is betw.
a and u), (ag.) budan; (f. sg.)
bud, (pl.) buji.
bus (m.) mouthful.
buth (m.) face, (dat.) buthis.
buhl (f.) speech, language.
bunw (f.) chenar tree (Platanus
orientalis), (ab.) booyan.
buzargii (f.) greatness, honour.
byaakh other, another, (dat.)
bejis; (dat. pl.) beyen, (ab.)
bejan.
caalaaan (m.) invoice, waybill.
cha = chu + aa to mark question.
chalun wash, (past) chol.
chu is (conj., p. 21), chus he is (ches she is) to him or her, chikh they are to them, chunakh by him for them, chuthan vuchmut he is by thee seen (Jn. ix, 37), chusath am by thee (Jn. xi, 42); chuui, (a) emph. of chu, (b) chu w. 2 sg. suff.

chih sound to make horse go.
ciirun squeeze out (fut.) ciira, (past) ciyur, (pl.) ciir', (f.) ciir, (pl.) ciiri; (pa. p.) ciyurmut, ciir'mat', ciir'mats, ciir'matsi.
cith' (f.) letter, etc.
con drink, (pr. ptc.) ceevaan; ceth having drunk, (past) coov, (pl., f. sg. and pl.) ceet, cei; ceyen = cei + n it (fem.) was drunk by him; (past cond.) cei[ihe, (fut.) ceemos.
coon thy, (pl.) ceen', almost identical in sound with f. ceen; (pl.) caapi.
daam (m.) a puff or in-draw in smoking.
daanaa wise.
daapi (m.) rice, (dat.) daques, (pl.) daapi.
daachun right (not left), (ab.) daachini.
daqaa (f.) deceit.
dalil (f.) story, dalilaa a story.
dans (m.) wealth, (gen.) danuk.
dapun say, (pr. ptc.) dapaaan; daphith having said, (fut.) dap, (past) dop, dopun he or she said, dopnas do. to him, her, dopnakh do. to them; dop with pl. m. obj. is dzp', (f. sg. obj.) dzp; (f. pl.) dap; dopii said to thee, dopukh they said, dophas do. to him, her; dopakh do. to them; conjug. like karun.
darwaaz (m.) door.
dazun (v. int.) burn, (pr. ptc. dazaan, (past) dod, dod', dz, dazi, (pa. p.) dodi'mut, etc.
del (m.) husk, rind, skin, (ab. pl.) delau.
dah (m.) smoke, (ab.) dhaa.
dunn shake out, (past) dun, (pl.) dunn', (f.) dya (pl.) dapi; conjug. like konun.
dzan (m.) pomegranate.
dzar (f.) window.
dshi buttermilk.
dil (m.) heart, (decl.) like naag, (p. 15).
dilas (m.) consolation.
dob, dob (m.) hole, (ab.) dobaa.
dood (m.) pain.
doorun run, (pr. ptc.) dooraan;
duwrith having run.
doost (m.) friend, (dat. pl.) doostan.
dob (m.) washerman, (dat.) dobis.
dod (m.) milk.
doh (m.) day, (ab.) dohaa, (dat. pl.) dohan; dohaa, doha by day, prath doha every day, dohul by day.
dombizh, dombij (f.) crapper.
don, doyi, doyaun, donavai; see zo.
doyum second, (f) doyim (decl., p. 18).
draaq (m.) famine.
draau; see neerun.
drii (f.) vow.
droq costly, dear, (f.) droq (o unrounded), (pl.) droq'; (f.) droji.
dunyaaah (m.) world, (dat.) dun-yaaahas.
duur far, distant, (emph.) duurii.
dunsh (m.) fault, (dat.) dunshes, (ab.) dunshi, (pl.) dunsh.
dyun give, (pr. ptc.) dyaavan; dyith having given, (inf. pl.) d'in', (f) din, (pl.) dini; (inv.) dikh; dikh give them, dinyaas give
him, (fut.) dîma, dîkh, diyy, etc.; (past) dyut, (pl.) dît, (f.) dîts, (pl.) dîts; dyutun he, she gave; dyututh thou gavest, dyutukh they gave, dyutnas he, she gave to him, her; dîtnas, do. with pl. obj.; (pa. p.) dyutmût, dît'mot', dîtsmots, dîtsmots; dîtsas she was given to him, her; dîtsen they, (f.) were given by him, her; dyutmût given, (f.) dîtsmots.

daakh (m.) letter-post, (dat.) daakas.
daab (f.) balcony, (dat.) dabi.
deerë (m.) tent, lodging-place, (dat.) deeras.
deeshum see, (past.) dyuth; dyuthum I saw, dyuthmaï I indeed saw, pa. p. dyuthmut; past and pa. p. conj. like behun sit exc. f. pl. deechi and deechimots.

ddraavun harass, waste; past, ddrorou.
dwun (m.) walnut.

acht (f.) eye, (rest of sg.) acht, (nom. pl.) do., (dat.) schen.
ddraavun moisten, ddrzviïch having moistened, (past) ddrroo, (f.) ddrav she was wet, ddrzven do. by him; conjug. like banaavun.
ddron be wet, get wet, (fut.) ddri, (past) ddrëu, ddrau.

ddë (m.) fault.

ddraavun (v. tr.) mix, (past) ddrroo.

ddarun, ddärun, (v. tr.) mix, (past) ddur, (pa. p.) ddurmût, conjug. like aaporun.

ddym, (adj.) learned.

ddr (f.)awl.

ddrëu (m.) desire.

dds (m.) mouth, (dat.) ddsas, (ab.) dds.

ddasas she was to him, ddsis they were to him; see aasun.

ddtha-vuhir eight years old.

ddmis, ddmi', decl., p. 20.

ddmi, emph. of ddmi'.

ddmisë, emph. of ddmis.

dm', dn'; see on and anun.

ddra'; see andar.

dnz (m.) goose.

st' there, emph. stithoi, st'hoi.

sth', emph. of ath'; (decl., p. 20).

fariisë (m.) Pharisee, (pl.) do., (dat.) fariisën, (ab.) fariisëau.

farzand (m.) son, (dat.) farzunda.

fizzil learned, more than sufficient.

fida, fizzë (m.) advantage, profit.

gaad (f.) fish.

gaam (m.) village, (dat.) gaamas, (pl.) gaam, (dat.) gaaman, (gen. sg.) gaamuk; gaamoci, f. sg. obl. of gaamuk.

gaase (m.) grass.

gaash (m.) light, daylight, dawn.

gaatul clever, (pl.) gaatul', (f.) gaatuj; like vozul, decl., p. 17.

gau, gaav (f.), cow; decl., p. 16.

gabor, pl. of gobar, son.

gagur (m.) rat, (f.) gagor.

gaminiini (f.) sorrowfulness.

gand (m.) knot, (pl.) gand'.

gandun tie, knot, (past) gand, (pl.) gand', (f.) gandj, (pl.) ganjii;

(pa. p.) gandmut, gand'mot', gandmots, ganjmotsa.

gara (m.) house; decl. like athë, P.

garu, ga'dun, garun carve, fashion, (past) gor, (pl.) gor', (f.) gor; (pl.) garë; (r, ë, r throughout); conj. like karun.

gastum go, (pr. ptc.) gashaan, gashith having gone, (fut.)

gatshë, (past) gau, (pl.) gë, (f.) ga-i, (pl.) gayi (these last
three words are almost identical; (pa. ptc.) goomut; (pl.) gozmot', (f.) gozmets, (pl.) gozmetsə.
gatshun be proper, ought; forms as for gatshun go, except past gotsh, (pl.) gotsh', (f.) gotsh, (pl.) gotshi.
geq, gyq, (f.) handful of grass; (pl.) gojı.
gevun, gevun sing, gevanuk of singing, (f.) gevunac, gevanac, (ab.) gevni, gevuni.
ĝasun grind, (pr. ptc.) ĝasam, (imprv.) ĝas, (fut.) ĝa, (past) ĝu; conj. like tshun.
ĝargar (m.) sound of whirring machine or flowing water.
gab (f.) sheep (decl., p. 16).
ĝeb absent, invisible.
ĝegeq (f.) carriage.
gegeq hariot, (pl.) gägani, (dat.) gapan.
ĝezraan unknown, unintelligent.
ĝenzrun, ĝenzrun count, consider, (pr. ptc.) ĝenzraan, (past) ĝenzur, (pa. p.) ĝenzurnut; conj. like aaporun.
ĝer, ĝer, (f.) clock, watch; rest of sg. and nom. pl. gari (village dial. r).
ĝob heavy, (dat.) ĝobis, (pl.) ĝob', (f.) ĝob; pl. ĝob: the o of m. pl. and f. sg. tends towards e.
ĝod (m.) beginning, (ab.) ĝoda at first.
ĝod̂ni at first.
ĝod̂nuq (adj.) first (decl., p. 18); emph. ĝod̂nuqui.
gəlaam (m.) slave, (ag. sg. dat. pl.) gəlaaman, (voc. sg. nom. pl.) gəlaam, (gen.) gəlaamsund.
gonaah (m.) sin.
gonaagaar (m.) sinner.
goph (f.) cave, (pl.) gophi.
grand (f.) a counting, (pl.) granz.
gruust (m.) farmer, (dat.) gruustis.
gudoom (m.) tethering rope.
gudurun, gudarun, gudun happen, (past) gudur; conj. like aaporun.
gur, gur (m.) horse (r in vill. dial.), (dat.) guris, (ab.) guri, (ag. sg. nom. pl.) gur'. See next.
gur (f.) mare (decl., p. 16). (r in vill. dial.) The u in gur' and f. gur tends towards ë.
guur (m.) cowherd.

haal (m.) condition, state.
haaputh (m.) bear, (ag.) haapatan.
haaunu show, (fut.) haava, (past) hoo, (pl.) hee', (f. sg.) hae; (pl.) haav; (past w. 2 pl. ag. suff.) haawwe haavr, haawva, haawve; conj. like traavun.
hakh (m.) lit. truth, hakas andar concerning.
hameeshe always.
hamsaayi (m.) neighbour, (ab. pl.) hamsaayaqun.
-han diminutive suffix, hangi hangi in pieces.
haryaah, haargaahai if.
hath hundred.
hechun learn, (imprv.) hech, (fut.) hecha, (past) hyoch, (pl.) hechi', (f. sg.) hyach, (pl.) hechi; (pa. p.) hyochmut, hechmut'; hyochmets, hechmetsə.
hekun be able, gen. impersonal, (pr. ptc.) hekaan, (past) hyok, (pl.) hyek', (f.) hyec, (pl.) heci; past w. 3 sg. suff. hyokun.
honz. fem. of hund (decl., p. 17).
hun, suff. meaning small.
hìş (m.) boatman, (pl.) do.
het (f.) bit of wood (decl., p. 16).
hoosh (m.) intelligence, consciousness.
hooz (m.) pool, tank, (dat.) hoozas.
host (m.) elephant.
hot (m.) throat (decl., p. 15).
hots (m.) forearm.
hukum (m.) command, (ab.) hukma.
humis, dat. of huh (decl., p. 20).
hund of; decl. like sund, p. 17.
huri huri noise to make horse go on.
hun (m.) dog (decl., p. 15).
hyo; see hekun.
hyon take, begin, hyeth having taken, (past) hyot, (pl.) hyet', (f.) hyets, (pl.) hyetsa; hyotun he, she took it; hyetson, do. took it (f.); hyetnas, f. pl. past, w. 3 sg. ag. suff. and 3 sg. gen. or dat. suff.; (pa. p.) hyotmut, hyet'mot', hyetsmots, hyetsmotsa.
hyor, hyur upwards; hyorkun, hyorkun do. (Vill. dial. r.) hyuh (suff.) like, (dat.) hihis, (pl.) hih'.
jaai, jaayi (f.) place; rest of sg. do.
jaan good, excellent.
jaanaavawar (m.) bird, (dat. pl.) jaanaavawan.
jaanaam (m.) world, (gen.) jahaanuk, (dat.) jahaanas.
jalaal (m.) glory.
jaṁo karun collect.
jangal (m.) jungle, etc., (dat.) jangulas.
javoab (m.) answer.
joorা (m.) pair, jooraa one pair (r in villages).
jooosh (m.) enthusiasm, earnestness.
juumphar (f.); see zhompri.
kaah (f.) 11th lunar day, (pl.) kash.
kāā, anyone, someone (decl., p. 21); kāāhai whoever.
kaakaz, kaakul (m.) paper.
kaakh (m.) father, especially in address.
kaal (m.) time, w. indef. art. kaalaa.
kaangor (f.) portable earthen brazier; rest of sg. and nom. pl. kaangri.
kaar (m.) work.
kaarum, kaarun (r in village dial.); v. tr. boil, (past) koor, (f.) koor.
kabar (f.) grave, tomb; rest of sg. nom. pl. kabri.
ka蹲 take or put out, (pr. ptc.) kaalan, (past) kōd, (pl.) kōd', (f.) kōd, (pl.) kaji; kōdun he, she ejected it, (m.) kōd̄nas do. for him, her; kōdan he, she ejected it, (f.); kōd̄nas do. for him, her; kajakhi, kajekh they ejected them (f.); (pa. ptc.) kōd̄mut, (pl.) kōd̄mot', (f.) kōd̄mots, (pl.) kōd̄motsa.
kafan, kaphan (m.) burial garment, (dat.) kafnas.
kalaam (m.) word, speech.
kalo (m.) head, (ab.) do.
kan (m.) ear.
kani, kaapi; see kuni.
kar when? karun do; conj., pp. 22-4; karhas thou wilt make for him, her; karhnae they will make for thee, kar'nas he, she, did them for him, her; karhāi they did it (f.) for thee, kar'than peculiar form of kriih having done.
kasam (m.) oath.
kashir (f.) Kashmir, Srinagar.
kasun fry, (fut.) kasa; conj. like karun; (past) kos, (pl.) kos', (f.) kos, (pl.) kasa.
kath (f.) word, etc. (decl., p. 16).
kat̄ (m.) ram (decl., p. 15).
kat̄un spin, (past) kot̄, (pl.) kot̄' (f.) kos, (pl.) katsa; (pa. p.) kotmut, katsmut', katsmots, katsmotsa.
kēēh, kēēshaah something, etc. (decl., p. 21).
kœd' (m.) prisoner (decl., p. 15).
kœn (m.) foundation.
kœnun sell, (pr. ptc.) kœnaan, (inv.) kœn, (fut.) kœna; kœnhan thou wilt sell it; (past) kœn, (pl.) kœn', (f.) kœn, (pl.) kœni; (pa. ptc.) kœnmut, (pl.) kœn'mat; (f.) kœnmats, (pl.) kœnimatsa; kœnhan he would have sold it.
kœrkær (m.) sound of creaking.
kœtsœn to wet, (inv.) kœts, (fut.) kœtsa, (past) kœts, (pl.) kœts', (f.) kœs, (pl.) kœsa, conj. like tsœhnun.
kœsfi sufficient.
kœs'i kœyeth on the day after tomorrow.
kœzm (f.) work (decl., p. 16).
kœzhur, kœzhur (m.) Kashmiri (man or language), (pl.) kœzhir'; (f.) kœzhir K. woman.
kœzi; see kœţi, kœţh (decl., p. 21).
kœzh (f.) stalk, (pl.) kœzechi.
kœz' (m.) a Qazi; decl. like kœd', p. 15.
kœn (f.) stone (decl., p. 16).
kœs (m.) narrative, story, (dat.) kœsas.
khœar (f.) a measure; rest of sg., nom. pl. khœar.
khœaskar especially.
khœbar (f.) news, information.
khœfo angry.
khœr (m.) ass, (dat. pl.) kharas.
khœrcavun spend, (past) khœroov.
conj. like banaavun.
khœrc karun spend.
khœsun ascend, (past) khot, (pl.) khot', (f.) khots, (pl.) khotas; (pa. ptc.) khothmut; (pl.) khot'mat; (f.) khotsmats; (pl.) khotsmatsa; khasnait, emph. of inf. ab.
khayth (m.) letter, (dat.) khatas.
khœyaal (m.) thought, (ab.) khœyaalo.
khœdmath, khœzmath (f.) service.
khœet, khœit' (f.) field; rest of sg., nom. pl. kheeti, khœiti; (dat. pl.) kheetan, khœitian.
khœnun pluck hair, (inv.) khœnz, (fut.) khœnzo; conj. like tsœhun; (past) khœnz, (pl.) khœnz', (f.) khœnz, (pl.) khœnzo.
khœzik (m.) Creator, (ag.) khœzikan.
khœer (m.) well-being.
khœrij ejected.
khœstra, khœstran for the sake of.
khœiti; see kheeti.
khœwur left, not right.
khœof (m.) fear, (ab.) khœofa.
khœotsun fear, (past) khœuts, (pl.) khœuts', (f.) khœuts, (pl.) khœutsa; for vowel uu see p. 10. (pa. p.) khœut-smut-ts'mat'-tmat, khœutsamatsa.
khœt not genuine (coin), deceitful.
Khœdaa (m.) God, (dat.) Khœdaayes, (ab.) Khœdaayen.
khœdaavand (m.) lord, sir, (dat.) khœdaavandas, (voc.) khœdaavand.
khœr (m.) hoof, (dat. pl.) khœran.
khœsh happy.
khœshi (f.) pleasure.
khœyon eat, (pr. ptc.) khœyevaan; khœynth having eaten, (fut.) khœynu, (past) kheu, khœyau, (pl.) khœyi, (f.) khei, (pl.) kheyi; these last three almost identical; y in khe may be omitted or inserted; (pa. p.) khœynut, khei-mat', -mat, -mats.
khœru, = khœr.
Khœiti (m.) a stumbling, stumbling block.
khœno or.
kin, kin' in direction of.
kœnd (m.) thorn, (pl.) kœnd'.
kœoci (f.) lane in town.
kœono why not?
kooth (m.) coat.
kor, kor (m.) bracelet, (dat.) koris, (ab.) kari; (pl.) kor, (dat.) karyen, (ab.) karyau; (vill. dial.) ḏ).
kolai (f.) wife; rest of sg., nom. pl. kolai, (dat. pl.) kolayen, (ab. ag.) kolayu.
kotsh (f.) bag, (pl.) kotsha.
krakał (m.) potter, (ag.) kraalân.
krák (f.) noise, (pl.) kraka.
kun towards.
kun only one, (emph.) kunui.
kuni, kuni at all, in any case; kuni kani, kuni kapi in any way; see also kēkh (decl., p. 21).
kus who? (decl., p. 20).
kut whither?
kuur, kuur (f.) girl; rest of sg., nom. pl. kuori; (dat. pl.) kooryen, (ab. ag.) kooryau (r in villages).
kūūs small, (ag. sg., nom. pl.) kūūs'.
kut how much or many? (dat.) kọytis, (ab.) kọtti; (ag.) kọt; (nom. pl.) do, (dat.) kọtṛyen, (ab. ag.) kọtyau; (f.) kọts, (dat. ab. ag.) kọtsi, (pl.) kọtšs. kya₃a, kya₃a what?
kyamath (m.) resurrection, day of judgment, (dat.) kyamatas.
kyazī, kyazaïzi why?
kyīth pāṣth', kyītha pāṣth' how? kyom (m.) worm.
kyt for, (fem.) kyits, kīts.
kuth what kind of, Urdu kaisā, (dat.) kithis, (ab.) kithi, (ag. sg., nom. pl.) kith', (f.) kittest; (pl.) kittest.
laagun (v. tr.) attach, (pr. ptc.) laaganaan, (past) log, (pl.) log'; (f.) laag', (pl.) laaggi, (pl.) laagii; (pa. p.) logmut, etc.
laakam (m.) bridle.
laal (f.) saliva.
laarun, laarun run, (pr. ptc.) laaraan; vill. dial. ḏ).
VOCABULARY

lar (f.) house; rest of sg., nom. pl. lari.
lot (f.) tail; rest of sg., nom. pl. lati; see lot.
likin, leckin but.
livun smear, (past) luuv, (pl.) liv', (f.) liv, (pl.) livi; (pa. p.) livumut, liv'met', liv'mets, liv'mots.
loosun be tired, (past) luus, (pl.) luus', (f.) luus, (pl.) loos; (pa. p.) luusmut, luus'met', luus'mets, luosmots.
lot quiet, slow, gentle; lot' pothi quietly.
lot (m.) tail, (dat.) lotis, (pl.) loti; see lot.
lokut small, little, (dat.) lokitis; (ab.) lokti, (ag. sg., nom. pl.) lokti', (dat.) lokten, (f.) loket; (pl.) lokci.
luukh (m. pl.) people, (dat.) luukan.

ma, maa, mata not; in various precative and prohibitive clauses.
maa to ask question (with doubt).
maahraaj (m.) the Maharaja.
maal (m.) property.
maanun obey, agree to, (pr. ptc.) maanaan, (inf. ab.) maun.
maar gaatshun be destroyed, wasted.
maarvootul (m.) executioner, (pl.) maarvootul', (dat.) -lan, (ab.) -lau; see vaatul.
maarun strike, kill, (fut.) maaro, (ab. inf.) maarni, (past) moor, (pl.) moor', (f.) moor, (pl.) maar; moryruukh 30.21; 37, 17; 38.15; moorruun kill, pp. 22-4.
maatam (m.) mourning.
maatampursii (f.) consoling in bereavement.
madaar (m.) consolation.
magar but.
manaavun persuade, (past) manoo; conj. like banaavun.
manganaavun send for, gur mangnasvihai they sent for horses (emph.); conj. like banaavun.
mangun ask, (fut.) mang, (past) mong, (pl.) mongi', (f.) mongi, (pl.) marji; (pa. p.) mongmut, (f.) mongmets, etc.
mans in, mans from in.
marun die, (pr. ptc.) maraan, (fut.) mara, (past) muud, (pl.) muud', (f.) muji, (pl.) do.; (pa. ptc.) muumut; (pl.) muumot', (f.) muumots, (pl.) muumots; (past cond.) marie; marai if I die.
mashkuur well known.
Masiik (m.) Christ.
mathun smear, (past) moth, (pl.) math', (f.) matsh, (pl.) matsha; (pa. p.) mathmut, math'mot', matshmots, matshmots; matshon he, she, smeared it (f).
mazuur (m.) workman, (ab. pl.) mazuur.
mets (f.) clay.
mazedan (m.) plain, (dat.) mazedanas.
mazj (f.) mother, decl. like vaaj, p. 16.
mazlik (m.) master, owner, (dat.) mazlikas.
mal'kay (f.) queen; rest of sg. nom. pl. mal'kayi.
mats (f.) mad woman; decl., p. 17; see mot.
miiil (m.) mile.
miith', pl. of mith, q.v.
mohbath (m.) love, (dat.) mohbataas.
mohonyun, mehnuu (m.) man; decl. like necuw, p. 15.
moojizo (m.) miracle.
moojub (m.) reason.
mool (m.) father, (dat.) moojis, (ab.) maali, (ag.) maali', (nom.
pl.) do., (dat.) maalen, (ab. ag.) maalau.
moolum known.
moosul (m.) tax, etc.
mooth (m.) death, (gen.) mootuk,
(f.) mootoc; decl. of ending
-uk, p. 18.
not mad; decl., p. 17; see mets.
not (m.) back (upper part), (ab.)
noti.
mador, modrur (m.) sweetness.
mokalum be finished, (past)
mokalyau.
mokh (m.) face, (ab.) mokho on
account of.
mol (m.) price.
morda (m.) dead person.
muhim (m.) poverty.
muhkam firm, strong.
muhlaaj needy, in want.
mulkh (m.) country.
musaakir (m.) traveller.
mutsarun, mutsrun (v. tr.) open,
yun mutsrue be opened; conj.
like aaprun; (past) mutsur,
(pl.) mutsor'; mutsrur, mut-
srun he, she opened; mut-
srius loose him.
mutsaawun (v. tr.) open, (past)
mutsroov, (pl.) mutsroov', (f.)
mutsroo', (pl.) mutsraavi; 
conj. like banaawun.
myoon my, (m. pl.) myeew',
(f. sg.) myeey, (pl.) myaayi; (m.
pl. and f. sg. nearly identical).
myuuthi (adj.) sweet, (m.) a kiss,
pl. miyhi'.
naa (neg. interr. suff.), aasinaa
will there not be?
naal (m.) a call.
naag (m.) spring of water; (decl.
p. 15).
naakaar evil, worthless.
aal (m.) neck, (ab.) naalo; see
nee'.
aal (m.) horseshoe.
naalmu (m.) embrace.
naan-gaar (m.) cultivator.
aaar (m.) fire, (dat.) naaras.
aaw (m.) name.
adi (f.) river; rest of sg., nom.
pl. ado.
natsun dance, (gen.) natsnuk, (f.)
natsnooc, (past) posts.
nats, (1) if not, then, (2) otherwise.
nazar (f.) a look, nazarah a look.
nebar, nyebar (adv.) outside.
necew (m.) son; (decl., p. 15).
nerun emerge, (pr. ptc.) neeraan;
niirith having emerged, (past)
draaw; (pl., f. sg. and pl.)
draae, (pa. p.) draa-nut -mot',
-mots, -mote.
neathor (m.) marriage.
needor; see nyendor.
no not.
nebii (m.) prophet.
niil on the neck; see naal.
niidiikk near.
nish, nishin near.
non naked, (pl.) neel', (f.) eel,
(pl.) eeli.
nookar (m.) servant, (dat.)
nookaras, (dat., pl.) nookaran.
nookarii (f.) service.
nooth (m.) banknote.
nou new, (f.) neel, neel.
ookhean (m.) loss, injury.
omis, noman, etc.; see yih, p. 20.
nyaawun cause to be taken or
despached, (past) nyoov, (pl.)
yee', (f.) yee, (pl.) yoooi; 
nyooook is a jocular form of
nyoo, (pl.) yoooi'; conj. like
traavun.
nyebar; see nebar out.
nyendor (f.) sleep; rest of sg.
nyendri.
nyun take, (past) nyue, (pl.,
f. sg. and pl.) niiy or nii;
nyuukas was taken by them for
him, her; (pa. ptc.) yuyumut,
(pl.) nimmot; (f.) nimmets, (pl.)
niimotso; niitan, 3 sg. and pl. impv.

nyuul blue, (dat.) niilis, (ab.) niilî, (ag.) niilî', (n. pl.) do., (dat.) niilîyen, (ab. ag.) niilîyau; (f.) niij.

ôbrun cloud over, (fut.) obri, (past) obrawv.

ôbur (m.) cloud.

ôd half, (pl.) ôdî; (f.) ôdî, (pl.) aji.
on blind, (dat.) ajiis, (pl.) ëu'; (f.) ëuî, (pl.) aji.

ool (m.) nest; (decl., p. 15).
oor, oor there (r in vill. dial.)

oose was; see aasun; oossus was to or for him, her; conj., p. 21.

paakvun cook, (past) pook.
paanu self, selves, Urdu âp, (dat.) paanas of one's own accord, (emph.) paanai.
paanexy Urdu âpas më mutually, to one another, among our, yourself, themselves.

paarun prepare bed, paarith having prepared; cf. paarun; conj. like maarun.

paat-shaah (m.) king, (dat.) -shaahas, (ag.) -shaahan; -shaahasam O my king, -shaasund of the king; -shaabaari or -baaayi queen, rest of sg. and n. pl. do.; -shaazaada prince, king's son, (dat.). -zaadas, (ag.) -zaadan.

paat-shahii (f.) sovereignty, work of a king.

paagaah to-morrow.
pai (m.) trace, sign.
pakanaavun cause to go, (pr. ptc.) pakanaavaan; conj. like banaavun.
pakh (f.) wing, (nom. pl.) pakho.
pakun go, walk, (pr. ptc.) pakan; (conj., p. 22).
palang (m.) bed, (dat.) palangas.
panun own, Urdu apha; decl., p. 17; see paana.
par (m.) foot, (dat. pl.) paran, at someone's feet.
parun, parun read; r in vill. dial.; conj. like karun.
parvayi (m.) care, anxiety.
pato (m.) trace, sign.
pato behind, after, afterwards.
path after, behind, pathkun behind, backwards.
pats (f.) trust, belief.
patsun (adj.) last; (decl., p. 18).
pato born, created.
patsri, patspi (m.) sinner.
patarun put on, parith having put on; see parun.
patsso (m.) a piece.
patsits five, patsiyun fifth.
-patsî' suff. meaning manner; as kyitha patsî' how?
pats (m.) hawk, (dat.) paazzas.
patsaara (m.) pair of shoes.
patsa (m.) a watch of the day or night.
patsro (m.) being on guard.
patsroool (m.) a man on guard, (dat.) paatsrools.
pats (f.) a board; rest of sg., nom. pl. paci, (dat. pl.) paacen, (ab. ag.) paayau.
phaaka (m.) hunger, fasting.
phak (m.) bad smell.
phamb (m.) cotton wool.
phatun be split, (past) phot, (pl.) phot', (f.) phot', (pl.) phaci; (pa. ptc.) photmut; (pl.) phot'mot'; (f.) phot'mats, (pl.) phacbimotso.
pheerun turn, walk about, phiiirth having turned, (past) phyuur, (pl.) phiyir', (f.) phiyir, (pl.) pherei; (pa. p.) phyuurmut, phiyir'mot', phiyirmots, phereimotso.
pheren (m.) long Kashmiri robe.
phikir (f.) anxiety, (ab.) phikiri.
phiri; see treh.
Phorsat (m.) Forsyth.
pholun to blossom, used of dawn,
(past) phol, (pl.) phot', (f.) phoj (unrounded o), (pl.) phoji,
(pa. p.) pholmut, phol'mot', phoj'mots, phojimots.
phutraevun (v. tr.) break, (past) phutroov.
phutrun, phuturun (v. tr.) break,
(past) phutur; conj. like aaparun.
phutun (v. int.) burst, be broken,
(past) phut, (pl.) phut'; (f.) phut; (pl.) phuci; the u in m. pl., f. sg. and slightly in f. pl. tends towards ë:
(pa. p.) phutmut, phut'mut', phut'mots, phutimots.
phyok (m.) shoulder, (pl.) phyek'.
piir (f.) chair.
piir (m.) Mohammad holy man.
pooši (m.) flower, (ab.) pooshi.
pot backwards, behind.
poz true, (pl.) poz'; (f.) poz,
(pl.) pasi; poz' pošt', pasi pasi truly; see apuz.
potshaakh (m.) raiment.
potraun wait, wait for, watch for; conj. like maarun.
proth every.
prazan-avun recognize, (past)
-ov, -ovun he recognized; 
conj. like banaavun.
pream, preem (m.) love, (dat.)
preimæs, (ab.) preim, (ag.)
preiman, (pl. rare): preimuk, of
love; decl. of -uk, p. 18.
prutschun ask, (inv. pl.) prutsch-
shue, (past) prush, (pl.)
prusht', (f.) prush, (pl.)
prutsho (u of m. pl. and f. sg.
tends towards ə); see p. 10;
prutschun he asked, prushtus
asked him, prushas I will ask
him; (pa. p.) prush-mut 'mot',
-mots, -motș.
puhr (m.) scorpion.
puut (m.) young one, esp. bird,
chicken, (pl.) puut', (ab.) puut-
yau; (f.) puuts; (pl.) puutsə.
puuth (f.) book; rest of sg., nom.
pl. poothi.
puyaas (m.) cup, (dat.) puyaas.
pyeth, pyeth upon.
pyon fall, (past) pyaww, pyoov
(pl.) pei, (f.) pe, (pl.) peyi;
these last three practically identical;
pyoos it fell for him;
(pa. ptc.) pyoomut, (pl.)
pyeomot', peomot', (f.) peomots,
(pl.) peomotsə.
raatas by night.
raatsə by night.
raath (f.) night; rest of sg., nom.
pl. raats.
raatamogul (m.) owl, (dat.)-moglis,
(pl.) -mogul', (f.) -mogel.
raavun be lost, (past) roov, (pl.)
rov, (f.) roov, (pl. roovi;
(pa. ptc.) rooomut; (pl.) roovi-
mut'; (f.) rooomots, (pl.) roovi-
motsə.
raaz (m.) raja, rich man.
rachun keep, protect, (inf. ab.)
rachni, (past) roch, (pl.) rach',
(f.) rach, (pl. rachi'; (pa. ptc.)
rachmut, rach'mot', rachmots,
rachimotsə.
rang (m.) colour, pleasure.
rasad (f.) rations, military pro-
visions.
ratun seize, (past) rot, (pl.) rots',
(f.) res, (pl.) raci; (pa. ptc.)
resmut, res'mot', resmots, raci-
motsə.
raz (f.) rope.
rach (f.) amulet; rest of sing.,
nom. pl. rachi.
rahom (m.) pity.
roogan (m.) polish, pleasure.
roozun remain, (past) ruud, (pl.)
ruud', (f.) ruuš, (pl.) roožə;
(pa. ptc.) ruudmut, ruud'nat', ruuzmots, roozmotsa.
ropai (f.) rupee; rest of sg., nom.
pl. ropyi; also m.; dat. ropyes.
rut good, (dat.) ratis, (pl.) rat';
(f.) rats, (pl.) ratsa; rat' pais' well.
ruud, ruudmut; see roozun.

saa-ath, saath (m.) space of time, short time.
saaph clean.
saarun collect goods, (pr. ptc.)
saarun; conj. like maarun.
sabab (m.) cause, reason.
sabakh (m.) lesson.
sabth (m.) Jewish sabbath, (gen.)
sabtuk.
sadaah (m.) a sound.
sadakh (f.) road; rest of sg. nom.
pl. sadki.
safar (m.) journey, safruk of a
journey; decl. -uk, p.18.
sahiii correct, safe.
sajio (m.) religious prostration.
sakhst severe.
sakhrun set out, (past) sakhraya,
(pl., f. sg. and pl.) sakrej,
sakhraya, (pa. p.) sakhrayomut,
sakhreemots, etc.
salaanath safe.
samkhun, samakhun to meet, (inf.
ab.) samkhani, (past) sumukh,
(pl.) samakh', (f.) sameh, (pl.)
samkhi.
samun (v. int.) gather, be collected,
(past) samyou, pl. samei,
(f.) samei, pl. sameyi (no real
difference in these three); (pa.
p.) samyoumuts, (f.) sameymes.
sangsaar karun to stone.
sapdun, sapnun become, sznith
having become, (past) sapud,
(pl.) sapad', (f.) sapaz, (pl.)
sapei; sapazai they, (f.) be-
came for thee; sapnun is like
sapdun, its first n becomes
n where the d of sapnun be-
comes z; (pa. ptc.) sapudmut,
sapozmot', sapzimots, sapzi-
motsa.
sar (m.) head.
saraai (f.) inn.
saraph karun spend.
sethaak (adj.) much, (adv.) very;
sethaas kuulas, sethaayi kziil
for a long time.
s6 sir, madam.
saat' along with, with.
sanz of, fem. of sund; (decl.,
p. 17).
sar sar sound of rustling.
satis (m.) tailor.
sab (m.) sarih.
saat (m.) walk, journey for
pleasure, (dat.) sazas.
shaam (m.) evening, (dat.)
shaamas; shaamas-bazg' at
evening time.
shaahar (m.) city, (dat.) shaahras.
shaahmaar (m.) snake.
shakh, shekh (m.) doubt.
shah, shak (m.) man, per-
son, (dat.) shakisas.
shamaas (m.) candle, flame.
shamsheer (f.) sword; rest of sg.
and nom. pl. shumsheeri.
shech' (f.) message.
sheerun mend, shiirith having
mended, (past) shuhr, (f.) shuir.
shkhas; see shakhas.
shii (m.) snow.
shkaara (m.) hunting, (dat.)
shikaraas.
shikaaar (m.) hunter, (pl.) do.
shikaaar' (f.) kind of boat.
shongun to sleep, shingith asleep,
(past) shong, (pa. ptc.) shong-
mut, (pl.) shong', -mut', (f.)
shoy, shongmol (unrounded o
in both); (pl.) shonji', -mot.
shukor (m.) thanks.
shuir, shuir (m.) child, boy; decl.,
p. 15 (r in vill. dial.)
siir (f.) brick; rest of sg., nom. pl. seeri.
siir (m.) secret.
siri, siri (m.) sun.
sōcūn think, sōcith having thought.
sooda (m.) provisions from market.
sooda-gaara, sōdaa-gaara (m.) merchant, (dat.) -gaaras, (ag.) -gaara; -gaarāa, a merchant.
soon our, (emph.) soonu, (pl.) sūn', (f.) sūn (almost identical w. nom. pl.), (pl.) sagni.
soor (m.) pig.
sooru all, (pl.) sōri (dat.) saarinii, (f.) sēri; (pl.) do.
soozun send, (past) sūuz, (pl.) sūuz', (f.) sūuz, (pl.) sooza; in nom. pl. and f. sg. u. tends slightly towards əə, see p. 10; conj. like booza; suuz has they sent me.
sombrun, sombrun collect, (pr. ptc.) sombraan, (past) sombur, (pa. ptc.) somburnut; (pl.) sombort- -mot', (f.) sombor- -motis, sombri- -mote.
Sonmarg (f.) Sonamarg, (ab.) sonmargi.
soog cheap, (pl.) soog', (f.) soog (unrounded o); (pl.) sorgi.
su he, (emph.) sūi, (f.) so; (emph.) sōi; (decl., p. 20).
suš early.
sund of; (decl., p. 17).
sunduukh (m.) box, (dat.) sunduuka.
syod straight, (f.) syzz.
taala, taalau (m.) roof, ceiling, (ab.) taalw.
taam up to.
taan (m.) limb, (pl.) do.
taarun cause to cross, take tribute, (pr. ptc.) taaraan; conj. like maarun.
taftiish (m.) investigation, (adv.) certainly.
tagun be possible, (past) tog, togus was possible to him; conj. like laqun.
tashkiith (m.) investigation.
tal under.
tami, tsm', tsmis, tamuyuk; see su, (decl., p 20); and -uk, (decl., p. 18).
taraph (m.) direction, (ab.) tarpha, (dat. pl.) tarphan.
taraphsərii (f.) partiality.
tas, tasund, tath; see su, (decl., p. 20).
tamook (m.) tobacco, (ag.) tamək'. taslaa (m.) consolation.
taši, tši there; tartikis, dat. of tatyuk of there.
tau pato after that.
teeq (m.) blade, (dat.) teegas.
to (conj.) then.
to = Urdu to.
tor (f.) cold; rest of sg., nom. pl. toor; n. pl. also toora.
toorun, become cold: past tauryou, f. sg., m. and f. pl., torryei; torryeis, they got cold for him.
tsmis; see su, (decl., p. 20); tsmisərii, emph. of tsmis.
thaavun place, (inv.) thava, thawuto; thavun, thavutam place for me, (past) thou, (pl.) thæv', (f.) thæv, (pl.) thavii; (pa. ptc.) thouwmut, thæwmet, thæw- mets, thavimets; thæwmetis dat. of thouwmut; thovuuk, thæv'ik jocular forms of thou, thæv'.
thap karəŋ grasp, support.
thakun be weary, get tired, (past) thok, (pl.) thak', (f.) thəc, (pl.) thaci; (pa. ptc.) thokumut, thak'- met', thəcwəts, thacimetsa.
thur, thar (f.) back, (dat. ab. ag.) thər, thər (r in vill. dial.).
thon (f.) butter.
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thørkip, thørkip backwards; see thar (r in vill. dial.).
thažrun, thazrun heighten, (past) thažur, (pl.) thažor, (f.) thažor, (pl.) thažri; (pa. ptc.) thazrnut, thazrnorm, thazrnorm, thazrnorm, thazrimnta.

thod upright, standing, (pl.) thod', (f.) thžz, (pl. thaza.
ti also.
tih, tižhund; see su, (decl., p. 20).
tii, emph. of tižh.
tikyaaiz, tikyaaizi because.
tim, timan, tima, timaž; see su, (decl., p. 20; timanöi, emph.
of timan.
toh' (obl.) toži you; see decl., p. 19.
too ti nevertheless, etc.
tooln weigh.
toor, toor (r in vill.), thither.
toor (m.) a bolt.
tot there.
traazun leave, etc., tražvith having left, (past) troon, (pl.) tražv', (f.) tražv, (pl.) troavi; (pa. ptc.) trooomut, tražv'mot tražv'mots, tražv'mötis; trooovukh they left.

trēh three, trei phiri three times.

tresh (f.) thirst, drinking water.
treýun third; (decl., p. 18).
toor (m.) eyelid.
tooth dear, loved, (f.) tažh.
thsaaŋ'un search for, (ab. inf.) tsha∠aŋ'uni, (past) tshoond, (pl.) tsha∠aŋ', (f.) tsha∠aŋ, (pl.) tsha∠aangi; (pa. ptc.) tshoondmut, tsha∠aŋ'mot -mot, tsha∠aŋ'mötis. tshaangi-motæ.
tsaa = tsaa + s entered for him.
tsaaŋ'at, haal (m.) school, (ab.) -haal.
tsaaŋ'ul (m.) goat, (f.) tsaaŋ'al; tsaaŋ'al-bac' kid.
tsalaun flee, (pr. ptc.) tsalaan, (inv.) tsaliv (past) isol, (f.) tsöl (f.) tsj, (pl.) tsj; (pa. ptc.) tsolmut, tsolmot', tsajmot', tsajmotæ.
tsasun cut, break, tsat'ith having cut, (past) tsöf, (pl.) tsat', (f.) tsët, (pl.) tsæci; (pa. ptc.) tsöf'mut, tsat'ì, tsat'motæ, tsaj'motæ.
tsaa, tsah thou; (decl., p. 19); emph. tsåi.
tsahun suck, (inv.) tsah, (fut.) tsæh; tsat'ith having sucked; (past) tsuh, (pl.) tsah', (f.) tsah, (pl.) tsâi; (pa. ptc.) tsah-mot, -mot, -motis, -imotæ.
tsuy (f.) charcoal, (pl.) tsuvi.
tsar, tsaž (r in vill. dial.) (f.) little bird, esp. fem. sparrow.
tsunun throw, throw out, (past) tsun, (pl.) tsuvin, (f.) tsuvi, (pl.) tsuvi; (pa. ptc.) tsunnut -nt'mot -motis -nimotæ; tsunun he threw it (masc.), tsan do. fe.m.; tshunukh they threw, tshunus he threw for him; in past and pa. ptc. first vowel in m. pl. and fe.m. sg. is between u and ä. See p. 10. tsok sour, (f.) tsok (unrounded o).
tsoor four, tsuurum fourth; (decl., p. 18).
tsöf (f.) loaf (unrounded o), (pl.) tsöci.
tsambun pierce, (past) tsamb, (pl.) tsamb', (f.) tsamb, (pl.) tsambi; (pa. ptc.) tsamb-mut, -mot, -motis, tsambimotæ; o in f. sg. is unrounded.
tssoor on all four sides.
tsuur (f.) theft; (decl., p. 16).
tswur (m.) thief, (dat.) tsuuras, (ab.) tsuura, (ag.) tsuuran; (pl.) tsuur, (dat.) tsuuran, (ab. ag.) tsuuran.
tsuurum; see tsoor.
tulun lift, (past) tul, (pl.) tul', (f.) tuj, (pl.) tuji; the u in tul' and tuj tends towards ø; see p. 10; (inv.) tul, (pa. ptc.) tulnut, tul'mot, tujmotæ, tujmotæ.
tyutaan so long as; see yutaan.
tyuth so, such, (emph.) tyuthii, (pl.) tith', (f.) titsh, (pl.) titshē.
tyen so much or many, (pl.) tiit', (f.) tiits, (pl.) tiitsō.
thātho (m.) joking.
tōk (m.) basket, (dat.) tōkēs.
tukrē, tukrē (m.) piece, bit, (pl.) do. (r in vill. dial.).
tūr (m.) large dish.
tūr (f.) small dish; uu tends very slightly to ə. See p. 10.

-ün genit. suff. for proper names, and inf. ending; (decl., p. 17).
vālun bring down, (f.) vālun;
vēśith having brought down, (past) vool, (pl.) vool', (f.) vēsji, (pl.) vēsji; (pa. p.) voolmūt, vēśimōt, vaśimōtō.
vān (m.) shop, (dat.) vaṇas.
vaṇas (adv.) back.
vaṇyāhī much, long (of time).
vādn-āvun cause to arrive, (past) -noov, (pl.) -noov', (f.) -noov, (pl.) -naavī; (pa. ptc.) -naumūt, -naumōt', -naumōts, -naumōtsō; -nouunn he caused to arrive.
vaṭaut (m.) male of sweeping caste, (pl.) vaṭaut': (f.) vaṭaut; (pl.) vaṭauti; decl., like vūzul, p. 17.
vāṭun arrive, (ab. inf.) vāṭun, (fut.) vāṭa, (past) voot, (pl.) vōṭi, (f.) vōṭe, (pl.) vōṭso; (pa. ptc.) vōtumūt, vēṣṭmōt', (f.) vēṣṭmēts, vēṣṭmētsō.
vādun weep, (ab. inf.) vādun, (pr. ptc.) vādaan, (past) vōd, (pl.) vōd', (f.) vōz, (pl.) vōzi.
vākhā, vākhat, vākhāth (m.) time, (ab.) vākhte.
vālun wrap, (pr. ptc.) vālaan, (past) vōl, (pl.) vōl', (f.) vōl, (pl.) vōlī, (pa. p.) vōtmūt, vēṭmōt', vaṭmēts, vaṭmētsō; vōlun he wrapped, vēśith having wrapped.
vānuun say, (pr. ptc.) vānaan, (inv.) vān, (fut.) vānā; vānūn I say to thee; (past) vōn, (pl.) vōn', (f.) vōnī, (pl.) vōnī; (pa. ptc.) vōtmūt, vēṭmōt', vaṭmēts, vaṭmētsō; like conj. of anūn bring, pp. 22-4; vānanē yun to be said, vānūn he said, vōnakh he said to them, vōnūs he said to him, vōnūs say, vēṭmētsō please say, vēṭmētsō he will say to you, vēṭmētsō having said.
varīh, varīih (m.) year; see verīh.
vartaaun deal out, (pr. ptc.) vartaaovaan, (past) vartooov, (pa. ptc.) vartooovmūt; like vātaanaaun.
vāsun descend, (ab. inf.) vāsni; vēśith having descended, (inv.) vās, (past) vōth, (pl.) vōth', (fem.) vāṭh, (pl.) vāṭhō;
(vpa. ptc.) vōtmūt, vēṭmōt', vēṭmēts, vēṭmētsō; cf. vōthun.
vāth (f.) way, road, (dat.) vati on the way.
vēzj (f.) ring; (decl., p. 16).
vēzīnj (f.) heart; rest of sg., nom. pl. vēzīnjē.
vēṣ, vēṣi; see vōn; vēṣ, see also vānūn.
vēr (f.) pot; rest of sg., nom. pl. vāri.
vēr (f.) garden; rest of sg., nom. pl. vārii.
vērīh, vērīih (m.) year; decl., p. 15.
vēzīir (m.) vizier, (pl.) do.; (dat. sg.) vēzīiras, (pl.) -an; (ab. ag. pl.) -au.
vēshīvas (m.) trust, belief.
vōṭh (m.) calf.
vōži standing.
vōla come here.
vōun now, (emph.) vōṣ; these are Urdu ab, abhī; abhī in sense of yet, still, so far, is vōṣ.
voroż (f.) second wife, (pl.) voroż. yava yesterday.
vornij (f.) stepmother.
yekhilaaf (m.) difference.
vostaad (m.) teacher.
(yekraar (m.) acknowledgment.
vothrune wipe, (ab. inf.) vothrani;
yeli, yel (when (relative).
(pr. ptc.) vothrāan, (past)
yem, yemi, yemis; see yih, yus;
voth-ur, (pl.) -or', (f.) -or, (pl.)
(yel) p. voth-urmüt,
-ri'; (pa. ptc.) voth-urmüt;
-yem', -ermots, -rimotsə.
vothun rise, vathith having risen,
vothus he rose for him; (pa. p.)
vath, (pl.) vatsho; vathmüt, vatshmots, vathshmotsə.
cf. vasun.
vozul red, (f.) vozej; (decl., p. 17).
vozun see, look at; (pp. 22-4).
-vuhur (adj.) (so many) years old.
vozun twist, (fem. inf.) vuyun;
(voth) vuth; (conj. p. 22).
vyamth (m.) camel.
vyazanaavun waken, (fut.) vyazan-
yava; aavun I will waken
him; conj. like vaatanaavun.
vosha fat, (pl.) voshoθ', (f.) voshoθ, (pl.) vegh.
yor hither, (emph.) yuor',
yor (in vill. dial.).
yun come, (pr. ptc.) vyavun, (inv.)
yi, yiyii, yiyiv, (past) aav, (pl.) aee, (f.) aai; (pl.) aayi; these last three almost identical;
yiyavun a comer; aayes she came to him; (pa. p.) aam-ul-
-ut-aas-aasə.
Yaarkand Yarkand.
Yaad, yed (f.) stomach; rest of
sg., nom. pl. yaḍa.
Yahudii (m.) a Jew, (pl. do.,
dat.) yahudi-yen, (ab. ag.)
-yau.
Yahudii (m.) Judea, (dat.)
Yahudias.
Yakii (m.) belief, certainty.
Yaper' on or from this side.
yah; see yih; (decl., p. 20).
yatsun wish, (pr. ptc.) yatshaan,
(past) yots, yots, (pl.) yets',
(f.) yots, (pl.) yotsə; (pa.
ptc.) yatshmüt, yets'h'mot', yatshe-
mots, yatshemotsə.
zaqni; (pa. ptc.) zoomut, zezn' -
mat', zejmat, zejmatso.
zaahar (m.) poison.
za  karun (m.) sacrifice, kill.
zan as if, so to speak, etc.
zanaana (f.) woman, (dat. pl.)
zaanaanan.
zarur certainly.
zeenun conquer, (pr. ptc.) zeenaan,
(past) zyuun, (pl.) ziin', (f.)
ziin, (pl.) zejni; (pa. ptc.)
zyuunmut, ziin'mat', ziyjmat,
ziyjmatso.
zeh two; rest of sg. doyi, (pl. dat.)
don, (ab. ag.) doyaau.
zolun pare, (inv.) zol, (fut.) zolou,
(past) zul, (pl.) zol', (f.) zoi,
(pl.) zoi; (pa. ptc.) zuumut,
zol'mat', ziyjmat, ziyjmatso.
zamindaar (m.) landowner,
farmer.
zet (f.) rag, (pl.) zaci.
zhoupri (f.) hut.
ziin (m.) saddle.
ziith; see zyuunth.
ziino (m.) responsibility.

ziindo alive.
ziindgi (f.) life.
zooraavah powerful, great.
zon (m.) man (unstressed zun),
(ag.) zzn', (pl.) zzn', (dat.)
zanyen; (f.) zyn, (pl.) zaoni,
(dat.) zanyen; ə in unstressed
zzn', zyn becomes ə.
zoor (m.) force, great amount (of
trade, work, etc.), (ab.) zoora.
зор deaf, (pl.) zər'; (f.) zər, (pl.)
zər.
zoomə yak, (pl.) do.
zuun (f.) moonlight, zuunadab (f.)
room on roof.
zuw (m.) life, soul, (ab.) zuw.
zyon be born, (past) zaau, (pl., f.
sg. and pl.) zaat, zaai, (pa. ptc.)
zamut; (pl.) zamut (f.)
zamats; (pl.) zamats.
zyon (m.) firewood, (ag.) zin'.
zyuith Hindi jetha elder, (dat.)
ziith, (pl.) ziiθ', zyuith, ziiθ, (f.,
dat., sg. and nom. pl.) ziiθi.
zyuith tall, long, (pl.) ziiθ'; (f.)
ziiθ, (pl.) zeechi.
Author—Bailey, T. Graham.

Title—Pronunciation of Kashmir; Kashmiri sounds how to make them and to transcribe them.

"A book that is shut is but a block"