ESSAYS

ON

KĀÇMĪRĪ GRAMMAR

BY

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of Her Majesty's Indian Civil Service.

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DEDICATED

WITH MUCH AFFECTION

TO

THE MEMORY OF

GEORG BÜHLER

BY

One whose privilege it was to know him as a Guide, as a Counsellor, and as a Friend.
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<td>thread</td>
<td>thread or the like.</td>
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<td>16</td>
<td>little</td>
<td>thin.</td>
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<td></td>
<td>17</td>
<td>littleness</td>
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<td>pound</td>
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<td>tsok&lt;sup&gt;u&lt;/sup&gt;</td>
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<td></td>
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<td>tswak&lt;sup&gt;u&lt;/sup&gt;</td>
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<td></td>
<td>a snake</td>
<td>a snake, a fountain.</td>
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<td>doh&lt;sup&gt;u&lt;/sup&gt;</td>
<td>doh&lt;sup&gt;u&lt;/sup&gt;.</td>
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<td>dwabīṇ</td>
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<td>pūth&lt;sup&gt;i&lt;/sup&gt;.</td>
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If the final consonant of a noun in this declension is preceded by व u, that व u is changed to व a in all cases except the Nominative Singular. Thus वाङ्गुर wādur, a monkey; nom. pl. वाङ्गद wādar; instr. pl. वाङ्गदौऽ वाङ्गदराव sūtin: करन्त् karan, the act of doing; acc. sg. करनस् karanas: पुस्तक पोस्तुक्ह, a book; nom. pl. पुस्तक pōstukh.

for ‘tree-trunk’ read ‘beam of wood.’

add कपुर kapur cloth.

for ‘kunasatath’ (and so throughout the seventies up to 78).

kunanamāth kunanamath (and so throughout the nineties).

w or v or v, or

शाकश्च grākaṇ शाकश्च grākaṇ.

substances substantives.

कुल। kū!.

करश्च karaṇ.

बुफ्येव wuphyēva wuphyēyaw.

Besides the above, see the special list of corrigenda to the list of Kāśmirī verbs, which is on pp. xci. and ff.
PREFACE.

The following essays on Kāṣmīrī originally appeared in the Journal of the Asiatic Society of Bengal for 1896-1899. It is hoped that, as now completed, they will be found to give a much fuller account of that interesting language than has hitherto been available.

Besides those who wish to study Kāṣmīrī for its own sake, it is also of considerable interest to comparative philologists. I know of no Indo-Aryan language which in her grammatical construction is so naked and unashamed. With but the thinnest veil of mystery, she freely displays to the ardent eyes of the student, not only the general contour of her graceful form, but each joint, each articulation. Devoid of every feeling of false modesty, she discloses many a secret which is jealously hidden by her more prudish sisters of the south. This fact has been prosaically dwelt upon by me on former occasions, and I need not discuss it further here. It is sufficient to point out that a study of Kāṣmīrī is an essential preliminary to any enquiry which deals comparatively with the mutual relations of the modern Aryan vernaculars of India.

Although I believe that I may claim that this work is more full and more accurate than its predecessors, I trust that it will not be taken as intended to supersede the useful little grammar of Mr. Wade. To begin with, I hardly touch upon syntax, a branch of Kāṣmīrī grammar which is treated of by that scholar with considerable fulness. Then, the following pages are scarcely meant for the beginner who only wishes to acquire a slight colloquial knowledge of the language. Such students cannot do better than commence with Mr. Wade's book, and, when they have mastered it, they will find it to their advantage, if they wish to proceed further in their studies, to peruse these essays also. I lay stress upon this point, because I have had occasion more than once to differ from Mr. Wade, and to state the fact clearly; and I should be sorry to think that my having done so would lead the reader to suppose that I generally condemned a grammar from which I have myself drawn no little profit and instruction.

One other word of warning is necessary. The language illustrated in this book is that used by the Hindus of Kashmir, and not that of the Musalmâns. The difference between these two dialects is mainly one of vocabulary, the Musalmâns freely using Persian and Arabic words which are avoided by the Hindus. For this reason the dialect of the latter is much more purely Kâñmiri than that of the former, but it should be borne in mind that while the followers of Islam number about 95 per cent. of the population of Kashmir, the Hindus number less than five. On the other hand, nearly all the old written literature of the country is Hindu, and is in the language illustrated in the present grammar.

There is no fixed system of spelling Kâñmiri, either in the Persian character used by Musalmâns, or in the Čâradâ and Dêva-nâgari characters used by Hindus. In such a matter, every writer is a law unto himself, and the student is warned that in reading manuscripts he will find numerous divergencies from the system here adopted. This system is that invented by Íçvara-kaula for recording the grammar of his native language in his excellent Sanskrit work the Kañmirā-çabdāmritâ,1 of which the present book is hardly more than an adaptation to English needs. The true alphabet of the Kâñmiri language is the Čâradâ, but I have abandoned it and used the Dêva-nâgari for two sufficient reasons. One is that the Čâradâ is familiar to very few Europeans, and it is not advisable to add to the difficulties which must be experienced in acquiring a by no means easy language. The other is that no Čâradâ types are available.

Surprise may be evinced that so large a space is devoted to the phonology of the language. No less than thirty-two pages are given up to the vowels and the consonants. But epenthetic changes of the former and palatalisations of the latter are so important a feature of Kâñmiri that too great attention cannot be paid to them. They form the whole groundwork of the somewhat complicated grammar, and once their principles are mastered, the superstructure will be found comparatively easy. The student is advised to read the first two chapters attentively before attacking the more attractive nouns and verbs.

I should be ungrateful if I did not here record my thanks to the kind friends who, possessed of a greater knowledge of the language than I have myself, have given me their assistance on various points. I must specially state my obligations to the Rev. J. Hinton Knowles of Çrinagar, who with the most liberal generosity has frequently helped me from the stores of his unequalled knowledge of Kâñmiri.

1 Edited by the present writer, and published by the Asiatic Society of Bengal.
In conclusion, I may be permitted to express the lively regret which I experience when I call to mind that these pages will never be looked upon by the Friend and Counsellor to whose memory they are dedicated. It was Bühler who first directed my attention to the study of Kāsmīrī, and it was through his help that I was enabled to trace the materials on which these pages are founded. They owe all their inspiration to him; and, during their preparation, hours of what was often monotonous work were cheered by the hope of his kindly appreciation of the final result,—a hope, alas, destined never to be realised.
SYSTEM OF TRANSLITERATION ADOPTED IN THE FOLLOWING PAGES:—

(medial) a; (medial) a, (final) a, (ā); खा अ; ला इ; रा ई; रा उ;
ा उ; ज्ञ य; ज्ञ य; कर (य e); य e; रे अ; (व o); बो ध; बी अ०;

क ka ख kha ग ga ड ण।
च ca छ cha ज ja ज ण।
च त्र ha ढ थha जः za ज ण।
ट त्र ha ढ da छ ण।
त त्र ha ढ da छ ण।
प पा फ pha ब b य म।
य ya, e र ra ल la व wa, o।
श सा ष sa स sa च ha।

Note.— रा उ and ज ण, are called i-mātrā, u-mātrā, and u-mātrā, respectively. See p. 3.

When a vowel is modified (usually by a following mātrā-vowel or o) the mark ल is placed over the syllable in the Dēva-nāgari character, and a dot is placed under the vowel in the Roman character. Thus का, का का, and so on.

When the half-pronounced a occurs in the middle of a word, it is represented by virāma. Thus न कार. When it is modified it is transliterated ṝ. Thus दूर अन।. This modification, it will be seen, is not marked in the Dēva-nāgari character. In this I have followed the native grammarian. At the end of a word, every a is only half pronounced. Thus त्र क्र का, (see p. 6). When the vowel a is pronounced like the a in hat, it is transliterated ठ।

The syllable य ya is often pronounced like e, and the syllable wa like o: the first representing the sound of the e in met, and the second that of the o in hot. In these cases, the syllables are transliterated and o respectively. See pp. 26 and 16.
When these ę and ő are modified I have not always been consistent in transliteration. In the earlier pages I have represented a modified ę, by simply ę, as in  นอกจาก  lěl, and a modified ő, by ő, as in  לע  gőu (both on p. 26). Sometimes also I have transliterated the latter by ą, as in ąż, on p. 87. In the later pages, as types became available, I have throughout represented them by ę and ő respectively.
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On the Kāñmirī Vowel-System.—By G. A. Grierson, C.I.E., I.C.S.

[Read November, 1896.]

The only serious attempt to grapple with the intricacies of Kāñmirī pronunciation is that contained in Major Leech's grammar of the language contained in pp. 397 and ff. of the J. A. S. B., Vol. XIII, for 1844.

For its time Leech's grammar was a wonderful production, but it has the disadvantage of being entirely written in the Roman character, without any definite system of transcription. He gives lists of words classified according to their vowel sounds, and extending over eight pages. These lists (and I have tested every word in them, in the mouth of a Kāñmirī Pañdit) are in the main accurate, but it is generally difficult and sometimes impossible to identify the words he writes, or to reproduce them in either the Persian or the Nāgarī character.

Kāñmirī is written both in the Persian and in the Čāradā alphabets. The latter belongs to the family of which Dēvanāgarī is the best known member, and will be represented (for convenience sake) by Dēvanāgarī in this paper. The Persian character is used by the Muḥammadans (who form about 93 per cent.), and the Čāradā (Dēvanāgarī) by the Hindūs (who form, say, 6 per cent.) of the population. Carey in his Serampur translation of the New Testament (1821) used the Čāradā character, but since then Missionaries have used either the Persian or the Roman character. The Persian character, with its facile omission of vowel-marks is not suited for representing the intricate vowel-system of Kāñmirī. And, indeed, to one who is not familiar with the pronunciation of the language from practical experience, it would be impossible to gain merely a faint idea of the correct pronunciation of most Kāñmirī words, even from a fully vocalized Persian transcription. This is forcibly illustrated by the late Dr. Burkhard's Essays on Kāñmirī. He transliterated rigidly from the Persian character, and hence, as a means for giving a practical colloquial acquaintance with the language, his papers are of little value, though of great value in other respects.
The various systems of transliteration into the Roman character with the help of diacritical marks added to the vowels, are based on the Persian method of transcription, and have most of its faults. For instance Wade in his grammar represents three distinct a sounds viz., ā, a¹ and a by one sign a. Another a sound, viz., a², he represents by a: and at the same time uses the same sign to represent the ȯ in cob, an altogether different sound.

The Čāradā (Dēvanāgari) system of writing Kāḍmīri has the advantage of using fixed definite signs for fixed definite sounds. To those accustomed to the simpler, if less perfect systems hitherto in vogue, it, no doubt, looks clumsy, but, after considerable hesitation, I have come to the conclusion that, whether for the purposes of science or for the benefit of learners, the only satisfactory way of transcribing Kāḍmīri in the Roman character is to follow the Čāradā system with a few minor modifications.

The Čāradā system is based upon actual facts of the language. Kāḍmīri differs from other Indian languages in using vowels at the end of a word which are either silent or nearly so, but which modify the pronunciation of the vowel of the preceding syllable. To an Englishman or Russian this is a commonplace of spelling. An Englishman pronounces the a in the word mar, in a certain way. By adding an e, he gets the word mare, in which the final e is silent, but modifies the pronunciation of the preceding a. In Kāḍmīri these silent (or nearly silent) vowels are called by Hindū Grammarians, māṭrās, and there are three of them, viz., "></td><td>ि-मात्रा</td><td>, ु-मात्रा</td><td>, and ॐ-मात्रा which are represented in the Čāradā character by the ordinary signs for i, u, and ə respectively with the sign for virāma appended. The mark¹ is also placed over the preceding vowel to show that it is modified. In the Roman character they are conveniently represented by a small i, u or ə, above the line, a dot being placed under the preceding vowel to indicate modification. Examples are कर¹, they (masc.) were made; कर², he was made; and कर³, she was made. Speaking very roughly, the first may be said to be pronounced something like the English pronunciation of Kyrie (in Kyrie eleison), the second something like core (English mute e), and the third something like kür (German ü). In the Persian character, the first is written کر¹, the second کر², and the third indifferently کر or کر. Mr. Wade transcribes the first کار¹, the second کور², and the third کور and the third کار.

Of these māṭrās it may be said that u and ə are as a rule absolutely silent, while i is just heard.
The history of these modified sounds is evident enough. It will suffice to take u-mātrā as an example. The Skr. कर्त, done, became in Apabhraṃca Prakrit करिं kari, from which was derived the old Kāśmirī कर karu. By epenthesis, of which the Kāśmirī is extremely fond, this became pronounced कार kaur whence we get the modern pronunciation *core.* The old spelling was, however, retained, but the mark of virāma was added to show that the final u was silent. So also कर kar, represents an Apabhraṃca कर kari and कर kar represents an Apabhraṃca, कर kari or कर kari. It can easily be shown that u-mātrā represents an older i, not an older a. Words in u-mātrā are nearly all feminine forms of masculines in u-mātrā, a fact which explains the adoption of the long ū sign as a substitute for the long i.

Sometimes by the addition of suffixes these mātrā-vowels cease to be at the end of a word. If the suffix consists of a single consonant, they are then fully pronounced (still, however, modifying the preceding vowel) and the sign of virāma is omitted. In this case, u-mātrā takes the sound of a short German ū. Thus, if we add the suffix n, meaning 'by him,' to the above words, we get from कर kar, करिं kari (pronounced something like kyrin); from कर kar, करिं kari (pronounced something like korin); and from कर kar, करिं kari (pronounced something like kūrin). If, however, the suffix consists of a consonant and a vowel, or more, the mātrā vowels remain unpronounced. Thus, take the suffix wa, by you. Adding this to कर kar we get करिं karwa, (pr. kyrwa); to कर kar, we get करिं karwa (korwa); and to कर kar, we get करिं (kūrwa). Again, adding the suffix tha-s, by thee I (was made), we get करिः kārtha (kortha), masc. and करिः kārthas, fem.

The effect of these mute or mātrā vowels upon pronunciation of preceding vowels, forms the main subject of this paper.

Before dealing with them, it will be convenient to glance at the Kāśmirī consonantal system. This is, in the main, the same as that which we meet in the Devanāgari Alphabets. It must be observed, however, that Kāśmirī, has no soft aspirates (gh, jh, dh, dh, and bh). The letter jh becomes z. Thus from Apabhraṃca बुज्जाई bujjhai, we have the Kāśmirī बैज्ज बैज्ज bōzi, he will hear. The other letters simply lose their aspiration, e.g., Hindi घूः घूः, surround, but Kāśmirī घूः, and so on.

Kāśmirī has developed a new set of palatals, viz., ढ [+++ and ।.

1 It must be clearly understood that these spellings do not do more than approximately indicate the pronunciation of these words. The exact pronunciation will be dealt with later on.
pronounced (and transliterated) \( t_s \), \( t.sh \), and \( z \) respectively. The nasal \( i.na \) is pronounced \( n'y.e \), and is treated as if it was spelled \( n \). With \( V.r.m.a \) (अ) it is pronounced \( n.y \), and is treated as if it was \( s.n.y.r \).

As regards transliteration; it seems to me that the only satisfactory way, so far as this article is concerned, is to follow the \( C.r.a.d.a \) spelling throughout. The māṭrā-vowels should be represented by a small letter above the line, and modified vowels should have a dot under them to warn the reader that they are modified. How they are modified is to be gathered from the particular māṭrā which follows, and from the following rules. The only exception I make to this system of transcription is the representative of the \( o \)-sound in \( c.o.b \), and the \( e \)-sound in \( e.b.b \). These, in \( C.r.a.d.a \) are represented by \( w.a \) (or \( u \)) and \( y.a \) respectively, following a consonant. Thus \( w.a \) (or \( u.a \)) \( t.w.a.h.y.a \) (or \( t.w.h.y.a \) (pr. \( t.o.h.e \)). As this \( w.a \) and \( y.a \) do not convey to the reader the sounds they represent, I trans literate them (when they represent these sounds) by \( o \) and \( e \) respectively.

I now proceed to deal with the vowels in due order. The lists of words given by Leech, in his paper above referred to, have been carefully read over with me by Paṇḍit Mukund Rām of Sirinagar,\(^1\) and every word which we have been able to identify has been written down in the Dēvanāgari character, and its pronunciation discussed. Many new words, illustrating new rules, have also been added.

\( a \) is usually pronounced as the short \( a \) in America.

The following are examples.

- \( c.a.l.a.k.h \), a beating.
- \( w.a.n.a.k.h \), thou wilt say.
- \( k.h.a.t.a.k.h \), thou wilt conceal.
- \( p.h.a.t.a.k.h \), thou wilt be drowned.
- \( g.a.n.a.k.h \), thou wilt congeal.
- \( m.a.n.a.k.h \), thou wilt obey.
- \( r.a.t.a.k.h \), thou wilt take.
- \( b.a.r.a.k.h \), thou wilt regret.
- \( a.r.a.k.h \), thou wilt endure.
- \( a.l.a.k.h \), thou wilt be shaken.
- \( v.a.l.a.k.h \), thou wilt throw over a person.
- \( g.a.l.a.k.h \), thou wilt melt.
- \( m.a.r.a.k.h \), thou wilt die.
- \( t.s.a.t.a.k.h \), thou wilt tear.
- \( t.s.a.l.a.k.h \), thou wilt flee.
- \( v.a.t.a.k.h \), thou wilt roll up.
- \( p.a.k.a.k.h \), thou wilt go.
- \( r.a.c.h.a.k.h \), thou wilt protect.
- \( r.a.n.a.k.h \), thou wilt cook.
- \( k.h.a.n.a.k.h \), thou wilt dig.
- \( m.e.n.a.k.h \), thou wilt measure.
- \( a.s.a.k.h \), thou wilt laugh.
- \( d.a.z.a.k.h \), thou wilt be burnt.
- \( s.a.r.a.k.h \), thou wilt experience.
- \( m.a.l.a.k.h \), thou wilt rub.
- \( k.h.a.l.a.k.h \), thou will be opened.
- \( b.a.l.a.k.h \), thou wilt recover.
- \( d.a.l.a.k.h \), thou wilt slip.
- \( g.a.r.a \), a house.
- \( a.k.s.u.n \), to enter.
- \( a.l.y.a.u.v \), he shook.

\(^1\) I must express my obligations to Dr. Stein for obtaining for me so excellent an assistant and teacher.
In monosyllabic words ending in an aspirated consonant, a takes nearly the sound of the ā in hat, thus अ्रङ्ग krākha, a noise, but अ्रङ्ग kraṅga, noises. कठ kāth, a ram, gen. sg. कढ़ sandu. This difference is not marked in writing. I shall represent it by ā.

A final a is very lightly pronounced, and is therefore written above the line, as in kraṅga, above. With regard to final ya, vide post (page 304).

This lightly pronounced a also occurs between consonants. In such cases, in the Čāradā character, the two consonants are compounded, and the vowel neglected. We thus get seemingly impossible combinations, such as the word न्न or literatim tāh, which cannot be possibly pronounced as written. The word is really pronounced tāh, and means 'thou.' So also in many other words, e.g., ं (which I prefer to write ं) pronounced ītānu, he has swollen; ं (मीर) dātānu, he shook out; ं (को) kītānu, he was wet; ं (मं) rāp, spite; ं (मं) gāthānu, he ground: दंदङ् dādārā, the edible part of a cucumber; बंबङ् babārā, a flower; गात्जङ gātā, clever (fem.); फङ् phālā and ना, a basket. The sound of this letter is very obscure and closely resembles that of the obscure vowel in the English termination ble, usually called the neutral vowel. It is liable to modification by a following i-, u-, or a-mātrā, but its sound is so short, that only an acute ear can distinguish its various shades. Wade illustrates this a as well as the a modified by a-mātrā, by a, a system which lends to endless confusion, unless some clue is given to the modifying vowel.

Içwara-kaula in his Kāçmiri Dhātu-pātha, also notes a modified ā, which is not followed by a mātrā-vowel. It is pronounced slightly more labially than an ordinary a: i.e., a tinge of o is given to it; and it is, apparently, the short form of ā (ō). It closely resembles the ordinary sound of a in Eastern Bihārī, which is not nearly so broad as the corresponding sound in Bengali, but is still somewhat broader than the usual a of Benares-Hindi. The difference between ā is however, so very slight that it would pass unheeded by an ordinary ear. The sound occurs in the following verbal roots (including their causals, which I omit). It will be seen that with the exception of the root प्रक्षङ्ग prakhaṅgat, which is hardly an exception, in every single instance the a is followed by a compound consonant the last member of which is r.

1 Içwara-kaula spells all these with compound consonants. I prefer, deliberately, to write them with virāma, and shall do so in future. Mr. Hinton Knowles, whose authority is undoubted, would transcribe these words ānu, dānu, kūgu (there is a difference of opinion as to the correct form of the part of the root kūg). I. K. makes it kītānu, riq and gūhu. This well illustrates the indefinite nature of the sound which, in the Čāradā character, is represented by virāma, or absence of any vowel whatever.
On the Kāśmirī Vowel-System.

The examples moreover include every case of an a followed by such a conjunct given in the Dhātupāṭha, and we are entitled to lay down the rule, that when a is followed by a compound consonant, the last member of which is r (or t), it is modified to a.

वंभट adra, be moist.
वंभट anza, finish.
वंभट abra, cloud up.
वंभट kanza, be impoverished.
वंभट ganza, count.
वंभट chakra, scatter.
वंभट chalsarv, make white.
वंभट chupar (pr. almost chugar), spend.
वंभट tswakar (pr. almost tankar), make angry. [defile.
वंभट tshyatar (pr. almost tshitar),
वंभट tshyavar (pr. almost tshivar),
वंभट put out (fire).
वंभट tshwar (pr. almost tshulvar),
वंभट tshwar, make short.
वंभट dakhra, depend upon.
वंभट tatara, make hot.
वंभट tanra, make thin.
वंभट trasarv, cause to fear.
वंभट trasarv, cause to fear.
वंभट truvrav, (pr. almost truvrav), make hard.
वंभट thazr, make high.
वंभट dadarv, make wasted.
वंभट dragarv (pr. almost drugarv), price highly.
वंभट dwabar (pr. almost dubar), bury.
वंभट naghvarv, make naked.
वंभट natvarv, cause to shake.
वंभट nuvar (pr. almost numar),
cause to bow.
वंभट nuvar (pr. almost numar), make excessive.
वंभट pajra, fell a hem (in sewing).
वंभट pazra, decide the truth.
वंभट patha (Mr. Knowles would write pathar), clean (fish).
वंभट prakr, be manifest.
वंभट phayar, entangle.
वंभट bacarv, protect.
वंभट badra, cause to be great.
वंभट badarv, bake bread.
वंभट banzara, divide.
वंभट balr, cure.
वंभट byavr (pr. almost bira),
वंभट make separate.
वंभट brahvar, mislead.
वंभट matvarv, madden.
वंभट manzar, make imperfect.
वंभट masar, cause to forget.
वंभट muvar, (pr. almost mutar),
वंभट make fat.
वंभट muadvar (pr. almost munvar),
वंभट make blunt.
वंभट muadvar (pr. almost mudar),
वंभट be sweet.
वंभट ratshar, put in order.
वंभट lyadar (pr. almost lidar), be yellow.
वंभट wadar, bury.
वंभट vyar (pr. almost vitar), decide.
वंभट vyavar (pr. almost vitar), separate.
vygthar (pr. almost vithar),
make fat.
vyadar (pr. almost vidar),
be slack.
vyapar (pr. almost vipar),
cause to pervade.
syadar (pr. almost sipar),
scatter.
sa3a, make deep.
san3, be ready.
sys3 (pr. almost siz3),
make straight.
syan3rav (pr. almost sinn3rav),
make soft.
syan3 (pr. almost sind3),
become red.

When the vowel a is modified by i-ma3rā, it is pronounced nearly as the ā in hat. The i-ma3tra is also very lightly pronounced, both in the same syllable as the ā, with the ā, as well as in its own syllable. This has led to various methods of transcription. For instance, some transcribe 3i3 by ais3, and others by asi3. The true pronunciation is something like asi3. I prefer to transcribe it by as3, which follows the native system. The i-ma3rā is shown in its proper place, and a dot (corresponding to the Çāradā') is placed under the a to show that it is modified. The following are examples of a modified by i-ma3rā.

ais3, pronounced asi3, we.
kar3, pr. ka3, bracelets.
pap3, pr. pa3p3, ripe (masc. pl.)
drai (da3ri), strong (masc. pl.)
khari (khai3ri), having a scald-head (m. pl.)
tar3 (tsa3ri), many (masc. pl.)

When a is followed by u-ma3rā it takes a sound which it is easy to describe, but which it is difficult to express in writing. It is the short sound corresponding to the long ə in the English word home. It may be represented by o, i.e., the short sound of ə. It has nothing to do with the short ə in the English word cot, which also occurs in Kāmrī but is represented differently (see pages 294 and 304). The u-ma3rā itself is
hardly pronounced at all. Panḍits say it can be heard, but when they say they pronounce it, its sound altogether fails to reach my ear. That is probably the fault of my ear, but it is not an exceptionally dull one. All that I hear is the final consonant immediately preceding the u-mātra, pronounced with exceptional clearness. In English, we have a habit of clipping our final consonants. Thus, in the English word bad, the d is only half pronounced. If we added an u-mātra in Kāśmīri we should to an English ear, only fully complete the pronunciation of the final d, or in other words double it. I would therefore, represent the pronunciation of such a Kāśmīri word as bād, great, by badd, in which the doubled d means that the tongue must not only touch the palate to get the sound of d, but must also be mostly drawn back, after a perceptible interval, so as to complete the explosion.

The dot under the a corresponds to the of the Čāradā character, and warns the reader that the a is modified by the following u-mātra.

Wade transcribes this a modified by u-mātra, by o. As he also transcribes the o sound of cob, by the same sign, great confusion is caused to the learner.

The following are examples of a modified by u-mātra.

[Note that every word ending in u-mātra is masculine, and that all nouns ending in u-mātra belong to Wade’s 2nd declension].

bad, pronounced bodd; great

khol (kholl), open, loose.

mir (morr), a hut, a fowl-house.

dod (dodd), burnt.

khot (khatt), a place of concealment, a wall-cupboard.

lad (lodd), made.

kho (kho), pudendum muscular.

koll (koll), dumb.

phat (phott), drowned.

rot (rott), taken.

mott, mad.

lott (lott), light, gentle (of speaking).

When a is followed by u-mātra it takes a sound closely corresponding to that of the German ü. As in the case of u-mātra, panḍits say...
that the ū-mātrā is pronounced (be it ever so lightly), but to me, all that I can hear is the full pronunciation of the final consonant, which, under the head of u-mātrā, I attempted to illustrate by doubling it. The pronunciation of the word क र, would therefore be illustrated by kīrr. Wade represents the ū sound by a, which as before explained, gives rise to confusion. As explained before, I transliterate the Čāraḍā characters as they stand, the dot under the a, showing that it is modified by the following ū-mātrā, and corresponding to the Čāraḍā.

The following are examples of a modified by a following ū-mātrā.

Most words ending in ū-mātrā are feminine, and belong to the third declension. There are, however, some masculines, e.g., दन dān, a pomegranate, which belong to the first declension.

कर (pronounced kīrr) a beam.

she was made by us.

जर (ziirr), a deaf woman.

बर (sūrr), a crack in wood.

नर (nūrr), the lower part of the arm.

गर (ūrr) well, strong.

बध (būtt), a hob.

दर (diirr), a strong woman.

तोडर (tūtt), she was cut.

जोडर (ātt), torn, tattered (fem.)

रत (vūtt), she was taken.

The following are examples of a, which is pronounced as in Sanskrit or Hindi.

काठ, wood (masc.)

काल, glass, pottery (masc.)

काद, width (especially of a river) (masc.)

काद, a representative (masc.)

काल, shame (fem.)

ताख, name of a caste (masc.)

दाख, ashes (masc.)

पोष, a sin (masc.)

ताख, opening in a wall (masc.)

नूद, a sound (masc.)

लाख, a stake (masc.)

दाख, a club (masc.)

बाद, a dancing boy (masc.)

पाल, a pillow (masc.)

पाल, centre of a shawl or handkerchief (fem.)

माध, working of dough (fem.)

बाग, a call to prayers (fem.)

दाद, a bullock (masc.)

ब्राह, a verandah (masc.)

माख, honey (masc.)

दान, a cooking place (masc.)

प्रान, an onion (masc.)

वान, a shop (masc.)

राम, a thigh (fem.)
On the Kashmiri Vowel-System.

The letter \(\ddot{a}\) is often modified to \(\dddot{a}\), the sound of which may be represented by the German \(\ddot{a}\). It is, however, a prolonged sound, drewled out, so to speak, and there is a touch of the sound of \(\dddot{a}\) in the English word \textit{hall} in it, so that \(\dddot{a}\) is not a perfectly correct representation, though the nearest available. Another way of considering the sound is to say that it is something between that of the \textit{ea} of \textit{earl}, and the \textit{aw} of \textit{awl}. The sound is a very peculiar one, and can really only be learned by the ear.

The following are examples of this letter, which is evidently derived from a long \(\ddot{a}\) followed by an original \(i\) or \(y\). E. g. \(\dddot{a}s\) is derived from the Skr. \textit{āṣyaṁ}, through *āis.

<table>
<thead>
<tr>
<th>Letters</th>
<th>Meaning</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>(\ddot{a})</td>
<td>A ringlet (fem.)</td>
<td>(\dddot{a}s), ((\dddot{a}))</td>
</tr>
<tr>
<td>(\ddot{a})</td>
<td>(pr. (\ddot{a}))</td>
<td>(\dddot{a}), ((\dddot{a}))</td>
</tr>
<tr>
<td>(\ddot{a})</td>
<td>Deceiving (fem.)</td>
<td>(\dddot{a}), (pl. (\dddot{a}))</td>
</tr>
<tr>
<td>(\ddot{a})</td>
<td>A stride (fem.)</td>
<td>(\dddot{a}), (pr. (\ddot{a}))</td>
</tr>
<tr>
<td>(\ddot{a})</td>
<td>A kind of fruit (masc.)</td>
<td>(\dddot{a}), (pr. (\ddot{a}), (masc.)</td>
</tr>
</tbody>
</table>

When \(\ddot{a}\) is followed by \(i\)-\textit{mātrā} or by \(u\)-\textit{mātrā} it always becomes modified to \(\dddot{a}\). As usual the \(i\)-\textit{mātrā} is very slightly heard both before and after the succeeding consonant. The \(u\)-\textit{mātrā} is, to my ears, not audible, though the preceding consonant is somewhat more strongly pronounced, which I represent by doubling it.

When \(\ddot{a}\) is followed by \(u\)-\textit{mātrā} it is pronounced \(\dddot{a}\), and is so written. Thus take the verb \(\ddot{a}\)\textit{ṣṭārun}, to sort, arrange. The root is \(\ddot{a}\)\textit{ṣṭā}.

The past tense masculine singular is formed by adding \(u\)-\textit{mātrā} to the root, and is therefore \(\ddot{a}\)\textit{ṣṭā}\textit{rā}. The feminine singular past is however, formed by adding \(u\)-\textit{mātrā}, and the original \(\ddot{a}\) is therefore not changed to \(\dddot{a}\), but is modified to \(\dddot{a}\), thus \(\dddot{a}\)\textit{ṣṭā}\textit{rā}. So the masculine plural is \(\dddot{a}\)\textit{ṣṭā}\textit{rā}. The feminine plural, however, is formed by adding \(y\) which does not modify the preceding \(\ddot{a}\), and we have \(\ddot{a}\)\textit{ṣṭā}\textit{rā} (i.e., \(\dddot{a}\)\textit{ṣṭārē}, see page 304). So also the base \(\ddot{a}\)\textit{krān}-, a relation, has its nom. sg. \(\ddot{a}\)\textit{krōn}, and its nom. pl. \(\ddot{a}\)\textit{krān}-, its dative plural is however, \(\dddot{a}\)\textit{krān}\textit{yan} in which the original base \(\ddot{a}\)\textit{krān}- is retained, without modifying the \(\ddot{a}\) to \(\dddot{a}\) or changing it to \(\dddot{a}\), because it is followed by \(y\), and not by \(i\)-\textit{mātrā}, \(u\)-\textit{mātrā}, or \(u\)-\textit{mātrā}. This point is important. It explains many difficulties in Kashmiri declension and conjugation, and, so far as I know, attention has not previously been drawn to it. In dictionaries, the nom. form \(\ddot{a}\)\textit{krōn} is given, but it would be better to give the declensional base \(\ddot{a}\)\textit{krān}-, which is the original word. Note, however, that \(\ddot{a}\) is the only vowel which is modified not only by \(i\)-\textit{mātrā}, but even by a fully pronounced \(i\) when following it. Thus the dat.
Isg. of krān- is krānis, not krānis. This is not the case with other vowels: e.g., the dat. sg. of pūth- (feminine) is pūthi (fully pronounced i), not pūthi, while the nom. sg. (with i-mātra) is pūthi, with the o changed to ā (see page 302).

The following are examples of ā followed by i-mātra.

\[ \text{krān, pr. krōni', relations, byāli' (byōli'), seeds (pl. of krōn krōn'\text{').}} \]
\[ \text{byōli'} \]

\[ \text{dōn' (dōn'), churn-sticks, (pl. of dōn' dōn').} \]

The following are examples of ō followed by u-mātra. As just explained, they are really instances of ā being followed by u-mātra, and therefore changed to ō. They are all masculine nouns in u-mātra. The nom. masc. plurals all end in i-mātra preceded by ā. Thus cyōn, nom. plur. cyān'. The pronunciation of the ō is nearly like that of Sanskrit and Hindi, but is slightly drawled till it approaches that of au in cause, as befits its derivation from ā and u.

\[ \text{myōn' (for myān-') pronounced myōnn, my (masc.)} \]
\[ \text{cyōn' (cyān-') pronounced cyōnn, thine (masc.)} \]
\[ \text{prōn' (prān-') pronounced prōnn, ancient (masc.)} \]
\[ \text{dōn' (dān-') pronounced dōnn, a churn-stick (masc.)} \]
\[ \text{krōn' (krān-') pronounced krōrr, a scab} \]
\[ \text{brōn' (brār-') pronounced brōrr, a cat (masc.)} \]
\[ \text{cōr' (cār-') pronounced cōrr, an idiot (masc.)} \]
\[ \text{krōn' (krān-') pronounced krōnn, a relation.} \]
\[ \text{cōl' (cāl-') pronounced cōll, a kind of grain.} \]
\[ \text{tsōn' (tsān-') pronounced tsōnn, he entered.} \]
\[ \text{dyōr' (dyār-') pronounced dyōrr, rich (masc.)} \]
\[ \text{tsōr' (tsār-') pronounced tsōrr, he was collected, four.} \]
\[ \text{pyōr' (pyār-') pronounced pyōrr, dear (masc.)} \]
\[ \text{byōl' (byāl-') pronounced byōll, a seed.} \]
\[ \text{dyōn' (dyān-') pronounced dyōnn, a foundation.} \]

The following are examples ā followed by u-mātra, (including the letter ṭā, which is treated as if it was nyā).

\[ \text{cōr' (pr. cōrr), an idiot (fem. of cōr' cōr'\text{').}} \]
\[ \text{dyār' (dyōrr), a rich woman (fem. of dyōr'\text{') (rare).}} \]
\[ \text{brōr' (brōrr), a cat (fem. of brōr'\text{').}} \]
\[ \text{ār' (ōrr), a shoe-maker’s awl (pl. ār' ary'\text{'}, i.e., ārē).} \]

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The vowel i is usually pronounced as in Sanskrit or Hindi. The following are examples:—

निस्त निस्त, near.

सिल, the disease of consumption (masc.)

फिस, a child’s penis (fem.)

फिस, noise of a crack (masc.)

फिस, take away from him.

निन, they will take away.

यिस, come to him.

यिन, they will come.

यिक्ष, thou wilt come.

यिस, give to him.

यिन, they will give.

यिन, a short space of time (fem.)

गिल, a kind of bird (fem.)

सिल, loss of use of limbs (fem.)

When the vowel i commences a word, it is pronounced yi: thus—

िय, pronounced yih, this (nom.)

िमिस, imis, yimis, this (acc.)

इथ, ithai, yithai, gratis.

इमाम, imām, yimām, a Musalmān priest.

इंद्र, īndr, yindr, a spinning-wheel.

इंमिकानि, imikani, yimikani, thus.
When i is followed by i-mātrā its pronunciation is not affected.

The i-mātrā is pronounced only after the preceding consonant.

When i is followed by u-mātrā, it is pronounced yu, and the final consonant is fully pronounced, as usual. In such cases the i is often written yu, and the u-matra omitted: thus;

mil, reconcile.

kili, pegs.

niu, about to be taken (masc. plur.)

hiṇi, the neighing of a horse (fem.)

In the case of three verbs, the different spellings, mean different things; thus

nin, to take, nyun, the act of taking, both pronounced nyunn.

din, to give, dyun, the act of giving, dyunn.

yin, to come, yyun, the act of coming, yyunn.

When i is followed by u-mātrā, it is pronounced something like yī, in which i represents a short German ü. Thus

lyiv, pronounced lyuuv, she was plastered by us.

phiv, pronounced phuvv, she was turned over by us.

Instances of this are rare.

The vowel i is pronounced as in Sanskrit and Hindi, thus,—

śīn, snow (masc.)

When the vowel commences a word, it is pronounced yi; thus,

īran, pronounced yīran, an anvil (fem.)

īrun, yīrun, to float.

id, yid, the Musalman festival.

īts, so much (fem.)

When i is followed by u-mātrā it becomes yū, and is so written.

Thus the word nīl, blue, becomes, and is written, nyūl (nyūl would be better). This accounts for numerous verbal forms of the Past Participle Masculine.
When \( i \) is followed by \( u-mātra \) its pronunciation is not affected. The final consonant is merely strengthened slightly by the \( u-mātra \). The following are examples:

- \( phir \) (pr. \( phirr \)), she rambled.
- \( cīr \) (pr. \( cīrr \)), we squeezed her.
- \( cīr \) (pr. \( cīrr \)) we arranged her.
- \( yir \) (pr. \( yirr \)), we arranged her (fem.), used of the warp, in weaving: the object must be fem.
- \( nir \) (pr. \( nirr \)), she came out.
- \( gīr \) (pr. \( gīrr \)), we surrounded her.
- \( vīr \) (pr. \( vīrr \)), a willow.
- \( zīr \) (pr. \( zīrr \)), a poke in the ribs.
- \( hīr \) (pr. \( hīrr \)), a head.
- \( sīr \) (pr. \( sīrr \)), a brick.

The Vowel \( u \) is usually pronounced as in Sanskrit and Hindi. Thus

- \( yun \), to come.
- \( nun \), saltish.
- \( kus \), who?
- \( yus \), who.
- \( hum \), they.
- \( kuz \), a kind of sweet-meat (masc.)
- \( wuth \), drizzing (masc.)
- \( sruth \), a sip (masc.)

When the vowel \( u \) commences a word it is pronounced \( wu \), and is often written \( w \). Thus

- \( udar \) or \( wur \) \( wu\)\( dar \), both pronounced \( wu\)\( dar \), a plateau (fem.)
- \( uh \) or \( wu \) \( wu\)
- \( ular \) or \( wu\)\( lar \)
- \( unar \) or \( wunar \)
- \( uphun \) or \( wuphun \)
- \( uck \) or \( wuck \)
- \( wth \) or \( wuth \)
- \( wthun \) or \( wuthun \)
- \( uzamal \) or \( wuzamal \)

There is also a modified \( u \) which is sounded like the \( o \) in \( cob \), or nearly so. This I represent by \( ò \). It is very commonly written \( wa \). In both cases there is a slight \( w \) sound preceding the \( ò \), and, moreover, when the vowel is initial the \( w \) is fully pronounced.

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When the sound is medial, only wa is written not u: Thus,—

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>dōd</td>
<td>milk (masc.)</td>
</tr>
<tr>
<td>khōd</td>
<td>a pit (masc.)</td>
</tr>
<tr>
<td>tsōl</td>
<td>a fireplace (fem.)</td>
</tr>
<tr>
<td>nōl</td>
<td>price (masc.)</td>
</tr>
<tr>
<td>pōth</td>
<td>piles (fem.)</td>
</tr>
<tr>
<td>dōkh</td>
<td>pain (masc.)</td>
</tr>
<tr>
<td>chōkh</td>
<td>a wound (masc.)</td>
</tr>
<tr>
<td>nōr</td>
<td>a daughter-in-law (fem.)</td>
</tr>
<tr>
<td>khrōkh</td>
<td>a snore (masc.)</td>
</tr>
<tr>
<td>sōn</td>
<td>gold (masc.), a co-wife (fem.)</td>
</tr>
</tbody>
</table>

- bōn, below.
- wōl, dregs of ghī (fem.).
- wōd, scalp (fem.).
- zōl, drowsiness (fem.).
- tōst, breaking wind (fem.).
- mōkh, a cut branch (masc.).
- dōs, wall (fem.).
- khoth, false, (used as a nominal verb.).
- tsōn, to the four.
- khoūn, elbow (fem.).

In most of these, a faint w-sound is heard before the o, but it is hardly necessary to represent it, and it need not be considered for practical purposes. If strict rigour of transliteration is required, then we should write dwōd, khwōd, &c. In some words, such as dwōd it is more distinct than others, but it depends partly on individual speakers, and partly on whether the speaker is speaking carefully or not.

When u is followed by i-mātrā its sound is not changed. As usual the i is pronounced both before and after the consonant which precedes it; thus,

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>gūrī</td>
<td>pronounced gūrī, horses.</td>
</tr>
<tr>
<td>cūrī</td>
<td>(cūrī), children (of either sex).</td>
</tr>
<tr>
<td>muji</td>
<td>(muji'), a radish.</td>
</tr>
<tr>
<td>tujī</td>
<td>(tujī'), a little piece of reed or thin wood.</td>
</tr>
<tr>
<td>būthī</td>
<td>(būthī) faces (nom. pl.)</td>
</tr>
</tbody>
</table>

When the vowel u is followed by u-mātrā its pronunciation is very slightly altered. The change is so slight that it is unnecessary, to reproduce it in transliteration, but, in order to show the extreme niceness of Kāmithi pronunciation I make the following attempt to teach the reader how to pronounce these two sounds.

When in English we pronounce the oo in the word good, we pout out the lips, and keep them pouted till we have pronounced the d. In
Kāḍmīri this word would be written گَوُدُ, with ے-鸚řā. This ے we may call ے. If, however, after pouting out the lips, we allow them quickly to resume their original position before commencing to sound the ۓ of good, it will be noticed that a slightly different tone-colour is given to the oo. This sound we may call ۓ. In Kāḍmīri, an ordinary ے is pronounced as ے, but when followed by ے-鸚řā it is pronounced as ۓ, the final consonant, as usual being also pronounced more fully than in English. We thus get the following examples

| ےر | ۓر, pronounced ۓر, a horse (masc.) |
| ےر | ۓر, a daughter’s son (masc.) |
| ےر | ۓر, a child (of either sex) (masc.) |
| ۓر | ۓر, surplus (masc.) |
| ۓر | ۓ, we have lifted him. |
| ۓر | ۓ, a tree (masc.) |
| ۓر | ۓpp, a sieve (masc.) |
| ۓر | ۓkk, we have torn him with the teeth. |
| ۓر | ۓtt, right (not wrong). |
| ۓر | ۓzz, we have parched him. |
| ۓر | ۓzz, he bubbled up. |
| 舄 | ۓnn, sold. |
| ۓر | ۓnn, he put in. |
| ۓر | ۓkk, sour. |
| ۓر | ۓrr, rice boiled dry (masc.) |
| ۓر | ۓll, a small hole in a wall for ventilation or light (masc.) |
| ۓر | ۓbb, a sound (masc.) |
| ۓر | ۓpp, a basket for fruit or animals (masc.) |
| ۓر | ۓss, fatigue, a small turnip (masc.) |
| ۓر | ۓrr, burnt rice at the bottom of a pot. |

When the vowel ے is followed by ے-鸚řā the pronunciation is hardly affected at all. Merely the final consonant is strengthened: Thus,

| ےر | ۓر, pronounced ۓر, a mare, |
| ۓر | ۓر, a daughter’s daughter. |
| ۓر | ۓzz, we have parched her. |
| ۓر | ۓrr, the width of sleeve or trousers at wrist or ankle (fem.) |
The vowel \( \ddot{u} \) is usually pronounced as in Sanskrit or Hindi, but in some people's mouths it almost becomes \( \ddot{o} \). Examples are

- \( \ddot{l}u\ddot{t}h \), plunder (masc.)
- \( \ddot{b}u\ddot{t}h \), a demon (masc.)
- \( \ddot{k}u\ddot{n} \), a corner (masc.)
- \( \ddot{r}u\ddot{g} \), or \( \ddot{r}o\ddot{g} \), a disease (pronunciation fluctuating) (masc.)
- \( \ddot{r}u\ddot{d} \), rain (masc.)
- \( \ddot{n}\ddot{u\ddot{n}} \), salt (masc.)
- \( \ddot{s}\ddot{u\ddot{h}} \), the puff of smoke from a pipe (masc.)
- \( ts\ddot{u\ddot{r}} \), a thief (masc.)
- \( \ddot{p}\ddot{\ddot{u\ddot{h}}} \), onomatopoeic sound of derision (masc.)
- \( ny\ddot{u\ddot{k}}h \), he was carried away by them.

When \( \ddot{u} \) commences a word it is pronounced, and usually written \( \ddot{w}\ddot{u} \): thus

- \( \ddot{u}\ddot{\ddot{\ddot{u}}\ddot{t}}h \), or \( \ddot{w}\ddot{\ddot{\ddot{u}}}\ddot{\ddot{w}} \), both pronounced \( \ddot{w}\ddot{\ddot{u}}\ddot{\ddot{\ddot{u}}}\ddot{t}h \), a camel (masc.)

These words are rare, and the above is the only example I know commencing with an original \( \ddot{u} \).

When \( \ddot{u} \) is followed by \( i\text{-matrā} \), its pronunciation is not affected, but, the \( i\text{-matrā} \) is as usual pronounced both before and after the consonant which precedes it. The following are examples.

- \( p\ddot{\ddot{u}}\ddot{r}i \), pronounced \( p\ddot{\ddot{u}}\ddot{\ddot{\ddot{r}}}i \), filled (masc. pl.)
- \( t\ddot{\ddot{u}}\ddot{r}i \), \( t\ddot{\ddot{\ddot{u}}}\ddot{\ddot{r}}i \), small metal saucers (masc. pl.)
- \( g\ddot{\ddot{u}}\ddot{r}i \), \( g\ddot{\ddot{\ddot{u}}}\ddot{\ddot{r}}i \), cowherds (masc. pl.)
- \( k\ddot{r}\ddot{\ddot{u}}\ddot{r}i \), \( k\ddot{\ddot{\ddot{r}}}\ddot{\ddot{u}}\ddot{r}i \), wells (masc. pl.)
- \( d\ddot{r}\ddot{\ddot{u}}\ddot{r}i \), \( d\ddot{\ddot{r}}}\ddot{\ddot{u}}\ddot{r}i \), skins (masc. pl.)
- \( b\ddot{\ddot{\ddot{u}}}\ddot{l}i \), \( b\ddot{\ddot{\ddot{u}}}\ddot{l}i \), language (fem. sg.)
- \( l\ddot{\ddot{u}}\ddot{l}i \), \( l\ddot{\ddot{\ddot{u}}}\ddot{l}i \), affectionately.
- \( g\ddot{\ddot{u}}\ddot{l}i \), \( g\ddot{\ddot{\ddot{u}}}\ddot{l}i \), kernels (masc. pl.)
- \( d\ddot{\ddot{u}}\ddot{l}i \), \( d\ddot{\ddot{\ddot{u}}}\ddot{l}i \), deserted, as an orphan (masc. pl.)
- \( j\ddot{\ddot{u}}\ddot{l}i \), \( j\ddot{\ddot{\ddot{u}}}\ddot{l}i \), collected, as alms, in a cloth (fem. sg.)
- \( t\ddot{\ddot{u}}\ddot{l}i \), \( t\ddot{\ddot{\ddot{u}}}\ddot{l}i \), I have weighed them.
- \( d\ddot{\ddot{u}}\ddot{n}i \), \( d\ddot{\ddot{\ddot{u}}}\ddot{n}i \), walnuts (masc. pl.)
- \( t\ddot{\ddot{u}}\ddot{n}i \), \( t\ddot{\ddot{\ddot{u}}}\ddot{n}i \), navels (masc. pl.)

When \( \ddot{u} \) is followed by \( u\text{-matra} \) its pronunciation is practically unchanged. Really the lips are moved as described under the head of \( u \) with \( u\text{-matrā} \). This shade of sound I may distinguish by calling it \( \ddot{u}\ddot{\ddot{u}} \).
Thus म र is pronounced म र, and म सर is pronounced as म सर.

The following are examples.

म र, pronounced म सर, we rubbed grain between the hands to remove the husk (masc.)

क र, क सर, we have rinsed out, or squeezed out (masc.)

ख र, क ह सर, a razor (masc.)

ज र, स र, finished (masc.)

क र, ह सर, we have discharged a debt (masc.)

प र, प सर, filled (masc.)

ट र, ज सर, we have arranged him (masc.)

ट र, ट सर, a small metal saucer (masc.)

गर सर, गर सर, a cultivator (masc.)

ग र, ग सर, a cowherd (masc.)

म यर सर, म यर सर, sweet (masc.)

ट सर सर, a relish with food (masc.)

न र सर, न र सर, green, not ripe (masc.)

गर सर, गर सर, we ridiculed him (masc.)

न र, न र सर, pasturage (masc.), near.

पर सर, पर सर, greasy (masc.)

ल यर सर, ल यर सर, we wrote him (masc.)

पर सर सर, पर सर सर, excellent (masc.)

ज यर सर, ज यर सर, long, tall (masc.)

ब यर सर, ब यर सर, he sat (masc.)

म यर, म यर सर, we met him (masc.)

ट यर सर, ट यर सर, we have guessed at (masc.)

ट सर सर, ट सर सर, sheep (masc.)

क र, क र सर, a well (masc.)

द र सर, द र सर, skin (masc.)

गर सर, गर सर, we have encompassed him (masc.)

व र, व र सर, a trap door (masc.)

द र तर सर, द र तर सर, we have seen him (masc.)

ह र, ह र सर, a dog (masc.)

म ड ड, म ड ड, dead (masc.)

ग ड ड, ग ड ड, pudendum (masc.)

ब ड ड, ब ड ड, we have heard (masc.)
tūnə, pronounced tūnən, navel (masc.)
mūnə, mūnən, wall of a house (masc.)
pūrə, pūrər, a step (masc.)
dūnə, dūnən, a cotton cleaner (masc.)
rūnə, rūnən, a husband (masc.)
rūdə, rūdəd, remained (masc.)
lūsə, lūssə, tired.
wūnə, wūnən, we have woven.
lūnə, lūnən, we have reaped him.

When ū is followed by ū-mātra, its pronunciation is hardly affected:

thus

lūrə, pronounced lūrr, a stick (fem.)
khūrə, khūrr, a heel (fem.)
gūrə, gūrr, a milk-maid (fem.)
dūrə, dūrr, a breeches' string (fem.)
zūvərə, zūvərr, a wooden candlestick (fem.)
kūrə, kūrr, a girl (fem.)
dūrə, dūrr, an alley (fem.)
mūrə, mūrr, a withe (fem.)
mūnə, mūnn, wool of sheep (fem.)
zūnə, zūnn, moon light (fem.)

There is also a very peculiar ū, something like a long German ā, pronounced through the teeth. It is represented in transliteration by q. The following are examples of its use.

tūrə, pronounced tūr, cold.
pūtsəh, twenty-five.

kūrə, pronounced kūr, cruel (fem.) (masc. kūrə.)
gūdə, gūdd, foolish (fem.) (masc. gūdə.)
kūtsə, kūtsə, how much? (fem. sg., fem. pl. kūtsə.)
tāun, powdered.

thākə, thāk, attacked by the horns of any animal (fem.) (masc. thākə.)

sōtin, by means of.

When the vowel ū commences a word, it is pronounced rūdə, and the mark  is placed over it to show modification. Thus sōt, a season.
pronounced ryāth. Similarly a medial r is modified and is pronounced rā, e.g., तृत्रोष्ण kṛāñāuv, he became black, pronounced kṛāñāuv
With u-mātra following, it is pronounced rū, as in हुम krm, pr. krūm,
a tortoise (kūrmuk). The usual pronunciation of r is ru, as in हुप्र kṛpyaun, he cut (with scissors), pr. kṛpyaun.

The vowel ə, is pronounced as in Sanskrit or Hindi: thus

*ेर sēr, a seer (masc.)
*ेर nēr, go thou out, come thou out.
*ेर phēr, turn thou.
*ेल mēl, unite thou.
*ेर dēr, a heap.
*ेन gēn, verses (obsolete).
*ेन tsēn, take thou care.
*ेत zēth, be thou long.
*ेन mēth, be thou sweet.
*ेक chēk, suspicion (masc.)

When the vowel ə commences a word it is pronounced, and may be written, yē: thus

*ेल or *ेल yēl, pronounced yēl, subjection (masc.)
*ेर or *ेर yēr,
*ेर yēr, wool (masc.)
*ेर yēr, to sort (the warp.)

When ə is followed by i-, u-, or u-mātra, it becomes i, yu, or i respectively, and is so written. This occurs principally in the formation of the past tense of verbs. Thus, from the root भेर phēr, 'turn,' we get the masc. sg. past by adding u-mātra. This gives us फूर phyēru (for * भेर phēru). The fem. sg. is formed by adding u-mātra. Thus फ़ेर phēru (for phēro). The masc. pl. is formed by adding i-mātra; and we get भेर phēri (for भेर phēr). Finally the fem. pl. is formed by adding y, which does not affect the ə, and we get भेर phēry (phēre, see page 304). Again take feminine bases. The base भेर sēr, a brick; its nom. sg. is भेर sēru (for sēru), but its nom. pl. भेर sēry (sēre). So भेर khēt, a field, nom. sg. भेर khēti (for khēti), but nom. pl. भेर khētya (khētē). Again take the masculine base भेर tsēn- a wall, before u-mātra we have the nom. sg. भेर tsēnu (tsēnu). Before i-mātra we have the nom. pl. भेर tsēn, but the acc. sg. is भेर tsēnis, because the ə is not followed by any mātra-vowel.

The vowel ai is pronounced as in Sanskrit and Hindi. When at the
On the Kāśmirī Vowel-System.

end of a word, it is indifferently written ai or ay. Thus वै or वायः.

The following are examples.

rupai, a rupee (fem.)
surai, a goglet (fem.)
kōlai, a wife (fem.)
mūlai, absolutely, root and branch.
khōnai, elbows even (niṭcay-ārthē) (fem.)
subhāi, very early in the morning.
tshōpai, even silent (H. cuphi.)

When ai is at the commencement or in the middle of a word it may optionally be pronounced as if it were the modified ā (= ो). This is easily explained when it is remembered that ā is derived from a + i.

The following are examples.

aith, eight, also खोट अथ (ोथ.)
waits, age, also बीस वाद (वास) (fem.)
mail, desire, also माल माल (मोल) (masc.)
gail, name of place, also गाल गहल (गोल) (masc.)
said, a saiyyad, also साड़ सड़ (सोड़) (masc.)
main, a frog (word seldom used) (masc.)
zain, a wooden bucket, also जान जान (जोन) (fem.)
aib, a defect, also जाज जाब (जर्फ) (masc.)
waid, name of caste, also वाद वाद (वोड), masc.
paith, a road, also पवठ पवठ (पोठ) or पवठ पवठ (masc.)
aic, enjoyment, also वाज वाज (वाज) (masc.)
wair, enmity, also वार वार (वोर) (masc.)
sail, a stroll, also साल साल (सोल) (masc.)
rain, name of caste, also रान रान (रोन) (masc.)
maith, a corpse, also माथ माथ (मोठ) (masc.)

The vowel ो is usually pronounced as in Sanskrit or Hindi. The following are examples.

khōr, a foot (masc.)
zōr, force (masc.)
mōr, a peacock (masc.)
pōn, a frost-crack in hand or foot, the anus (masc.)
pōc, a flower (masc.)
bōg, dearness (in price.) (masc.)
rōṭh, a kind of bread (masc.)
bōr, burden (masc.)
sōr, a hog (masc.)
In the following trisyllabic words the sound of ō is broadened or
drawled till it is nearly equivalent to the au in cause, owing to the
a in the next syllable.

\[\text{vōwukh}, \text{pōwukh}, \text{they have thrown}
\]
\[\text{down him.}
\]
\[\text{vōwukh}, \text{bōwukh}, \text{they have disclosed}
\]
\[\text{their wishes.}
\]
\[\text{vōwukh}, \text{rōwukh}, \text{they have lost.}
\]
\[\text{vōwukh}, \text{sōrukh}, \text{they have put to}
\]
\[\text{sleep.}
\]
\[\text{vōwukh}, \text{cōrukh}, \text{they have given to}
\]
\[\text{drink.}
\]
\[\text{vōwukh}, \text{sōrukh}, \text{they have collected.}
\]

These are all instances of an original ā, changed to ō by a following
u, and the pronunciation is hence the same as that described on
page 290.

When non-original ō is followed by i-mātra it is pronounced like ā (ō).
It is also so written. The real fact is, however, that this i-mātra only
occurs in masc. plurals, in the singular of which the ō was followed
by u-mātra. Thus श्रोत्र krōn\textsuperscript{a}, a relation, nom pl. म्रोत्र krān\textsuperscript{i}. But this
ō in krōn\textsuperscript{a} itself is not original. The base is म्रोत्र krān\textsuperscript{a}, and owing to the
following u-mātra, the ā in the nominative becomes, and is written ō.
See under ā, page 289. To say that ō followed by i-mātra becomes ā, is
merely to repeat, less accurately, the statement that ā followed by
i-mātra becomes ā. Further examples are therefore unnecessary. A
number can be made from the list given on page 290. For the same
reason, every ō followed by u-mātra represents an original ā, for examples
of which see page 290.

As regards ō followed by ā-mātra, exactly the same remarks apply.
Every instance is really one of ā, not ō, followed by ā-mātra.
Thus take the base ब्रार brār-, cat. Its masc. nom. is formed by adding u-मृत्रा, and is therefore ब्रार brār. Its masc. pl. is formed by adding i-मृत्रा and is therefore ब्रार brār. So also by adding आ मृत्रा, to form the feminine, we have ब्रार brār, pronounced brörr, and so many others. It is unnecessary to give further examples, as sufficient will be found on page 290.

On the other hand, an original o followed by any मृत्रा-vowel becomes ã. Thus—

Followed by i-मृत्रा.

The base पोथ pōth- (fem.), makes its Nom Sg. पोथी pōthī (for pōthu) (pr. pōthī), a book. But the Nom. Pl. is पोथ pōthy (pōthē). So also Dat. Sg. पोथी pōthī (pr. pōthī), in which the final i is fully-pronounced.

Base बोल bōl-, speech; nom. sg. बूल būli (for bōl-i) (pr. būli)

The बोज bōz, hear, makes the Pl. Masc. of its Past tense बूझ būzi (for bōz-i) (pr. būzi), but Pl. Fem. बोज bōsa. The vowel a is not a मृत्रा-vowel.

√ बोज rōz, remain, Past tense, Pl. Masc. बूझ rūdi (for rōz-i) (pr. rūḍi).

Followed by u-मृत्रा

This only occurs in the case of verbs, e.g.

√ बोज bōz, hear, Past tense, Sg. Masc. बूझ būzi (for bōz-u) (pr. būzz)

√ बोज rōz, remain " " बूझ rūdu (for rōz-u)(pl. rudd)

√ दोन don, card wool, " " बूझ dūn (for dön-u)(pr. dunn)

Followed by u-मृत्रा.

Base कोर kōr—, a girl. Nom.sg. (formed by adding आ मृत्रा) कृः kūṛa (for kōr-a); but nom. pl. कोई kūrya (kōre).

Base लोर lōr-, a stick. Nom. sg. लूर lūr (for lōr-a)

√ बोज bōz, hear, Past tense, Fem. sg. (formed by adding आ मृत्रा) बूझ būz (for bōz-u) (pr. būzz).

√ जोज rōz remain, Past tense, Fem. sg., जूझ rūz (for rōz-u), (pr. rūz).  

√ दोन don, card, Past tense, fem. sg. दूझ dūn (for dön-u), (pr. dūnn).

It will thus be seen, that ã never appears followed by i-मृत्रा, or by आ मृत्रा, and that when it appears followed by u-मृत्रा it is not original, but represents an original ã.
The pronunciation of au is the same as in Skr. and Hindi.

The pronunciation of au is the same as in Skr. and Hindi.

And many other past tenses.

When the syllable ya follows a consonant, the y is as a rule fully pronounced, as in the following examples. Elmelic, in his dictionary, and Wade represent ya by ē (short), but my pandit assures me that the y in the following words is quite fully pronounced. Mr. Hinton Knowles' Musalmān Munshi pronounces all these words with ē. The difference is probably one of religion: and, as 90 per cent. of Kāśmīris are Musalmāns, it would be more generally correct to spell all these words with ē. As, however, this article is written with more special reference to the Hindū grammar of Ijang Kaula, and the words are written in the Nāgari character. I write them as follows:—

- **pyākh**, thou wilt fall.
- **dyād**, mother.
- **myas**, a water-root.
- **cyas**, drink for him.
- **cyāth**, thought.
- **dyākh**, angry.
- **tṣyād**, patience.
- **tṣyal**, squeezing, shampooing.
- **hyal**, dirt used as manure.
- **lyad**, horse-dung.
- **vyas**, a woman's confidante.

In the following, the ya is pronounced yu, owing to the influence of the following u-mātrā.

- **byann**, pronounced **lyull**, a vessel for cooking rice.
- **pyal**, pronounced **pyull**, a testicle.
- **dyal**, pronounced **dyull**, a soft grass used for packing and matting
- **tṣyal**, pronounced **tṣyull**, squeezed.
- **tyāth**, pronounced **tyuṭṭh**, bitter.
- **hyal**, pronounced **hyull**, a lake weed.
- **tṣhyal**, pronounced **tṣhyutt**, leavings.
- **pyan**, pronounced **pyunn**, to fall, or the act of falling.
- **khyan**, pronounced **khyunn**, to eat, or the act of eating.
zyan\textsuperscript{n}, pronounced zyun\textsuperscript{n}, to be born, the act of being born.

cyan\textsuperscript{n},
cyunn, to drink, the act of drinking.

So,—

\textit{tyun}\textsuperscript{n},
tyun\textsuperscript{n}, a pillar.

\textit{myun}\textsuperscript{n},
myunn, measured.

When, however, \textit{ya} is followed by \textit{i} or \textit{y} in the next syllable, it is pronounced as a short \textit{e}, (as in \textit{ebb}), and as such I write it in transliteration. So also a final \textit{ya} (\textit{ya}) is pronounced \textit{e}. In each case a very faint \textit{y} sound is audible before the \textit{e} when the speaker speaks slowly. Thus, it would be more absolutely accurate to represent श्लिष्य by \textit{tylis}, than by \textit{lelis}, but the \textit{y} may be omitted for practical purposes. A final ना is treated as if it was \textit{ny}, and is pronounced \textit{ni} or \textit{ny}. The following are examples:—

श्लिष्य, लेलिस, a vessel for cooking rice
(acc. sg.) (masc.)

श्लिष्य, \textit{leli}, do. nom. pl. Cf. \textit{lyal}\textsuperscript{n} in the preceding list.

श्लिष्य, \textit{benni}, separate (masc. pl.)

श्लिष्य, \textit{pelling}, a testicle (acc. sg.)
(masc.)

श्लिष्य, \textit{peli}, do. nom. pl.

श्लिष्य, \textit{dell}, pl. of \textit{dyal}\textsuperscript{n} (\textit{dyloll}) in the last list.

When the \textit{ya} in this case commences a word, it is pronounced \textit{ye}. Thus \textit{yam} \textit{yemis}, whom.

As regards \textit{wa}. I have already pointed out, under the head of \textit{u} page 294, that it is often pronounced as \textit{a} (short). This is however, complicated when \textit{u-matrā} follows, in which case \textit{wa} is pronounced like \textit{a} before \textit{u-matrā}, the sound of which I transliterate by \textit{o}. It is almost identical with the vowel in the Irish pronunciation of “\textit{gun}.” If, however, the \textit{wa} is followed by \textit{i-matrā}, the \textit{wa} is pronounced \textit{a} as usual.

\textit{goy}, pronounced \textit{gorn}, a stack (masc.)

\textit{gob}, \textit{gorn}, stacks.

\textit{doh}, \textit{dobb}, a washerman (masc.)

\textit{dobi}, washermen.

\textit{woh}, \textit{woth}, arisen (masc. sg.)

\textit{wothi}, arisen (masc. pl.)
On the Kashmir Vowel-System.

- hokhʷ, dry (masc.)
- kobʷ, kobb, a hunchback (masc.)
- tshopʷ, tshop, silent.
- hutʷ, hott, spoiled (masc.)
- lotʷ, lott, light, not heavy (masc.)
- hodʷ, hodd, plain boiled rice (masc.)
- tohʰ, ye (nom. pl.)
- photʷ, phott, a basket (masc.)

The fem. of tshopʷ is tšūp, and is pronounced tšūpp, and so for the others.
On the Kāśmirī Consonantal System.— By G. A. Grierson,
C.I.E., Ph.D., I.C.S.

[Read May, 1897.]

The Kāśmirī consonantal system is based on that in use in most
Aryan languages in India. It can be well represented by the Čārāda
Alphabet or by its congener the Dēvanāgarī.

Kāśmirī has discarded the aspirated soft consonants, gh, jh, dh, dh, bh.
When such sounds originally occurred the corresponding unaspirated sounds are substituted. Thus we have Kāśmirī gērun to surround, but Hindi ḍhēr'nā; Kṣ. ḍhī bōri, he will be, corresponding to the Sanskrit bhavati.

Kāśmirī has developed a new class of modified palatal consonants,
viz., च tsa, ङ tsha, च za, and ङ ṅa. These are mostly direct modifications of original palatals. Thus—

\[\begin{array}{l}
\text{Skr.} \\
\text{चर: cōrah, a thief.} \\
\text{चलति calati, he goes.} \\
\text{चलयति chalayati, he deceives.} \\
\text{जलम् jalam, water.} \\
\text{Kṣ.} \\
\text{चूर tsūr, a thief.} \\
\text{चलि tshali, he will go.} \\
\text{चली tshali, he will deceive.} \\
\text{जल zal, water.}
\end{array}\]

So also we have the Skr. उपयोगितः utpadyate; Pr. उप्योजत uuppyajai; from which is derived the Kṣ. 3rd pers. fut. उपयोजित rojuzi, he will be born.

These modified palatals are also developed as secondary formations from dentals, followed by ā-mātrā, or by the semi-vowel i. Both these sounds are palatal, for ā-mātrā represents an original long i.

Thus, take the base नात rāt-, night. Its nominative plural is formed by adding ā-mātrā, and is therefore रात्रेष् rātṛē.

Again take the root कत् kat-, spin. The feminine singular of its Past Participle is formed by adding ā-mātrā, and is कत्सं kateśa. Its
Aorist Participle is formed by adding योऽ yōv, and is कष्टम katsōr, the y first changing the t to ṭ, and then being elided under a subsequent rule.

Again take the adjective सत् satu, hot. Its abstract noun is formed by substituting र + चर i + ar, i.e., यर yar, for the final च. We thus get तत्सर tatgar, heat, the y being elided as in the last case.

Similarly we have the base कथं koth, a hank, Nom. Pl. कथा kotha; the root वों wōth, arise, Past Part., Fem. Sg., वों wōthā, Aorist Participle वोंशं wōshō; the adj. वों wōthu, open, वाह वाहšu, openness.

So, ग्रां grand-, a counting: Nom. Pl. ग्रांग्रां granzā; बद lād-, build, Past Part., Fem. Sg., बदला lazā, Aorist Part. बदलशल lazāv; बद thādā, high, थार thazar, height.

Again रूळ yiraṭu, an anvil: Nom. Pl. रूळ यिरान्तर (usually written रूळ यिरान्तर); रूळ रान्तर, cook, Past Part., Fem. Sg., रूळ रान्तर (usually written रूळ रान्तर); रूळ तारā, thin, तारā tañar, thinness.

Note that as in the last instances, a final यू nā, is usually written यू nā, but this does not affect the pronunciation.

Note, also, that the letter य y is elided whenever it immediately follows one of these modified palatals. It is, however, retained in a few verbs. These are given in my List of Kāśmīri verbs (J. A. S. B., for 1896, p. 308).

Besides the above, other instances of Palatalization occur. Thus,—

(1) Cerebrals become Palatals before इ i, य y, but not before इृत्रā, or ु-मात्राः. Thus—

Base पट pat-, a tablet: Nom. Sg. Fem., formed by adding उ-मात्राः, पटā, Ag. Sg. formed by adding र i पचि paci; Nom. Pl. formed by adding य yā, पचि pacē.

Base काठ kāth-, a stalk: Nom. Sg. Fem., काठ kāthā; Ag. Sg. काठ kāchi; Nom. Pl. काठ kāchē.

Base बड baḍ-, great: Nom. Pl., formed by adding इृत्राः, बड baḍā; Nom. Sg. Fem. बड baḍā; Ag. Sg. Fem. बज baʃi; Nom. Pl. Fem. बज baʃē.

Again मौङ मोङ" fat: Nom. Pl. Mäṣe. मौङ mowatā; मौङ mōyar
fatness: दृष्टि drīth, hard; दृष्टि drīchyar, hardness: मूष्ट monu, blunt; मूष्ट mōṇ̥jyar, bluntness.


(2) Gutturals become Palatals before उ-मध्रा, and य, but not before र or र-मध्रा.

Thus, बटक butuk, a duck: Fem. Sg., formed by changing उ-मध्रा to उ-मध्रा, बत्तु batuc.

हक्ष hōkh, dry: Fem. हक्ष hawch; but Ag. Sg. Masc. हक्ष hawki: चूँग dyūg, a ball of thread: Fem. चूँग dyū; Ag. Sg. Masc. चूँग dyū.

Again निक nyuk, little: Abstract Noun, formed by adding यङ yar, चिच्छ tricyh, clever; चिच्छ trichyar cleverness:

स्रो srog, cheap, स्रोज्य srojyar, cheapness.

Again, धक thak, be weary: Past Part., Fem. Sg., धक thacā; Aorist Part. धच्छ thacyōv; but Past Part., Masc. Pl., formed by adding र, धक thakī.

लेख lēkh, write: Past Part., Fem. Sg. लेख lich; Aorist Part. लेख्य lēchyo; Past Part., Masc. Pl. लेख्य lichī.

दम dag, pound: Past Part., Fem. Sg. दम daī; Aorist Part. दम्य daṇjyōv; Past Part., Masc. Pl. दम्य daigī.

Exceptions are

घक tsok, sour: Fem. घक tsowkā (vi, 10); घक tōkyar, sourness (iv, 48).1

क्ष khākh, speaking through the nose, fem. क्ष khākhā (vi, 10) Abstr. Noun घक्ष khākhyar (iv, 48).

(3) झ l becomes ज j, when followed by उ-मध्रा, or य y. Thus,

1 These and similar references are to the Kāññirā ṣubdāṃpta of Iqvara-kaula.

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On the Kāśmirī Consonantal System.

बाज wāl, a serpent's hole: Nom. Pl. बाज wāj.

बोज wōl, a large ring: Fem. बोज wōj, a small ring.

कुम् kumul, delicate: कुम्य kumujyar, delicateness.

बूल wōl, fickle: बूल wōjyar, fickleness.


(4) थ h, becomes थ c before u-mātrā, or थ y. Thus,—

पाह bāh, the twelfth lunar day: Nom. Pl. पाह bāj; पाह pāh, ordure: Nom. Pl. पाह pāj.

ह्य hyyu, like: Fem. Sg. ह्य hyyu; Abstr. Noun ह्य hyyar, similarity. ह्य hēh, acrid; Fem. Sg. हेह hēj; Abstr. Noun हेह hēyar.

√ पिल pih, pound: Past Part., Fem. Sg. पिल pīl; Aorist Part. पिल pīl; but Past Part., Masc. Pl. पिल pīl.

(5) श s shows a tendency to become श śh before u-mātrā or श y. In such a case, also, the य y is as usual elided. Thus,—

कृत kūt, youngest: Fem. Sg. कृत kūt; or कृत kūt; Abstr. Noun कृत kūt, or कृत kūt.

√ नब bas, dwell: Past Part., Fem. Sg. नब bas, or (sometimes) नब bas; Fem. Pl. नब bas (for न स bas) or (rarely) नब bas.

√ लोह lōh, be weary: Past Part., Fem. Sg. लोह lōh or लोह lōh. Fem. Pl. लोह lōh or लोह lōh.

Note that य y is usually elided after श s. This is specially the case in transitive verbs. A list of verbs in which य y is not elided is given in my article on Kāśmirī verbs already alluded to, J. A. S. B. for 1896, p. 308.

Finally,—in Kāśmirī, no word can end in an unaspirated hard consonant. If an unaspirated hard consonant falls at the end of a word, it is aspirated. Thus,—

Base बज trak, a certain grain measure, Nom. Sg. बज trak.

√ " एक ak, one, " एक àkh.
√ " खास kātās, glass, " खास kātāh.
√ " कट kat, a ram, " कट kāth.
√ " चाल hat, a hundred, " चाल hāth.
On the Kashmiri Consonantal System

Base रात् rāt, night, Nom. Sg. रात् rāth.
" कर् + त् kār+ t, done by thee, करुष् kāruth.
" ताप् tāp, heat, Nom. Sg. ताप् tāph.

This aspiration does not occur if a final त t, or च t形式s part of a conjunct consonant. Thus,—

Base चक्स sākrī, a tailor, Nom. Sg. चक्स sākrī.
" मस्त mast, hair, मस्त mast.

This rule is commonly neglected when writing in the Persian character, in which, for instance करुष् kāruth is represented by करू.
On the Kāśmiri Noun.—By G. A. Grierson, C.I.E., Ph.D., I.C.S.

[Read December, 1897.]

A. Gender.

Kāśmiri nouns are either masculine or feminine. There is no neuter gender in the language. In the case of pronouns, however, there is a relic of a neuter gender, each pronoun having three forms, one, for male living beings, another, for female living beings, and a third for things without life, whether their grammatical gender is masculine or feminine.

The sixth part of Īçvara-kaula's Kāśmiraçabdāmṛta deals with gender. The following rules are abstracted from it.

The feminine gender is used for the following purposes (vi. 18.):—

(a.) To denote the female sex, e.g.

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>मौंगूर, a male kid</td>
<td>मौंगरā, a female kid.</td>
</tr>
<tr>
<td>वाृत्त, a male calf</td>
<td>वाृत्त, a female calf.</td>
</tr>
</tbody>
</table>

(b.) To denote smallness, e.g.

कातूर, a large potsherd | कातार, a small potsherd.

(c.) To denote artificiality, e.g.

ताृस, a cough | ताृहर, an artificial cough, a "hem."

(d.) To denote similarity, e.g.

कोथ, a load | कवात्स, a bag.
| तातूर, smarting (of a wound) | तातार, the pain felt by an angry person.

(f.) To denote special meanings, e.g.

नार, a sleeve | नार, an arm.
| खार, having a scald-head | खार, the disease of scald-head.
1. Words signifying human castes or professions, form their feminines by adding बाय bāy (vi. 2) [to the oblique form used in the case of compound words. Vide post, under that head]. [The word then means ‘wife of so and so’].

Thus:

बा्रहः वाय, a Brāhmaṇ
दारबाय, wife of a Dar.
काँलबाय, wife of a Kaul.
सोङ्राय sōngrāy, the wife of a goldsmith.
खालखाल, a blacksmith's wife.

We can only use this for human beings. Thus, कोतरबाय kōtabāy means the wife of a man of the kōtar caste, and not the wife of a pigeon (कोतर kōtur), the feminine of which is कोतरात kōtārā.

Cf. No. 9.

2. When respect is not intended बाय bāy in the meaning of wife (vi. 3). Thus:

बाटबाय batabāy;

So from

चां, a carpenter

Chānakólay, the wife of a carpenter.

Cf. No. 9.

(3) All words ending in u-mātrā change it to u-mātrā in the feminine (vi. 4), thus:

<table>
<thead>
<tr>
<th>पात पात, a board</th>
</tr>
</thead>
<tbody>
<tr>
<td>मोट मोट, fat</td>
</tr>
<tr>
<td>गार गार, hard</td>
</tr>
<tr>
<td>गुर गुर, a horse</td>
</tr>
<tr>
<td>दोब dob, a washerman</td>
</tr>
<tr>
<td>पात पात, a tablet.</td>
</tr>
</tbody>
</table>
| मोट मोट.
| गार गार. |
| गुर गुरा a mare. |
| देव dwabē, a woman who does washing. [Thus जान Jāna dwabē, Jāna the washerwoman. A washerman's wife would be देव dwabēbāy.] |
1. **khar**, having a scald head

2. **gūr**, a cowherd

3. **gūr**, the disease of scald-head.

4. **gūr**, as in जू जूँ Zūnā gūr,

5. Zūna the cowherdess. A cowherd's wife is वृविषाय gūrībāy.

Note also words like—

- **katur**, a large potsherd
- **moggur**, a male kid
- **tatur**, smarting of a wound
- **wōwr**, a weaver

**gagur**, a rat

As in the five last examples, all words of three or more syllables omit a penultimate उ, when forming the feminine (vi. 8). Cf. No. 4a.

The word त्वृत tshotu, small, makes its feminine त्वृत tshwatā, or कोट्य tshwatīn (Cf. No. 8.) The latter is only used with reference to human beings. The former is universally used (vi. 5), thus:—

- कुटी tshwatā (or tshwatīn) kūrā, a small girl.

So also we have खर khar, an ass, feminine खर kharā or खरिय khariṇ (see No. 8).

(4). Words ending in लu, are subject to the following rules (vi. 7, 8, 29).

(a) Words of three syllables and over, ending in ulu change ulu to जु, thus:—

- गाँज gātul, clever
- फुलिप phutul, a bundle of things
- तसक tsakul, circular
- पतुल patul, a raft
- गोज gōgul, a big turnip
- तोतुल tsōtul, a sodomite

- गाँज gātijā, a small bundle.
- पतल patijā, a mat.
- गोज gōgijā, an ordinary turnip.
- तोतल tsōtijā.
On the Kāśmiri Noun.

(b) Words ending in the suffix वॉला, 'a ring,' form the feminine in वाजेन, thus:

गर्वोला garwa३, a house-holder गर्वाजेन garwa३जेन.

The word वॉला, 'a ring' is not formed with this suffix.

(c) Other words in लू form their feminines in ज़, thus:

गुला, a kernel गुजा, a small ditto.

Words in वॉला लू change घो to घा, thus:

वॉला, a small ring वाजा, a small ditto.

मौला, a father माजा, a mother.

तवोला, watchman तवाजा.

Irregular is—

दूला, a large bowl दुलिजा, a small ditto.

(5) Words ending in क, ख, क्ष, गु (and also in क, ख, ग; but no examples are given) change क to च, क्ष to च्छ, and ग to ज (vi. 9), thus:

Feminine.

बटुका, a drake बतुस, a duck.

होखा, dry हवाचा.

द्यागा, a ball of string दीजा, a small ditto.

The vowel changes are those prescribed in the declension of nouns.

Icvara-kaula occasionally spells बत्तुस, बत्तुस, बत्तूस.

Exceptions are (vi. 10.)

खाखा, one who speaks through खाखा.

his nose.

तसुका, sour तसुका.
(6) Words in ठ t, ठ th, ड d, or न n, with or without u-mātra, change ठ t to ड t, ठ th to ढ tṣh, ड d to ण z, and न n to झ ṇ. As usual, u-mātra is omitted, in writing, after ठ ṇ. (vi. 11.)

बृहो matu, mad
ख्रो kothu, a load
व्रो wöru, a second husband of one woman.
बन wan, a forest
गान gān, a brothel-keeper
चाण chān, a carpenter
हुन hunu, a dog

(7) Certain words form their feminines by adding र r with various other changes, thus:—

कांग kāng, a brazier
ढास taśas, a cough

त्राश trāsh, a certain grain weight
मोंड mond, a log
फोट photu, a basket
लात laṭu, a tail

वृत watchu, a male calf

वृत watchur, a female calf.

(8) Certain words form their feminines in रु रу in (vi. 16–27), thus:—

हस्त hastu, an elephant
काव kāv, a crow
नाग nág, a snake.

Feminine.

कांग kāgar, a small ditto (vi. 12.)
ठक्का ठक्कर, an artificial cough, (vi. 13.)

त्राक trakar, a scale, (vi. 14.)
मोंड भार, a small log (vi. 15.)
फोट फोतर, a small basket (vi. 16.)
लात लातर, a small tail, kāṭi laṭar, a piece of wood cut off the end of a beam.

वृत watchar, a female calf.
On the Kāśmīri Noun.

And so other words signifying animals.

\[ wāth, \] a camel
\[ khar, \] an ass

\[ vyāth\], stout
\[ gūth\], stupid
\[ bōt\], a Tibetan

\[ bugiy\], a master
\[ zal\], water
\[ gar\], a house

\[ dob\], a washerman

\[ wāth\], (see No. 3) or \[ khar\]

\[ vyāth\], stout, but \[ vēthi\] (in a bad sense) stout, fat.
\[ gūthi\].
\[ bōti\], \[ buti\], or \[ bōtabāy\], a Tibetan woman.
\[ bugi\], a mistress.
\[ zali\], sweat of the feet.
\[ gari\], a good mistress of a house; distinct from \[ garwājē\], a female householder (see No. 9.)
\[ dwabi\], a washerman’s club, but \[ dwabīy\], a washerman’s wife.

\[ an\] in the feminine (vi. 28.)

(a) Names of castes.

Note that \[ bāy\] (No. 1) is used as a feminine of respect; \[ kōlay\] (No. 2) is only used of a married woman, when spoken of in connexion with her husband, and without respect; while \[ an\] is a general feminine, without signifying respect, thus:

\[ bat\], a Brāhman,
\[ musalmān\], a Musalmān
\[ hākagrākh\], a vegetable seller.

\[ won\], a shopkeeper

\[ batañ\], a woman of that caste.
\[ musalmānañ\], a Muhammadan woman.

\[ hākagrākañ\].

\[ wānyañ\], a female shopkeeper.
So also all nouns with the suffix वुल्तु (vi. 29) as given in No. 4 (b). Thus:

गर्वालू गर्वालू, a householder गर्वालू गर्वालूः.

See also No. 8.

(10) If the masculine word ends in तः then the suffix is तः (vi. 30), thus (see Secondary Suffixes No. 39.)

Feminine.

सालर, a member of bridegroom's सालर, sālaṛ.

party.

ऋतः पोहर, an invited guest पोहर, pohāṛ.

ऋतः रंग्र, a dyer रंगर, rangaṛ.

ऋतः सौर, a goldsmith सौर, sōur.

ऋतः दुर, a vegetable seller दुर, duṛ.

ऋतः कृष्ण, a baker कृष्ण, kṛṣṇ.

So also we have—

ऋतः सौल, a co-father-in-law सौल, sōul.

ऋतः महाराज, a great king महाराज, mahārajj.

(11) Finally we have भांस् तः in the following (vi. 31):—

ऋतः पुर्दित, a pandit पुर्दित, pandit.

ऋतः गुजर, a forester गुजर, gujaraṭ.

(12) Irregular is (vi. 18)—

ऋतः माक, an axe माक, makk.

B. Number.

Kāśmirī, has two numbers, a Singular and a Plural. There is no Dual number. The method of forming the plural will appear from the Declensional Paradigms.

C. Case.

Kāśmirī nouns have, besides the Nominative, two inflected cases the Accusative, and the Agent. Other so-called cases are formed by the addition of postpositions to one of these two. The following are the cases given by Īṇvara-kauṭa.
40  

**On the Kācmirī Noun.**

Formed from the *Accusative*:
- Genitive,
- Locative 1;
- Dative 1,
- Concomitant.

Formed from the *Agent*:
- Instrumental,
- Locative 2,
- Dative 2,
- Ablative.

There is no Vocative, but, in case of address, a noun assumes a variety of forms which will be dealt with later on.

There are thus, excluding the Nominative, ten cases.

I now proceed to deal with each case separately.

**Accusative.**

The Accusative has two forms, a longer and a shorter. The shorter is always the same as the nominative (ii. i. 39.)

In the masculine singular, the longer form always ends in *s*. In the feminine it ends in *a, ē, i, or u-mātra* (36-40). When the longer form of the accusative singular ends in *i*, that *i* is always fully pronounced.

Thus मळि, not मळः मळः. In the plural it always ends in *n* (12, 38).

**Genitive.**

The Genitive is formed by various affixes, added to the long form of the accusative.

In the case of masculine nouns, the *s* of the accusative singular is dropped before the termination, and the final vowel so left is pronounced short, as a *mātra* vowel. Thus from दशु *day*, God: acc. sg. दशुः *dayas*; gen. sing. दशुः *dayas* **sandu**: acc. pl. दशुनः *dayan*; gen. plur. दशुनः दशुः *dayan handu*.

So from गुरु *guru*, a horse: acc. sg. गुरिः *guris*; gen. sg., गुरः गुरः *gurdu sandu*: acc. pl. गुर्यः *guryan*; gen. pl. गुर्यः गुर्यः *guryan handu*.

The word with its genitive affix is treated as an adjective agreeing with the object possessed in gender and number.

Thus मळः दशु नेक्युः मळः नेक्युः, the son of the father.

मळः गुरः नेक्युः मळः गुरः नेक्युः, the sons of the father.
On the Kashmiri Noun.

Moreover this genitive may even be treated as an independent base, and be regularly declined, with case affixes added to it.

Thus from मोला mōla, a father, the genitive masculine is मोलान mōlān, which may be declined like a masculine noun in उ-मात्रा, with a dative मोला पुत्र mōla putrā, which can be used instead of the simple dative मोला पुत्र mōla putrā. Indeed the dative formed from the genitive is in the case of this word the usual one, and the simple dative is scarcely used (ii. i. 61, 62, 63, 64).

The following are the affixes used to form the genitive:

A. Masculine nouns with life which are not proper names take

(a) in the singular, मात्रा sand, E.g., दय sand, of God (46).

(b) in the plural, मात्रा हान sand, E.g., दयान हान, of Gods (42).

B. All feminine nouns without exception take मात्रा हान sand, both in the singular, and in the plural. E.g., बेंथेहान, of the sister; भांन बेनान हान, of the sisters; पोथेहान, of the book; पोथ्यान पथ्यान हान, of the books (42).

C. Masculine nouns without life take.

(a) In the singular उक uk, (48) before which ए is elided (i. 4), and ए becomes य (i. 10). While when it follows उ-मात्रा, the उ of uk is elided (i. 5). E.g., झूक झुक, of a forehead; कुल्युक kulyuk, of a tree; दानुक dānu, of a pomegranate.

(b) In the plural, the termination is मात्रा हान sand, as above; e.g., झक झक झक, of foreheads.

Exception.—The words ज्ञन सून, gold, and वेण रूप, silver, take the termination मात्रा sand in the singular, when the genitive is used in the sense of 'composed of.' E.g., ज्ञन कुण सून sand chathār, an umbrella of gold, a golden umbrella. झेकु झेक सूनक chathār, would mean an umbrella belonging to gold,—a possessive genitive in fact (ii. i. 47).
**NOTE.**—When a genitive in उक़ uk" is treated as a declensional base, the उ u becomes ख a in the oblique cases (64). Thus खट पातः, a woollen cloth. Gen. sg. पयुक़ पत्यनुः: Dative, पठ पुष्च पति पत्त्यन कप्त्यन य पत्यक य पत्त्यन (spelled पत्यक) पत्त्यन.

D. Masculine nouns which are proper names form their genitive singular in उन् un", which is treated exactly like उक़ uk", (50). E.g., राधाकृष्णन् Rādhākṛṣṇan of Rādhākṛṣṇa: राधाकृष्ण य राधाकृष्णन् Rādhākṛṣṇa पत्त्यन, for Rādhākṛṣṇa.

The plural is formed regularly with चन्द्र handa, e.g. रामन् Rāman handa, of (many) Rāmas.

It will thus be seen that the suffix of the genitive of all plural nouns, and of all feminine nouns is चन्द्र handa.

When the thing possessed is feminine singular, or masculine or feminine plural, the following changes in the genitive affixes occur:—

**THING POSSESSED IN THE**

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine.</td>
<td>Feminine.</td>
</tr>
<tr>
<td>संड़ sanḍu</td>
<td>सन्त्स sanzā (46, 44)</td>
</tr>
<tr>
<td>हांड़ handu</td>
<td>हांड़ hanzā (44)</td>
</tr>
<tr>
<td>उक़ uku</td>
<td>चु cō (49)</td>
</tr>
<tr>
<td>उन् unu</td>
<td>आ नि (51)</td>
</tr>
</tbody>
</table>

Examples in order as:—

मातृत्व सन्यस्त सन्त्स काँक् mālī sanḍu nṛcyuν, the son of the father.

मातृत्व सन्यस्त काँक् mālī sanzā kūr, the daughter of the father.

1 So written by Iṣvara-kaṇla. च cē would be more correct, but, च c being a palatal letter, there is practically no difference in the pronunciation.
There are two forms of the Locative. The first I shall call Loc. 1. It has the meaning indicated by its postpositions.

This Locative is formed by adding the postpositions अंदर andar (ii. i. 52), in; सद्व manz (52), in; पथ pyāth (52), upon; क्याथ kyāth (53), in; to the longer form of the Accusative. In Poetry, वे vē is also used in the sense of ‘upon’ (52). Thus ब्रज mūl, a root; Acc. sg. ब्रज mūlas; Loc. sg. ब्रज अंदर mūlas andar; ब्रज मज्ज mūlas manz, in a root; ब्रज पथ mūlas pyāth, on a root; Acc. pl. ब्रज mūlan; ब्रज अंदर mūlan andar, in roots.

The postposition क्याथ kyāth can only be used with words which mean a receptacle. Thus we can say तहल thālas kyāth, in a dish; or even नावी nāvi kyāth, in a boat; but we cannot say गरस्त garas kyāth, in a house or ब्रज mūlas kyāth, in a root, because a house, or a root, are not used as receptacles for putting things into.
On the Kāśnīrī Noun.

क्याथ kyāth can also be used with any word signifying a means of conveyance, and it must then sometimes be translated by ‘on.’ Thus गुरिस क्याथ guris kyāth, or गुरिस पद्ग guris pyāth, on horseback.

Loc. 2 will be dealt with subsequently.

Dative, 1.

There are two forms of the Dative, one formed by adding postpositions to the Accusative, the other by adding postpositions to the Instrumental. The first I shall call Dat. 1, the second, Dat. 2. The Dat. 2, will be subsequently dealt with.

Dat. 1 is formed by adding the postposition कित kītu, for, to the longer form of the Accusative (ii. i. 54, 55). The compound thus formed, agrees in number and gender with the thing given, the word ‘given’ being taken in its widest sense to agree with the original meaning of the name of the case. The following are the forms which कित kītu takes:

- Sing. Masc. कित kītu (kyutu)
- Fem. कित kīta
- Pl. Masc. कित kīt
- Fem. कित kīto

Thus माक्षिक कित मलिस पोथ mālis kyutu anun pōn, he brought water (masc. sg.) for the father.

साक्षिक कित मलिस गाव mālis kīkā anun gāv, he brought a cow (fem. sg.) for the father.

गुरिस कित गिन रव guris kītā anin ravā, he brought blankets (masc. pl.) for the horse.

सवरं कित गिन पोथ gōras kīto aṇyan pōhē, he brought books (fem. pl.) for the teacher.

Concomitant.

This case is used in the sense of ‘with,’ or ‘accompanying.’ It is formed by adding the postpositions स्तिन satin or सूट sūty to the longer form of the Accusative (ii. i. 60). Thus माक्षिक स्तिन पाथ
mālis sātin āv, he came with his father; 完整的 他知道 你 myū'us, he met with his brother; 每一个 你 mālyan sātin, with the fathers.

In this case it is always implied that the person who is accompanied is the principal and he who accompanies, is the appendage (iv. 185). Thus ‘he came with his father’ means here that he came in a subordinate character (iv. 185).

If it is wished to reverse the superiority of the parties we must use the word 来 sān. Thus 每一个 来 mālis sān āv, he came with his father, means ‘he brought his father along with him.’ If 快速 sātin had been used, it would have meant that the father brought the son along with him (iv. 185).

Agent.

The case of the Agent is formed in the Singular as follows:—

(1) In the case of Masc. nouns ending in consonants by adding 你 an; thus 你 day, God; Ag. sg. 你 dayan. In the older forms of the language the suffix was 你 i: e.g., 你 dayi' dāpū, by God it was said, God said. The modern phrase would be 你 dayi' dāpū (ii. i. 58).

(2) In the case of Masculine nouns (except pronouns) ending in a, the same suffixes appear. Thus from 你 dyakā, a forehead; Ag. sg. 你 dyakan, or (old) 你 dēkī (58). Pronouns take i-mātrā in the masc. sg., e.g., 把 tami, by him, (58).

(3) In the case of Masculine nouns ending in u-mātrā, i-mātrā is substituted for u-mātrā. Thus, 你 kārī, a bracelet; Ag. sg. 你 kārī (56).

(4) In the case of Masculine nouns ending in ā-mātrā, by adding 你 n; e.g., from 你 dānā, a pomegranate; Ag. sg. 你 dānūn dānun. [Icvara-kaula gives no rule for forming the agent of these nouns, but the above is the correct form.]

(5) In the case of Feminine nouns ending in a, by substituting 你 (which is fully pronounced, and not i-mātrā) for a: e.g.
from बेने (spelled ब्याना), a sister; Ag. sg. बेनी (56).

(6) In the case of Feminine nouns ending in i-मात्र or उ-मात्र, a fully pronounced i is substituted for the i-मात्र or उ-मात्र: e.g., from पृथ्वि पृथि, a book; Ag. sg. पृथि पृथि.

So from कुरा, a girl; Ag. sg. कौरि कौरि (56).

(7) In the case of Feminine nouns ending in consonants, by adding a fully pronounced i: e.g., from साचि माल a garland, साचि मालि (56). The irregular nouns, however, which end in t, th, d, n, h, and l, add उ-मात्र: e.g., from रात्रि राति, night; Ag. sg. रात्र राति. [This last rule is not expressly stated by इण्वर-काला, but may be inferred from सूत्रा 7, read with सूत्रा 17.]

The Agent plural is formed by adding au (56). Before this, a is elided, and i-मात्र and उ-मात्र become y. After उ-मात्र (except in the case of Feminine nouns in उ-मात्र, in which y is substituted) au becomes v (20). Examples are:—

<table>
<thead>
<tr>
<th>From</th>
<th>Ag. Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>दयौ day, God</td>
<td>दययौ dayayu</td>
</tr>
<tr>
<td>दयक़ दयक़, the forehead</td>
<td>दयक़ दयक़</td>
</tr>
<tr>
<td>कार् कार्, a bracelet</td>
<td>कार् कार्</td>
</tr>
<tr>
<td>दान्वः दान्वः, a pomegranate</td>
<td>दान्वः दान्वः</td>
</tr>
<tr>
<td>बेने (ब्याना), a sister</td>
<td>बेने बेने</td>
</tr>
<tr>
<td>पृथ्वि पृथि, a book</td>
<td>पृथि पृथि</td>
</tr>
<tr>
<td>कुरा कुरा, a girl</td>
<td>कौरि कौरि</td>
</tr>
<tr>
<td>मालि मालि, a garland</td>
<td>मालि मालि</td>
</tr>
<tr>
<td>रात्रि राति, night</td>
<td>रात्रि राति</td>
</tr>
</tbody>
</table>

When postpositions are added to the agent of masculine nouns ending in consonants or a, the n of the Agent singular is dropped. Thus, from सुल् माल, Ag. sg. सुल् मालन मालन; Instr. सुल् उतन् मुला सुतिन, not सुल् उतन् मुलन सुतिन (4). [The same rule applies to masculines in उ-मात्र, though not stated by इण्वर-काला.]
On the Kashmiri Noun.

Instrumental.

The Instrumental is formed by adding ख्यिन्स सौतिन or ख्यिन्स सौतिन to the Agent, the final न of Masculine nouns in consonants, a, or उ-मात्रा being elided, (ii. i. 4, 59.). Thus—

बुञ्छ मुल, a root; Ag. sg. बुञ्छ मुलण; Instr. sg. बुञ्छ ख्यिन्स मुला सौतिन, by means of a root; Ag. pl. बुञ्छ मुलाउ; Instr. pl. बुञ्छ ख्यिन्स मुलाउ सौतिन.

When ख्यिन्स सौतिन follows i-मात्रा, the i is fully pronounced (6). Thus कञ्च कचै, a bracelet; Ag. sg. चाँ चाँ kचै; Instr. sg. कचै ख्यिन्स कचै सौतिन.

This case can also be formed by adding the same postposition to the agent case of the masculine genitive treated as an independent base, as explained above (61). Thus चन्द्र चन्द्र, a forehead; masc. gen. sg. चन्द्र चन्द्र चन्द्र; Agent of ditto, यच्छ चन्द्र; Instr. चन्द्र ख्यिन्स चन्द्र सौतिन or यच्छ ख्यिन्स चन्द्र सौतिन.

So from गुरु gur, a horse. Ag. sg. गुर गुर; Gen. Sg. गुर गुर gur गुर gur; Instr. गुर ख्यिन्स guri सौतिन, or गुर गुर ख्यिन्स guri गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर गुर...
This form can only be used in the meaning called in Skr. nirddhāranē, i.e., in words meaning अति jāti, a species (including all plurals); गुणa, a quality; क्रिया kriyā, an act; संज्ञा samjñā, an appellation; and means that one of several is taken.

Examples:—
Species. A Brāhmaṇa is the best amongst men.
Quality. Amongst cows a black one gives most milk.
Action. Amongst men who go, he who runs is the swiftest.
Appellation. Amongst the pupils Maitra is the cleverest. See Siddhānta Kaumudi (Bibl. Ind. Ed.) I, 311. In all the above “amongst” means “from among.”

It is evident that the form can hardly ever be used except in the plural. In the paradigms, singular forms are given for the sake of completeness, but it is doubtful if they can be used in that number.

Dative 2.

According to Ṣvara-kauila, this form is only used to a moderate extent (sāmānyā) (ii. i. 63). It is in fact rarely used. It has the same meaning as the Dat. 1. It is formed by adding गुण putshy to the Agent, or (as has been explained under the head of the Instrumental) to the Agent case of the Genitive. Before गुण putshy, as in the case of खिलित sūtin, i-mātrā is fully pronounced. Thus,—उच गुण putra putshy, or उच शनिं गुण putra sandi putshy.

Ablative.

The Ablative is formed from the Agent by adding the postpositions पात pyathā, literally from on, hence, from near; निश nīcā, from near; आद्र anda, from among, from in (ii. i. 65).

Thus, गात पात gāma putpyathā, from the village; गात पात gāman pyathā from the villages; सती निश sarpaun nīcā, from the serpents; गर आदर glare garanda anda drāv, he came out from the house; नावि आद्र nāvi anda drāv, he came out from the boat, (65).
On the Kāśmiri Noun.

[Masculine living beings can also add these postpositions, in the singular only, to the longer form of the Accusative. Thus गूरस्स निर्म मिश त्त्तथाना निश निस्स निस्स निस्स निस्स, from the thief; गुरिस निश गुरिस निस्स, from the horse.]

The ablative of comparison is formed with the postpositions खन खोता or खनम् खोतम्, निश निस्स or निशिन् निचिन्, which are added either to the agent direct, or to the Agent case of the Genitive treated as a base. In the case of some words, e.g., गर, a teacher, only the latter idiom is used.

E.g., स्त्र सम्मा खन भूष माट् गोरा sandi खोता chuh गोत्तला, he is more clever than the teacher. We cannot say गर खन गोरा खोता. कप्र श्रिब्य (or कम) खन भूष बकुष काना handi (or काना) खोता chuh trukur, he is harder than a stone; वेप निश थुष सन आन् रोपा निस्स चुह sön jän, gold is better than silver (ii. i. 62).

D. Declension.

Kāśmiri nouns have four declensions.

The first declension consists of masculine nouns ending in a consonant, अ a, or in अ अ-मात्रा. The base in this declension ends in a.

The second declension consists of masculine nouns ending in ए ए-मात्रा. The base in this declension ends in i.

The third declension consists of feminine nouns ending in ए ए-मात्रा, ए ए-मात्रा, or ए ए. The last is only another way of writing ए ए. It may be considered as the feminine form of the 2nd declension. The base in this declension also ends in i, and this declension is closely connected with the second, as feminine and masculine.

The fourth declension consists of feminine nouns ending in a consonant or in ए a. Certain feminine nouns of this declension ending in a consonant, are irregular, and form a class by themselves.

There are thus two masculine, and two feminine declensions.
## SINGULAR.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>चुर्य tsūr (ii. i. 3).</th>
<th>Plural.</th>
<th>चुर्य tsūr (3).</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td>चुर्य tsūras (36, 38).</td>
<td>चुर्य tsūran (13, 38).</td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>चुर्य संद tsūra sanda (39).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loc. 1.</td>
<td>चुर्य यथ tsūras pyāth (41, 42, 45).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat. 1.</td>
<td>चुर्य क्षितिः tsūras kūṭa (54, 55).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Concom.</td>
<td>चुर्य छतिस tsūras satin (60).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agent.</td>
<td>चुर्य tsūran (58).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Istr.</td>
<td>चुर्य satain tsūra satin (6, 59).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loc. 2.</td>
<td>(चुर्य अन्ध tsūra andra) sandi satin (61).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat. 2.</td>
<td>चुर्य पुष्य tsūra putshy (63).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>चुर्य निख tsūra nīca (65).</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

---

### FIRST DECENSION.

Masculine nouns ending in a consonant, in च a, or in ज उ-मृत्रा.

(a). Noun ending in a consonant.

चुर्य tsūr, a thief.
Similarly are declined दृ (day, God); कव, a crow; सो, gold; रप, silver; पत्र, a son; वाहर, a leaf; तमुल, husked rice; हर, name of a month, आदिहा; मोग, name of a grain, phaseolus mungi; माग, name of a month, माग; दोह, a day; नाग, a spring; कत, a ram; पोश, a flower; वाल, hair; गाल, the cheek; गोर, a preceptor, a Brähman.

Numerals take i instead of a in the Agent and connected cases, e.g., 

If a noun ends in उर [or उं, the u is changed to o in all cases except the nominative singular, e.g., वादर, a monkey; nom. pl. वादर; instr. वादर, a root.]

If in the case of masculine nouns of the first declension the final consonant is preceded by the vowel उ, that उ becomes o, in all cases of the plural except the nominative, but remains unchanged in the singular and in the nominative plural. The following masculine words ending in consonants do not, however, change this उ.

Thus from मुल, acc. pl. मुल, not सो, mula. 47
If a masculine noun ends in \( k \), \( ch \), \( ts \), \( t \), \( t' \), or \( y \), this final consonant is aspirated in the nom. sg. and pl. (66); thus:—

<table>
<thead>
<tr>
<th>NOUN</th>
<th>NOM. SG.</th>
<th>PL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>( trak ), a certain grain measure.</td>
<td>( trakh )</td>
<td></td>
</tr>
<tr>
<td>( kats ), glass, a disease of the chest.</td>
<td>( katsh )</td>
<td></td>
</tr>
<tr>
<td>( kat ), a ram.</td>
<td>( kath )</td>
<td></td>
</tr>
<tr>
<td>( rat ), blood.</td>
<td>( rath )</td>
<td></td>
</tr>
<tr>
<td>( hat ), a hundred.</td>
<td>( hath )</td>
<td></td>
</tr>
<tr>
<td>( tap ), sunshine.</td>
<td>( taph )</td>
<td></td>
</tr>
</tbody>
</table>

The aspiration is very faintly heard, being a final letter, but it affects the preceding vowel. The aspiration does not occur in the other cases; e.g., \( \text{katsin} \) \( trak\)\(^a\) \( sutin \) (instr.); \( \text{katsin} \) \( kat\)\(^a\) \( sutin \); \( \text{putshy} \) \( rat\)\(^a\) (dat. 2); \( \text{töpas pyath} \) (loc.).

This aspiration does not occur if a final \( t \) or \( ts \) forms part of a compound consonant (even when a short \( a \) is introduced between them to aid pronunciation) (68); thus:—

<table>
<thead>
<tr>
<th>NOUN</th>
<th>NOM. SG.</th>
<th>PL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>( sat)(^a), a tailor (Elmslie, ( suts ))</td>
<td>( sat)(^a)</td>
<td>( sa)(^a)</td>
</tr>
<tr>
<td>( mast ), hair; nom. sg. and pl. ( mast ), not ( mast ) ( masth ).</td>
<td>( masth )</td>
<td></td>
</tr>
</tbody>
</table>

The word \( byakh \), another (2, 3, 24), becomes \( biy \) in all cases except the nom. sg., and is partially declined like a noun ending in \( u-mātrā \) (2nd declension); thus—

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>( byakh )</td>
</tr>
<tr>
<td>Acc.</td>
<td>( biyis )</td>
</tr>
<tr>
<td>Ag.</td>
<td>( biy )</td>
</tr>
</tbody>
</table>

The Fem. Ag. is \( biyi \). In other forms it is the same as the Masc. This is really a compound word: made up of \( bi \) \( bi \), other, and \( ákh \) \( ákh \), one. The oblique forms are made up of the base \( bi \) \( bi \), together with the emphatic particle \( y \) \( y \), which accounts for the apparent irregularities. \( bi \) \( bi \) is of the 2nd declension.
On the Kashmiri Noun.

Noun ending in a.

चक द्याक़ a forehead.

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>धाक द्याक़ (ii. i. 1)</td>
<td>धाक द्याक़</td>
</tr>
<tr>
<td>Acc.</td>
<td>धाकस द्याक़स (38)</td>
<td>धाकस द्याक़स</td>
</tr>
<tr>
<td>Gen.</td>
<td>धाकक द्याक़क (41, 48)</td>
<td>धाकक द्याक़क</td>
</tr>
<tr>
<td>Loc. 1.</td>
<td>धाकस पाठ द्याक़स पूथ, &amp;c., (52, 53)</td>
<td>धाकस पाठ द्याक़स पूथ, &amp;c. (52, 53)</td>
</tr>
<tr>
<td>Dat. 1.</td>
<td>धाकस किन द्याक़स क्युट (54, 55)</td>
<td>धाकस किन द्याक़स क्युट (54, 55)</td>
</tr>
<tr>
<td>Concom.</td>
<td>धाकस छलिन द्याक़स सूतिन (60)</td>
<td>धाकस छलिन द्याक़स सूतिन</td>
</tr>
<tr>
<td>Agent.</td>
<td>धाकक द्याक़क (i. 5a)</td>
<td>धाकक द्याक़क</td>
</tr>
<tr>
<td>Instr.</td>
<td>धाक सूतिन द्याक़ (6, 59)</td>
<td>धाक सूतिन द्याक़</td>
</tr>
<tr>
<td>Loc. 2.</td>
<td>धाक बन्ध द्याक़ संद (4, 57)</td>
<td>धाक बन्ध द्याक़ संद</td>
</tr>
<tr>
<td>Dat. 2.</td>
<td>धाक पुष्ठ द्याक़ पुत्स्ही (63)</td>
<td>धाक पुष्ठ द्याक़ पुत्स्ही</td>
</tr>
<tr>
<td>Abl.</td>
<td>धाक लिम द्याक़ निच (65)</td>
<td>धाक लिम द्याक़ निच</td>
</tr>
</tbody>
</table>

Similarly are declined गर गारः, a house; अथ अथः, a hand; दान्दी दान्दी, rice; बत्त बत्तः, boiled rice.

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On the Kāśmirī Noun.

(c). Noun ending in उ-मात्रा.

दन, a pomegranate.

 Nom. दन (ii. i. 2). दन (2).

 Acc. दन (38). दन (31, 13, 33).

 Gen. दन (41, 48). दन (42).

 Loc. दन पद, पयथ, दन (52, &c. (52, 53).

 Dat. दन किन्तः (54,55) दन किन्तः (54, 55).

 Concom. दन सतिन दन सतिन (60).

 Agent. दन (20, 31, 56).

 Instr. दन सतिनी दन सतिनी (59).

 दनक (किन्तः दन (61).

 Loc. दन नद दन नद (57).

 Dat. दन पुष्क (63).

 Abl. दन निः दन (65).

 त्वरा-काल्का gives no rule for forming the agent singular of these
nouns, but दन is the correct form.

The following words are optionally declined as if ending in conso-
nants, गन, a leather-worker; गो, a grass-seller; बाल, 50
people of a house; चांग hānz⁰, a boatman. Thus, acc. plur. गांज़् gānzan or गाज़् gājzan (15).

It must be remembered that ०-मात्रा at the end of a word is not pronounced. Before a consonant (as in dān⁰u) it is pronounced like a short German ü. It is, also, slightly pronounced in the Instr. Loc. 2, Dat. 2, and Abl. Sing. Before ०-मात्रा, a preceding a or ० must be modified to ० or ० respectively (70); e.g., as in ० dān⁰.

SECOND DECLENSION.

Masculine Nouns in ० u-मात्रा.

कः अ, a bracelet.

Nom. करँ (ii. i. 8). कारि kāri (30).

Acc. करिल kāris (30, 38). कारिल kāryan (12, 30, 38).

Gen. कारिल kāryuk (41, 48). कारिल kāryan handu (42).


Dat. 1. कारिल विस्त kāris kyūt (54, 55). कारिल विस्त kāryan kyūt (54, 55).

Concom. कारिल खतिन kāris sūtin (60). कारिल खतिन kāryan sūtin (60).

Agent. कारि kāri (6, 56). कारिल kāryau (56, 80; i. 10).

Instr. कारिल kāri sūtin (59). कारिल kāryau sūtin (59).

Loc. 2. कारिल kāri andr (57). कारिल kāryau andr (57).

Dat. 2. कारिल पक्ष kāri putshy (63). कारिल पक्ष kāryau putshy (63).

Abl. कारिल निः kāri ni (65).

कारिल निः kāryau ni (65).

[also guris निः guris ni (in the case of masculine nouns with life).]
Similarly are declined गुर्, a horse; गुर्, a cow-herd; गुलु, a kernel, especially of the singāra; गुर्, a tree.

The final u becomes i (or y) throughout, except in the Nominative Singular, (30).

If the penultimate of a masculine noun contains the vowel ं, that ं becomes o in all cases of the Plural except the nominative. It does not change in the singular, or in the nominative plural, (34).

Thus गुर्, a cowherd; acc. sg. गुरिस; nom. pl. गुरि, but acc. pl. गोयन गोर्यन.

The following words in u-matra are exceptions, and do not change. the ं (35).

कस्तूर, the nightingale.

कुट, a tree-trunk.

तुर, an apple.

तुर, a woman’s eating platter.

तुर, a flower-bed.

नस्तूर, having a deformed nose.

Thus from कस्तूर, acc. pl. जस्तूयन kastūryan.

If a masculine noun ends in u-matra, and has श्रो ं in the penultimate, this ं becomes a in all cases of the singular except the nominative, and throughout the plural. Moreover, this a is modified to ē before i-matra, and in the accusative singular (69, 70). Thus, ओल, an earring; acc. sg. ओलिस; gen. sg., ओलुक ओलुक (from ओल mōl, a father, ओलिस mābī sandu); ag. sg. ओलिः ओलिः; instr. sg. ओलिः ओलिः ओलिः सतिन (here the i is not i-matra, but is fully pronounced); nom. pl. ओलिः ओलिः; acc. pl. ओलिः ओलिः; ag. pl. ओलिः ओलिः. Similarly are declined ओल mōl, a father, and ओल बोयं, a brother; also masculine possessive pronouns, such as ओल myōn, mine; ओन च्योन thine; ओन sōn, our.
Thus nom. sg. योन् myōn; acc. sg. यान्स्य myānis; gen. sg. यान्त् myānt sandu; ag. sg. यान्त् myānt; nom. pl. यान्त् myānt; acc. pl. यान्त् myānty; ag. pl. यान्त् myānty; Instr. sg. यान्त् यान्त् myānt satin, or यान्त् यान्त् यान्त् myānt sandi satin. So also the others (ii. iii. 11 and ff.)

Moreover, whenever, in this declension, the letter a or ā is followed by i-mātrak, or u-mātrak, the a or ā become o or ō respectively. (ii. i. 70); thus,—

Base पत् pat, a woollen cloth; nom. sg. पतु patu; ag. sg. पति pati; nom. pl. पतिः pati; but, acc. sg. पतिः pati (not पतिः patis, as in the case of वोल woł); Instr.sg. पतिः पतिः pati satin (fully pronounced i); acc. pl. पतिः patyan; ag. pl. पतिः patyau. So also भात् hātu, the neck; तन् tanu, the body; सन्दु sandu, suffix of genitive (acc. sg. सन्दिः sandis; ag. sg. सन्दिः sandi; instr. sg. सन्दिः यान्त् sandi satin; nom. pl. सन्दिः sandi; acc. pl. सन्दिः sandyan; ag. pl. सन्दिः sandyau): similarly पत्युक् patyuk of a woollen cloth; acc. sg. पत्यक्षिः patékis; ag. sg. पत्यक्षिः patyaki; instr. sg. पत्यक्षिः पतेकिः patékisi; nom. pl. पत्यक्षिः patyaki; acc. pl. पत्यक्षिः patékyan; ag. pl. पत्यक्षिः patékyaau.

Nouns in u-mātrak, of three or more syllables, if they have u in the penultimate, omit the u before i-mātrak, and change it to a in all other cases except the nominative singular (73, 75); thus :—

गाठुः gātul, clever; acc. sg. गाठिः gātalis; ag. sg. गाठिः gāti (pronounced gāti); instr. sg. गाठिः गाठिः gātali satin; gen. sg. गाठिः संदु sandu; nom. pl. गाठिः gāti; acc. pl. गाठिः gātilya; ag. pl. गाठिः gātalyau.

This does not occur in the case of dissyllables; e.g., from कुल kul, a tree; acc. sg. कुलिः kulis, and not कुलिः kulis.

The following words in u-mātrak, with u in the penultimate, change
the penultimate \( u \) to \( a \) in all cases except the nominative, and are then declined like nouns of the first declension ending in consonants (74.)

\[ \text{कोलुक} \; kōtsul\], a porter.
\[ \text{तुतु} \; tōtul\], a sodomite.
\[ \text{ककुल} \; kakul\], circular.
\[ \text{गुगु} \; gōgul\], globular.
\[ \text{वातु} \; wātul\], a low-caste man.
\[ \text{बतु} \; batul\], a drake.
\[ \text{गगु} \; gagur\], a rat.
\[ \text{मोगु} \; mōgur\], a kid.
\[ \text{ककु} \; kōkur\], a cock (iv. 1).
\[ \text{को} \; kōtur\], a pigeon (iv. 1).

So also words in \( स \) ending signifying professions, &c. (iv. 6, 99 and ff.), e.g., \[ \text{सोनु} \; sōnur\], a goldsmith, \[ \text{मनु} \; manur\], a shell worker.

See secondary suffixes No. 39.

Thus,—

Nom. sg. \[ \text{को} \; kōtul\]; acc. sg. \[ \text{को} \; kōtul\]; gen. sg. \[ \text{को} \; kōtul\]; instr. sg. \[ \text{को} \; kōtul\]; nom. pl. \[ \text{को} \; kōtul\]; acc. pl. \[ \text{को} \; kōtul\]; ag. pl. \[ \text{को} \; kōtul\].

If a word ending in \( u-mātrā \) has \( yu \) or \( i \) in the penultimate of the nom. sg., it has \( i \) in the penultimate in all the other cases (ii. i. 76). [These words are spelt indifferently with \( yu \) or \( i \) in the nominative, but are always pronounced as if \( yu \) was written. Thus \[ \text{महानु} \; mahanyuv\], or \[ \text{महानु} \; mahaniuv\], a man, both pronounced \( maḥanyuv\); \[ \text{जु} \; zyuth\], or \[ \text{जिथ} \; zith\], old, but both pronounced \( zyuth\). On the other hand, in other cases, except the nominative, we have only \( i \), pronounced as \( i \)]: thus; \[ \text{जु} \; zyuth\], old; acc. sg. \[ \text{जिथिस} \; zithis\]; ag. sg. \[ \text{जिथ} \; zithi\]; nom. pl. \[ \text{जिथ} \; zith\]; acc. pl. \[ \text{जिथ} \; zithyan\]; ag. pl. \[ \text{जिथ} \; zithyau\].
Similarly, when the penultimate is ỳ, it becomes ḭ before i-mātra or ḳ, and ḱ in other cases, except the nom. sg. (77, 78); thus,—

Nom. sg. १णः १ग्यः a wall; acc. sg. चिनिः तैनिः; gen. sg. चेन्यृ तैन्युकः; ag. sg. चिनिः तैनिः; instr. sg. चेिनिः तैनिः sātin (not i-mātra); nom. pl. चिनिः तैनिः; acc. pl. चेिनन्त तैन्यान; ag. pl. चेि तैन्यान.

[The word १णः १ग्यः, blue, however, has ḭ throughout. Thus, gen. sg. चीखः निल्युकः; instr. sg. चीिनिः च्यन्तिः nili sātin; acc. pl. चीखः च्यन्तिः nilyan; ag. pl. चीखः च्यन्तिः nilyau.

So also in १णः १ग्यः, how much; लृणः १ग्यः, so much; यृणः १ग्यः, this much; change the यृ १ग्यः to ḭ throughout (ii. iii. 27). Thus, चीिनिः yiti, how many (nom. pl.); तैनिः titi; चेयि इतिः, pr. yitī.]

The १णः in १णः १ग्यः, how many? (ii. iii. 25, 26) becomes १णः in all cases except the nominative singular. In the obl. cases of the plural, it may optionally become १णः. Thus—

**SINGULAR.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Declension</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>कृत् कुदालि</td>
</tr>
<tr>
<td>Acc.</td>
<td>कृतिः कुदालि or केियम काय्यानि</td>
</tr>
<tr>
<td>Ag.</td>
<td>कृति कुदालि</td>
</tr>
</tbody>
</table>

Its fem. is कृति कुदालि.

The word कुदालि कः, or कुदालि काह, a certain person, is declined as a feminine ending in a consonant (ii. iii. 29).
On the Kashmiri Noun.

Third Declension.

Feminine nouns ending in ० i-mātrā, १ u-mātrā, or २ ān.

पुथि pūthi, a book.

(a). Nouns ending in ० i-mātrā.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>पुथि pūthi (ii. i. 9)</th>
<th>पोथे pōthē (11, 33).</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td>रोथ् pōthē (21, 33, 38, 40)</td>
<td>पोथ ypuy (12, 38).</td>
</tr>
<tr>
<td>Gen.</td>
<td>पोथे रद्व pōthē handu (39)</td>
<td>पोथ्य pōthyan handu (42).</td>
</tr>
<tr>
<td>Loc. 1.</td>
<td>पोथष पथ pōthē pyāth, &amp;c. (52, 53)</td>
<td>पोथ्य पथ pōthyan pyāth (52, 53).</td>
</tr>
<tr>
<td>Dat. 1.</td>
<td>पोथि किं pōthē kyutu (54, 55)</td>
<td>पोथ्य किं pōthyan kyutu (54, 55).</td>
</tr>
<tr>
<td>Concom.</td>
<td>पोथि स्तिन pōthē sūtin (60)</td>
<td>पोथ्य स्तिन pōthyan sūtin (60).</td>
</tr>
<tr>
<td>Agent.</td>
<td>पोथि pōthi (6, 56)</td>
<td>पोथ्य pōthyan (66; i. 4).</td>
</tr>
<tr>
<td>Instr.</td>
<td>पोथि स्तिन pōthi sūtin (33, 59)</td>
<td>पोथ्य स्तिन pōthyan sūtin (59).</td>
</tr>
<tr>
<td>Loc. 2.</td>
<td>पोथि त्रि pōthi andra (57)</td>
<td>पोथ्य त्रि pōthyan andra (57).</td>
</tr>
<tr>
<td>Dat. 2.</td>
<td>पोथि पुख्य pōthi putshy (63)</td>
<td>पोथ्य पुख्य pōthyan putshy (33, 63).</td>
</tr>
<tr>
<td>Abl.</td>
<td>पोथि निश pōthi niṣa (65)</td>
<td>पोथ्य निश pōthyan niṣa (65).</td>
</tr>
</tbody>
</table>

Similarly are declined, नूर nūr, a hoof; कित् khit, a field; सिर cir, a lottery ticket.

If the penultimate of a feminine word contains the vowel ॆ, that ॆ becomes ॎ in all cases except the nominative singular. Thus पुथि pūthi a book; nom. pl. पोथे pōthē (33).
So also a penultimate i becomes a ē in the same circumstance
Thus बृंति kḥī, a field; nom. pl. बृंत kḥē. The word चौर cīr, a
lottery-ticket or slip, does not, however, change its long i, and its nom.
pl. is चौर cīrē (33).

(b). Nouns ending in ज ू-मात्रā.

कुरा kūra, a girl.

Nom. कुरा kūra (ii. i. 9). कोर kōrē (11, 30, 33).

Acc. कोर kōrē (21, 33, 38, कोरण kōryan (12, 30, 33, 38).

Gen. कोर kōrē (39). कोर kōrē (39).

Loc. 1. कोर kōrē pyāth, &c. कोरण kōryan pyāth, &c.
(52, 53).

Dat. 1. कोर kōrē kyut* कोरण kōryan kyut* (54, 55).
(54, 55).

Concom. कोर kōrē sūtin कोरण kōryan sūtin (60).

Agent. कोर kōri (6, 56). कोर kōryau (56, 30; i. 4).

Instr. कोर kōri sūtin कोरण kōryau sūtin (33, 59).

Loc. 2. कोर kōri andr* (57).

Dat. 2. कोर kōri putshy कोर kōryau putshy (63).

Abl. कोर kōri nip* कोर kōryau nip* (65).
Similarly are declined पटः पाता, a tablet; खट्ठः हाता, wood; काथः काठा, a stalk, especially the non-edible part of asparagus, sugarcane, &c.; बाधः बाधा, a great woman; तालः ताला (or तालः ताल) a slender woman; लंडः लंडा, a branch.

The final उ- becomes इ (or य) throughout, except in the nom. sg. (30).

All nouns of this declension ending in ता, ठा, or डा, change the consonant to the corresponding palatal, in all cases except the nominative singular. Thus —

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>पटः पाता</td>
<td>पच्च पच्चे</td>
</tr>
<tr>
<td>काठः काठा</td>
<td>कच्चे कच्चे</td>
</tr>
<tr>
<td>बाधः बाधा</td>
<td>बाजे बाजे</td>
</tr>
</tbody>
</table>

This change only occurs when the word ends in उ-मात्रा (22). It does not occur when it ends in a consonant (26).

If the penultimate of a feminine word contains the vowel उ, that उ becomes ओ in all cases except the nom. singular, thus खुरः कुरा, a girl, nom. pl. कोई कोई (33).

The following are exceptions and do not change the उ (35). तुरः तुरा cold; दुरः दुरा, a lane; मुरः मुरा, a twig. Thus from तुरः तुरा; nom. pl. तुरे तुरे.

So also a penultimate इ becomes ए in the same circumstances. Thus, शीरः शीरा, a brick, nom. pl. शीरे शीरे. The following words (33) however, do not change,—

| गीरः गीरा, red-chalk. | गीरे गीरे. |
| गिदः गिदा, child's excrement. | गिदे गिदे. |
| ठिठः ठिठा, pride. | ठिठे ठिठे (22). |
| ठीरः ठीरा, cold-boiled-rice-pudding. | ठीरे ठीरे |
| पीरः पीरा, a table. | पीरे पीरे. |
Whenever in this declension ū-mātrā is preceded by a or ā, the a or ā become modified to ā or ā respectively (70). Thus,

Base पत् पत्, a tablet; nom. sg. पत् पत्, but acc. sg. पध्य पध्य; ag. sg. पचि पसि (i fully pronounced,—not i-mātrā); nom. pl. पचि पसि; acc. pl. पचि पसि; ag. pl. पध्य पध्य.

So,—Base माज् माज्, a mother; nom. sg. माज् माज्; but acc. sg. माज् माज्.

Again; Base, काठ काठ, wood; nom. sg. काठ काठ; acc. sg. काठ काठ.

(c). Nouns ending in छ न.

Similarly are declined all feminine nouns in छ न, thus द्वान्न, mine (fem.).

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. माज् माज्</td>
<td>माज् माज्</td>
</tr>
<tr>
<td>Acc. माज् माज्</td>
<td>माज् माज्</td>
</tr>
<tr>
<td>Ag. माज् माज्</td>
<td>माज् माज्</td>
</tr>
</tbody>
</table>

The vowel is only modified in the nom. sing. So also भाज् च्याँ  thine (fem.); चाज् सान्, our (fem.) (ii. iii. 11 and ff).

As the semivowel य ya cannot, as a rule, immediately follow छ उ, छ उह, or छ उ, when a noun ends in छ उ, छ उह, or छ उह, the य ya is elided in declension. Thus सज्ज मत्सा, mad, (feminine): nom. pl. मत्सा, not मत्से मत्से, not मत्से मत्से. कण्ठ कवत्सा, a small bag: pl. कण्ठ कोत्सा. चर्ज पॉर्रा, a woman who has married twice, pl. चर्ज पॉर्रा. (iv. 51).

The य ya is, however, retained in the singular. Thus the acc. sg. is मत्से मत्से, कण्ठ कोत्से, and चर्ज्ज पॉर्रा.
On the Kāśmirī Noun.

FOURTH DECLENSION.

Nouns ending in त्र a, or a consonant.

(a). Nouns ending in त्र a

बणि बेनि, a sister.

Nom. बणि बेनि (ii. i. 1). बणि बेनि (1).

Acc. बणि बेनि (38, 40, 39). बणि बेनि (38).

Gen. बणि बेनि यथा. बणि बेनि (42).

Loc. 1. बणि पद्ध बेनि यथा. बणि पद्ध बेनि का यथा, &c. (52, 53).

Dat. 1. बणि बिनु बेनि कुन्दु. बणि बिनु बेनि कुन्दु (54, 55).

Concom. बणि खरिद बेनि सुटिन. बणि खरिद बेनि सुटिन (60).

Agent. बणि बेनि (56; i. 4). बणि बेनि (56, i. 4).

Instr. बणि खरिद बेनि सुटिन. बणि खरिद बेनि सुटिन (59).

Loc. 2. बणि चन्द्र बेनि एन्ड्रा. बणि चन्द्र बेनि एन्ड्रा (57).

Dat. 2. बणि पुष्य बेनि पुट्स्य. बणि पुष्य बेनि पुट्स्य (63).

Abl. बणि निष बेनि निष (65). बणि निष बेनि निष (65).
On the Kāśmiri Noun.

(b). Nouns ending in a consonant.

माल, a garland.

Nom. माल (ii. 1. 10). माल (11).

Acc. मालि (37, 38, मालन (12, 38).

Gen. मालि हांड (42).

Loc. 1. मालि पाथ, मालन पाथ, & c., (52, 53).

Dat. 1. मालि किनू मालन किनू.

Concom. मालि सूटिन मालन सूटिन (60).

Agent. मालि मालू (56).

Instr. मालि सूटिन मालू सूटिन (59).

Loc. 2 मालि अंद्रा मालू अंद्रा (57).

Dat. 2 मालि पुष्कर मालू पुष्कर (63).

Abl. मालि निश मालू निश (65).

Similarly are declined क्रक, a loud noise; नारिज, a conduit; जङ्ग, a thigh.
Note that when a noun ends in क k, च c, छ ṭ, ट t, द ℓt or प p, these letters are aspirated in the nom. sing. (66, 67); thus—

कक k rak, a loud noise. खख krākh. कक k rak.
र्र raks, abrus precatorius. रङ् rāṭsh. र्र raks.
ङ्ग र्स, a sub-caste. ङ्ग र्स. ङ्ग र्स.
नन् naṭ, trembling. नन् naṭh. नन् naṭ.
बव् ṭaṭ, a road. बव् ṭaṭh. बव् ṭaṭ.
चुः ṭsāp, food. चुः ṭsāph. चुः ṭsāp.

The aspiration, being at the end of a word, is barely audible, but it affects the preceding vowel. It only occurs in the nominative singular.

This aspiration does not occur if a final त t or ठ t forms part (either the first or second member) of a compound consonant (even when a short a is inserted to aid pronunciation) (68); thus;—

Nom. sg.
बव्व् batac, a duck. बव्व् batac (elsewhere spelled बव्व्, see p. 32).
बक्क्क् bokats, a female puppy.1 बक्क्क् bokats.
सक्क्क् makats, an axe. सक्क्क् makats.
नस् nast, nose. नस् nast.

Other compounds are, however, aspirated. Thus,—

रेंष् remp, a little. रेंष् rempha. रेंष् remp.
चॅष् tsamp, consolation. चॅष् tsampha. चॅष् tsamp.

The word जान्ध zām, a husband's sister, is irregular (71). In all cases, except the nominative singular, it becomes जोम zōm, and drops every vowel in the terminations. Thus; acc. sg. जोम zōm; ag. sg.

1 So Ḫyvāra-kaula. Mr. H. Knowles informs me that this word means the young of any animal.
The word कोँ किस (ii. iii. 28), a buffalo-cow, changes ज आ to आ in all cases except the nom. sg., thus—

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. जक्षः मिल्गः</td>
<td>मेंष मांसः</td>
</tr>
<tr>
<td>Acc. मेंष बुशः</td>
<td>मेंष मापः सूनः</td>
</tr>
<tr>
<td>Ag. मेंष बुशः</td>
<td>मेंष मापः सूनः</td>
</tr>
</tbody>
</table>

The word कोँ किस or कोँ किस, any one, some one, though of both genders, is always declined as a feminine, in the sg. number. It changes ज आ and भ आ to आ and भ आ in all cases except the nom. sg. (ii. iii. 29). It becomes केन्तः केन्तः in the plural (ii. iii. 30) and is then declined as a masculine.

Thus,—

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. कोँ किस, कोँ किस</td>
<td>केन्तः केन्तः</td>
</tr>
<tr>
<td>Acc. कोँ बुशः</td>
<td>केन्तः सूनः</td>
</tr>
<tr>
<td>Ag. कोँ बुशः</td>
<td>केन्तः सूनः</td>
</tr>
</tbody>
</table>
(c). Irregular Feminine Nouns, ending in Consonants.

रात् rāt, night.

Nom. राथ् rāth (ii. i. 10, 66). रात् rātsa (16, 23).

Acc. रात् rātsa (16, 23, 38, रात् rātsa [n] (14, 16, 23, 38).

Gen. रात् handu rātsa handu (42).

Loc. 1. रात् manz, रात् manz, &c. (52, 53).

Dat. 1. रात् kytu rātsa kytu (54, 55).

Concom. रात् sūtin रात् sūtin (60).

Agent. रात् rātsa (7, 17). रात् rātsav (20, 56).

Instr. रात् sūtin रात् sūtin (59).

Loc. 2. रात् andrā रात् andrā (57).

Dat. 2. रात् putshy रात् putshy (63).

Abl. रात् nipa रात् nipa (65).
This group of irregular nouns consists of most feminine nouns in त त, थ th, ध d, न n, ह h, and certain nouns in ल l. In all these cases the final consonant is changed as follows:

- त t becomes ते tē
- थ th becomes थः tḥa
- ध d becomes ढ z
- न n becomes नः ni
- ह h becomes हः ḷa
- ल l becomes लः la

e.g., रात rāt, night; 

Nom. pl. रात्रः rātrē (23, 14, 16).

- कोल kōl, a hank;
- ग्रां grand, a counting;
- यिरन yirn, an anvil;
- काल kāl, eleventh lunar day;
- वाल wāl, a hole;

Other examples are शत sat, hope; धान hān, loss; त्सामन tśāman, cheese.

The words in ल l which follow this declension are वाल wāl, a hole (as that of a serpent); चाल sāl, a wife's sister; आल zāl, a net; कल kal, thought, consideration; and चाल hāl, a house, a hall (27, 28). The word चाल hāl when it is at the end of a masculine compound is, however, declined regularly; thus चालाभास चन्द्र tṛttahālas andar (not चालाभास चन्द्र tṛttahāḷa andar,) in the school-house, because चालाभास tṛttahāl is masculine (28). The words कुंदल kundal, a kind of cup (especially the cup of a portable stove), and कर्ताल kartāl a sword, may optionally be regular. Thus कुंदल kundal kundāḷa stūtin or कुंतल kundāḷa kundali stūtin, by the cup, (29).
On the Kashmiri Noun.

Exceptions. The following nouns are however declined regularly (24, 25):—

वित wat, a road.
बत lat, a kick.
दत dat, a clod.
षत thōt, an impediment.
तत tsōt, the anus.
षित tsitt, a sprain.
षत tsēt, tumbling head over heels.
गत gāt, a rise in a river, a swift flood.
पत pīt, a trifle.
तत tōt, a beak.
कद kāth, a story.
वश vyāth, the river Jhelum.
खन khōn, the elbow.
तन tan, the body.
नान nān, the navel.
सन sōn, a co-wife.
हन han, a little.
बन ban, a heap, pile.

Thus वात wati sātin, not वूत वात wāt̄ sātin.

It must be remembered that the u-mātrā modifies a preceding a to a, and ā to ā (71). When final it is not pronounced. When it precedes a consonant it is pronounced like a short German ü. Thus राष्ट्र vāt̄ is pronounced something like, German, rōtsüv.

It must also be remembered that words ending in t form the nominative singular in th (66). Thus the nom. sg. of रात rāt, night, is राध rāth, and of वात wat, a road, is वाथ wath.

The words बड yad, belly; गाव gāv, a cow; थार thar, the back; कठ 66

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kōth, a fragrant root, Aucklandia Oostus; चद वद, discount; are similarly declined, except that they do not change their final consonant. Thus छ , छ सितः यदू sūtin, by the belly (7). Nom. pl. छ यदू (17).

The words खार khār, an ass’s load, a certain measure; खार mār, the name of a river; खार sār, a cross-beam, for strengthening; खार rāp, stock-in-trade; follow the same rule. E.g., nom. pl. खार खार (17).

[Sutra 18, apparently only refers to the plural. But the singular follows the same rule, e.g., खार खार sūtin, by the measure].

The word गॅ vā, abovementioned, changes its a to ā in all cases except the nom. sg. (72); thus, acc. sg. गॅ gōv; ag. sg. गॅ gōv; nom. pl. गॅ gōv; acc. pl. गॅ गॅ gōvān; ag. pl. गॅ गॅ gōvāv.

E. Composition and Concordance.

İçvara-kauła, in his Kālmira-çabdāmṛta, treats of the two subjects forming the title of this section, in the Samāsa-prakriyā, the third portion of his grammar. He treats an adjective in concord with a noun as an example of a karmadhārāya, or adjectival compound. Really, as will be seen, it is not a compound at all, but an instance of syntactical agreement. Just as bonus homo, in Latin means a good man, and boni hominis, of a good man, so त प ल rā, in Kālmiri means a large house, and baji lari pyathā, means from a great house.

In the case of all compounds and concordsences the postposition denoting the case is omitted after every member of the compound, except the last, but each member is inflected as if to receive the postposition (iii. 2). Thus, च म चत गुर म means, a white horse. The instrumental plural of च म चत गुर म is च म चत गुर म, and of ग म गुर म is ग म गुर म, but the instrumental plural of च म चत गुर म, is च म गुर म चत गुर म, not च म गुर म चत गुर म. When there is no postposition these remarks, of course, do not apply. Thus the accusative singular is च त गृ चत chatis guris, and the nom. pl. is च त गृ च त chāt gurī.
Karmadhāraya or adjetival compounds are expressed in Kāśmiri by an adjective agreeing with its substantive in gender, number and case. The above rule about postpositions must be applied. Thus बाढ़ बाढ़ तार dyār (masc.), great wealth; बाढ़ बाढ़ तार जेनान baḍyaṃ dyāran chuh zēnān, he is earning great wealth (acc. pl.); माट्भूं धार तार मोसी तोति sūtin, by a thick (मोटा mota) cake (चूटा tṣwate, fem.); बिंदू तूर पुस्तक kōri putshy, for a clever (चुंक tryuk, fem. चिंच trich) girl (क़ूँ kūr); बिंदू तूर पुस्तक बाजी लारी प्याथा baji lari pyathā from the big (बाढ़ baḍa) house (बाढ़ lar); बच्च पुन्नो चन्द्र बाजी ग्रान्ता हांडा baji granṭa handā, of the big counting (चन्द्र grand); बड़ी सुरिया नाथ बादिस गुरिस प्याथ, on the great horse (सुरिया gura). And so on.

In Copulative (dvandva) compounds each member of the compound is declined separately, the above rule as to post-positions being observed. Thus, base ताप, light (masc.); गात gata, darkness (fem.). The nom. sg. of ताप is ताप tāph and the instr. sg. is ताप खुलिन tāpa sūtin. So from गात gata, the nom. sg. is गात gata, and the instr. sg. गात खुलिन gati sūtin. The compound noun, ‘light and darkness’ is nom. sg. तार गात tāph-gata; instr. sg. तार-गाट खुलिन tāpa-gati sūtin, and so on. Again वृत्त wār (fem.) is a garden; कुल kula (masc.) is a tree; फल phal (masc.) is fruit; and जल zal (masc.) is water. Making these into a copulative compound we have in the dative sg. चार-कुल-फल-जल पुस्तक wāri-kuli-phaḷa-zalā putshy, for the garden, the tree, the fruit, and the water. Sometimes each member is put in the plural, the whole collective idea being plural though each member of the compound is properly in the singular. Thus माज़ माज़, a mother, nom. pl. माज़ māj; कुर kūr, a daughter, nom. pl. कौर kōrē. Hence माज़-कौर mājē-kōrē, mother and daughter. So माज़-पुल्च mājhi-puḷhaṛ, father and son (मोल mōla, a father; पुल्च puḷhaṛ, a son); चन्द्र-चन्द्र हाँच nōṣa, mother-in-law (चन्द्र haṇ) daughter-in-law (चन्द्र nōṣ); जोम-कार्या zōm-kākaṇē, husband’s sister (ज्ञास zām) and brother’s wife (कार्या kākāṇ); चन्द्र-चन्द्र puḷhaṛ-küćē, board (चन्द्र puḷa) and wood (चन्द्र kuṭa).
In Tatpurusa or appositional compounds, the first member usually takes the form which the word adopts in the agent, the \( n \) of the agent of the 1st declension, being dropped. We may also say that the first member of the compound is put in the genitive, the post-position being dropped, and \( y \) being changed to \( i \) (iii. 5).

Thus, चाकि-खाँ स्राकि-खाँ, the cut of a knife (चाकि स्राकि, fem.).

ढोप-पूँ तोप्प-पूँ, the border of a cap (ढोप तुप, fem.).

श्राप-ब्य सर्प-ब्य सातीन, by the fear (ब्य बाय, masc.) of a snake (श्राप सर्प, masc.).

राज्ञ-नेचित्र पुष्प राज्ञ-नेचित्र पुष्प, for the son (नेचित्र नेचित्र) of the king (राज्ञ राज्ञ).

बल-बाढ़ बत स्तु-कोरे हांड़, of the daughter (बत कूर, masc.) of the brähmana (बल बल).

खन-डेब खन सौन-दब सौन, bring the box (सौन दब, masc.) of gold (खन सौन, masc.), i.e., the gold box.

खज़ि-वत् वाच्शू भोग-पोत भोग, put down a basket (भोग पोत, masc.) (full) of earth (भोग भोग).

Irregular formations.

1. When the word पोन् पोन्, water, forms the second member of one of these compounds, it becomes पोन् पोन् (iii. 6). Thus,—

गंग-पोन् गंग-पोन्, the water of the Ganges.

थाय-पोन् थाय-पोन्, the water of the Jhelum.

सिन-पोन् सिन-पोन्, snow-water.

वुग-पोन् वुग-पोन्, flood-water.

मारे-पोन् मारे-पोन्, the water of the Mār [see p. 67].

क्रिक-पोन् क्रिक-पोन्, well (क्रिक क्रिक, masc.) water.

रूद-पोन् रूद-पोन्, rain-water.

नाग-पोन् नाग-पोन्, spring-water.
2. The words पोनण pōnṇa, water, दाने dānē (masc.) rice, वोनण vōnṇa, a merchant, and others, become पाः pā, दा बā, and वाः vā respectively, when (iii. 7, 8) they are first members of one of these compounds.

Thus,—

पाः-खस्क pā-trākh, a measure (4½ sērs) of water.
पाः-नाट pā-natu, a water-bucket.
दाः-खार dā-khār, a measure (16 trākhs) of rice.
दाः-ज्वु dā-photu, a basket (full) of rice.
वाः-बुझ्व vā-dyalu, the merchant’s straw.
वाः-बुख्व vā-kūru, the merchant’s daughter.

3 The प of the word पाथर pathar, a leaf, becomes व w in masculine compounds (iii. 9). Thus,—

बोज्ि-वश्व bōnī-wathar, plane-tree-leaves.
पोश-वश्व pōśa-wathar, a flower-petal.
ख्याला-वश्व khylalla-wathar, a leaf of the lotus-grass.
ठाक-वश्व hakā-wathar, spinach-leaves.

When, however, the compound is feminine, the word पाथर pathar, becomes पत्र patar. Thus

मुजि पत्र mujī-patar (fem.), a radish-leaf.
गोजि-पत्र gōji-patar (fem.), a turnip-leaf.

4. The word खुट्ट tswatā, a cake (fem.), is restricted in composition to cakes made of grain (iii. 12). Thus

लस्प-बट toṃša-tswatā, rice-cake.
कनक-बट kanaṇa-tswatā, wheat-cake.
वस्की-बट wuskī-tswatā, barley-cake.

If not made of grain, the word मुंड munaṇḍu, must be substituted.
On the Kāśmirī Noun.

Thus

On the Kāśmirī Noun.

Thus

\[ \text{thūla-mwandā}, \] egg-cake.

\[ \text{nadra-mwandā}, \] lotus-stalk-cake.

\[ \text{tsāmuna-mwandā} \] (also written, \[ \text{tsāmuţ-} \]), cheese-cake.

\[ \text{adrak-mwandā}, \] ginger-cake [apparently irregular].

The masculine form \[ \text{mondā}, \] can, however, be used for grain cakes, thus

\[ \text{tōmul-mondā}, \] rice-cake, (\[ \text{tōmul, rice}. \])

\[ \text{ab-mondā}, \] a cake of parched meal.

**Bahu-vrihi** or relative compounds are similarly formed. When formed of an adjective and a substantive, the adjective is usually put last (iii. 13). Examples are

\[ \text{yāda-badā}, \] (not \[ \text{yadda-badā}, \] as we might expect), big-bellied, Skr. \[ \text{brhad-udara}, \] quasi \[ \text{udaru-brhat}. \]

\[ \text{dāri-zyathā}, \] long (\[ \text{zyathā}, \] a beard).

\[ \text{kaueqos-mondā}, \] having the ear (\[ \text{kan, masc.} \] cut (\[ \text{tsotā}. \])

\[ \text{būthā}, \] dog (\[ \text{hūnā}, \] a dog) faced (\[ \text{būthā}, \] a face).

When one member of the compound is a numeral, it is put first, thus

\[ \text{du-waharā}, \] occurring every two years.

\[ \text{sat-bōta}, \] having a family of seven.

\[ \text{pāţa-potur}, \] having five sons.

Alliterative compounds (which are always feminine) are also classed as bahu-vrihis by Īcvara-kaula (iii. 14); thus

\[ \text{thōlā-tholā}, \] mutual pushing with horns.

\[ \text{tap-tāph}, \] mutual kicking.

\[ \text{thāk-thākh}, \] mutual pushing with horns.

\[ \text{cap-cāph}, \] tooth against tooth.
When an adjective is used as an adverb, its form is not changed (v. 5). It stands in the masculine singular.

Thus,—

\[ \text{gob}^u \text{ gob}^u \text{ chuh} \text{ pokān}, \text{ he is going slowly.} \]

\[ \text{tsātur} \text{ (or tsātur tsātur)} \text{ khyāwān} \text{ chuh}, \text{ he is eating quickly.} \]

\[ \text{lot}^u \text{ karān} \text{ chuh}, \text{ he is doing slowly.} \]

F. Numerals.

The following are the Kāčmīri numerals from one to ten millions, as written down for me by my Pandit. They differ in several respects from those given by Wade.

**Cardinals.**

1 अख़्य अख़्य <mark>a</mark>kh.
2 दोख़ दोख़ <mark>d</mark>kh.
3 त्रिख़ त्रिख़ or त्रिख़ त्रिख़ <mark>t</mark>rih.
4 चौर चौर <mark>t</mark>sūr.
5 पांख़ पांख़ or पांख़ पांख़ <mark>p</mark>ānts.
6 चर्च चर्च <mark>s</mark>ah.
7 चाँख़ चाँख़ <mark>s</mark>āth.
8 अल्ल अल्ल <mark>a</mark>ith.
9 नव नव <mark>n</mark>av.
10 दह दह <mark>d</mark>ah.
11 काह काह <mark>k</mark>āh.
12 बह बह <mark>b</mark>āh.
13 बुख़ बुख़ <mark>t</mark>ruwāh.
14 बुडाच बुडाच <mark>t</mark>sōdāh.
15 पन्द्रह पन्द्रह <mark>pandan</mark>āh.

**Ordinals.**

<table>
<thead>
<tr>
<th>Cardinal</th>
<th>Ordinal</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 अख़्य अख़्य</td>
<td>अख़्य akyum&lt;sup&gt;u&lt;/sup&gt; or स्वरज़क gōdaīn&lt;sup&gt;u&lt;/sup&gt;.</td>
</tr>
<tr>
<td>2 दोख़ दोख़</td>
<td>दोख़ dōyum&lt;sup&gt;u&lt;/sup&gt;.</td>
</tr>
<tr>
<td>3 त्रिख़ त्रिख़</td>
<td>त्रिख़ trēyum&lt;sup&gt;u&lt;/sup&gt;.</td>
</tr>
<tr>
<td>4 चौर चौर</td>
<td>चौर tūryum&lt;sup&gt;u&lt;/sup&gt;.</td>
</tr>
<tr>
<td>5 पांख़ पांख़</td>
<td>पांख़ pānts&lt;sup&gt;yum&lt;/sup&gt;.</td>
</tr>
<tr>
<td>6 चर्च चर्च</td>
<td>चर्च sayum&lt;sup&gt;u&lt;/sup&gt;.</td>
</tr>
<tr>
<td>7 चाँख़ चाँख़</td>
<td>चाँख़ satyum&lt;sup&gt;u&lt;/sup&gt;.</td>
</tr>
<tr>
<td>8 अल्ल अल्ल</td>
<td>अल्ल aithyum&lt;sup&gt;u&lt;/sup&gt;.</td>
</tr>
<tr>
<td>9 नव नव</td>
<td>नव naryum&lt;sup&gt;u&lt;/sup&gt;.</td>
</tr>
<tr>
<td>10 दह दह</td>
<td>दह dāhyum&lt;sup&gt;u&lt;/sup&gt;.</td>
</tr>
<tr>
<td>11 काह काह</td>
<td>काह kāhyum&lt;sup&gt;u&lt;/sup&gt;.</td>
</tr>
<tr>
<td>12 बह बह</td>
<td>बह bāhyum&lt;sup&gt;u&lt;/sup&gt;.</td>
</tr>
<tr>
<td>13 बुख़ बुख़</td>
<td>बुख़ truwāhyum&lt;sup&gt;u&lt;/sup&gt;.</td>
</tr>
<tr>
<td>14 बुडाच बुडाच</td>
<td>बुडाच tūdāhyum&lt;sup&gt;u&lt;/sup&gt;.</td>
</tr>
<tr>
<td>15 पन्द्रह पन्द्रह</td>
<td>पन्द्रह pāndāhyum&lt;sup&gt;u&lt;/sup&gt;.</td>
</tr>
<tr>
<td>No.</td>
<td>Word</td>
</tr>
<tr>
<td>-----</td>
<td>------</td>
</tr>
<tr>
<td>16</td>
<td>गुरङ्ग</td>
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<tr>
<td>17</td>
<td>बद्राच</td>
</tr>
<tr>
<td>18</td>
<td>भरदाच</td>
</tr>
<tr>
<td>19</td>
<td>कुनतुच</td>
</tr>
<tr>
<td>20</td>
<td>बुच</td>
</tr>
<tr>
<td>21</td>
<td>जकुच</td>
</tr>
<tr>
<td>22</td>
<td>जनोबुच</td>
</tr>
<tr>
<td>23</td>
<td>बुच</td>
</tr>
<tr>
<td>24</td>
<td>चुच</td>
</tr>
<tr>
<td>25</td>
<td>पूर्णच</td>
</tr>
<tr>
<td>26</td>
<td>बुच</td>
</tr>
<tr>
<td>27</td>
<td>जनोबुच</td>
</tr>
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<td>28</td>
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<td>39</td>
<td>तुनाजिच</td>
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<tr>
<td>40</td>
<td>वृजिच</td>
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</tbody>
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* On the Kāśmirī Noun.
41 अकताजिय ह्युन akatājhyum\(^1\).
42 द्वयताजिय ह्युन dōyatājhyum\(^1\).
43 तेयताजिय ह्युन teyatājhyum\(^1\).
44 तसोयताजिय ह्युन tsōyatājhyum\(^1\).
45 तसाताजिय ह्युन tantsātājhyum\(^1\).
46 तसाताजिय ह्युन tantsātājhyum\(^1\).
47 तसाताजिय ह्युन tantsātājhyum\(^1\).
48 तसाताजिय ह्युन tantsātājhyum\(^1\).
49 कुनवार्थिक kunawanzāh.
50 कुनवार्थिक kunawanzāh.
51 अकवार्थिक akawanzāh.
52 धवार्थिक dōwanzāh.
53 त्रावर्थिक trāwanzāh.
54 त्रोवर्थिक tsōwanzāh.
55 त्रोवर्थिक tsōwanzāh.
56 त्रावर्थिक trāwanzāh.
57 त्रावर्थिक trāwanzāh.
58 त्रावर्थिक trāwanzāh.
59 त्रावर्थिक trāwanzāh.
60 श्री साईfh or श्री साईfh.
61 श्री साईfh or श्री साईfh.
62 श्री साईfh or श्री साईfh.
63 श्री साईfh or श्री साईfh.
64 श्री साईfh or श्री साईfh.
65 श्री साईfh or श्री साईfh.

1 Sometimes pronounced akatājhyum\(^1\), and so throughout the forties; except forty-nine.
2 Also pronounced akahāth, akahāthhyum\(^1\), and so throughout the sixties, except sixty-nine.
66 ख्रैद्ध  sōhaidh.
67 शज्रैद्ध satahaidh.
68 खरैद्ध arahaidh.
69 कुनवतथ kunasatāth.
70 खनः satāth.
71 खनवतथ akasatāth.
72 दुष्टतथ dusatāth.¹
73 चृष्टतथ trasatāth.
74 चुष्टतथ tōsataṭh.
75 पांचवतथ pāntasatāth.
76 प्रत्ततथ sasatāth.
77 खनवतथ satasatāth.
78 खरवतथ arasatāth.
79 कुनशीठ kunacīti.
80 शीठ śīti.
81 खकशीठ akačīti.
82 दयशीठ dōyačīti.
83 चयशीठ trēyačīti.
84 चुष्यशीठ tōyačīti.
85 पांचशीठ pāntačīti.
86 चशशीठ śayačīti.
87 चनशीठ satačīti.
88 खरशीठ aračīti.
89 कुननमठ kunanamāṭh.
90 नमठ namāṭh.
91 खकनमठ akanamāṭh.

¹ Not द्वसतथ dōsatāth, as we might expect.
On the Kāśmirī Noun.

92 दुनमः dūnamāth.1
93 चनमः tranamāth.
94 चोनमः teōnāmāth.
95 पांचनमः pāntsanamāth.
96 चनमः sānamāth.
97 चनवमः satanamāth.
98 अरनमः aranamāth.
99 नामानमः namānamāth.
100 चथः hāth.
101 अखः त अखः ākh hāth tā ākh,
     and so on.
110 अखः त दखः ākh hāth tā dakh,
     and so on.
200 चथः चथः zakh hāth.
300 त्रिहः trihāth.
400 चोरः चोरः tōr hāth.
500 पोङः पोङः pōnts hāth.
600 साहः sahāth.
700 सथः सथः sāth hāth.
800 एडः एडः aith hāth.
900 नवः नवः nav gāth.
1000 शासः sās.
10000 आयः ayōth.
100000 लाचः lāchā.
1,000,000 प्रयः prayōth.
10,000,000 कोरः kōrōr.

ākh is one: अखाध akhāh, or अखाध akhāh khandā means
'some one,' or 'about one,' (ii, iii. 38, 45).

1 Not दुनमः dōnamāth, as we might expect.
On the Kāmtri Noun.

ṇāṇḍ akāh is thus declined.

Nom. ṇāṇḍ akāh.
Acc. चिन्य अकिस.
Gen. चिन्यूँ akyūk*, or चिन्य तः ak¹ ṣāṇāu*.
Ag. चिन्य ak¹.

वचन akāh is only used in the nominative (ii. iii. 38).

वचन aku-y, fem. चिन्य ak²-y, is ‘only one.’ So also कुन kun*, fem. कुन kun, means ‘only one’ (iv. 191).

ब्रह्म z²h, two, becomes द dw in all cases except the nom. pl., and is thus declined (ii. iii. 32, 33).

Sg. (a pair).          Pl. (two).
Nom. (अर jōra).          ज्रह z²h.
Acc. (अर jōras).          द dwan.
Ag. (अर jōran).          दयो dwayau.
Instr. इय खूनिन् dwaiy sūtin     इय खूनिन् dwayau sūtin.

(अर खूनिन् jōra sūtin).

अर jōrah, ‘any pair,’ ‘some pair,’ or ‘about two,’ is declined in the plural. Thus अर खूनिन् jōrahau sūtin (ii. iii. 38). अर jōrah khanda, means ‘about two, but a little less’ (ii. iii. 45). ज्रह z²-y, means ‘only two.’

There are two words signifying ‘a pair,’ (iv. 192). These are ब्रह्म har (pl. चिन्य har¹) and अर jōra or चिन्य jūri.

ब्रह्म har² is generally used of things without life; thus,—

ब्रह्म dējēhar², a pair of ear pendants.
दुरंधर dūrahar², a pair of ear rings.
बांजिरक wālihar², a pair of rings (बांज wöle).
पुलिरक pulihar², a pair of grass sandals.
On the Kāññīri Noun.

खःचः khrāvahāṛa, a pair of wooden sandals.
খःचः akhāṛa, one pair; जःचः zāḥhar, two pairs;
चःचः trēhhar, three pairs.

In the villages we find the word जःर jōṛ, hūṛi. Thus दःदः dādahūṛi
a pair of bullocks. Here the word is used of a thing with life.

जःर jōṛ or जःर jūṛi is used generally of things with life, but
not always. Thus,—

मःजः mōktajūṛi, a pair of pearls.
दःदः dādajūṛi, a pair of bullocks.
कोतःजः kōtarjūṛi, a pair of pigeons (कोत rūr, a pigeon).
गःरःjūṛi gurjūṛi, a pair of horses (गः gur, a horse).
खःजः akhjōṛa, one pair; खःजः zāḥjōṛa, two pairs; खःजः trēhjōṛa, three pairs.

Note that जःर jōṛ and जःर jūṛi are not interchangeable.

चःचः triḥ, three, is thus declined (ii. iii. 34).
Nom. चःचः triḥ.
Acc. चःचः tryun (trēn).
Ag. चःचः trēyau.

The word तःतः tāṛa is indefinite, and means ‘about three.’ चःच tri-y,
is ‘only three’ (ii. iii. 39).

‘A group of three,’ ‘a trio,’ is चःच triḷa, (masc.), or (iv. 192) चःच tric (fem).

So also षःचः saḥ, six (ii. iii. 34).
Nom. षःचः saḥ.
Acc. षःचः san.
Ag. षःचः sayau.

‘About six’ is षःचः saḥhāḥ. ‘Only six’ is षःचः sa-y (ii. iii. 42).

‘A group of six’ (iv. 192) षःचः saḥ. It is also षःचः saḥhāḥ, and
sakkāh khandā means ‘a group of about six’ (ii. iii. 42). The latter usually means a group of a little less than six.

tsōr, four, is thus declined (ii. iii. 35).

Nom.  tsōr.

Acc.  tsōran or  tōn tsōn.

Ag.  tsōrau.

tsōmarā, (ii. iii. 40), means ‘about four,’ and tsōra-y is ‘only four’ (ii. iii. 40).

tsākh means ‘a group of four,’ ‘a four’ (iv. 192). tsākhāh means ‘a group of about four, and tsākhāh khandā means ‘a group of a little less than four’ (ii. iii. 45).

This numeral in composition becomes  tsō. Thus (vide post) tsō rw, twenty-four, and so on.

The word for ‘five’ is  pānts or  pānts

Nom.  pānts.

Acc.  pāntsan.

Ag.  pātsau.

‘About five’ is  pa, and ‘only five’ is  pānts-a-y (ii. iii. 41).  pānt means ‘a group of five’ (iv. 192).  pāntwāh khandā means ‘about five but a little less.’

For ‘six,’ see under ‘three.’

The word for ‘seven’ is  sāth. It is thus declined—

Acc.  satan.

Ag.  satau.

‘About seven’ is  sātēh. ‘Only seven’ is  sata-y (ii. iii. 43).

sāt is a group of seven (iv. 192).  sātvāh khandā is ‘about seven, but a little less.’
The declension and formation of the remaining numerals is regular.

'About' is signified by adding अमर amar, and 'only' by adding अय ay (ii. iii. 44).

Thus एक aith, (acc. pl. एकन aithan); 'about eight,' एकमर aithamar; 'only eight,' एक्स aitha-y. एक्स aith, is a group of eight (iv. 192).

एड उथ (pl.) is groups of eight (e.g. four eights=thirty-two, एड उथ टसर उथः दोयाखः).

नव nav, nine; नवमर navamar, about nine; नवय नवा-य, only nine. नव नम्त is a group of nine (iv. 192). नवाख नम्त नम्त khandā is a group of about nine, but a little less.

दह dah, ten; दहमर dahamar, about ten; दहय दहा-य, only ten.

दह dahu is a group of ten (iv. 192), and दहाख दहाख khandā is a group of about ten, but a little less.

हाथ hāth is a hundred; द्वाख द्वाख hāthāh khandā is a group of about a hundred, but a little less.

The word for 'fifty' is पांत्स multā, the प pa of which becomes व wa in composition (iii. 10). Thus, पा-वाख aka-wanzāh, fifty-one; पा-वाख dō-wanzāh, fifty-two; कृ-वाख kūn-wanzāh, forty-nine.

The word for 'sixty' is छठ sēth (iv, 176) or छैथ gaith, the छ of both of which becomes च h in composition (iii. 11). Thus कृ-वेच kūn-haiṭh, fifty-nine; कृ-वेच dō-haiṭh, sixty-two.

छठ hāth; this is the form which a hundred takes in composition up to and including eight hundred (iv. 115); thus छठ छठ एक्छठ akhāth, one hundred, छठ छठः एक्छठः two hundred, त्रिहाथ trihāth (dropping च h), three hundred.

छठ छठ; this is the form which a hundred takes in composition after eight hundred (iv. 116); thus छठ छठ navcāth, nine hundred; कार्ख kāhāth, eleven hundred; बालच bālcāth, twelve hundred.
The following terms are peculiar to counting (iv. 174–177).

(a) दोहे तिक्का means two pice.

(b) एड़ हाथ means a pice, when more than two are referred to in counting. Thus, विहार त्रिहाथ, three pice; चारधार त्रिोर हाथ, four pice; पंचधार पंच हाथ, five pice. As in the case of numerals, एड़ हाथ, becomes एड़ पाथ from nine on. Thus; —नवधार नानाथ. Ten pice are also called चाम्स सात, lit. a thousand.

(c) जन जन्व, this is the word used in counting persons. Thus जन पंचाचार जन्व pāntāḥmara, about fifty men. चब्द जनि प्रेत्व जन्व, sixty men.

(d) लुक्का lūkha. This word must be used in counting persons by hundreds or thousands. Thus एड़ लुक्का हाथ lūkā, a hundred people; ज्ञ्यार लुक्का बर्न हाथ lūkā, two hundred persons; विहार लुक्का त्रिहाथ lūkā three hundred people. We also sometimes, however, but rarely, have एड़ जनि हाथ जन्व, a hundred people, चाम्स जनि सात जन्व, a thousand people, in both of which the i is fully pronounced.

When the emphatic व्य y is added to numerals, we get the following forms—

दोपावय dovpav-y, or दोव दोनव दोनव य even both.

त्रेपावय trēpav-y or अनव त्रियाव य, even all three.

तोपावय tōpav-y or स् तोव तोनव य, even all four.

पंचपावय pāntāpav-y, even all five.

साचपावय sačpav-y or सनव सनव य, even all six.

सतव सतव य, even the seven.

अठवय aithav-y, even the eight.

नावव नावव य, even the nine.

And so on.

The acc. is नववनी navavanī. The agent is नववव नाववय, and so for all, (iv. 186–188).

We may also say दोपावय dovpav-y; नवव नावव नावव य, and so in all, repeating the first element, (iv. 189).
In multiplication, the numerals take special forms, as follows:

1. बीकाना नाम अक़्तक kya nam.
2. दोण dogan.
3. तन tran.
4. त्साakh.
5. पाँझ pānž.
6. शक sak.
7. सत sat.
8. ऊलı aṭh.
9. नम्ब lám.
10. दाह dāh.
11. बाही bāhī.
12. बाही bāhī.
13. त्रुवाह truwāh.
14. त्सोधाह tsoḍāh.
15. पंद्राह pandrah.
16. चुरव्रच शुळा surāhī.
17. चुरव्रच शुळा sadāhī.
18. चुरव्रच aradāhī.
19. चुरव्रच kunawuhī.
20. चुरव्रच wuhī.
21. चुरव्रच akawuhī.
22. चुरव्रच trāhī.
23. चुरव्रच akatrāhī.
24. वचनविद तसातजिह tshatājih.
25. पन्चराह pantaḥ.
26. शीत gīthī.
27. सत satī.
28. शीत gīthī.
29. नम्ब lámī.
30. पंद्राह pandrahī.
31. शीत gīthī.
32. चस मान मानमान mānāmān.
33. पंद्राह pandrahī.
34. चरमान mānaḥ.
35. चरमान mānaḥ.
36. चरमान mānaḥ.
37. चरमान mānaḥ.
38. चरमान mānaḥ.
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95. चरमान mānaḥ.
96. चरमान mānaḥ.
97. चरमान mान mānaḥ.
98. चरमान mānaḥ.
99. चरमान mान mānaḥ.
100. चरमान mānaḥ.

They are used as follows:

वरः वराक वरा नाम वरा अक़्तक kya nam akh, one one (is) one.
स्विर वराक वरा नाम ज्ञि zōh akh kya nam zōh, two ones (are) two.
तिख िटानिलच त्रिध dōgan sah, three twos (are) six.
सव शक रयातजिह sath suk dōyatājih, seven sixes (are) forty-two.

These special forms may be called multiplicative numerals. Multiplicatives above ten can only be used with numerals above ten. Thus काच बाही बाही बाही अक़्तक kāh bāhī akh, eleven twelves (are) a hundred and thirty-two. We cannot say चोर बाही रयातजिह tsōr bāhī aratājih, four twelves are forty-eight, because four is not greater than ten. We can only say बाचाच चाही रयातजिह bāh ōsākh aratājih, twelve fours (are) forty-eight.
On the Kāśmirī Noun.

G. Pronouns.

These change their bases in Declension. The following paradigms will give sufficient information.

षष् bōh, I.

Nom. षष् bōh (ii. iii. 8). षष् gi (15).
Acc. ष ष mē (8). ष ष asē (15).
Ag. ष ष mē (8, 9). ष ष asē (15).
Gen. चोन्य myōn (11). षष् सून (19).

Genitive Forms.

SINGULAR. PLURAL.

Masc. चोन्य myōn. चोन्य myēn.
Fem. चोज्य myēn. चोज्य myēn.

Similarly for the Plural.

षष् tēh, thou.

Nom. षष् tēh (ii. iii. 8). षष् twāh (15).
Acc. ष ष tē (8). ष ष töhe (15).
Ag. ष ष tē (8, 9). ष ष töhe (15).
Gen. चोन्य myōn (11). षष् tuhānd (18).

Genitive Forms.

SINGULAR. PLURAL.

Masc. चोन्य myōn. चोन्य myēn.
Fem. चोज्य myēn. चोज्य myēn.

Similarly for the Plural.
On the Kāśmiri Noun.

This pronoun only refers to things not within sight. For things within sight धर्म hūh is used.

The neuter form agrees with all things without life, whether their grammatical gender is masculine or feminine. Thus तथ पोथ परनास क्यूट प्रांग, a couch for reading that book. So in the case of the other pronouns. The plural is the same for all three genders. So elsewhere.

चिच्च yih, who.
On the Kârînirî Noun.

Nom.  
Masc. कुस kus (ii. iii. 2); कम kam (16).  
fem. कोस koss (4);  
neut. काण kyāh (1).

Acc.  
(Masc. fem.) कामिस kāmis (5); काम kaman (16).  
कास kas (20); (neut.)  
काथ kāth (7).

Ag.  
(M. n.) कमिस kāmis (5); कमाउ kamanau (16).  
(f.) कमिस kami (5).

Gen.  
(M. f.) कमिस कम kāmis kam; काहंद kahand; काम kaman sand; कामान kaman sandu; काम kaman hand (16, 20).  
कास kas (20); n. कामुक kamyuk.

रह yih, this.

Nom.  
Masc. रह yih (ii. iii. 2); यिम yim (16).  
fem. रह yih (3); neut.  
रह yih (1).

Acc.  
(Masc. fem.) रिमिस yimis यिमन yiman (16).  
(5); नोमिस nōmis (5);  
neut. रह yith (7); नोथ nōth (7).
Ag. (M. n.) र्दुम्त yimi (5); र्द्वो yiman (16).

३ुम्ब nwm (5); (f.)

र्दुम्त yimi (5); र्दुम्त nomi (5).

Gen. (M. f.) र्दुम्त स्त्र yimiः र्द्र्ज्ज yihandu; र्द्र्ज्ज स्त्रः sandu; र्द्र्ज्ज yisandu yiman handu (16, 20).

(20); र्दुम्त स्त्रः nwm sandu; (n.) र्द्र्ज्ज yum-yuku; र्द्र्ज्ज nōmyuku.

अङ्ग huh, that (within sight).

Nom. Masc. अङ्ग huh (ii. iii. 2); अङ्ग hum (16).

fem. अङ्ग hoh (3);

neut. अङ्ग huh (1).

Acc. (Masc. fem.) कमिस् humis अमन्न human (16).

(5); कमिस् amis (6);

neut. अङ्ग huth (7).

Ag. (M. n.) कमिस hum (5); कसो humau (16).

३ुम्ब am (6); (f.)

कमिस humi (5); र्दुम्त am (5).

Gen. (M. f.) कमिस स्त्रः humiः र्द्र्ज्ज huhandu; र्द्र्ज्ज स्त्रः sandu; कमिस स्त्रः am (6)

sandu; र्द्र्ज्ज husandu;

अर्ज्ज asandu (20);

(n.) र्द्र्ज्ज humyuku;

अर्ज्ज amyuku.

This pronoun only refers to things within sight. For things out of sight, तित् tih is used.

86
On the Kāśmirī Noun.

The Reflexive Pronoun.

The word पान pān, self, is declined only in the singular (ii. iii. 36). Its genitive is irregular (37). Thus,—

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>पान pān, self or selves.</td>
</tr>
<tr>
<td>Acc.</td>
<td>पानस् pānas, self or selves.</td>
</tr>
<tr>
<td>Gen.</td>
<td>पनुन् panun (fem. पनच्छ panañ).</td>
</tr>
<tr>
<td>Ag.</td>
<td>पान pān, by self or selves (not पान pānan).</td>
</tr>
</tbody>
</table>

[Example म पान करस् me pān karu-m by me, myself, it was done].

The word पान pān, meaning the human body is declined regularly in both numbers, like a noun of the first declension. Its genitive is hence पानुक् pānuk (ii. iii. 36, 37).

Pronominal adjectives (ii. iii. 25–27).

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>युत् yūt, this much.</td>
</tr>
<tr>
<td>Fem.</td>
<td>युतस् yūtsa.</td>
</tr>
<tr>
<td>Acc.</td>
<td>त्युत् tyūt, that much.</td>
</tr>
<tr>
<td>Fem.</td>
<td>त्युतस् tyūtsa.</td>
</tr>
<tr>
<td>Acc.</td>
<td>य्युत् yyūt, how much.</td>
</tr>
<tr>
<td>Fem.</td>
<td>य्युतस् yyūtsa.</td>
</tr>
<tr>
<td>Acc.</td>
<td>कुत् kūt, how much.</td>
</tr>
<tr>
<td>Fem.</td>
<td>कुतस् kūtsa.</td>
</tr>
</tbody>
</table>

The declension of these is given under the head of nouns, see p. 55.

Indefinite Pronouns.

काँच kāh or हृंज kīh or काँघच kāghāh any one, some one, (m. and f.) (ii. iii. 29, 30, 31).

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>हृंज kīh काँच kāh or काँघच kāghāh.</td>
</tr>
<tr>
<td></td>
<td>केंज्ञ kents.</td>
</tr>
<tr>
<td>Acc.</td>
<td>काँसि kaisi.</td>
</tr>
<tr>
<td>Ag.</td>
<td>काँसि kaisi.</td>
</tr>
</tbody>
</table>

In the singular it is always declined like a feminine noun, even in the masculine.

काँघच kāghāh, means ‘any thing’ (ii. iii. 31).

It is not declined.

87
H. Emphatic and Indefinite Particles.

(ii. iii. 21: iv. 126).

The particle \( \text{ ydk} \) is added to all words to give emphasis. It may be added either to the main word or to the declensional or conjugational suffix. When added to a word ending in a consonant it becomes \( \text{ ydk} \). Thus,—

\[ \begin{align*}
\text{tasanduy, even his,} & \quad \text{from} \quad \text{tasandu}, \text{ his.} \\
\text{tami sanduy, even his,} & \quad \text{tami sandu}, \text{ his.} \\
\text{goras andar, even in the preceptor.} & \quad \text{goras andar, in the preceptor.} \\
\text{goran andar, even in the preceptors.} & \quad \text{goran andar in the preceptors.} \\
\text{goran handi putshy,} & \quad \text{goran handi putshy to the preceptors.} \\
\text{goran handiy putshy} & \quad \text{or} \\
\text{goran handiy putshy.} & \quad \text{or} \\
\text{gatuluy, certainly clever,} & \quad \text{from} \quad \text{gatul}, \text{ clever.} \\
\text{karan chuh, he is certainly doing.} & \quad \text{karan chuh, he is doing.} \\
\text{karyon, he certainly did.} & \quad \text{karyon, he did.} \\
\text{kari, he will certainly do.} & \quad \text{kari, he will do.} \\
\text{tithay, even in that manner.} & \quad \text{tith \textsuperscript{a} in that manner.}
\end{align*} \]

The word \( \text{sor} \), all, always takes this suffix (ii. iii. 22).

Thus,—

Nom. sg. \( \text{soruy} \); Nom. pl. \( \text{sariy} \) instead of \( \text{sor} \)

\[ \begin{align*}
\text{satr} \quad \text{sat}, \text{ respectively.}
\end{align*} \]

* \( \text{putshy} \) is really another way of writing \( \text{putshi} \).
When य is suffixed to the letter अ न, the two together become अव्य, (ii. iii. 23).

Thus,—

अव्य सतिन् guryav् sūtin, by the horses certainly, from गुर्यं सतिन् guryau sūtin, by the horses.

नमस्य सतिन् namav् sūtin, even by the nails, from नम् सतिन् namau sūtin.

Indefiniteness is shown by adding अह to a noun in the nom. sing. The termination cannot be added to other cases (ii. iii. 38).

कथाः kathāḥ, any story, from कथ kāth, a story; आखाः akhāḥ, some one, any one, from आख ākh, one; जोराः jūraḥ, some pair or other, from जूर jūra, a pair. The last may, however, be declined, thus जूराः सतिन् jūrahau sūtin by any pair.

When खं khaṇḍa is added to these words, it indicates a slight diminution. Thus खं क्रुहः, a kōś; खं क्रुहः, about a kōś; खं क्रुहः kruhāḥ khaṇḍa, about a kōś, but a little less; so ठं क्रुहः dōhāḥ khaṇḍa, about a day, but something less; ठं रत्हाः rathāḥ khaṇḍa, about a season but something less; रुपायः रत्हाः rupayāḥ khaṇḍa, about a rupee, but something less. The syllable अह may be omitted, and then खं khaṇḍ not खं khaṇḍa is used. Thus, खं क्रुहः kruh khaṇḍ, about a kōś, but a little less.

The suffix अ added to a word signifies a group, or number. Thus, from कथ kāth, rams, कत्स kāṭaz, a number of rams; from गुर्भ gur, horses, गुरिज्ञ guriz, a number of horses, a troop of horses; from रुपेर् rupayē, rupees, रुपेर् rupayēz, a number of rupees; खं kaṇē stones, खं kaṇēz, a heap of stones (ii. iii. 46).

The word खं pahān qualifies the word which it follows (iv. 193). Thus,—

बद् pahān bāḍu pahān, somewhat big.
बत् pahān vyaṭh pahān, somewhat stout.
On the Kāśmīrī Noun.

अनुक्रमण्वत् ्wusun pahān, somewhat hot.

dur pahān, somewhat distant.

न्यूर पहान nyūr pahān, somewhat near.

बोथ पहान brōth pahān, somewhat in front.

पथ पहान pāth pahān, somewhat behind.

दिषित पहान tsirī pahān, after some time (चेत तेर, delay).

काजुर pahān, somewhat Kashmiri.

बाग्गालुक pahān, somewhat Bengali.

वुहूरुन pahān, somewhat in that direction.

याहुरुन pahān, somewhat in this direction.

The following conjunctions are given by Īcvara-kaula.

त tā, and (iv. 178). E.g., चन्ति ्सह tā tāh, he and thou.

ति ti, also (iv. 179). It is also used instead of त tā with plurals.

Thus,—चंचि ति च्छि ति suh tī tāh tī, he also, you also.

सचनिवि ति गुपन ति बाय mahaniv ti gupan ti āy, both the men and the cattle came. We cannot say सचनिवि ति गुपन ति बाय mahaniv ti gupan tā āy.

बिय biya, means, 'again.' It also means 'other,' (iv. 180). Thus, बिय क्रिज़ि biya kar'ti, you should do it again. बिय बित biya wati by another road.

जन zan, like (iv. 181). E.g., तोंज़ जन् चुर राजां tōt zan chuh parān, he reads like a parrot. मालिस जन् चुर राजां mālis zan chuh rachān, he protects him as if he (the object) was his father.

चुर huyh (also written चुर hih), fem. चिर hīr, means 'like,' (iv. 182, 183). E.g., मालिस चुर mālis huyh, like his father, (e.g., this child is like his father). मोल् चुर् चुर् mōl huyh chu-s (s is the dative pronominal suffix of the 3rd person), he is like a father to him. लों चुर् चुर् नापाम sōn huyh chuḥ nāpān, it is shining like gold. We also have phrases like चुर् चुर् चुर् चुर् चुर् bud huyh an'izyan, bring whoever (amongst them) is old, ———- not, bring him like an old man.
I. On the Rhyming Repetition of words (anuprāśa).

Words of any kind are repeated to show indefiniteness or reciprocity. In such a case the letter व w or न n or प p is usually substituted in the second word, for the first letter of the original word (viii. i. 30). Thus,

करान वरान कुष karān warān chuh, he is doing it or nearly doing it.
द्यार वार बनिम् dyār vyār anin, let him bring the wealth, &c.
वत वत खजिन् buta wata khyayin, let him eat rice, &c.
वन्नार वन्नार anwār wanwār or वन्नार पन्नार anwār panwār, turn and turn about.

If the main word begins with व p or न n or व w, the second begins with न n or व w or प p respectively (viii. i. 31). Thus,—

पर war, par war, read (imperative), &c.
पैं दिं दिं paṁ daṁ ditin, let him give pice and the like.
वागन वागन वाण wāgan pāgan an, bring brinjals and other like vegetables.

वाङ पाङ बिच् wāz pāz chih, they are cooks, &c.

The word फुकु (विकु) vyuta, a collection, makes फुकु पुकु vyuta pūta, an omnium gatherum.

There are irregular formations, such as (viii. i. 32).

नुक (विकु) नुक् nyuk suku, a collection. नुक nyuk means literally 'a little.'

म्यां त्यां myāṁ tyāṁ, mouthfuls, &c.
हां कां hāṁ kāṁ, crooked, &c.; but
हां वां hāṁ wāṁ, girdles and the like.
हां गां hāṁ gāṁ, boatmen, &c.
पहां पहां phāṁ phāṁ, ornaments, &c.
ओं ओं ōṁ ōṁ, shallow and the like.

These compounds are feminine when they denote reciprocity. For examples, see p. 71.
J. Forms of address.

Instead of a formal vocative case, Kāṃsīrī uses a number of interjections, each causing or not causing changes in the base of the noun with which they are used. The following is an abstract table showing the interjections described by Īśvara-kaula, in the Sambuddhi-pāla (ii. 2) of his grammar. As a rule, before interjectional suffixes, ड u-mātrā and ठ u-mātri are changed to ठ i (or ठ y).

<table>
<thead>
<tr>
<th>Ref. to No. of Sūtra</th>
<th>Interjection</th>
<th>How used.</th>
<th>Word.</th>
<th>Form of address</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 हे</td>
<td>Respectful. By man to man.</td>
<td>नारान्न nārān (N. P.)</td>
<td>ठे नारान्न हे nārān.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>हे—जुव juv (or a caste-word instead of juv).</td>
<td>गण कौँल gāṇa-kaul (N P.)</td>
<td>ठे गण कौँल हे gāṇa-kaul.</td>
<td></td>
</tr>
<tr>
<td>3 या sā may be added after any of the above.</td>
<td>Ditto.</td>
<td>ठे नारान्न हे nārān sā.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4 नतसहे hatashe may be substituted for हे</td>
<td>Ditto.</td>
<td>ठे नारान्न जुव हे nārān juv sā.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

On the Kāṃsīrī Nam.
Or रहस्य hasāhē.
With these, if neither जुव juv nor any caste-
word is used, then था sā must be added.

5 था hē—आ bā used
without जुव juv or
 caste-word.

6 चतराओं hatasāhē or
 चतराओं hatabāhē.

7 —था था added either
to the bare name or
to the caste-word.

8 Or preceded by था
hatā.

In addressing a priest,
a person of the mid-
dle class, or a ser-
vant.

If the above are old.

In addressing male
juniors or inferiors.

Ditto.

In addressing a per-
son at a distance, or
in sorrow.

नाराज् nārān.

वद्र sahaz (N. P.)
जान zan (N. P.)

कान mān (N. P.)
कौँ कौँ mān-kaul.

काम gulu (N. P.)

On the Kāśîrī Noun.
<table>
<thead>
<tr>
<th>Ref. to No. of Sūtra.</th>
<th>Interjection.</th>
<th>How used.</th>
<th>Word.</th>
<th>Form of address.</th>
</tr>
</thead>
<tbody>
<tr>
<td>10</td>
<td>चतो hatō may be substituted for चा hā.</td>
<td>In addressing a person at a distance, or in sorrow.</td>
<td>पंचपर (N. P.)</td>
<td>चतो चर्चा hatō paryō (note vowel change).</td>
</tr>
<tr>
<td>11</td>
<td>माज्ज māj added to the bare name.</td>
<td>When a man addresses an elder woman. When she is moderate in age, or of an age equal to that of the speaker.</td>
<td>पांवत्त pārvat (N. P.)</td>
<td>पांवत्त माज्ज pārvat māj.</td>
</tr>
<tr>
<td>12</td>
<td>बिन्न biṃ.</td>
<td>As in the two last.</td>
<td></td>
<td>पांवत्त बिन्न pārvat biṃ.</td>
</tr>
<tr>
<td>13</td>
<td>चतमाज्ज hatamāj added to चतबिच्च hatabiṃ may precede.</td>
<td></td>
<td></td>
<td>चतमाज्ज पांवत्त माज्ज hatamāj pārvat māj.</td>
</tr>
<tr>
<td></td>
<td>सरसवत Saraswat (N. P.)</td>
<td></td>
<td></td>
<td>सरसवत बिव्च hatabiṃ saraswat biṃ.</td>
</tr>
<tr>
<td></td>
<td>चतबिच्च पांवत्त माज्ज hatabiṃ pārvat māj.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Line</td>
<td>Devanagari</td>
<td>Meaning</td>
<td>Transliteration</td>
<td>Meaning</td>
</tr>
<tr>
<td>------</td>
<td>-------------</td>
<td>---------</td>
<td>----------------</td>
<td>---------</td>
</tr>
<tr>
<td>14°</td>
<td>वार्धः हाय—च् य।</td>
<td>In addressing female juniors or inferiors.</td>
<td>वार्धः वार्धः हाय, child.</td>
<td>वार्धः हाय हाय वार्धः (note change of vowel).</td>
</tr>
<tr>
<td>15°</td>
<td>वार्धः हात—च् य।</td>
<td>वार्धः हात—च् य।</td>
<td>वार्धः हात—च् य।</td>
<td></td>
</tr>
<tr>
<td>16°</td>
<td>वार्धः हाता—च् य।</td>
<td>वार्धः हाता—च् य।</td>
<td>वार्धः हाता—च् य।</td>
<td></td>
</tr>
<tr>
<td>17°</td>
<td>वार्धः हाता—च् य।</td>
<td>वार्धः हाता—च् य।</td>
<td>वार्धः हाता—च् य।</td>
<td></td>
</tr>
<tr>
<td>18°</td>
<td>वार्धः हाता—च् य।</td>
<td>वार्धः हाता—च् य।</td>
<td>वार्धः हाता—च् य।</td>
<td></td>
</tr>
<tr>
<td>19°</td>
<td>वार्धः हाता—च् य।</td>
<td>वार्धः हाता—च् य।</td>
<td>वार्धः हाता—च् य।</td>
<td></td>
</tr>
<tr>
<td>20°</td>
<td>वार्धः हाता—च् य।</td>
<td>वार्धः हाता—च् य।</td>
<td>वार्धः हाता—च् य।</td>
<td></td>
</tr>
<tr>
<td>21°</td>
<td>वार्धः हाता—च् य।</td>
<td>वार्धः हाता—च् य।</td>
<td>वार्धः हाता—च् य।</td>
<td></td>
</tr>
<tr>
<td>22°</td>
<td>वार्धः हाता—च् य।</td>
<td>वार्धः हाता—च् य।</td>
<td>वार्धः हाता—च् य।</td>
<td></td>
</tr>
<tr>
<td>23°</td>
<td>वार्धः हाता—च् य।</td>
<td>वार्धः हाता—च् य।</td>
<td>वार्धः हाता—च् य।</td>
<td></td>
</tr>
<tr>
<td>24°</td>
<td>वार्धः हाता—च् य।</td>
<td>वार्धः हाता—च् य।</td>
<td>वार्धः हाता—च् य।</td>
<td></td>
</tr>
<tr>
<td>25°</td>
<td>वार्धः हाता—च् य।</td>
<td>वार्धः हाता—च् य।</td>
<td>वार्धः हाता—च् य।</td>
<td></td>
</tr>
</tbody>
</table>

When a woman addresses a man or woman respectfully. More especially in addressing a priest.

Ditto, in addressing familiars or juniors (male or female).

Used by women in addressing men or women by their proper names only,
<table>
<thead>
<tr>
<th>No. of Sūtra</th>
<th>Interjection</th>
<th>How used.</th>
<th>Word.</th>
<th>Form of address</th>
</tr>
</thead>
<tbody>
<tr>
<td>21</td>
<td>बायू a bāyau.</td>
<td>we cannot say सत्ता। काक बाय hatabā kākō bāyō, O father. Used by women in addressing a man or woman at a distance.</td>
<td>सत्ता राम manasā rām (N. P.)</td>
<td>हतू महादेवो bāyau.</td>
</tr>
<tr>
<td>25</td>
<td>बायू hatōv-बो au.</td>
<td>Also by Musalmān women in addressing their husbands. Not by Brāhmaṇī women, who only use the following.</td>
<td>कांदिरो kādir.</td>
<td>हतू कांदिरी hatōv kādirau.</td>
</tr>
<tr>
<td>22</td>
<td>बायू hatō.</td>
<td>Used by a Brāhmaṇī women when addressing her husband, when she is</td>
<td></td>
<td>हतू hatō.</td>
</tr>
</tbody>
</table>
alone with him, and she is near by. She does not mention his name. Merely uses the interjection. May be prefixed to any of the foregoing to signify concurrence, 'yes.'

Used affirmatively with verbs, with the above.

-1

-1

-1
<table>
<thead>
<tr>
<th>No. of Sūtra</th>
<th>Interjection</th>
<th>How used.</th>
<th>Word.</th>
<th>Form of address.</th>
</tr>
</thead>
<tbody>
<tr>
<td>29</td>
<td>न na.</td>
<td>Similarly used as a negative.</td>
<td></td>
<td>अहान्सा बत चुह बच बचान अहान्सा बता हसा चुह रानन, yes, Sir, he is cooking rice.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>नवा करान नवा चुह नबा करान नबा चुह, no, Sir, he is not doing.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>अहान्सा नारान बच बच पृथि परान अहान्सा नारान हसा चुह पुथि परान यस, yes, Sir, Nārāyaṇa is reading the book.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>अहान्सा राम बच बच सन्दर करान अहान्सा राम बा चुह सन्दर करान, yes, Sir, Rāma is having his sleep.</td>
</tr>
</tbody>
</table>
On Primary Suffixes in Kāṁsiri.—By G. A. GRIERSON, C.I.E.,
Ph.D., I.C.S.

[Read August, 1898.]

These are treated in the Kṛdanta-prakriyā of Īśvara-kaula’s Kaṣmira-ṣabdāṁrta. They form nouns (including adjectives and participles) by direct accretion to verbal roots. Many of them would be properly classed as verbal forms.

1. बान् ṣan. This is used to make present participles. It does not change for gender or number, and is added direct to the root (ix. i. 2). Thus,—

<table>
<thead>
<tr>
<th>Root</th>
<th>Present Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>कर kar, do.</td>
<td>करान् karān, doing.</td>
</tr>
<tr>
<td>बोज़ bōz, hear.</td>
<td>बोज़न् bōzān, hearing.</td>
</tr>
</tbody>
</table>

If the root ends in a vowel, the letter व w is inserted (3). Thus,—

| दि di, give. | दिवान् diwān, giving.     |
| कि khi, eat. | क्षयान् khyawān, eating.  |
| चि ci, drink. | च्यान् cyawān, drinking.  |

Note that all verbs ending in र i change र i to य ya, except न ni, take, दि di, give, चि yi, come.

This form is frequently used adverbially (4). Thus परान् परान् करान् parān, parān, karun, coming, coming, he made it.

This form corresponds to the Sanskrit present participle.

2. रथ ith. Used to form a past participle absolute or conjunctive participle, corresponding to the Sanskrit conjunctive participle in ना tvā, or य ya (न्या tya). Thus,—

| कर kar, do. | करिच् karith, having made. |

References, here, and elsewhere, to Īśvara-kaula’s Kaṣmira-ṣabdāṁrta.
A preceding long ə (not short ə) is modified. Thus,—

дар dār, place. 

dārith.

Ȧ o and ə e become ā ū and ṣ i respectively before this prefix (14,15).

Thus,—

bos ñōz, hear. 

būzhī būzith, having heard.

mēn mēn, measure. 

mēnith, having measured.

If a root ends in ū i, the final ū i, together with the suffix become 

būzh yāth (ix. i. 7, 8). 

hi, take. 

hyāth, having taken.

khi, eat. 

khyāth, having eaten.

Exceptions are—

ni, take. 

nith, having taken.

di, give. 

dith, having given.

di, come. 

yith, having come.

When the root wūd, fly, signifies mōkṣa, final release, it becomes 

būzhī wūjith, having obtained final release; but būzhī wūdith, having flown (ix. i. 9).

The root masrāv, cause to forget, usually forms masrāvith, regularly, but in the phrase 'to cause to forget death,' it becomes māṣawith. Thus,—

māṣa māṣawith, having caused (so and so) to forget death (ix. i. 10).

The suffix kadh kyāth, may be added to this form. Thus, karī kadh 
kārith kyāth, having done (ix. i. 6).

3. ū i (ix. i. 11–15). This is used instead of ū iīh, when the word is repeated to represent frequentative action. In this case both a preceding ə and a preceding ū a are modified. Thus,—

kar kar, do. 

cārī karī karī karī, having made over and over again.

mār mār, beat. 

mārī mārī mārī, having beaten repeatedly.

kār kār, boil. 

kārī kārī kārī kārī, having boiled repeatedly.
As in the case of \( \text{रच} \) \text{ith}, preceding \( \text{र} \) \( \text{e} \) and \( \text{चर} \) \( \text{o} \) become \( \text{र} \) \text{i} and \( \text{च} \) \( \text{u} \) respectively. Thus,—

\( \text{छेट} \) \text{taeit}, pound.

\( \text{ौङ्ग्ज्झो} \) \text{boz}, hear.

So also we have—

\( \text{बृह} \) \text{bhi}, sit.

When a root ends in \( \text{र} \) \( i \), the final vowel together with the suffix become \( \text{थ} \text{ya} \) \( (\text{े}) \); or the form in \( \text{स} \text{th} \) may be used (12). Thus,—

\( \text{खि} \) \text{khi}, eat.

\( \text{चि} \) \text{ci}, drink.

Exceptions are, as usual,—

\( \text{नि} \) \text{ni}, take.

\( \text{दि} \) \text{di}, give.

\( \text{यि} \) \text{yi}, come.

4. \text{बुन्न} \text{wun} (fem. \text{वन्न} \text{wān}; plur. masc. \text{वन्न wān}; fem. \text{वन्न wān}) used to form nouns of agency (ix. i. 25–27). Thus,—

\( \text{कर} \) \text{kar}, make.

If a root ends in \( \text{र} \) \( i \), \( \text{चच} \) \text{aw} is inserted and the \( \text{र} \) \text{i} changed to \( \text{थ} \) \text{y}. Thus,—

\( \text{खि} \) \text{khi}, eat.

\( \text{चि} \) \text{ci}, drink.

Exceptions are,—

\( \text{नि} \) \text{ni}, take.

\( \text{दि} \) \text{di}, give.

\( \text{यि} \) \text{yi}, come.
5. वोल wōl, (fem. वोल wōlj; plur. masc. वोल wōl, fem. वोल wōlj) is also used to form nouns of agency. For examples, see below (ix. i. 28–31).

6. ग्राह grākh (fem. ग्राह grākān, vide ante, p. 34). Also used to form nouns of agency (ix. i. 28–31).

These two last suffixes are really secondary ones, (see Sec. Suff. No. 9, 10). They are added to abstract verbal nouns, especially to that in नन un (No. 16), the नन un being changed to नन an. Thus,—

- कर kar, make. करन karun, making. करान न karanwōl, or करान राक karangrākh, a maker.
- पढ par, read. पढन parun, reading. पढान ह paranwōl, or पढान राक parangrākh.

If the abstract noun is feminine (see No. 31m) and ends in न n, that न n is changed to न n or न n.

जान zān, (31m) know. जान जानवोल (जानवोल) zān̐wōl.
जान (fem.) or जान ह जानन zān̐wōl or जानवोल जाननवोल, (masc.) knowledge.
or जान राक जान ग्राक (जान राक जान ग्राक), or जान राक जान ग्राक, a knower.

These two suffixes can only be used with feminine abstract nouns when the verb expresses a condition of the body or mind. Thus जान zān, know, expresses a condition of the mind, and therefore we can say जान वोल zān̐wōl. But the verb पज्र gəz, roar, which also has a feminine abstract noun (see No. 31g.) पज्र gəz, cannot form पज्र वोल gəzwōl, because the verb does not express a condition of the mind or body. We can only use the masculine abstract noun, thus, पज्र वोल gəzanwōl.

If a root ends in इ i, the इ i becomes य y before न an, and न an becomes न an. Thus,—

- बि khi, eat. ख्यानवोल khyanwōl, an eater.
- बि ci, drink. च्यानवोल cyanwōl, a drinker.
Exceptions are,—

नि, take.

दि, give.

यि, come.

7. नम्न, nal.

8. बल, bal.

9. बल, al, la l.

These three are used as follows with the roots दि di and दान dān in special senses, all obscene. Thus,—

दिनाल dinal, an unchaste woman.

मात्रगामि mājēdinal, "mātragāmi;" बेनादिनāl, "svasrgāmi;"

कोरिदिनāl kōridinal, "kanyāgāmi;"

मात्रगामि mājēdilal, "mātragāmi;"

दाल dāval, an unchaste woman.

मात्रगामि mājēdāval, "mātragāmi;" बेनादिनāl, "svasr-

गामि;" कोरिदिनāl kōridāval, &c.

मात्रगामि mājēdil, "mātragāmi," &c. (ix. i. 32-35).

10. अ अ (fem. अ अ; plur. masc. इ i, fem. इ e). This is the termin-

ation of past participles. This form is now, however, always used as a past tense, and the true participle is described later on (No. 12) (ix. i. 36-39). Examples are,—

कर kar, make.

पर par, read.

कहन khan, dig.

कर* kar, (it was) made.

पर* par, (it was) read.

कहन* khan, (it was) dug.

This suffix is added to all transitive and impersonal verbs (i.e., verbs of the first conjugation), and, as a verbal form, is used when the logical subject (in the case of the agent) is in the first or third person.

It cannot be used when it is in the second person. Thus, कर may mean, 'it was done by me,' or 'it was done by him,' but cannot mean 'it was done by you.' So अ q, it-was-laughed by me or by him.
In the case of Intransitive Verbs, it follows the conjugation of these verbs, and is only used in the case of those verbs which are known as "Listed Verbs" (vide A List of Kācmirī Verbs, ante, Vol. LXV, Part I, page 306). These I shall in future call verbs of the second conjugation. It is then used only in the 3rd person. Thus,—

चङ्गङ्ग तसङ्गङ्ग, flee. 
चङ्गङ्ग तसङ्गङ्गः, he fled.

Non-listed Intransitive Verbs, which I shall in future call verbs of the third conjugation, do not use this form in त, but take the Aorist form in वोवङ्ग आउङ्ग, or वोवङ्ग ओवङ्ग, used in their case for the Past third person sing. Thus,—

बठङ्ग वयङ्ग, be fat. बठङ्ग वयङ्गङ्ग आउङ्ग, (not बठङ्ग वयङ्गङ्ग), he was fat.

The final व is dropped before suffixes, and we thus get बठङ्ग वयङ्गङ्ग आउङ्ग-सङ्गङ्ग, I was fat.

The following verbs are irregular (ix. i. 37, 38),—

षङ्गङ्ग ci, drink, makes षङ्गङ्ग च्याङ्गङ्ग (it was) drunk.
षङ्गङ्ग khि, eat, षङ्गङ्ग क्हाङ्गङ्ग (it was) eaten.
षङ्गङ्ग ni, take, षङ्गङ्ग न्याङ्गङ्ग (it was) taken.

Besides this there are other irregular forms, such as ढङ्गङ्ग द्याङ्गङ्ग, from ज दी, 'give'; which will be subsequently described under the head of verbs.

This suffix, ज, is frequently met in other nouns, which are not verbal forms, e.g., ढङ्गङ्ग वयङ्गङ्गङ्ग, fat.

11. बठङ्गङ्ग आउङ्ग, or बठङ्गङ्ग ओवङ्ग (fem. रङ्गङ्ग ओङ्गङ्ग; plur. masc. रङ्गङ्ग ओङ्गङ्ग, fem. रङ्गङ्ग ओङ्गङ्ग).

This is the termination of the Aorist Participle of verbs of the first and second conjugations, and of the Past Participle of verbs of the third conjugation. As regards its use, see No. 10. The final व व and ष य are omitted before suffixes. The form is an old past participle, and can be used with all verbs.

12. ढङ्गङ्ग matङ्गङ्ग (fem. ढङ्गङ्ग matङ्गङ्गङ्ग; plur. masc. ढङ्गङ्ग matङ्गङ्गङ्ग, fem. ढङ्गङ्ग matङ्गङ्गङ्ग). This is used to form the true Past Participle. It is compounded with No. 11, in the case of verbs of the first and second conjugations.
and with No. 12 in the case of verbs of the third conjugation, and both members of the compound change for gender, number and case.

The word is also written and pronounced सन mut*, (fem. सं मते; plur. masc. सत्तì मति, fem. सं मते) (ix. i. 40).

Examples of the use of this participle are,—

A. First Conjugation. (Form 10).

करुं गमतू, or करुं गमतू, made.

**Singular.**

<table>
<thead>
<tr>
<th></th>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom</td>
<td>करुं मतू</td>
<td>करुं मते</td>
</tr>
<tr>
<td>Acc.</td>
<td>करुं मति</td>
<td>करैं मति</td>
</tr>
<tr>
<td>Ag.</td>
<td>करुं मति</td>
<td>करैं मति</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th></th>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>करुं मति</td>
<td>करैं मते</td>
</tr>
<tr>
<td>Acc.</td>
<td>करुं मति वन्</td>
<td>करैं मति वन्न</td>
</tr>
<tr>
<td>Ag.</td>
<td>करुं मति वृष्ट</td>
<td>करैं मति वृष्ट</td>
</tr>
</tbody>
</table>

**Note,—**
1. The irregular declension of the first half of the compound.
2. The feminine termination of the singular, सं मते. We should (according to iv. 51) except सं मते, but my pandit assures me that सं मते is the correct form. Compare p. 59, ante.

The above declension is as given by my pandit, and is not given by I-k.

B. Second Conjugation. (Form 10).

tsal*मतू*, or tsal*mut*, fled.

**Sing. Masc.** तसां मतू.

**Fem.** तसां मते (vide ante, pp. 32, 33).

**Plur. Masc.** तसां मति.

**Fem.** तसां मते.
C. **Third Conjugation.** (Form 11).

### Singular.

<table>
<thead>
<tr>
<th></th>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>व्याथैम्यत्</td>
<td>व्याथैम्यतिः</td>
</tr>
<tr>
<td>Acc.</td>
<td>व्याथैम्यतिः</td>
<td>व्याथैम्यतिः</td>
</tr>
<tr>
<td>Ag.</td>
<td>व्याथैम्यति</td>
<td>व्याथैम्यति</td>
</tr>
</tbody>
</table>

### Plural.

<table>
<thead>
<tr>
<th></th>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>व्याथैम्यतिः</td>
<td>व्याथैम्यतिः</td>
</tr>
<tr>
<td>Acc.</td>
<td>व्याथैम्यति</td>
<td>व्याथैम्यति</td>
</tr>
<tr>
<td>Ag.</td>
<td>व्याथैम्यति</td>
<td>व्याथैम्यति</td>
</tr>
</tbody>
</table>

The following forms are irregular:

- **From Past Participle.**
  - यि, come.  
    - अमात्
  - अत्, enter.  
    - त्सामात्
  - नेर, issue.  
    - द्रामात्
  - प्रस, give birth.  
    - प्यामात्
  - झि, be born.  
    - झामात्
  - मर, die.  
    - मुमात्, or मुदमात्

Of all these, except बृद्मात्, the first number of the compound does not change for number or case. Thus,—

<table>
<thead>
<tr>
<th></th>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>अमात्</td>
<td>अमात्</td>
</tr>
<tr>
<td>Fem.</td>
<td>अमात्</td>
<td>अमात्</td>
</tr>
<tr>
<td>Plur.</td>
<td>अमाति</td>
<td>अमात्</td>
</tr>
<tr>
<td>Fem.</td>
<td>अमात्</td>
<td>अमात्</td>
</tr>
</tbody>
</table>
On Primary Suffixes in Kāśmirī.

The forms for ढुम्मतः mūḍaṃmatё are.

Sing. Masc. ढुम्मतः mūḍaṃmatё.
       Fem. मुमतः mūmusta.

Plur. Masc. ढुम्मतः mūḍaṃmatё.
       Fem. मुमतः mūmusta.

In other words ढुम्मतः mūḍaṃmatё is only used in the Masculine.

13. झूँ mutё, see No. 12 संतः matё.

14. झनय anay. This gives the force of the past conjunctive participle, negatived (ix. i. 51).

ि kar, make.
ि gar, make.
ि par, read.
ि pōth, be fat.
ि hi, buy.

Irregular are,—
ि ni, take.
ि di, give.
ि yi, come.
ि ni, take.
ि di, give.
ि yi, come.

15. झनी ani. This is the first of a series of forms, connected with the Sanskrit participle in झनी: aniyah. It is used as an impersonal future passive participle, like the Latin faciendum (ix. i. 50). Thus,—

ि kar, make.
ि pak, go.
ि wōth, rise.
ि ci, drink.
ि hi, buy.
ि ni, take.
ि di, give.
ि yi, come.
ि ni, take.
ि di, give.
ि yi, come.
16. अन्‌ un.

17. अन्‌ un.

18. अन्‌ un.

These three are used indifferently for one another (ix. ii. 2, 3).
The first is of the first declension, and the second and third of the second. Their declension is as follows:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. करन्‌ karun.</td>
<td>करन्‌ karan.</td>
</tr>
<tr>
<td>Acc. करनाम्‌ karanas.</td>
<td>करनाम्‌ karanan.</td>
</tr>
<tr>
<td>Ag. करनान्‌ karanan.</td>
<td>करनान्‌ karanau.</td>
</tr>
<tr>
<td>Obl. करन्‌ karan.</td>
<td>करनान्‌ karanau.</td>
</tr>
</tbody>
</table>

Nom. करन्वू karan or करन्मू karun.
Acc. (not used).
Ag. करनिः‌ karani.
Obl. करनिः‌ karani.

If the root ends in र, the first and third forms are not used (ix. i. 21, 24). We only have forms like,—

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>खिं khi, eat.</td>
<td>खिं खिं khyan.</td>
</tr>
<tr>
<td>खि hi, buy.</td>
<td>खिं हिं hyan.</td>
</tr>
<tr>
<td>खि ci, drink.</td>
<td>खिं सिं cyan.</td>
</tr>
</tbody>
</table>

Exceptions, as usual, are,—

| नि ni, take. | नि नि or निः‌ निः‌ nyun. |
| दि di, give. | दिः‌ दि or दिः‌ dyun. |
| यि yi, come. | यिः‌ यि or यिः‌ yyun. |

This is used,—

(a) As an adjective.
(b) As an abstract verbal noun.

(a) As an adjective, it is equivalent to the Sanskrit participle in अनः‌: अनियः‌. Thus, करन्‌ karun or करन्वू karan, means ‘it is to be

1 The oblique form is that form which the agent case assumes before postpositions.
made' (masc.). Its feminine is करङ् करङ्। Examples of its use are,—

रूप पाठ बुध पवन (or पर्न) यह पाठ (masc.) चुह परन (or परा́न”), this lesson is to be read.

रूप पृथि खच पर्र यह पाठ (fem.) चेह परन this book is to be read.

This adjective is used in a peculiar idiom with the verb गत्स गत्स, go, be proper (Cf. French ça ira). The past of this verb, in this sense is गत्स महर*, not गत्स गावु। It is only used in the future and past tenses, not in the present. Examples of the idiom are (ix. i. 42).

चरू गत्स महर (or महर) त्ष गत्स हाक महर (or महर”) you deserve a beating, literally you will go with propriety to be beaten.

जह गत्स चुह महर त्ष गत्स सुह महर, you ought to beat him, literally, he will go to be beaten by you.

जह गत्स च ज़नान महर त्ष गत्स सूह सूह महर, you should beat that woman, literally, that woman will go to be beaten (fem.) by you.

जह गत्स चुह जचिव महर त्ष गत्स सूह नेच्यु व महर, you should have beaten that boy, lit., that boy went to be beaten by you.

जह गत्स च ज़नान महर त्ष गत्स सूह सूह महर, you should have beaten that woman.

The same form is used with the verb लाग लाग, be proper, in much the same sense. This is only used in the Future and Past Conditional tenses (ix. i. 43). Thus,—

तत तत” च गत्स तत” लागी तत” गत्स हाक, you should go there. Here the participle is impersonal, and the phrase is literally, the going there by you will be proper. If the object is feminine, the participle must be feminine. Thus,—

च चिव महर च ज़नान त्ष लागी महर सूह महर, you should beat that woman, literally, that woman will be proper to be beaten by you.

So, also in the Past Conditional तत” च जचिव गत्स तत” लागी हाक महर* one (I, you, &c.) should have gone there.

The root पाज़ पाज़, be proper, is used in exactly the same way (ix. i. 44). Thus, पाज़ च जचिव चुह महर त्ष पाज़ हाक सूह महर” you should have beaten him. Lit. He would have been proper to be beaten by you.
Instead of the agent case, the genitive can be used, in all these idioms (ix. i. 45). Thus we may say,—

 çoq mārāv cyāi (instead of tsē) gatshi suh māraŋv.

to q mārāv s jānān bārāv cyāī (fem.) gatshi so zanān māraŋ.

So also in the plural,—

 tūn mārāv tīm bārāv cyāi gatshān tīm māraŋ, you should beat them.

 tūn mārāv tīm bārāv cyāi gatshān tīm māraŋ, you should beat them (fem.).

Pronominal suffixes can also be added to the main verb (not to the participle) (ix. i. 46). The formation of these suffixes will be dealt with in the chapter on verbs.

 gatshu-s karunv, it should have been done to him.

gatshu-y karunv, it should have been done for thee.

 lagy-as karun, it should be done for him.

 pazy-am karun, it should be done for me.

(b) As a substantive, the form is used as a masculine Abstract Verbal Noun, or Infinitive (ix. ii. 2, 3 and ff). Thus,—

 kar kar, make.

 karun, karun, karunv, or karunv, the act of making, to make.

The accusative singular is used with the post-position  kīt or kyt (ix. i. 17) to form a dative. E.g., paranas  kīt parnas kytv, for reading. Thus,—

 paranas  kīt prag, a couch for reading.  kytv is an adjective.

We thus have,—

 paranas  kīt prag, a couch (masc. sg.) for reading.

 paranas kīt gar paranas kīt gar, houses (masc. pl.) for reading.

 paranas kīt cūk paranas kīt cūk, a chair (fem. sg.) for reading.

 paranas kīt cōk paranas kīt cōk, chairs for reading.
In all the above it will be seen that the essential meaning of the verb is active. A couch for reading means a couch for reading something,—e.g., a book,—and the verb is not changed whatever the gender of the object may be. Thus पूथि pūthī, a book, is feminine, but we still say

रच्छ पूथि (or रच्छ पोष्ठ्य) परनस कित्त्र प्रक्ष yih pūthī (or yith pūthē) paranas kyutw prayg, a couch for reading this book.

We may also use the dative of other verbal nouns in the same way. Thus, जगदनस कित्त्र tsētas kyutw or (No. 30d.) जगदस कित्त्र tsētas (masc.) kyutw, for grinding to powder; प्रणनस कित्त्र grazanas kyutw or (No. 31g.) प्रजि कित्त्र grazi (fem.) kyutw, for roaring.

But if the verb is used passively then it agrees with the subject in gender, and there is no longer substantival but adjectival. Thus, ‘a book for reading’ means ‘a book for being read,’ and we must say,—

परञ विच पूथि parān kitsa pūthī.

On the other hand we say परनस कित्त्र िूषिक paranas kitsa cūkī, because the phrase means a chair for reading, and not a chair for being read.

Note that when the verb is used passively, it is in the form of the nominative feminine, not in the accusative, although preceding कित्त्र kitsa.

We may also use the nominative masculine before कित्त्र kyutw (ix. i. 22, 23) when the verb is used passively. Thus परञ् (or परञ् or परञ्) कित्त्र प्रसुख parunw (or parun or paranw) kyutw pōstukh (masc. sg.), a book for reading. We thus get the following adjectival forms when the verb is used passively,—

Masc. Sg. परञ् कित्त्र प्रसुख paranw kyutw pōstukh, a book for reading.

(We cannot say परञ् कित्त्र प्रक्ष paranw kyutw prayg, a couch for reading).

Masc. Pl. िौणिक कित्त्र िाक्क ranwani kitī hākh, vegetables for cooking.

Fem. Sg. परञ् कित्त्र पूथि parān kitsa pūthī, a book for reading.
On Primary Suffixes in Kāśmirī.

Fem. Pl. करने फिक्त्र काम्य karaṇe kīteś kāmē, businesses (fem. pl.) to be done.

These are all capable of declension. Thus,—(acc.) परने फिक्त्र paranē kīte karāy karāy karāy paranas kītes pōstakas chuh thawān, he places a book for reading.

The oblique base of the form in छन अनू anū is used to indicate a purpose (ix. i. 18). I note that in poetry the form ends in छन anē, not in छन anē. Thus,—

परनि (or poetical परनि) मक्खन छुच parani (or poetical paranē) gatshān chuh, he goes to read. रानि मौव ranani gauv, he went to cook.

When the word समाक्ष samakē, meet, is used in this form, it means to pay a visit of condolence. Thus, समक्षि मौव samakhani gauv, he went to pay a visit of condolence. Otherwise the ordinary dative of the verbal noun in छन un is used. Thus, समक्षि सुच सूद samakhaṇa putshy rūdu, he stopped to meet him (ix. i. 19).

This verbal form is used to form Inceptive and Desiderative compounds. Thus,—

**Inceptive compounds**, are made with the infinitive in छन anū or छन unū, and the verb वि hi, take (viii. i. 57). Thus, सुह सुच सूद सेवन suh chuh khāth lēkkhaṇa hyawān, he begins to write a letter; करन सुच सूद karun hyawān chuh, he begins to do. If the object is feminine, the feminine infinitive is used. Thus, सुह सुच ज्ञान सारस suh chuh zanānā māraṇ hyawān, he begins to beat the woman. These forms are however, almost always used in the past tense. Thus, करन करतृन karun hyatun, he began to read, (and is doing it now). ते सुह सुच सूद सेवनू तामशा tami chuh khāth lēkkhaṇa hyatamata, he has begun to write the letter. Literally, by him the letter to-be-written has been taken. So ते सुह ज्ञान सारस तामशा tami chheḥ zanānā māraṇ hēkamata, he has begun to beat the woman (ix. i. 41).

Another way of forming inceptive compounds is to use the oblique form of the infinitive with the verb सुह lag already mentioned. Thus,—

सुह करनि सुह suh karani lagū, he began to do.
On Primary Suffixes in Kāśmirī.

In the formation of this abstract noun the following irregularities appear (ix. ii. 4). Only one form of the infinitive is given, but the others follow the same rule,—

न्न tal, fry.  
बा baz, fry, serve.

Some verbs only use their Abstract Noun in the Feminine, and, moreover, are then sometimes irregular in their formation (ix. ii. 24 and ff.). They are the following:—

Abstract Nouns.

सर tēr, be inwardly wrathful सरिन tērīn, inward wrath.  
(impersonally).

शु tēuv, quarrel (impersonally). शुबिन tēuvīn.

[These two, when used with other verbs, take the regular feminines in phrases like,—

अधिक शुरूँ शुरूँ amīs hētn tērān, he began to be angry. Literally, being angry began to him].

मोराव mōrāv, bear (of pain, impersonally).

मार mār, be impatient (used impersonally).
19. इन्ह गृह।
20. राख सूह।
21. नृस यूह।

These are all Feminine forms of the masculine verbal adjectives, and of the masculine abstract nouns or infinitives, in जन un, जन un, or जन un (Nos. 16-18). No. 19 is the regular feminine of all three, and is discussed under the head of those suffixes.

It is also specially used to form a feminine abstract noun in the case of the following verb.

चेतन tsen, know by a sign, चेतनव कृष्ण the giving of a sign (ix. ii. 43).

In the case of the following verbs it is only used in the fem. pl. (जन अना) (ix. ii. 42),—

बड kadh, bring out. कड़ kadaña, blaming.
पास्र pāsra, blame. पार pāsraña, blaming.
प्रुक pruk, weep. प्रुक प्रुक प्रुक यूह, weeping.

A few verbs (mostly connected with female ideas, and mostly used impersonally) have no masculine forms, and are also discussed under the head of Nos. 16-18.

They have only feminine abstract nouns or infinitives in राख iñ, or जन यूह. For easy reference, I repeat them here.

The two following form their abstract or infinitives in राख iñ, and in no other way (ix. ii. 24). That is to say they have no infinitive in जन un.

छर tsar, be inwardly wrathful, whether referring to a man or a woman, always used impersonally, and always in the feminine. Thus, नभ ः ं न्तः तस tsar (fem.), of him or her inward wrath was felt, i.e., he or she was inwardly angry. Abstract noun or infinitive तस्र प्रार, tsn, not तसर tsn or तस्त्त tsn, inward wrath. तसर tsn, does occur, but it is the abstract noun or infinitive of another verb, छर tsar, increase.

Other examples of the use of this curious verb is नभ छरान बास tsn tsn chheh (fem.) he or she is inwardly angry. नभ छर तस tsn, he or she will be angry.
On Primary Suffixes in Kāśmiṃī.

On Primary Suffixes in Kāśmiṃī.

Quoted text from the document:


gūv ṭeuv, (ix. ii. 24) quarrel, also used impersonally, and in the feminine. Abstract noun or infinitive gūvīn ṭeuvīn, quarrelling.

Examples of use,—

Present tense, gūv gūv ṇaḥ suh chhuḥ ṭeuvān, he is quarrelling.

Future tense, gūv gūv suh ṭeuvī, he will quarrel.

Past tense, only used in the feminine,—

gūv tami ṭeuvā, by him quarrelling was done.

gūv tami ṭeuvā, by her quarrelling was done.

Note, that in the Past, it is always used impersonally, and in the feminine gender though it may refer to males.

We thus see that ṭar tsar is always construed with the genitive (tas tas), but gūv ṭeuv, in the Present and Future as an ordinary Intransitive Verb, and in the Past as an Impersonal Verb.

The two following verbs, form their abstract nouns or infinitives in ən, and in no other way.

Moṛav mōrav, (viii. iii. 25) bear pain, used impersonally and in the feminine in the past tenses only. Abstract noun or infinitive mōravān.

Examples of the use of this verb,—

Present tense, gūv gūv Moṛavān suh chhuḥ mōravān, he is bearing pain.

Future tense, gūv Moṛavān suh mōravī, he will bear pain.

Past tense, tami Moṛav tami mōravā (fem. impersonal) (pain) was borne by him, he bore pain.

Marts marts (ix. ii. 25), be impatient. Abstract noun, or infinitive,

Marts martsān.

Examples of use,—

Present tense, tas tas Martsān tas chhiḥ (fem.) martsān, of that man, or of that woman, there is impatience.

Future tense, tas Martsāi, of that man, or of that woman, there will be impatience.

Past tense, tas Martsā, of that man, or of that woman, there was impatience.

It is thus construed exactly like ṭar tsar.
The following verbs optionally form feminine abstract nouns or infinitives in अज्जुः in, in addition to the ordinary masculine one in जन un (ix. ii. 26).

क्लृ dhäs, pluck the hair. In the case of this verb, ख्य्यः dsun (masc.) is used when men are referred to, and ख्य्स्त् dhäsün (fem.) when women are referred to (sensu obscene).

फिट्स phits, forget; भृष्प phap, be inwardly angry; पुष phuh, be inwardly angry. In the last two the fem. abstract noun is used of the wrath of females.

वज्व wazav, moisten; वुष wuts, be burnt.

The following verbs optionally form the feminine abstract noun in रम्स in, in addition to the ordinary masculine one in जन un (ix. ii. 27-32).

चा सर, feel (see No. 26); वन khut, dig from below; तुष tuv, close (of a flower); तुष ḍuv, sweep; तत्त ḍal, pass over; तुष truk (see No. 30a), bite in pieces; भृष्प thēk, praise; भृष्प nats, dance; भर nat, tremble; भृष्प nam, bend; नुष wus, appear (as water from a spring); नुष wuth, twist; नुष wup, burn inside; विज liv, smear (makes झ्विविभ्व livin, or झ्विविभ्व lipin); भृष्प lyav, lick; भर kur, do (करिर्म kari, however, only means a mason's trowel); भर wat, twist (बतिभ्व watin means a collection); भर phar, steal (भरिरं phari, means a female thief). Thus, भरिरं सारिन, feeling.

If the secondary suffix बज्ज al (sec. suf. No. 6) is ever used with any abstract verbal noun, it cannot be used with the masculine form, but only with the feminine form in रम्स in (ix. ii. 27). This बज्ज al is only used with a few verbs. Thus, झिंक्झूः thēkina, a praiser; खिंज्झूः natina, a trembler, and so on.

22. भन्न an, (masculine). Used to form masculine abstract nouns in the case of three verbs (ix. ii. 41). Thus,—

चि ci, drink. भन्न cyan (masc.) drinking.
चि khi, eat. भन्न khyan (masc.) drinking.
चि hi, place. भन्न hyan (masc.) placing.

20. भन्न an (fem.). Used to form feminine abstract nouns in the case of the following verbs (ix. ii. 35, 37) कपट kapat, cut; दन dän, 210
shake out dust; नहोव, obliterare; पिळ, arrīve; फिर, turn over (pages); नाम, be intent upon; मिलव, unite; नगर, open; मुर, shell (pease, &c.); लव, lick; वह, twist; वह, be not extinguished; त्यर, mix; खंडर, divide; ठोसर, make small; ठोर, make long; तोलर, have insufficient means of livelihood; ठोर, blame and instruct; फटर, break; बागर, make great; बंगर, divide; तोलर, make thick; तोलर, shave metal.

Thus, कपतन kapatan (fem.) cutting.

The verb निगल gilav, whirl about, forms गिलन gilan, which means 'an attempt' (ix. ii. 36).

The verb नव nav, be new, forms नवर nवran, raking up an old story against a person (ix. ii. 38).

The verb लार lर, touch, forms लारन lरan, which means 'trembling' (ix. ii. 40).

Some people use this form with the roots तार tार, dilute; तोलर, make hot; मिळर, make straight (ix. ii. 39).

24. रब rab. This is optionally used in the case of the root मा, to form a masculine verbal abstract noun (ix. ii. 5). Thus, मशर masrab, forgetting.

25. घ, this is optionally used to form masculine verbal abstract nouns from the three following roots (ix. ii. 6).

| हर ḍोर, rot. | हर ḍोर, rotting. |
| ज्ञार झोर, wither. | ज्ञार झोर, withering. |
| कार सोर, decay. | कार सोर, decaying. |

26. इ is used optionally to form feminine verbal abstract nouns in the case of the following verbs (viii. ii. 62, 63, 68, 72, 79).

| तच tach, pare, तच तच, scratching (also तच तच); रच, protect, रच रच, protection; खब ठाईद, search, खब ठाड, searching; खब ठाईद, search (with a nasal), makes either खब ठाईद, or खब ठाईद; खब ठाईद, sift, खब ठाई; दोन dōn, card cotton, दुश dūn; घर |
thār, be quick, चाढ़ thāṛa; छाबर bābar, be quick, पाहेर bāharā; चार sār, feel, चाह sāṛa (vide p. 210); चान्द्र handar, be cold, चान्द्र handarā.

27. छ a (masc.); used optionally to form masculine verbal abstract nouns in the case of the following verbs (ix. ii. 7).

छुम्छ chōmb, husk; चूंग zōs, cough; बगार bagār, fry in oil; चूं bēh, sit; चाम lam, pull; चोष los, be weary; चूं wun, be unlucky.

Thus, छुम्छ chōmba, the act of husking, and so on.

28. छ a (fem.) used optionally to form a feminine abstract verbal noun in the case of the verb चुं wung, to howl like a dog, in a special meaning (ix. ii. 57).

Thus, चुं wunga, lying awake at night on account of some care.

चुंग wung, means a dog's howl.

29. छाव ाव. Used optionally in the case of the verb छाव lad, send, build, elevate, push, when it means 'build,' to form a masculine abstract noun. छलदव ladāv, also means, the wages of building (ix. ii. 8).

30. —— (masc.). Several verbs optionally drop all suffixes to form abstract nouns. In such cases roots ending in hard consonants aspirate them in the nominative singular and plural. These roots are classed according to their final letters. In the case of causal roots ending in छा av, the छा av is dropped.

(a) क k, certain verbs in क k and क kav, make optional verbal abstract nouns by changing the क k or क kav to क kh (ix. ii. 9). These verbs are,—

छुंव chōkav, wash.

छुंख tshōk, become speechless.

छुंक tak, bite in two with a noise.

छुंख tuk, bore like a rat.

छुंव kōkav, cause to disappear.

छुंख thuk, bury.

छुंख truk, cut to pieces, cat (vide p. 210).

छ k thak, be weary.

पाकव pākav, cook.

छुंख phuk, blow up fire.

छ ब्रक brak, clench with the teeth.
Thus, चोख, the act of washing. भोक, speechlessness and so on. The root फुक फुक becomes फुक, when it means 'to puff.' Otherwise it is simply फुक, the blowing of a fire.

(b) ग g. This case is exactly similar to the preceding one. It occurs in the case of three verbs (ix. ii. 10). Thus,—

**Optional form of abstract noun.**

दग दोग, husk.  
रंग रंग, paint.  
साग साग, water plants.

(c) त te (ix. ii. 11). It occurs only in the case of the verb,—  
वेग वेग, cheat; abstract noun वेग, cheating.

(d) ठ th (ix. ii. 12).  
तत्त तत्त, powder; लॉ लॉ, rob; वाट वाट, join. These can form abstract nouns in ठ th. Thus, ठठ ठठ, pounding to powder.

(e) थ d (ix. ii. 13).  
सं गंद, tie; optional abstract noun, सं गंद, tieing.

(f) न n (ix. ii. 14).  
कन कन, dig; कन तेहन, cut; optional abstract nouns, कन कन, digging, कन तेहन, cutting.

(g) प p. The following verbs optionally make their abstract nouns in प ph (ix. ii. 15).  
काँम्प कांम्प, tremble; सप सप, cut with scissors; तोप तोप, chew

(Cf. No. 31 n.)  
Thus, कांम्प कांम्प, trembling, and so on.

(h) भ m (ix. ii. 16).  
ब्राम ब्राम, be in error; abstract noun, optionally, ब्राम ब्राम.

(i) र r (ix. ii. 17).  
चार cār, tie tightly.  
चीर cīr, wring out.  
तर tār, cross over (active).

फुक फुक, speak in anger, bubble up (of steam).
On Primary Suffixes in Kashmiri.

Thus, optional abstract noun, चार cār, tying tightly.

(j) ख़ l (ix. ii. 18).

च़ूऩ t००, force inside (active).

च़ूऩ t़hāl, cheat.

च़ूऩ z००, scrape.

चोऩ t००, weigh.

च़ूऩ d००, split (active).

चेख़ m००, meet.

Thus, optional abstract noun, च़ूऩ t००, forcing inside.

(k) ख़ w (ix. ii. 19).

चूऩ z००, live.

चूऩ d००, sweep.

चाध़ t००, heat.

च़ूऩ w००hāv, curse.

These optionally form their abstract nouns in ख़ u. Thus, चूऩ z००, life; च़ूऩ w००hāv, cursing.

(l) ख़ s (ix. ii. 20).

च़ूऩ r००s, be juicy.

च़ूऩ h००sav, incite.

Thus, च़ूऩ r००s, juiciness; च़ूऩ h००s, inciting.

(m) ख़ h (ix. ii. 21, 22).

च़ूऩ g००h, grind.

च़ूऩ t००h, suck.

च़ूऩ g००h, grinding; च़ूऩ t००h, sucking. The former also makes च़ूऩ g००as, grinding.

31. (fem.). Several verbs optionally drop all suffixes to form feminine abstract nouns. In such cases, roots ending in hard consonants aspirate them in the nominative singular. These roots are classed according to their final letters.
In the case of causal roots ending in अव av, the अव av, is dropped. The following are the verbs:

(a) झ k (ix. ii. 56).

- झक chak, scatter.
- झिक chik, sprinkle.
- झमक camak, shine.
- झूक tू k, run.
- झुक phûk, smell.
- झङक ञ k, doubt.

Thus, झङ चङ k, (fem.) a scattering, a sowing of seed; झङ ञङ k (fem.), doubting.

(b) झल kh (ix. ii. 75).

There is only one, and it is irregular. झल lëkh, write, makes झल lëph, a writing (nom. pl. झल lëph)

(c) म g (ix. ii. 57).

- मङ gäg, be watchful.
- मङ तङ gäg, emit a loud cry.
- मङ dag, beat.
- मङ मङ mang, ask.
- मङ lag, be with.
- मङ làg, imitate.
- मङ wugg, bark (of a dog).
- मङ पङg, sleep.

Thus, मङ gäg, watchfulness. मङ wugg, is, specially, a dog's howl. मङ wugg, means the lying awake at night owing to some care.

(d) झ ch (ix. ii. 61).

- झच tach, pare.
- मङदङ mandach, be ashamed.

Thus, झच tach, scratching. The first may also form झच tach (62).

(e) झू तङ ts (ix. ii. 58).

- पङ पङ g, trust with a loan.
- रोङ rûta, be preferred.
- चङ cûta, be pure.
Thus, जष्ट pāṭsh, trust (of all kinds), रोष rōṭsh, preference.  
(f) ज tāsh (ix. ii. 59).  
राय yītsh, wish.  
प्रिः prītsh, ask.  
Thus, जष्ट yītsh, wishing. We say प्रिः gārś kārś n-as, asking, &c., was done by him for him.  
(g) ज z (ix. ii. 64).  
घ्रगraz, roar.  
Thus, घ्रगraz, a roaring; प्रिः kīrś grazi kyut, for roaring (ix. i. 17).  
(h) द त (ix. ii. 65).  
चठ tṣaṭ, break wind with noise.  
वठ tṣat, winnow.  
फठ phut, be broken.  
Thus, जष्ट tṣāṭh, winnowing.  
(i) द ठ (ix. ii. 66).  
घठ tyāṭh, be bitter. The abstract noun, घठ tyāṭh, means necessity, necessariness.  
Thus, समाहिक घठ tamāk tyāṭh, the want of tobacco.  
(j) द ठ (ix. ii. 67, 68).  
मौं मād, mix.  
वठ tṣād, search.  
The latter makes जठ tṣāṭ, or जठ tṣād. [The verb जठ tṣād, search, without the nasal, always makes जठ tṣād].  
(k) न t (ix. ii. 69).  
नयत nyat, shear.  
लतव latav, kick.  
Thus, नयत nyat, a shearing; लतव làth, a kick.  
(l) द d (ix. ii. 70).  
पद pad, break wind.  
पद pyad, be cognisant of.  
पंद pōnd, sneeze.  
Thus, जंद pōnd, a sneeze.
Primary suffixes in Kashmiri.

(m) n (ix. ii. 71).

खानम āman, change for the bad.
झान zān, know.

Thus, खानम āman, a change for bad.

(n) p (ix. ii. 73).

झाप tsāp, gnaw.

Thus, झाप tsāph, a gnawing (Cf. No. 30g.).

(o) ph (ix. ii. 74).

उप wuph, fly.

Thus, उप wuph a flying.

(p) b (ix. ii. 76).

रंब ṛam, be beautiful.
छूब cūb, be beautiful.

Thus, रंब ṛam, beauty.

(q) y (ix. ii. 77).

प्रय pray, be pleased with.

Thus, प्रय pray, love.

(r) r (ix. ii. 78).

वार āwar, cover.
गकर dakhār, depend upon.
तर tār, be cold.
ठाहर thāhar, be quick.
दर dār, run.
मूर mūr, husk.
लार lār, touch.
सकहर sakhar, set forth.

खार lār, means absconding. The verb दृश्व dūntshār, separate, forms दृश्व dūntsh, separating (ix. ii. 60). The verb, वार wādār, bury makes वार wād (ix. ii. 67).
(s) 信徒 l (ix. ii. 80).

गाल gāgal, \{ be disturbed in one's work.

गाल gāgal, \{ be disturbed in one's work.

ताल tāl, go away with indifference.

तंबल tambal, change one's mind.

मोकल mōkal, be released.

वोल wōlal, adorn.

धलचल cahalal, be cold.

Thus मोकल mōkal, release.

(t) 信徒 w, (ix. ii. 81).

दव dav, run.

Thus, 信徒 dav, running.

32. देव ic (ix. ii. 33). This is used optionally to form feminine abstract nouns or infinitives, in the case of the following verbs.

चक tkōk, be angry; तप tap, become hot; लंग lang, be lame.

Thus, चकिम tkōki, anger.

The ज़िलव milav, unite, irregularly forms ज़िलविस्त milamic (ix. ii. 34).

33. ख़क ak (nom. sg. ख़क akh) (fem.), used to form a feminine abstract noun in the case of the verb पोठ pōth, be fat; e.g., पोठव pōthak, fatness (ix. ii. 45).

34. ख़ल ah (nom. sg. ख़ल ath) (fem.), used to form feminine abstract nouns in the case of the following verbs (ix. ii. 44).

ख़ख arz, earn; बाव bāv, declare one's intentions; वोप wōpaz, become; ज प्रपrap, decay; ख़द syad, succeed; गर gar, make; वत wat, twist; धलचल cahalal, be cold; ख़क hyak, be able.

Thus, ख़लज़िल arzath; nom. sg. ख़लज़िल arzath, earning.

35. ख़य ay (fem.), used to form feminine abstract nouns in the case of the following verbs (ix. ii. 46).

ख़ख गतिन wakhan, tell; ख़स khar, ascend; ख़ख zāg, be watchful;

धल wāl, take down; नत नाट nats, dance; ख़ख hākh, be dry; धलचल amin, change for the bad.

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Thus, बसन् wakhanay, telling. The verb सं मागः, ask, forms समागः māgay, asking (ix. ii. 47).

The verb बागः bāgar, divide, forms बागः bāgay, division, or बागः bānay (ix. ii. 48, 54).

The verb जन zēn, conquer, forms जय ziy, victory (ix. ii. 49).

From the verb राज sāv, sleep, comes the derivative, राजाय udāsāway, waking, lying awake (ix. ii. 50).

The simple word राज sāvay, means 'happiness' (ix. ii. 51).

From the verb ामन āman, change for the worse, already mentioned, we also have ामन hāmanay, a false charge (ix. ii. 52).

From the verb राज lāg, cultivate, we have राजाय lāgānay, cultivation (ix. ii. 53).

From the verb राज sād, accomplish, we have राजाय sādanay, a chief cause (ix. ii. 55).

36. धरण awañ (fem.) (with unmodified vowel). This is added to a verb to signify wages (ix. ii. 82, 83, 84). Thus,—

करवण karawanā, (fem.), the wages of doing; परवण parawanā, the wages of reading; लोनवण lōnawanā, the wages of reaping; रोजवण rozawanā, the wages of remaining.

If the root ends in a vowel the suffix is धरण wawanā. Thus,—

(दि di) दिववण diawanā, the wages of giving; निववण niawanā, the wages of taking; खयवण khyawawanā, the wages of eating; तयवण cyuwawanā, the wages of drinking.

37. अन्हार anhār, used to signify fitness (ix. ii. 91). Thus,—

करन्हार karanhār, fit to be done.

संहार gandanhār, fit to be bound.

If the verb ends in a vowel, the suffix becomes अन्हार anahār. Thus,—

क्षयन्हार khyanahār, fit to be eaten.

इयन्हार cyanahār, fit to be drunk.

हयन्हार hyanahār, fit to be placed.
But as usual,—

निनाहर ninahr, fit to be taken;

दिनाहर dinahar, fit to be given;

यिनाहर yinahar, fit to come.

The verb लग lag makes लगाहर lagahar, which simply means 'worthy.'
On Secondary Suffixes in Kāḍmīri.—By G. A. Grierson, C.I.E.

[Read August, 1898.]

The following account of Secondary Suffixes in Kāḍmīri is based on the fourth part of Ḥṛvāra-kaḷā's Kaṇḍmīra-caṇḍāmṛta. Some of the so-called suffixes are evidently merely nouns in composition, but I have thought it best to retain them.

The following suffixes express Relationship.

1. पुत् pūt (iv. 1). This Suffix (the Skr. पोत pōtaḥ) added to a noun in the form of the instrumental singular case (the न of the first declension being dropped), signifies son, e.g.,—

दर dar, (instr. दरन daran) a certain caste, दर-पुत darọ-pūṭ, the son of a man of that caste.

कौल kaul, a certain caste, कौल-पुत kaulọ-pūṭ, the son of a man of that caste.

त्युक्त tyuk (instr. तिक्त tik), a certain caste, तिक्त-पुत tīkọ-pūṭ, the son of a man of that caste.

काव kāv, a crow, काव-पुत kāvọ-pūṭ, a young crow.

कत kat, a ram, कत-पुत katọ-pūṭ, a young ram.

Apparently irregular are,—

माय-पुत myā-pūṭ, a young ram; ककर-पुत kōkar-pūṭ a chicken; कोत-पुत kōt-pūṭ a young pigeon; and पचिन-पुत pachīn-pūṭ, a young bird.

This Suffix can only be used with generic terms, such as the above. It cannot be used with proper names (iv. 2).

Note.—The word तूर-पुत tūrọ-pūṭ, either means the son of a thief (तूर tūr), or may be applied to children as a term of endearment (iv. 3).

1 References here and elsewhere to the Kaṇḍmīra-caṇḍāmṛta.
When the Suffix is added to the word सिस्मः मिन, a kiss, निस्ती-पुलृ, or स्स्स-पुलृ मोने-पुलृ, means simply a kiss (iv. 4).

2. किथः किथ. This word also means son, but is rarely used, except in abuse, or anger (iv. 5), e.g.,—
   चूर-किथ्ह भुरा-किथ्ह, son of a thief.
   गाज-किथ्ह गाना-किथ्ह, son of a pimp.
   धोग-किथ्ह पोगा-किथ्ह, son of destruction.
   वाज़-किथ्ह वाज़ा-किथ्ह, son of a cook.
   रास-किथ्ह रासा-किथ्ह, son of adultery.
   को-किथ्ह को-किथ्ह, (कुमः) a bad son.

We also, however, find स्स्स-किथ्ह सो-किथ्ह, a good son (कुमः) and स्स्स-किथ्ह युक्ता-किथ्ह, a son of happiness (कुमः).

3. किथः जिथ. This Suffix, on the contrary is used as a term of praise, with words signifying castes or professions (iv. 6), e.g.,—
   बट-किथ्ह बटा-किथ्ह, a real son of a brāhman (i.e., a good brāhman).
   दर-किथ्ह दरा-किथ्ह, कोक-किथ्ह काँला-किथ्ह.
   चान-किथ्ह चाना-किथ्ह, a real son of a carpenter, a good carpenter.

Apparently irregular in not having a final a for the first member, are words like,—
   सोना-किथ्ह सोनरा-किथ्ह, a real son of a gold-smith, a good gold-smith.
   मना-किथ्ह मनरा-किथ्ह, a real son of a shell-worker, a good shell-worker, cf. No. 38.

We find also (from चूर् मुश, a buffalo, ante, p. 63), सिना-किथ्ह मार्गा-मार्गा-किथ्ह, a buffalo-calf.

4. तुधः तुरा, fem. तुर्ता तोर. This Suffix is associated with the relationship of first-cousin (iv. 8, 9, 10). Thus,—
   पोधतरा बोय्य पोधताृ बोय्य, the son of a paternal aunt (lit., brother by a paternal aunt).
   मासतुरा बोय्य मासतराृ बोय्य, the son of a maternal aunt.
   मामतुरा बॉय्य मामतराृ बोय्य, the son of a maternal uncle.
   पोधतरा बस्त्र पोधतरा बेने, the daughter of a paternal aunt.
On Secondary Suffixes in Kāŋmīrī.

The following Suffixes form adjectives of possession.

6. घन् al, fem. घन् al. This Suffix is restricted to natural possessions, i.e., when a thing or quality is spoken of as not only accompanying an object, but as actually forming part of it (iv. 15–19), cf. No. 9. When added to verbal nouns, they must be in the feminine form, see p. 210.

As usual, the noun to which the suffix is added takes the form of the instrumental singular, but before a, ṛ i becomes y, and a, for an, is dropped. Thus,—

From. We have.

दारः dāρa, a beard. दारः dārya, fem. दारः dārya, bearded.

गोस्थः gōṣṭha, a moustache. गोष्ठः gōṣṭha, moustached.

दाखः dākh, a hair-curl. दाखः dākha, curly-headed.

बाबः bab, bosom. बाबः bab, bosomed.

बोलः kōch, belly. बोलः kōchal, bellied.
On Secondary Suffixes in Kāśmirī.

- **ṛsṛḥ** hyang, a horn.  
- **ṛsṛḥ** hyangal,  
- **ṛsṛḥ** thālk, blow of a horn.  
- **ṛsṛḥ** thāk, striking with the horn.
- **ṛsṛḥ** thōl, blow of a horn.  
- **ṛsṛḥ** thōlal, striking with the horn.  
- **ṛsṛḥ** tsāph, a bite.  
- **ṛsṛḥ** tsapal, biting.
- **ṛsṛḥ** phaç, brightness, cleanliness.  
- **ṛsṛḥ** phaçal, well-dressed.
- **ṛsṛḥ** gēn, a wrinkle.  
- **ṛsṛḥ** gēnāl, wrinkled.
- **ṛsṛḥ** syas, a wart.  
- **ṛsṛḥ** syasāl, warted.
- **ṛsṛḥ** pōnd, a sneeze.  
- **ṛsṛḥ** pōndal, one who sneezes.
- **ṛsṛḥ** machēṭā, moles.  
- **ṛsṛḥ** machēṭīcal, covered with moles.
- **ṛsṛḥ** tsās, a cough.  
- **ṛsṛḥ** tsāsal, one who has a cough.
- **ṛsṛḥ** tsēlt, crepitus ventris.  
- **ṛsṛḥ** tsēltal, one who breaks wind.

So also we have,—

- **ṛsṛḥ** hāṭsh, an accusation (fem.).  
- **ṛsṛḥ** hāṭsal, one who brings an accusation (not an accused person).

- **ṛsṛḥ** syav, a tongue.  
- **ṛsṛḥ** syaval, a calumniator. The word does not mean possessing a tongue, which is **ṛsṛḥ** zēvisastʷ, or **ṛsṛḥ** zēviwulʷ, (No. 9).

When this suffix is added to the words **ṛsṛḥ** bēṅā, a sister, and **ṛsṛḥ** kūrʷ, a daughter, the compound implies incestuous sexual connexion, thus, **ṛsṛḥ** bēṅāl, **ṛsṛḥ** kōryal. To convey the idea of possessing a sister or a daughter we must say **ṛsṛḥ** bēṅēwulʷ, **ṛsṛḥ** kōrēwulʷ, (No. 9).

The word **ṛsṛḥ** dārʷ, a beard, optionally takes the suffix **ṛsṛḥ** yāl thus **ṛsṛḥ** dāryal, or **ṛsṛḥ** dāryal, bearded (iv. 19).

The word **ṛsṛḥ** yad, a belly, becomes **ṛsṛḥ** yadal, having a large belly, pot-bellied (iv. 30). On the other hand **ṛsṛḥ** yadal, means 'gluttonous' (iv. 31). So from **ṛsṛḥ** har, a quarrel, we have **ṛsṛḥ** haral,
quarrelsome (iv. 32), and from जात jat, hair, जाल jāl, very hairy (iv. 33).

7. लड्डू lad, fem. लड्डू lad. This suffix is sometimes used instead of एल al, but usually in a bad sense (iv. 20, 21). Thus,—

- फक् phak, a stink. फकलड phakalad fem. फकलड phakalad stinking.
- तक् tshök, slyness. तकलड tshökatald, sly.
- चक् chök, a sore. चकलड chökatald, full of sores.
- बक् bak, a cry. बकलड bakalad, prating.
- दोक् dökkah, pain. दोकलड dökhalad, pained.
- द्राग drag, a famine. द्रागलड drāgalad, afflicted with famine.

This termination cannot be substituted for एल al in every case. For instance we cannot say गोलड gōtalad, दोकलड dokhalad, or बा लड babalad. But with some words both एल al and लड lad can be used. Thus besides गेनल gēnal, we can have गेनल gēnalad, wrinkled; besides स्यासल syasal, स्यासल syasalad, warted; and besides तसल tāsal, तसइल fāsilad (sic). When the word फ ाच phāc means eccentricity, it takes the termination लड thus फकलड phakalad, mad, eccentric. When it means brightness, it takes the termination लड thus फकलड phakalad.

8. योरा yōra, fem. योरा yōr. This suffix occurs in the following words. It is added as usual to the instrumental in the first two cases. In the last it is irregular (iv. 22, 23) :-

- पाल pāl, truth. पालयोर pālayōr, fem. पालयोर pālayōr, truthful.
- अपाल apāl, untruth. अपालयोर apālayōr, fem. अपालयोर apālayōr, untruthful.
- मांझ मांझ manzyum, मांझयोर manzyumyōr, a go between, a medium.

The last word is really a compound substantive and its fem. is मांझयोर manzyumyōr. 225
9. बीच् wōla, fem. बाझच् wōjezi; a suffix signifying possession, when the thing possessed accompanies the possessor, but does not actually form part of it (iv. 24). (Cf. No. 6).

As elsewhere, the suffix is added to the instrumental singular. Thus,—

हार daŋ, (masc.) wealth. हारहोल् dyarwayneu fem. हारबाख् dyarwayneu, wealth.

हर्ष laro, (fem.) a house. लर्षिवोलू lariwöl, लर्षिवाख् lariwanye, possessing a house.

शाय cay, (fem.) a place. शायिवोलू cayiwöl, शायिवाख् cayiwanye, possessing a place.

शूर kūra, a daughter. कोरिवोलू kōriwöl, कोरिवाख् kōriwanye, possessing a daughter.

नविव nēcyuwa, a son. नविविवोलू nēciwöl, नविविवाख् nēciwanye, possessing a son.

But,—

गुपन gupun, a quadruped. गुपनहोल् gupanwöl, possessing herds.

गर garu, a house. गरिवोलू garwöl, the master of a house. गरिवाख् garwanye, possessing a house.

10. ग्राख grākh, fem. ग्राख़ grakañ. This may be used instead of बीच् wōla in the same sense (iv. 24). Thus,—

हर्ष laro, a house, हरिपाख् larigrākh, fem. हरिपाख् larigrakañ, possessing a house, and so on.

11. हत hatu, fem. हतहat. This suffix denotes inconvenience experienced by the mind or feeling, but not by the corporeal body (iv. 25). The usual rule is followed in adding the suffix. Thus,—

न्याँद nyanḍar (fem.), sleep, न्याँदरिहत nyanḍarihata, fem. न्याँदरिहत nyanḍarihata, afflicted with sleep.

चेस trēs (masc.) thirst. चेससल trēsahata, thirsty.

बोच bōcha, hunger. बोचहत bōchahata, hungry.

क्रुद krūd, anger. क्रुदहत krūdahata, angry.

गुम guma, sweat. गुमहत gumaḥata, sweaty.
On Secondary Suffixes in Kāśmirī.

In the two following the adjectives formed do not necessarily refer to mind or feeling,—

नालू lawा, dew.

पाकः tāw, warmth.

तापः tāpahat, feeling the sunshine.

चूरः tṛ, cold.

टूरिहत tṛarih, feeling cold.

घरः ār, pity.

यारः ārahat, pitiful.

E.g., ताप्तितः ताप्तितः tawahat, warm ground.

12. या vyat, fem. वा vyatा. This suffix is added in the case of the words मंदचं mandach, shame; मोदं mōd, respect; मानं mān, honour, in the same meaning as बोधः wōd (iv. 26). Thus,—

मंदचायतं mandachavyat, fem. मंदचायतां mandachavyatā, ashamed.

मोदायतं mōdāyat, fem. मोदायतां mōdāyatā, respected.

मानायतं mānāyat, fem. मानायतां mānāyatā, honoured.

So also,—

बासायतं barsāyat, fem. बासायतां barsāyatā, wealthy.

13. खान अन, fem. खान अन, added to the words दंद dand, a tooth, and नस्त nast, a nose, in a bad sense (iv. 28).

Thus, दंदायन dandaṇ, fem. दंदायन dandaṇ, having an ugly tooth.

नस्तायन nastān, having an ugly nose.

14. अ अ, fem. अ अ. This is used with the same words in the same meaning (iv. 29).

नस्त, fem. नस्ता nast, fem.

दंदा danda, fem. दंदा danda.

15. अ अ अ, fem. अ अ अ, a variant of the preceding (iv. 29).

नस्तार nastār, fem. नस्तार nastār.

दंदार dandaṛ, fem. दंदार dandaṛ.

16. अ अ अ, fem. अ अ अ, added to वैस wais, age, gives वैस वैस sat, meaning ‘very old.’ Added to रसā sat, malice, we have रस रसाः sat, malicious (iv. 34, 35).
On Secondary Suffixes in Kāḍmīrī.

17. झठ it, fem. झठ it, is used as follows (iv. 36–38).

From झढ़ gōh, the eye. झढ़ gōh, fem. झढ़ gōh, having the evil eye.

रुप rūp, beauty. फिंप rūp, very beautiful.

लुब lūb, desire. फिंबिं lūb, covetous.

ज्व ज्व zyav, tongue. ज्विं zyav, a calumniator.

18. झठ ǔth, fem. झठ ǔth, as in झठ lyākh (fem.) abuse, झठ lyakal, or झठ lyakulūṭh, abusive (iv. 39).

The following suffixes form Abstract Nouns.

19. झर ar, (masc.) added to adjectives (iv. 41). This termination is added in the usual way to the form of the case of the agent, i becoming y. Thus,—

निः byuy², stale. बियर biyar, staleness.
नरद tgar², much. तसयर tsaryar, excess.
फहर phahur², hard. फहधर phaharyar, hardness.
नन nav², new. नवयर navyar, newness.
पप pap², ripe. पपयर papyar, ripeness.
फक phaph², stammering. फफ्फ phaphyar, stammeringness.
गोब gōb², heavy. गोयर gobyar, heaviness.
ओम ōm², unripe. ओमयर ōmyar, unripeness.
गूग gac², silent. गूणयर gacṣyar, silence.
ज्व ज्व ज्व tgos², acrid. ज्व ज्व ज्व tsāsyar, acridity.
फरिंग pharic², hard (fem). फरिंग pharicyar, hardness.

The last adjective is only used in the feminine.

The main word is also subject to the following changes,—

(a) If the adjective is of three or more syllables, झर ar becomes झर ar (iv. 42). Thus,—

वोजल wozul², red. वोजयर wozayyar, redness (see i. below).
मकुल mōkul², free. मकाजयर mōkajyār, free.
(b) This rule is, however, not universal (iv. 44). Thus,—

- अपज़ “apaz’’, untruthful.
- क्रान “krən”’, black.
- कांसर “kəsər”’, tawny.
- कांसु “kəsə”’, dark-blue.
- कर्पुन “karpu”’, miserly.
- कांसर “kəsə”’, pinewood.
- कोवु “kəvə”’, left (not right).
- गैशोम “gəyoəm”’, light black.
- तसतु “tasətə”’, skilful.
- विसम “wisəm”’, uneven.

(c) The word टोत “toṭh”’, dear, beloved, forms टोधार “ṭədər” or टोधय “ṭədəy”, belovedness (iv. 43).

(d) When the word एह “haṭ”, a mother-in-law, takes एर “ar”, the word एह “haṭər” is only used in low abuse. The right word for the condition of a mother-in-law is एहसान “haṭən” (No. 27) (iv. 45).

(e) The suffix is optional in the case of the following (iv. 46).

- कोब “kəb”’, hunchbacked.
- गोब “gəb”’, or गोय “goyar”, hunchbackedness.
- गो “gə”’, silent.
- गोय “gəy”’, or गोय “goyar”, silence.

(f) When the adjective ends in u-मात्रा preceded by k, kh, or g, these letters become c, ch, and j respectively (iv. 47). Thus,—

- नुक “nyuk”’, little.
- तक “tak”’, sharp.
- होक “hək”’, dry.
On Secondary Suffixes in Kāśmirī.

Exceptions are (iv. 48), vide ante, pp. 32, 182,—

(g) Under similar conditions, ट t becomes च c, ठ th becomes छ ch, ड d becomes ढ j, and न n becomes न n (iv. 49). Thus,—

(h) Under similar circumstances, न t becomes ष ts, ठ th becomes ठ tsh, ड d becomes ढ j, and न n becomes न n, after all of which य y is elided (iv. 50, 51). Thus,—
\[ \text{On Secondary Suffixes in Kāśmirī.} \]

\[ \text{Ig, blind.} \]
\[ \text{Pūgar, blindness.} \]
\[ \text{Kumatamalyun, half-clean.} \]
\[ \text{Katumalīnār, half-cleanness.} \]

From the word \text{panun, own}, we get irregularly \text{pānañār, selfness.}

Similarly \text{y} is elided in other cases after modified consonants.

Thus, in \text{prāñar in (g) above, so,—}

\[ \text{tshōts, empty.} \]
\[ \text{atshar, weakness.} \]
\[ \text{pazar, truth.} \]

(i) So also, when \text{u-mātrā} is preceded by \text{l}, the \text{l} becomes \text{l} (iv. 52). Thus,—

\[ \text{khajyar, openness.} \]
\[ \text{wōjyar, fickleness.} \]
\[ \text{kumajyār, delicateness.} \]
\[ \text{wōzajyār, redness.} \]
\[ \text{zāgajyār, fineness.} \]
\[ \text{pipajyār, softness.} \]

(j) Similarly we have (iv. 53),—

\[ \text{trakajyār or} \]
\[ \text{trakaryar, hardness (see b).} \]

(k) Similarly \text{h becomes c} (iv. 54). Thus,—

\[ \text{hiṣyar, similarity.} \]
\[ \text{tsācyar, acridity.} \]

(l) Similarly \text{s optionally becomes} \text{t} (iv. 55). Thus,—

\[ \text{kaṣhar or kaiṣar, the condition of a youngest son.} \]

20. \text{imi (fem.).} This is optionally used instead of \text{bār,}

after \text{bad, great, thus bādimi, or baijyār (No. 19, g),}

greatness (iv. 56).
21. यार (fem.). This is optionally used instead of यार, in the two following words (iv. 57).

- पुरुष crūka, pure.
- शहत, impure.
- अन्तरित crūkti-yār or अन्तरित crūtsar (20, h), purity.
- atkya, (20, g), impurity.

22. यार (fem.). This is added to words ending in यार. Thus from (iv. 58).

- मन्युम यार manzyum-yār, a go-between (see No. 8).
- मन्युम यार manzyum-yār (the fem. form of मन्युम manzyum is used), the office of a go-between.
- प्रज्योच pāz-yār, truthful.
- प्रज्यार pāz-yār, truthfulness.
- अप्रज्यार apāz-yār, untruthful.
- अप्रज्यार apāz-yār, untruthfulness.

So (cf. No. 21).

- पुरुष crūkṛya, purity, and
- अत्यत्तित tshēti-yār, impurity.

23. il (fem.), used to form abstract nouns from substances, not from adjectives (iv. 59).

Thus, पण्डत pāṇḍit, a pāṇḍit, पण्डतिल pāṇḍitil, the condition of a pāṇḍit.

- चान chān, a carpenter.
- चानिल chānīl, the condition of a carpenter.
- गूर gūr, a priest.
- गूरिल gūrīl, the condition of a priest.

This suffix cannot be used with every word. Sometimes No. 24, must be used. We cannot for instance, say, from दोसिल dōsīl, a plasterer, दोसिलिल dōsīlīl, the office of a plasterer. We can only say दोसिल dōsīlāz (iv. 60).

The word लक्ष्य lātkh, a eunuch, is irregular. It forms लक्ष्य lātkhl, or लक्ष्य lātkhl (iv. 62).

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24. षांज्जः आ, (fem.), used optionally instead of the proceeding (iv. 59, 60). Thus,—

पांडिताः pānditā, the condition of a pāndit.
चानाः chānā, the condition of a carpenter.
गोराः gōrā, the condition of a priest.
दोस्लाः dōsālā, the condition of a plasterer.

25. दस्लाः ilāz, (fem.), is a compound of the two preceding which is sometimes used (iv. 61).

मत् matu, a madman.
मतिल्ल य matil or मतिल्ला matilā, the condition of a madman. If मत् matu is used to mean 'mad,' (as an adjective), its abstract noun would be मतर्स matar (No. 19, h).

भृत brith, ignorant.
ब्रिल्ला britoilāz, ignorance.

So गुरिलाः gurilāz, चौनिलाः chānilāz.

26. वै way, (fem.), used to mean the wages of any act (ix. ii. 85–87). Thus,—

चानथिथ chānawah (fem.), the wages of a carpenter.
दोस्लाः dōsāway (fem.), the wages of a plasterer.

From नाव nāv, a boat, we have नाय्य nāvay, the hire of a boat.
From बॉर bōr* or बार bār, a burden, we have बारथी bāray, the wages of a porter.

27. तोन्त tōnth (masc.). This gives a meaning of relationship.

It is added, as usual to the agent form (iv. 63). Thus,—

मोल्स mōlu, a father.
माज्जः mājā, a mother.
बोइ bōyā, a brother.
पथर putār, a son.
हाच hail, mother-in-law.

माल्लितोन mālitōn, fatherhood.
माजितोन mājitōn, motherhood.
बायितोन bāyitōn, brotherhood.
पुतरतोन putaratōn, sonhood.
हाचतोन hācatōn, mother-in-lawhood.
28. पॉन pōn*, used instead of No. 27 when the relationship is not intimate (iv. 63). Thus,—

बड्ड vyas, a comrade. बड्ड vyasapōn*, comradeship.

दाय dāy, a nurse. दायपोन dāyapōn*, nursehood.

पॉज pōj*, low. पॉजपोन pōj*pōn*, lowness of position (in a household).

29. उत ut (masc.), used with the following words (iv. 64).

मोर cat*ar, an enemy. मोर cat*arут, enemyhood.

मथर myathar, a friend. मथर myatharут, friendship.

पितार pitar, a father. पितार pitarут, fatherhood.

रवैर r̥w̥, a saint. रवैर r̥w̥ अ, sainthood.

बंद band, a relation. बंद bandut, relationship.

30. उन un (masc.), used with the following word (iv. 65).

मैथ maith, a corpse. नैतिन्त maitun, the condition of a corpse.

31. उस us (masc.), used with the following words (iv. 66, 67).

मोर mōrd, a widow. मोर mōrdus, widowhood.

दोब dob*, a washerman (Cf. दोब dōbus, a washerman’s club, p. 34). दोब dōbul, the condition of a washerman (No. 23).

32. बाद bād* (masc.), used in the following (iv. 68).

सोन sōn, a co-wife. सोन bād*sōn, co-wifehood.

[So also पितृदिवस pitrībad*, fatherhood; बाधय bāy*bād*] or बाधय bāy*bād*, brotherhood, commensality (iv. 69).

The suffix is used with the numerals 100, and above (iv. 70), as follows:—

हात hāth, a hundred. हात bād*hāta, hundreds.

सास sās, a thousand. सास bād*sās, thousands.

लाच lāch, a hundred thousand. lāch bād*lāch, hundreds of thousands.
On Secondary Suffixes in Kāśmirī.

Applied to vegetables, it means a bundle,—

🌿 hākh, spinach. 🌿 hākabād, a bundle of spinach.

.String 1

$quj muj, a radish. $quj mūjībād, a bundle of radishes.

.String 2

 BufferedImage

$gəgəg $go$gibād, a bundle of turnips.

In all the above, as usual, the suffix is added to the form of the agent. $quj muj, may also be $quj mujī, and it would then form $quj mūjībād. Cf. No. 82 post.

33. $bāth (fem.), used in the following, $bāthībāth, commensality (see No. 32), (iv. 69).

34. $ul w. $uj $ujā, used to form adjectives as follows (iv. 72-87).

$gāt $gātul, fem. $gāt $gātul, skilful.

$wend $wendul, fem. $wend $wendul, a large spring, also a large round earthen vessel.

$gang $gangul, nm. $gang $gangul, a large round earthen vessel.

$gath $gathul, fem. $gath $gathul, current of a river.

$gad $gadul, fem. $gad $gadul, excessive, very much.

$gad $gadul, (not used).

$tath $tathul, fem. $tath $tathul, a weight (usually of grain) weighing twelve seers.

$dōg $dōgul, fem. $dōg $dōgul, a fist. shaped like a fist, lumpish.

$pot $potul, fem. $pot $potul, an image, an idol.
On Secondary Suffixes in Kārpīrī.

मोल mōl, price. मोलु mōlulu, fem. मोलज mōljā, costly, high-priced.

सुद sād, taste. सादल sāدلulu, fem. सादज sāदljā, taste, nice to eat.

कोट्स kōṭsh, bag. कोट्सल kōṭshulul, fem. कोट्सज kōṭshljā, a porter.

चुङ्् chōkhl, cleansing. चुङ्ळ कळुल chōkulul, fem. चुङ्ळ कळज chōkljā, clean, distinct.

त्रस tsaṭh, cutting. त्रसल tsaṭulul, fem. त्रसज tsaṭljā, a thief.

पाथ pāṭh, trust. पाटल पाटलul, fem. पाट्ज pāṭljā, a raft (fem. a mat).

तौल tōṭh, the anus. तौलल tōṭulul, fem. तौल्ज tōṭljā, a sodomite.

राथ rāth, night. रातुल rātulul, night-time.

दोह dōh, day. दुहुल duhulul, day-time.

मून mūn, wool. मूनल mūnulul, fem. मूनज mūnjā, woollen (with short ante-penult).

35. युल्य yulul, fem. रज्ज ijj, used to form adjectives as follows (iv. 88-95).

ताप taṭu, ringlets. तापल tāpyulul, fem. तापज tāpyljā, having much hair.

जाट jāṭ (pl.), matted hair. जाटल jāṭylul, fem. जाटज jāṭljā, having matted hair.

दाह dāh, burning. दाहुल dāhyulul, fem. दाहज dāhijā, piteous (with short antepenult).

रस ras flavour. रसल rasyulul, fem. रसज rasyljā, full of flavour, imparting flavour. E.g., रसल रस यवान rasylul chuh gyawān, he is singing sweetly.
On Secondary Suffixes in Kāṣmīri.

मात्र māṭh, consolation.

मात्रा matṛhyul*, fem. मात्रिका matṛhiṇa, consolatory.

srēḥ, affection.

विरह srihyul*, fem. विरहिण srihiṇa, affectionate (with change of antepenult, vowel).

मिझ mis, a rag-nail, a piece of loose skin at the nail, a dolly-idler.

विझ misyul*, the same as mis; also a splinter or thorn under the nail.

स्याख syākh, sand.

विस्तृ sēkyul*, fem. विस्तृर्क sēkijā, sandy, e.g., विस्तृर्को पुरारथ sēkijā butarāth, sandy soil; also sandy-tasty, mealy, of fruit.

माज़ mājā, a mother.

माज़ा mājul*, shy, tied to his mother's apron strings.

36. युन yun*, fem. रसा iñ, occurs as follows (iv. 96).

मतल mal, dirt.

मलय malyun*, fem. मलिन maliṇa, dirty.

The termination also implies measure or weight (iv. 109). Thus,—

त्राख trākh, a weight or measure of four and three quarter seers.

वित्राख त्राख trākyun* kāth, a ram weighing a trākh; वित्राख त्राख trākyun* nāt*, a jar holding a trākh.

सेर sēr, a seer.

चिर त्राख सीयुन थाल sīryun* thāl, a dish holding a seer.

क्षार khār, a measure of sixteen trākhs.

वित्राख वोर khāryun* bōr*, a load weighing a khār.

प्पोट trōṭāk*, a measure of four trākhs.

वित्राख trōṭākyun*, containing that measure.

पल pal, four tolahs.

चिर पलय palyun*, weighing four tolahs.

पाजुन pāzun*, half a trākh.

चिर पाजुन pāzun* pāzun*, measuring half a trākh (iv. 110).
It will be observed that all the above are more or less irregular. The suffix is also used with the words for sixty and seventy (iv. 111).

मृत् गैथ, sixty. शैष्यनू हृथियुना, worth sixty.
भवय सताथ, seventy. भवयनू सताथ्युना, worth seventy.

We cannot do this with other numbers. Thus we say दनन् दन्
दाँदु dahan handa (genitive) dād, a bullock worth ten.

It is also used with pronouns (iv. 112). Thus,—

त्सु tyūta, so much. त्सु tityun, worth so much.
युू yyūta, how much. युू yityun, worth how much.
कट kūta, how much? कट kutyun, worth how much?
युू yūta, this much. युू yityun, worth this much.

We also have (iv, 113).

वरिष्ठा warihy, a year.
वरिष्ठा wārsyun, of one year; one year old.

37. कन् una, is used as follows (iv. 97–98).

कूं kūn, a beam. कूं kūn, a small beam, a stick.
दाङ् dag, a blow. दाङ् dagun, a club, a mace.

38. र, is used with the following words to signify profession or calling (iv. 99–108).

रांग rāng, colour. रांग rāgor, a dyer.
खरं sōn, gold. खरं sōgar, a goldsmith.
मन man, a precious stone. मन man, a lapidary.
टसम tsam, skin. टसम tsamgar, a leather worker.
दाङ् dād, a bull. दाङ् dādgar, a vegetable seller.
कांद kād (not used). कांद kādgar, a baker.
दाः dās, destruction. दाः dāsgar, a destroyer.
फास phās, discord. फास phāsgar, a causer of discord.
बांग bānga, Indian hemp. बांग bānggar, a hemp-smoker.
बम् bam, an impediment. बम् bamgar, an impeder.
लाम lama, delay. लाम lāmgar, a delayer.
लाब lāb, interest. लाब lābgar, a money lender.
invitation.
plunder.
delusion.

Irregular is,—

lūb, covetousness.

[Others write these words रंजुः rangurः, सौनः sōnurः, &c. Thus making the termination उरः, not रः.]

39. गरः garः, (masc.), fem. गरः garः, used to signify a profession relating to anything sold (ix. ii. 88, 89). Thus,—

लागरः lāgarः, (लाग lāg is fem. pl.), a seller of parched grain.
गांदाङरः gāndāṅgarः, a book binder.
कांगनाङरः kāngaṅgarः,(plur.)-garः, a comb-seller.
मांडाङरः mandāṅgarः, a man who kneads cloth in water (to soften it).

This is not used with words which have other forms, like सौनः sōnurः, in preceding list.

From दाने dānे, paddy, we have, irregularly, दागरः dāgarः, a paddy seller, vide ante, p. 70.

40. युमः yumः, fem. इमः imः, used to form ordinals (iv. 114.)

अकः akhः, one.

दहः dahः, ten.

वुहः wuhः, twenty.

हाथः hāthः, a hundred.

सासः sāsः, a thousand.

कतः katsः (masc.), how many? कतः katsः, fem. कतः katsः (fem.) (plur.) katsimः, which out of many?

यितः yitः (masc. plur.), how many.

.which out of many.
On Secondary Suffixes in Kashmiri.

तीनिः तितः, that many. तीलुः तितयुः, fem. तिलिः तितिः, that out of many.

मिति यितः, this many. मितुः यितयुः, fem. मितिः यितिः, this out of many.

41. रौ, fem. रौ, denotes place of origin (iv. 117). Thus,—

सोपौर सोपौर, Sopor, name सोपूर्ण नाथ सोपूर्ण नाव, a boat of Sopor; fem. सोपौर सोपौरी.

यिरानी yirān Persia. यिरानी गुर् yirānī gur, a Persian horse; fem. यिरानी yirānī.

चिन cīn, China. चिन चिन cīnī khōs, a China cup; fem. चिन cīn.

हिन्दुस्तान hindustān, India. हिन्दुस्तानी कपुर hindustānī kapur, Indian cloth; fem. हिन्दुस्तानी hindustānī.

42. उर ur, used as follows (iv. 118).

काफिर kafir (fem.), Kashmir kāfur kōry Kashmiri saffron.

So काफिर पश्मिन kāfur paśmin, Kashmiri pashmeena; कापिल kāpīl kāfur kōth (fem.), aucklandia costus from Kashmir.

43. उक uk, fem. च c. This is used to signify origin, either in place or time. If उक uk is preceded by य y, उक yuk becomes ic in the feminine. It is really one of the genitive particles (p. 37) (iv. 119, 120).

कति kati, where? कतुः katuk, fem. कतिच katic, of where?

तति tati, there. ततुः tatuk, fem. ततिच tatic, of there.

यति yiti, here. यतुः yituk, fem. यतिच yitic, of here.

यति yati, where. यतुः yatuk, fem. यतिच yatic, of where,

हति huti, here. हतुः hutuk, fem. हतिच hutic, of here.
On Secondary Suffixes in Kāśmiri. 151


**parus**, the day before yesterday. **parusuk**, fem. **parac**, of the day before yesterday.

**dachyun**, south. **dach'nyuk**, of the south.


The word **az**, to-day, makes **azyuk**, of to-day.

44. **yum** **yum** (or **im**). This termination is added to the post-position **pār**, beyond (cf. No. 70). When phrases like **kami pār** occur, the **mi** of the pronoun is elided when this suffix is added (iv. 120). Thus,—

**pār**, beyond. **pāryum**, fem. **pārmin**, born in the country beyond (the hills). May also be written **pārmin** and so throughout.


**tāmipār**, in that direction. **tapāryum**, of that direction.


**humipār**, beyond that. **hupāryum**, of over there.

**yimipār**, in this direction. **yipāryum**, of this direction.

**amipār**, in that (visible) direction. **apāryum**, of that direction.
So also we have,—

<table>
<thead>
<tr>
<th>Suffix</th>
<th>English Equivalent</th>
<th>Suffix</th>
<th>English Equivalent</th>
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<tbody>
<tr>
<td>ṁeṇḍḥ</td>
<td>brāth, in front.</td>
<td>āṇḍayum</td>
<td>of the front.</td>
</tr>
<tr>
<td>pāṭḥ</td>
<td>pāth, behind.</td>
<td>āṭum</td>
<td>of the rear.</td>
</tr>
<tr>
<td>ḫyūr</td>
<td>hyūr, above.</td>
<td>ḫyum</td>
<td>of above.</td>
</tr>
<tr>
<td>ṭyāṭḥ</td>
<td>pyāth, above.</td>
<td>ṭyum</td>
<td>of above.</td>
</tr>
<tr>
<td>tal</td>
<td>tāl, below.</td>
<td>talum</td>
<td>of below.</td>
</tr>
<tr>
<td>bōn</td>
<td>bōn, below.</td>
<td>bōnym</td>
<td>of below.</td>
</tr>
<tr>
<td>ṣaḍṛ</td>
<td>and, within.</td>
<td>ṣaḍryum</td>
<td>of within.</td>
</tr>
<tr>
<td>nyār</td>
<td>nyār, outside.</td>
<td>nyāryum</td>
<td>of outside.</td>
</tr>
<tr>
<td>manz</td>
<td>manz, in.</td>
<td>manzyum</td>
<td>internal (Cf. Nos. 8 and 22).</td>
</tr>
</tbody>
</table>

45. ध्वनि khyal, fem. ध्वनि khēj, signifies multitude (iv. 121).

<table>
<thead>
<tr>
<th>Suffix</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>gāv</td>
<td>gāv, a cow.</td>
</tr>
<tr>
<td>gur</td>
<td>gur, a horse.</td>
</tr>
<tr>
<td>gupan</td>
<td>gupan, cattle.</td>
</tr>
<tr>
<td>tyūr</td>
<td>tyūr, a ram.</td>
</tr>
<tr>
<td>zaṇān</td>
<td>zaṇān, a woman.</td>
</tr>
<tr>
<td>mahanyuv</td>
<td>mahanyuv, a man.</td>
</tr>
</tbody>
</table>

It will be observed that the termination is added to the Nomina-

tive Plural.

46. ध्वनि ay, used as follows (iv. 122).

<table>
<thead>
<tr>
<th>Suffix</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>lākha, lākha</td>
<td>lākay, a crowd of people.</td>
</tr>
</tbody>
</table>

47. ध्वनि un, fem. ध्वनि, the genitive termination. It is used to

form adjectives also (iv. 123). Thus,—

<table>
<thead>
<tr>
<th>Suffix</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>pān</td>
<td>pān, self.</td>
</tr>
<tr>
<td>panun</td>
<td>panun, fem. pāṇa, own.</td>
</tr>
</tbody>
</table>

Note that in this word the long vowel of the base is shortened.
48. घट udu, fem. घट z. This is used as follows (iv. 124).

रु पर, another.

घट parud, fem. घट paraz, another's.

49. घ th, used to form adverbs of manner (iv. 125), with elision of a preceding घ h (iv. 131). So also in other cases. Thus,—

तिथि tih, that.

यिथि yih, who.

काय kyāh, what?

यि yih, this.

हुह huh, thus.

50. घ th, fem. घ tsh, forming adjectives of manner (iv. 126).

Thus,—

तिथि tyuth, fem. घ tsh, of that kind.

यिथि yyuth, fem. घ tsh, of what kind.

काय kyuth, fem. घ ksh, of what kind?

यि yuth, fem. घ tsh, of this kind.

हुह huth, fem. घ tsh, of that kind.

51. पथि pāthi or पथिन pāthin, used pleonastically after adverbs of manner, and similarly after other words (iv. 127, 128, 129). Thus,—

तिथपाथि tithapāthi, in that way.

यिथपाथि yithapāthi, how.

कायपाथि kyathapāthi, how?

यिथपाथि yithapāthi, thus.

हुहपाथि huthapāthi, in that way.

So also तिथपाथिन tithapāthin, &c.

So also we have,—

बिय biy, other.

सूरू sūry, all.

हल hal, crooked.
In the same way the termination can be added to the genitive of any noun.

E.g., तसान्द पाठ, lasāndī pāṭhī, like that.

गृ तसान्द पाठ gurī sansāndī pāṭhī, like the horse.

So also we have phrases like कथान-काल्प pāṭhī-सून पाठī, in any manner.

52. रंग rāng, used to form **adverbs of manner** as follows (iv. 130).

तमिरंग tamirāng, in that manner.

यमिरंग yamirāng, how.

कमिरंग kamirāng, how?

यिमिरंग yimirāng, thus.

हुमिरंग humirāng, in that manner.

अमिरंग amirāng, in that manner.

उकिरंग akirāng, in one manner (from एक एक, one).

द्वयिरंग dvayirāng, in two ways (from द्व, द्व, two).

त्रियिरंग trāyirāng, in three ways (from त्र, त्र, three).

सारिरंग sarirāng, in every way (from सो, तो, all).

तत्सियरंग tatśirāng, in many ways (from तत् तत्, very).

सिद्धार्थिरंग siddhārtirāng, in many ways (from सिद्ध सिद्ध, very).

53. रै rāi, to form **adverbs of place** from pronominal bases (iv. 132). Thus,—

तत्ति tattī, there.

यत्ति yatī, where.

कत्ति katī, where?

रत्ति ratī, here.

हत्ति hattī, there.

अत्ति attī, there.

So also we have (iv. 155), formed from words which are not pronominal bases,—

ब्रोंथ brōth, before.

पाठ pāth behind.

ब्रोंथ brōthī, in front.

पाठ pāti, in behind.
54. खन an, अनि ani, ऊम्ब anas, ऊम्ब anan, added pleonastically to the adverbs of place mentioned in No. 53 (iv. 133, 135). Thus,—

कत्यन katyan, कार्यन्तi katyani, कत्यन katyanas, or कत्यन katyanan, where?
तत्यन tatyan, तत्यनi tatyani, तत्यन katyanas, or तत्यन katyanan, there.
यत्यन yatyan, यत्यनi yatyani, यत्यन yatyanas, or यत्यन yatyanan, where.
अत्यन atyan, अत्यनi atyani, अत्यन atyanas, or अत्यन atyanan, there, &c.

55. र i, to form adverbs of motion from (iv. 132). Thus,—

तति tati, from there, thence.
यति yati, from where, whence.
कति kati, from where? whence?
ईति yiti, hence.
हति huti, thence.
अति ati, thence.

56. घठ pyatha, added pleonastically to the adverbs of motion from, mentioned in No. 55 (iv. 134). Thus,—

ततियस tatiyatpa, thence.
यतियस yatiyap, whence.
कतियस katiyap, whence?
ईतियस yatiyatpa, hence.
हतियस hutiyatpa, thence.

This is merely the post-position of the ablative. Cf. Hindūstānī फळि व kahā sē.

57. ओर or used to form adverbs of place as follows (iv. 136).

तोर tör there; ओर yör, where; कोर kör, where? ओर yör, here
ओर kör, there; ओर or, there.
When the suffix \( y \), even, is added, \( q'r \) becomes \( C \).

Thus,—

\[ \text{tury, even there; } y\text{ury, even where; } k\text{ury, even where?} \]

\[ \text{yury, even here; } ury, \text{even there.} \]

58. \( t^w \), or \( tuth \), used to form **adverbs of place** (iv. 136).

Thus,—

\[ \text{tat}^w \text{ or } t\text{at} \text{tuth, } \text{there; } yat^w \text{ or } y\text{atuth, } \text{where; } kat^w \text{ or } k\text{at} \text{tuth, } \text{where?} \]

\[ \text{yit}^w \text{ or } y\text{ituth, } \text{here; } k\text{ut}^w \text{ or } k\text{ututh, } \text{there; } at^w \text{ or } a\text{t} \text{tuth, } \text{there.} \]

With emphatic \( y \), these become, \( t\text{atuy, } t\text{atuth}^y \text{y}, \text{even here; } y\text{atuy or } y\text{atuth}^y \text{y}, \text{even where, and so on (p. 88).} \]

59. \( or^a \), used to make **adverbs of motion from** (iv. 137).

Thus,—

\[ \text{t}6r^a, \text{thence; } y6r^a, \text{whence; } k6r^a, \text{whence? } or^a, \text{hence; } h6r^a, \text{thence; } or^a, \text{thence.} \]

60. \( ali \) or \( al^i \), used to make **adverbs of time** (iv. 138).

Thus,—

\[ \text{t}6li, \text{or } t\text{el}^i, \text{then; } y6li \text{ or } y\text{el}^i, \text{when; } k6li \text{ or } k\text{el}^i, \text{when?} \]

This termination is not used with other pronouns. The word for ‘now’ is \( w\text{on} \) ‘Even now’ is \( w\text{un} \) (iv. 139). ‘When?’ is also \( kar \) (iv. 140).

61. \( i \), or \( i^i \), used to form **adverbs of time** (iv. 141, 143).

It is really the case of the agent, sometimes masc., and sometimes (to agree with \( wizi \) \( wizi \) understood) fem. Thus,—

From—

\[ r\text{atul}^w, \text{night time.} \]

\[ r\text{at} \text{li}, \text{by night.} \]

We also have \( r\text{atuy}^w \), with the dative post-position (iv. 142).

\[ d\text{ohul}^w, \text{day time.} \]

\[ d\text{oli}, \text{by day.} \]

\[ nyahap\text{hol}^w, \text{break of dawn.} \]

\[ nyahap\text{oli}, \text{at daybreak.} \]

\[ suli^a, \text{earliness.} \]

\[ suli, \text{early.} \]
We have also कृतिकारण कृतिकारण, the day after to-morrow. कृति कृति is the sign of the Locative. Again द्वितिकारण totikāl'कृतिकारण, two days after to-morrow.

विज wiz, time, takes this suffix, which is in this case, clearly the agent singular, in the following phrases.

कभिनिज़ kamiwizi, when? तनिविज़ tamiwizi, then; यनिविज़ yamiwizi, when; &c.

62. छ s, used to form **adverbs of time** in the following. It is really the accusative singular (iv. 144).

कोज़ kōj, the forenoon meal. काजिसः kājis, at the time of the forenoon meal.

भिमुङ्ग mimbūṅ, the afternoon meal. भिमिज़िसः mimbīzis, at the time of the afternoon meal.

63. अन an, used to form **adverbs of time**, especially with regard to the divisions of the day (iv. 145).

मन्दनār mandyuṅ, midday. मन्दिनण mandiṇaṇ at midday.

दुपाहर dupahar, midday. दुपाहरन dupaharan, at midday.

कालचन kālacan, evening. कालचनन kālacanan, at evening.

बतांग bataṅg, the time of the night meal. बतांयांगन bataṅyāṅgan, at the time of the night meal.

बताध bataḍaḥ, the time of going to bed after the night meal. बताधब bataḍaḥban, at bed time.

बालान्त्री aḍraṭh, midnight. बालान्त्री aḍraṭan, at midnight.

पत्युपहर patyumāpaḥar, the last watch of the night. पतिमुपहरन patimupaharan, in the last watch of the night.

We even find this with foreign words, as,—

उपहर subah, morning. उपहरन subahanaṇ, at morn.

शाम cāmaṇ, at eve.

64. य a, used to signify **distribution**, with the prefix **प्रथ prāth** (iv. 146). Thus,—

आ दोह, a day. प्रथदोह prāthdōh, day by day.
(Also दै dōhā, day by day, iv. 147).

प्रक्रि य pahar, a watch.

प्रक्रि य प्रा पहर prāthpahar, at each watch.

चित्रण warihy, a year.

प्रक्रि य प्रा पहर prāthwarihy, yearly.

प्रक्रि य प्रा पहर prāth, also simply governs the accusative.

Thus,—

प्रक्रि य एक kah, one.

प्रक्रि य प्रा पहर prāth a'kh, one by one.

विज् wizā, time.

प्रक्रि य प्रा पहर prāth wizā, each time.

महान्यु pahar, a watch.

प्रक्रि य प्रा पहर prāth mahanyuv, a man.

प्रक्रि य प्रा पहर prāth mahanivis, man by man.

जनान zanān, a woman.

प्रक्रि य प्रा पहर prāth zanān, woman by woman.

When य y, even, is added to the phrase प्रक्रि य प्रा पहर prāthdōhā, the प्रक्रि य प्रा पहर prāth is always dropped. Thus, always, दै दोह dōhay, even day by day (iv. 148). प्रक्रि य प्रा पहर prāthdōhay, is not used.

65. प्रक्रि य प्रा पहर prāth, is also used to signify distribution, as follows (iv. 149).

दै दह dōhapāth dōhā, day by day.

चित्रण प्रक्रि य प्रा पहर warihyapāth warihyā, year by year.

जनान प्रक्रि य प्रा पहर zanipāth zani, person by person.

66. दै us, used as follows (iv. 150, 151, 152).

प्रक्रि य यिः yih, this.

प्रक्रि य प्रा पहर prāth yihu, this year.

ब्रोज्ह brōth, before.

प्रक्रि य प्रा पहर prāth brōthus, next year.

प्रक्रि य प्रा पहर prāth, behind.

प्रक्रि य प्रा पहर prāth parus, last year (with change of t to r).

प्रक्रि य प्रा पहर prāth prāryus, in the year before last.

67. किनिं kin, used to form adverbs of direction from (iv. 153); added to No. 55. Thus,—

ततिकिनि tatikin, thence; यतिकिनि yatikin, whence; ततिकिनि katikin, whence? यतिकिनि yatikin, hence; ततिकिनि hutikin, thence.

ब्रोज्ह brōth, before.

प्रक्रि य प्रा पहर prāth brōthkin, from before.

प्रक्रि य प्रा पहर prāth, behind.

प्रक्रि य प्रा पहर prāth patikin, from behiud.
68. **kani**, used to form **adverbs of direction from** (iv. 153), with No. 59. **torakani**, from there; **yorakani**, from where; **korakani**, whence? **gorakani** or **orakani**, thence.

So also we have, signifying cause,—

- **tamikani** or **tawakani**, for that reason.
- **yamikani** or **yawakani**, for what reason.
- **kamikani** or **kawakani**, for what reason?
- **yimikani** or **yiwakani**, for this reason.
- **humikani** (not **huwakani**), for that reason.
- **amikani** or **awakani**, for that reason.

It is also used with words of **time** to signify **uncertainty** (iv. 154). Thus,—

- **azkani**, perhaps to-day; **pagakhani**, perhaps to-morrow; **kālīkaythkani**, (see No. 61), about the day after to-morrow; **ātrakani**, about the day before yesterday; **dahumkani**, about the tenth (lunar) day; **hārakani**, about aṣādha.

69. **pat**, used to form **adverbs of time after** (iv. 153). Thus,—

- **tamipat**, after then.
- **tawapat**, after then, and so on, as in No. 68.

70. **pāri**, to indicate **direction from** or **in** (iv. 156). Cf. No. 44). Thus,—

- **kamipāri** or **kapāri**, in or from what direction?
- **tamipāri** or **napāri**, in or from that direction.
On Secondary Suffixes in Kāśmirī.

And so on. So also,—

**dachinpaṛi**, from or on the right; **khōwepaṛi**, from or on the left; **brūthepaṛi**, in or from the front; **patimpaṛi**, in or from behind.

From चौर teōr, four, we have चौपार teōpaṛi or चौपार teōwapaṛi, in or from all round, i.e., all four directions.

But चौपार teōripaṛi, in or from four directions only (iv. 157).

As usual these nouns take the case of the agent.

71. कुन kun, added to adverbs of place to signify direction (iv. 158). Thus (No. 57), तौकुन torkun, in that direction; योकुन yōrkun, in what direction? योकुन yōrkun, in this direction; तौकुन hōrkun, in that direction; योकुन ērkun, in that direction.

तौकुन turykun, even in that direction; यूकुन yūrykun, even in what direction.

Again (No. 58), तौकुन tatkun, in that direction; योकुन yatkun, and so on.

In these last the final त of the first element may be changed to थ th. Thus,—

तथकुन tathkun, in that direction; यथकुन yathkun, in what direction; कथकुन kathkun, in what direction? यथकुन yithkun, in this direction; रथकुन hithkun, in that direction; ओथकुन athkun, in that direction.

With emphatic य y we get, तथकुन tathykun, even in that direction; यथकुन yathykun, even in what direction, and so on.

Similarly we have,—

मां gām, a village.

गामकुन gāmkun, in the direction of the village.

गर gare, a house.

गरकुन garakun, in the direction of the house.
The suffix can also be used as a post-position added to the accusative. Thus,—

बोध् mōl, a father. मातिकः कुन् mālis kun, towards the father.

माज् mājō, a mother. चाचः कुन् mājē kun, towards the mother.

So तमिषः कुन् tamis kun, towards him; यमिषः कुन् yamis kun, towards whom.

72. उव uva, (fem. अव Gavin), signifies composed of (iv. 159).

Thus,—

बन् sōn, gold. तन्व sōnvā, fem. बन्व sonva, made of gold.

मेत mēt, earth. मेत्स्युवः mētśyuvā, fem. मेत्स्यवः mētśyavā made of earth.

काठ kāth, wood. काठ्वः kāthvā, made of wood.

In all the above, the suffix is added to the form of the agent, but a final a is elided.

73. बुज् busy, fem. the same, signifies dependent on (iv. 160).

Thus,—

लूक lūkh, people. लूकाबुजः lūkabuzy, dependent on people; belonging to other people.

खोद khōd, a hollow. खोदाबुजः khōdabuzy, dependent on a hollow; i.e., buried in the ground.

कोलय kōlay, a wife. कोलयाबुजः kōlayabuzy, dependent on a wife; having only one relation,—his wife.
74. ॥ लयक, fem. लेड, used with अ, half, as follows (iv. 161).

इदालदिन adałyk, incomplete: e.g.

इदालदिन कोम adléc kóm, an incomplete action.

इदालदिन लर adáléc lar, an incomplete house.

75. रिग रिग, used as follows (iv. 162) to make diminutives.

उ अबर, a cloud.

उ अह, smoke.

उ वाव, wind.

76. लथ, (fem.), used to form diminutives of words signifying breath or light (iv. 163). Thus,—

प्राघ prān, life.

पाघ pāh, breath.

ग्राघ गूग, light.

तेंगः tēg, a lamp.

The final थ becomes त in declension. Thus, acc. sg. प्राणलि prānalī (not प्राणलङ्ग prānalalg).

77. तूर tूर (fem.), used to form diminutives of words meaning cloths (iv. 164).

कपुर kapur, cotton cloth.

पोतङ्ग poṭ, woollen cloth.

78. चल चल (fem.), used to form diminutives, especially of clothes (iv. 165).

कपुर kapur, cotton cloth.

तसोऩः tsōṭ, a cake.

बुर्जङ्ग burj, a bhurja leaf.

पषङ्ग poṭ, a tablet.

क्रन्नमङ्ग krñnamāz, the liver.

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79. तिलिम, also forms similar diminutives (iv. 165).

Thus कपर्तिलिम kapartilim; तढ़ोतिलिम tødōtētilim; बुर्जिलिम burjatilim, &c.

It is smaller than a thing formed with No. 78.

80. चः रेंम्फ (fem.) (vide ante, p. 62), used to form diminutives, and in pity (iv. 166). Thus,—

<table>
<thead>
<tr>
<th>English</th>
<th>Kashmiri</th>
</tr>
</thead>
<tbody>
<tr>
<td>a boy</td>
<td>गुरा कुरङ्ग, a poor little boy.</td>
</tr>
<tr>
<td>a horse</td>
<td>गुरा कुरङ्ग, a poor little horse.</td>
</tr>
<tr>
<td>a man</td>
<td>महानिव तिलिम, a poor man.</td>
</tr>
<tr>
<td>an apple</td>
<td>क्सि तस्तिलिम, a little apple.</td>
</tr>
</tbody>
</table>

81. चः रेङ्ग (fem.), indicates connexion, including the idea of partition (iv. 167). Thus,—

कपुर kapur, cotton cloth; कपरेङ्ग kaparēṃgh, a piece of cloth.
सातामाजङ्गः बाजः मतामालेङ्गः चेम, there is some slight relationship with his maternal grandfather.

82. चः झाँद (masc.), added to words signifying vegetables or wood, to signify a little (iv. 168). Thus,—

<table>
<thead>
<tr>
<th>English</th>
<th>Kashmiri</th>
</tr>
</thead>
<tbody>
<tr>
<td>spinach</td>
<td>झाँद hākazand, a little spinach.</td>
</tr>
<tr>
<td>wood</td>
<td>झाँद kāthazand, a little wood.</td>
</tr>
<tr>
<td>a flower</td>
<td>पोः पोङ्गः कुङ्गः, a few flowers.</td>
</tr>
<tr>
<td>firewood</td>
<td>झुङ्गः सुङ्गः झुङ्गः, a little firewood.</td>
</tr>
<tr>
<td>vegetables, meat, &amp;c., (eaten with rice).</td>
<td>सुङ्गःन्गः मुजः झुङ्गः, a few radishes.</td>
</tr>
</tbody>
</table>

83. चः झाँद (fem.), used in the same way as No. 82 (iv. 168).

Thus,—

<table>
<thead>
<tr>
<th>English</th>
<th>Kashmiri</th>
</tr>
</thead>
<tbody>
<tr>
<td>a little spinach</td>
<td>झाँद hākakāः, a little spinach; झाँद kāθakāः, a little wood; पोः पोङ्गः कुङ्गः, a few flowers; so सुङ्गःन्गः मुजः झुङ्गः, a little firewood.</td>
</tr>
</tbody>
</table>
84. तुऽ tul (masc.), also used in the same way as No. 82 (iv. 168).

Thus: — राकतुऽ hākatul, a little spinach; वातुऽ kāthatul, a little wood; पोसातुऽ pōsatul, a few flowers. So जिनितुऽ zinītul; विनितुऽ sinītul; वुप्यतुऽ mujētul.

We may also add ता a (iv. 170). Thus चाकतुऽ hākatulwā, a little spinach.

85. चोप thōp (masc.), also used in the same way as No. 82 (iv. 168). Thus, —

चाकोप hākathōp; वातोप kābothōp; पोसाथो pōsathō; जिनिथो zinīthō; विनिथो sinīthō; वुप्थो mujēthō.

86. फळ phal, used to signify a little more especially of any kind of grain (iv. 169). Thus, —

दाँह dānē, paddy.

साखल dāphal, a little paddy.

तृप्लāl tompul, rice.

कर karā, peas.

वंग māgg, mung.

वंगल वंगफळ māggaphal, a little mung.

So also,—

चृंग teānē, charcoal.

चृंगल teānēphal, a little charcoal.

बत bathā, cowdung fuel.

बत्थल bathiphal, a little cowdung fuel.

मेंग mēga, earth.

मेंगल मेंगफळ mēgaphal, a little earth.

फळ phal, in the plural, means 'grains,' and is not used as a diminutive. Thus,—

दाँफळ dāphal, grains of paddy; तृप्लाल phal, grains of rice, &c.

ता a may be added to फळ phal. Thus (iv. 170) बताफळ bataphalu, a little boiled rice.

87. मयो mōy or मया mōyā, may be used to form diminutives with any of the words mentioned in Nos. 75 to 86, except kinds of wood and grain (Nos. 82 and 86) (iv. 170). Thus; —

तेरामय अबरामोय abāramōyā or अबरामया abāramoyā, a small cloud; दुर्गमय dūramōyā, slight smoke; वातमय vāwamōyā, slight wind; चामयā
hākamōyā, a little spinach (only used of cooked spinach). hākatulā (cf. 84) means both cooked and uncooked); पोषमोया pōsamōyā, a few flowers; तपोणेमोया tṣaṇēmōyā, a little charcoal; छप्लमया melāmoyā, a little earth; बतमोया batamōyā, a little boiled grain.

88. चन han or चा hanā, used exactly like No. 87 (iv. 170). Thus,—

वरण abarahān or वरण abarahānā, and so on.

89. वाल bal, is added to any word to indicate the presence of water, or a place for offering sacrifices to minor deities or spirits (iv. 171, 172, 173). Thus we have.

वायबाल vyathabal, wherever the water of the Jhelam flows. E.g., (to a man going to bathe) यो बाल गेहु? वायबाल tṣaḥ kāt* gātakakh? vyathabal. Where are you going? (Answer) to vyathabal, i.e., to bathe in the Jhelam.

So गांगबाल gangabal, name of a well-known bathing place. मार्ग बाल mār̥gabal, vide ante, p. 67, the water of the river Mār. पोखरिबाल pōkaribal, a tank (with water in it), name of a well-known tank. क्रिःबाल kriraibal, a well; अवॉरिबाल awariēbal, a place where a funeral pyre is set up (always on the bank of a river); चिंचनबाल cimcānabal, a burning ghat, (always on the bank of a river).

साबाल sababal, a place where a wedding dinner party is carried on on वूरबाल wūrabal, the place where the cooking fires (wūr) for a bridegroom's party are used; कोदाल kōdabal, a brick or potter's kiln; राज्यबाल rāzabal, a burning ghāt (rāz is the superintendent of a burning ghāt. Hence, here used for a ghāt). ग्रातबाल graṭabal, the site of a Persian wheel. यारबाल yārabal, the place where water (Skr. वारी vāri,) is offered to ancestors; i.e., according to Kācmirī custom, a bathing place.
On the Kashmiri Verb.—By G. A. Grierson, C.I.E., Ph.D., I.C.S.

[Read January, 1899.]

The Kashmiri Verb is treated in the Akhyāta- and Kṛdanta-prakrīyās of Ičvara-kaula’s Kaśmirārābdāamma.

Verbal roots may end either in a consonant or in a vowel. When a root ends in a consonant, the vowel अ a is added to assist the pronunciation. Thus the root कर kar is written क र kar. It is still, however, considered to be a root ending in a consonant and is referred to as such. The final अ a is dropped before adding the conjugational suffixes. For this reason, throughout this series of papers, I shall so far depart from the rule of strict transliteration, that I shall not write the final अ a of roots ending in consonants, although that final अ a will be written in the Nāgarī character.

When a root ends in a vowel, that vowel is always र i. There are only eight of these roots, of which five belong to the first, and three to the third conjugation, as follows,—

First Conjugation.—कि khi, eat; चि ci, drink; चि di, give; चि ni, take; and चि hi, take.

Third Conjugation.—चि zi, be born; चि pi, fall; and चि yi, come.
As in the above examples, all verbs will be quoted under their root-forms.

Excepting the verbs नि नि, take, दि दि, give, and यि यि, come, all verbs whose roots end in vowels change the final र र to य य throughout (viii. ii. 11). Thus, the present participle of all these verbs is made by adding वान् वान् to the root. But the present participle of खि खि, eat, is ख्या ख्यान् ख्यान्, not खिवान् खिवान्. On the other hand, the present participle of नि नि, take, is निवान् निवान्, not न्यान् न्यान् न्यान्. This rule is a most important one, and will be met over and over again in the following pages.

Conjugation.

There are three conjugations of verbs. They only differ in the formation of the Causal Voice, and of the past participles and of the tenses derived from them. Their consideration is postponed till these tenses come to be dealt with.

Voice.

There are three voices: the Active, the Passive, and the Causal.

The Active Voice.

This is formed by adding the conjugational suffixes to the root direct according to the rules to be hereafter detailed.

The Passive Voice.

This is formed by conjugating the oblique form of the verbal noun in इन् इन्, that is to say, the shortened form of the Instrumental Singular which is used before post-positions, and which ends in अन् अन्, with the verb धि यि, come, which may either precede or follow. Thus, from the verb कर कर, make, the verbal noun is करन् करन्. The oblique form of this is करन् करन्, and the Passive is करन् सि करन् सि, be made, literally, come into making. Compare the Hindi देखने में खाता है देखने में खाता है, देखने में खाता है, it comes into seeing, it is seen (viii. i. 49).

Examples of the use of the Passive are (viii. i. 50).

रन यिवान् खुलब बत rananा yivān chuh batा, the rice is coming into cooking, i.e., is being cooked.
Even neuter verbs can take the passive form, without, in this case, changing their meaning (viii. i. 51). Thus,—

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Even neuter verbs can take the passive form, without, in this case, changing their meaning (viii. i. 51). Thus,—
In adding this termination अन an, we must remember that in the case of the verbs ति ni, take, ति di, give, ति yi, come, the first अ a is elided (viii. ii. 11). Thus, ति विवान् कुञ्ज nina yiwan chuh, he is being taken.

दिन विवान् कुञ्ज dinा yiwan chuh, he is being given.

दिन विवान् कुञ्ज yina yiwan chuh, it is being come by him, i.e., he is coming. In the case of other verbs ending in अ i, that vowel becomes य y. Thus,—

थि khi, eat, अन विवान् कुञ्ज khyana yiwan chuh, he is being eaten.

थि hi, take, अन विवान् कुञ्ज hyana yiwan chuh, he is being taken.

थि ci, drink, अन विवान् कुञ्ज cyana yiwan chuh, it is being drunk.

The Causal Voice.

A root is made causal by adding अनाव anāv (viii. iv. 2, 3). Thus, कर kar, make; करानव karanāv, cause to make. So, in the present tense, करानव कुञ्ज karān chuh, he makes; करानवान कुञ्ज karanāwan chuh, he causes to make.

Exceptions—

The root वृष wuph, fly, is regular. Thus, वृषनवान कुञ्ज wuphanāwan chuh, he causes to fly. But when the causal verb means 'to incite,' the न is changed to ल (viii. iv. 4). Thus, वृषनवान कुञ्ज wuphalāwan chuh, he incites.

Intransitive roots containing three akṣaras omit the अन an of अनाव anāv in forming causals (viii. iv. 7). Thus,—

From—

अबर wobar, be finished. अबरावान कुञ्ज wobarāwan chuh, he finishes.

कापर kāsār, be tawny. कापरावान कुञ्ज kāsārāwan chuh, he makes tawny.

कुमल kumal, be tender. कुमलावान कुञ्ज kumalāwan chuh, he makes tender.

चोंकङ्ग cokhar, be contracted. चोंकरावान कुञ्ज cokharāwan chuh, he makes contracted.
Causal Voice.

Thus, —

कमाव kamav, earn.

कमावाव चहु kamavanāwān chuh, he causes to earn.

कतार katar, slice.

कताराव चहु kataranāwān chuh, he causes to cut in slices.

कपात kapat, cut (clothes).

कपमताव चहु kapatānanwān chuh, he causes to cut.

The root वुष्ण wusn, be hot, also drops the अन an. Thus, वुष्णाव चहु wusnāwān chuh, he makes hot (viii. iv. 8).

The verbs वुज wuz, be awake; बो ध bōd, dive; लार lār, touch; पिल pil, arrive; कम्प kamp, tremble, and रान्त ranz, be pleased, add optionally अव av, instead of अन अनव (viii. iv. 5, 14). Thus, वुजवाव चुळ wuzavanāwān chuh-s, or वुजनाव चुळ wuzanāwān chuh-s, he wakens him. So कम्पवाव चुळ kampawanāwān chuh-s, or कम्पनाव चुळ kampanāwān chuh-s, he causes him to tremble. The root प्रस pras, be born, has three forms (viii. iv. 5, 15); viz. प्रसव चुळ prasavanāwān chuh; प्रसनाव चुळ prasanāwān chuh, and पिनाव चुळ pinawān chuh, he causes to bear children.

The verb विय yi, come, makes its causal अनव ananwā. [This is really the causal of अन an, bring]. Thus, अनवाव चुळ ananwān chuh, he causes to bring.

The root फत phat, be split, makes its causal फलवाव चुळ phaltawanāwān chuh, or फलनाव चुळ phaltanawān chuh (viii. iv. 17).
With regard to roots ending in रि, the following are the forms (viii. iv. 9-13).

**Simple Verb.**

<table>
<thead>
<tr>
<th>Root</th>
<th>Simple</th>
<th>Causal</th>
</tr>
</thead>
<tbody>
<tr>
<td>फिल</td>
<td>फिल पि, fall</td>
<td>फिल पि pāwān chuh, he causes to fall.</td>
</tr>
<tr>
<td>फिल</td>
<td>फिल di, give</td>
<td>फिल di dāwān chuh, or फिल dāwān chuh, he causes to give.</td>
</tr>
<tr>
<td>फिल</td>
<td>फिल ni, take</td>
<td>फिल ni nyāwān chuh, or फिल ni nyāwān chuh, he causes to take.</td>
</tr>
<tr>
<td>फिल</td>
<td>फिल ci, drink</td>
<td>फिल ci cyāwān chuh, or फिल ci cyāwanāwān chuh, he gives to drink.</td>
</tr>
<tr>
<td>फिल</td>
<td>फिल khi, eat</td>
<td>फिल khi khyāwān chuh, or फिल khi khyāwanāwān chuh, he gives to eat.</td>
</tr>
<tr>
<td>फिल</td>
<td>फिल hi, take</td>
<td>फिल hi hyāwān chuh, or फिल hi hyawanāwān chuh (sic), he causes to take.</td>
</tr>
</tbody>
</table>

Regarding फिल yi, come, see supra, p. 5.

Regarding फिल zi, be born, see post, p. 9.

Other verbs of the third conjugation form their causals by adding स्राव (viii. iv. 20). Before this,—

if the root vowel is ा it becomes ा.

<table>
<thead>
<tr>
<th>Root</th>
<th>Simple</th>
<th>Causal</th>
</tr>
</thead>
<tbody>
<tr>
<td>ा</td>
<td>ा d</td>
<td>ा d.</td>
</tr>
<tr>
<td>ा</td>
<td>ा i</td>
<td>ा i.</td>
</tr>
<tr>
<td>ा</td>
<td>ा o</td>
<td>ा o (viii. iv. 27).</td>
</tr>
</tbody>
</table>

Moreover,—

if the final consonant of the root is तू t it becomes तू त्स.

<table>
<thead>
<tr>
<th>Root</th>
<th>Simple</th>
<th>Causal</th>
</tr>
</thead>
<tbody>
<tr>
<td>तू</td>
<td>तू d</td>
<td>तू d.</td>
</tr>
<tr>
<td>तू</td>
<td>तू n or तू mn</td>
<td>तू n (viii. iv. 25).</td>
</tr>
</tbody>
</table>
[The only root of the third conjugation which ends in ठ th is पाठ pāth, become, and, according to my Pandit, its causal is regular, पाठनावान pāthnāwān chuh. पाठ्रावान pāṭhārāwān chuh, is possible, but unusual].

कळ kal, be dumb.

गोब gōb, be too heavy.

व्याढ vyāḍ, be fat.

कान kān, be one-eyed.

ठिक thik, stand firmly.

तेज़ téz, be sharp.

बृष्टि braśjie, be a fool.

पौल pūl, be fat.

लोक lōk, be small.

चुट chūṭ, be white.

तात tāt, be hot.

थाद that, be high.

गोद gōd, be pure.

बन ban, be.

तान tan, be thin.
The verb भाँक, if it means 'be sour,' makes its causal भाओरावण भाँक. But if it means 'be angry,' its causal is भाओरावण भाँक. The verb भाँख, be loose, makes its causal भाऊरावण भाँख, or भाऊरावण भाँख. The verb भाऊरावण भाँख, or भाऊरावण भाँख. The following verbs form their causals optionally by adding either अना, or अराव, (viii. iv. 19, 21, 22, 23).

First Conjugation: भाँक भान, scatter; भाऊ भाप, pass time; भाग भाण, know by a sign; भान्न मान, confess.

Second Conjugation: भाँक भात, flee; भाऊ भात्य, be split; भाऊ भाथ, be weary; भाऊ पहस, be entangled; भाऊ पहन, be broken; भाऊ प्लठ, expand (of a flower); भाऊ मास, forget; भाऊ राव, be lost; भाऊ होह, be dry; भाऊ होत, decay; भाऊ प्रप, be digested.

Third Conjugation: भाऊ त्याथ, be bitter.

Thus, भारावण भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ भाऊ
to the 2nd conjugation); बाद, be powerful; हास, become clear (according to my Paññit, this verb belongs to the 2nd conjugation); ब्रज, be old; द्वारा, shine; गाप, pervade; रुम्ब, be beautiful; रास, be full of juice; रोक, be preferred; रूल, be stopped; रॆद, persistently follow; रैं, be worn out; लय, be conquered; लोर, become deficient. Thus, ख्यातनाथ चुह kāganāwān chuh, not क्षेत्रावान चुह kālaraśāwān chuh.

All causal verbs in राव, may optionally drop the syllable āw in the termination, and add a instead of राव (viii. iv. 24). Thus,—

Instead of —

\[
\begin{align*}
\text{क्षेत्रावान चुह} & \quad \text{kālaraśāwān chuh} \\
\text{व्यक्तवान चुह} & \quad \text{gōbārāwān chuh} \\
\text{पुक्तावान चुह} & \quad \text{tōkārāwān chuh}
\end{align*}
\]

We may have—

\[
\begin{align*}
\text{क्षेत्रावान चुह} & \quad \text{kālaraśāwān chuh} \\
\text{व्यक्तवान चुह} & \quad \text{gōbārān chuh} \\
\text{पुक्तावान चुह} & \quad \text{tōkārān chuh}
\end{align*}
\]

and so on.

The following verbs form their causals by merely lengthening their root vowels (viii. iv. 28).

सर tar, be crossed. Causal तारान चुह tārān chuh, he crosses.

सर mar, die. सारान चुह mārān chuh, he kills.

दल dal, pass over. दाल चुह dālān chuh, he causes to pass over.

लग lug, be with. लाग चुह lāgān chuh, he unites.

When सर mar (18, 28), means 'unite,' and when लग lag (28) means 'suffer pain,' or 'fit,' they are regular. Thus, तारान चुह maranāwān chuh, he causes to unite; लाग चुह laganāwān chuh, he causes to suffer pain.

The following are quite irregular,—

जि zi, be born. Causal जोगरान चुह zōgaraśān chuh, he brings forth (26).

कच khas, ascend. खारान चुह khārān chuh, he causes to ascend (29).

मास vas, descend. वारान चुह vārān chuh, he brings down (29).
Before proceeding to the consideration of the conjugation of the verb, it is necessary to describe in detail one remarkable feature of the Kāśmiri language, which it shares with other languages of the North-Western group of the Indo-Aryan Vernaculars, namely, the facility with which the meaning of the verbal stem can be modified by the addition of suffixes. Indeed, it may be said that, given the form of a tense-stem, there is usually no conjugation, in the proper sense of the word, at all. In most cases, suffixes, which may be added, or detached, at pleasure, and most of which have an independent recognised existence, are added, and give the various modifications of meaning which we designate number and person, or of negation, affirmation, and so on, by forming true compound words, and without becoming merged in the base in the form of terminations. Thus, take the word करः करः. This means 'made,' and may mean, 'made by me,' 'made by us,' 'made by him' and so on. That is to say, it means, 'I made,' 'we made,' 'he made,' &c. If we wish to lay stress on the person who made, we may say तमः करः तमः करः, 'by him made,' i.e., 'he made.' Instead, however of using तमः तमः, the instrumental singular of the third
personal pronoun, in Kāshmiri we may optionally add the suffix कन, which means 'by him,' just as much as तम does, and we get विन करुन, which also means 'made by him,' or 'he made.' Suppose we want to express who was made by him, and that the person is the speaker, then we can say बिन करुन भो करुन, 'I was made by him,' i.e., 'he made me.' Instead, however, of बिन भो, we may add the suffix सूच as, which means 'I.' We thus get बिन करुन-as, 'I was made by him,' i.e., 'he made me.' Again, if we wish to emphasise the fact that I was the person made, we can add the suffix निन दिन, and we get the form बिन करुन-as दिन, which means, 'I also was made by him,' 'he made me also.' Again, if we want to make the verb interrogative, we can add, after all these, the interrogative particle, ना ना, thus, बिन करुन-as ना ना, 'was I also made by him?' 'did he make me also?'

The above examples will show the freedom with which these suffixes are used in Kāshmiri. They can be combined almost ad infinitum. These suffixes may be divided into two classes, adverbial and pronominal, and in this order, I now proceed to discuss them.

Adverbial Suffixes.

These suffixes are added to all verbs. Before all these the final न h of a verbal form is elided (iv. 131). The ordinary rules of sandhi also occur. Thus i and u before न become y and w respectively, या (ए) + न becomes या, and ए + न becomes अ.

1. न n°. This negatives the verb (viii. i. 13). Thus,—

करान बुन्स करान चुह, he makes.
करान बिन्स करान चिह, they make.
करान झुङ्त करान चेल, she makes.
करान झुङ्त करान चेकख, thou (fem.) makest.
करी करी, he will make.
म्योझ गयोव, he went.
पकङ्ग पकङ्ग, he went.

करान बुन्स ना, he does not make.
करान बिन्स ना, they do not make.
करान झुङ्त ना, she does not make.
करान झुङ्त ना, thou dost not make.
करी ना, he will not make.
म्योझ ना, he did not go.
पकङ्ग ना, he did not go.
2. अ. This gives an interrogative force to the verb (viii. i. 14).

Thus,—

करत्स् तुष्क वान चुह, he makes.

करतिं ज्ञत्क वान चुह (lit. च्याह), she makes.

करिं करिं, he will make.

परव परव, we shall read.

करयॉन करयॉन, he made.

गयोव गयोव, he went.

पक्त पक्त, he went.

This gives an interrogative force to the verb.

करति वान चुह (for चुह+वान,चुह+वान) वान चुह, does he make?

करतिं ज्ञतिं वान च्याद, does she make?

करिं करिं च्याद, will he make?

परव परव, shall we read?

करयॉन करयॉन, made he?

शोषित गयोव, did he go?

पक्त पक्त, did he go?

In the first and third persons Feminine, अय अय is substituted for अत अत, when the person addressed is a woman. If a man is addressed, आ आ is used in the first person Singular, and अत अत in the first person Plural, and in the third person.

Thus, करति ज्ञति वान चेसा, am I (fem.) making? here a man is addressed. If a woman is addressed, the speaker would say अय अय चेसाय.

करति आ ज्ञति वान च्याद (च्याद+अ) असी, are we (fem.) making? If a woman is addressed, the speaker must say अय अय चेसा. See No. 4.

3. आ. This may be substituted for अत अत, in the following cases.

(a) In the first person Singular Masculine (viii. i. 15)

Thus,—

करति तुष्क वान चुह, I make.

करति तुष्क वान चुह (instead of करति तुष्क वान चुह), am I making?

(b) Always in the first person Singular Feminine, when a man is addressed (viii. i. 17). Thus,—

करति आ ज्ञति वान चेसा, I (fem.) असी असी वान चेसा, am I (fem.) making? Here the speaker is addressing a man. If she was addressing a woman she would say करति आ अय वान चेसाय.

(c) Honorifically in the second person Singular and Plural (viii. i. 15).
Adverbial Suffixes.

करान चेहः karān chēh, thou makest.
करान चिव karān chīv, you make.
करान चियः karān chīy, makes. do Your Honour make?
करान चियः karān chīy, do your Honours make? Note here that the vowel remains short.
4. चय: ay or, after a vowel, चय. Used as follows, instead of चय or चयः.

(a) In the first person Singular and Plural Feminine, and in the third person Singular and Plural Feminine (viii. i. 17, 18), when a woman is addressed. Thus,—

करान चेहः karān chēh, I (fem.) make.
करान चेहः karān chēh, we (fem.) make.
करान चेहः karān chēh, she makes.
करान चेहः karān chēh, they (fem.) make.

In the three last, the speaker is also addressing a woman. If she were addressing a man, she would say करान चेहः karān chēh.

(b) In the second person Feminine optionally instead of चच, when a woman is addressed honorifically (viii. i. 16). Thus,—

करान चेहः karān chēh, thou (fem.) makest.
करान चेहः karān chēh, or करान चेहः karān chēh, is Your Honour (fem.) making? Here the speaker is necessarily addressing a woman.
करान चेहः karān chēh, you (fem.) make.
करान चेहः karān chēh, or करान चेहः karān chēh, are Your Honours (fem.) making? The speaker is again addressing women.
5. ति (iv. 179). This suffix is used to signify 'also,' 'indeed.'

Thus,—

करान् चुः karāṇ chuh, he करान् चुः karāṇ chuti, he makes also.

करिव kari, he will make. करिवित kariti, he will indeed make.

6. मा nā, मथ nay (viii. i. 14, 16). This is a compound of म nā (No. 1) and था ṛ (No. 2) or था ṛ (No. 3), or of म nā, and थाय (No. 4). It gives the force of an interrogative negative, and is used like the separate parts. Thus,—

करान् चुः karāṇ chuh, he करान् चुः karāṇ chunā, does he not make?

So करान् थाय karāṇ chēnā, does she not make?

करान् चुः karyōn, he made. करान् चुः karyōnnā, did he not make?

करिर kari, he will make. करिविना karinā, will he not make?

करान् चुः kārān chēk, thou करान् चुः kārān chēkhā, dost thou (fem.) make?

करान् चुः kārān chēwā, you करान् चुः kārān chēwānnā, do you (fem.) make?

7. मा tyā or थाय tyay. This is a combination of ति ti, (No. 5) and था ṛ (No. 2), or थाय ay (No. 4). It implies a question with emphasis (viii. i. 14). Thus,—

करान् चुः karāṇ chutyā, does he make (it)?

करान् चुः karyōntyā, did he make (it)?

करिवित karityā, will he make (it)?

करान् चुः kārān chēwtasyay, do Your Honours (fem.) make (it)?

8. थन sanā, थन sanā, थान anā, थान anā, used in a question with doubt. If there is an interrogative word also in the sentence, it is added to it. Otherwise it is added to the verb. [थन sanā is not used with a verb].
The ता of धा sanā and धा अsan, is suffix No. 2 already described (viii. i. 25, 28). Thus,—

क्षण khyawān chwāsan (chuh +āsan), is he really eating?
क्षण kyāsan (kyā +san) khyawān chwā, what, is he really eating?
क्षण kēsanā khyawān chuh, what, is he eating?
कट क्रिया प्रारंभिक baṭa kaitivasan (kait +āsan) āsan chih
how many brahmans are there really?
कर्षण kārī gīya choh, what, is he really eating?
कर्षण karsanā bāgī yiwān chuh, at what hour is he coming? (kar = when? bāgī = Skr. bhāga, a portion of the day or night).
कर्षण kārī yiyi, when will he come?
कलिखन kūtisānā āsahān, how many may there be?
कलिखन kātī āsanā āsān, where was he?

9. ता g. This is the vocative particle (vide ante, Vol. lxxvi, p. 92). It is used exactly like धा sanā. Thus,—

केलायण नून bārī kaitivasā (kait +ā-sā) ēlkā ēsī, how many people were there?

Pronominal Suffixes.

1. Before these as before all other suffixes, the final त h of a verb is elided (iv. 131). So also, an initial त a of a suffix is elided when the verb, either after the elision of त h or not, ends in a vowel (viii. i. 39). Thus, चु + अष चु + अष chuh+am becomes first च + अष चु + अष chuh+m, and then च + अष चु + अष chuh+m = चु + अष chum, there is to me.

2. If the final त kh of a suffix is followed by another pronominal (not an adverbial) suffix commencing with a vowel, the त kh becomes त h (viii. i. 38). Thus,—

फरान भुथ karān chū-h-as (for chu-kh + as), thou makest for him.
फरान भुथ karān chū-h-akh, thou makest for them.

3. The termination अष av becomes त o before suffixes (viii. ii. 18). Thus,—

फरान karō-th (karav + ath), we shall make thee.
4. The termination रू iv becomes यु yū before suffixes. Thus,—

कत्वः karyū-म (for kariv + am), make ye for me, or make ye me.

When suffixes are added to the root direct, in the second singular imperative, a ज u is inserted (viii. i. 16). Thus,—

कर kar, make thou. करुः karu-म, make thou for me, or make me.

When suffixes are added to the 3rd person singular of the Future, indicative, the य a of the suffix is not elided. Thus, करिल kari, he will make, करिसं kary-as, not करिसं kari-s, he will make for him. This does not hold with the suffixes of the second person. Thus, करिय kari-y, he will make for thee, करिय kari-wa, he will make for you.

[When interrogative and other adverbial suffixes are added to the verb, they follow the pronominal suffix. E.g., चुम chu-m-ā, is there to me? So चुमचुन chu-m-āsan, &c.]

Some verbs are never used without pronominal suffixes of the dative case (viii. i. 45). These are,—

त्वर tvar, be inwardly wrathful.

प्हो प्हो, be inwardly wrathful.

प्हो प्हु प्हु, be inwardly wrathful.

म्हं मर्हं, be inwardly wrathful.

वुं वुं, be burnt.

फङ्छङ्छ फङ्छ, forget.

त्यांबङ्छ त्यांबङ्छ, look eagerly (viii. iii. 45).

Moreover these verbs are always conjugated in the feminine, whether the subject is masculine or feminine. They are then used as impersonal verbs. Thus,—

त्सराः चेष tsarān chē-s, lit. there is inward anger to him. i.e., he is inwardly angry.

Similarly, चोचः चेष phočān chē-s, चुराः चेष phurān chē-s, मार्शन चेष martsān chē-s. Again चरः चेष tsarān chē-m, there is inward anger to me, i am inwardly angry, and so on. Again, वृजः चेष wuṭsān chē-s, there is burning to him, i.e., he is burning (inwardly); फङ्छङ्छ चेष फङ्छ फङ्छ फङ्छ फङ्छ, there is forgetfulness to him, he forgets: त्यांबङ्छ चेष tyambān chē-s, he looks eagerly.
Sometimes full pronouns are used instead of suffixes (viii. i. 46). Thus,—

तत्वेन्द्र ताराण य तमिस त्सरान चेह, there is inward anger to him.

The verb गत्स, be proper, be desirable, is also used with the dative (viii. i. 47). Thus,—

तत्वेन्द्र गत्स हुः जिः परस्परतमिस गत्सहन चुह जि पराहा, to him it is desirable that I should read. He thinks it proper that I should read. This is only in the third person. For the other persons always, and for the third person optionally, suffixes are used when they exist (viii. i. 48). Thus,—

गत्स हुः गत्सहन चुह, it is proper for me.
गत्स हुः गत्सहन चुह (no suffix), it is proper for us.
गत्स हुः गत्सहन चुह-य, it is proper for thee.
गत्स हुः गत्सहन चुह-व, it is proper for you.
गत्स हुः गत्सहन चुह-स, it is proper for him.
गत्स हुः गत्सहन चुह-क्ष, it is proper for them.

This applies only to the present tense.

FIRST PERSON.

The suffix of the Nominative Singular is एनस एस, which is not used with the Future tense (viii. i. 43). Thus,—

कराण एस करान चुह, I make.
पकुः पकुः स, I went.
कराण एनस करान य-न-एस, I (as) was made (करान्य) by him (अन). I.e., he made me.

But करन, not करनस करा-स, I shall make. करनस करा-स means ‘I shall make for him’ (vide post, third person).

For other cases of the singular, the suffix is अम (viii. i. 24). Thus,—

कराण एनस करान चुह-म, he makes me, or for me.
कराण एनस करान चि-म, they make me, or for me.
करुः करुः स, made by me, I made.

There are no Plural Suffixes of the first person: the full pronouns are used instead (viii. i. 44). Thus,—

करान एस चस करान चुह असे, he makes us, and so on.
Second Person.

For the Nominative Singular the suffix is खच अख, which is used as follows (viii. i. 36). Thus,—

करान् बुखः karān chhu-kh, thou makest.
कराखः kara-kh, thou wilt make.
कराखः karahā-kh, (if) thou hadst made.
पकुखः paku-kh, thou wentest.
करसखः karu-m-akh, thou wast made by me, i.e., I made thee.
करेनेखः karyō-n-akh, thou wast made by him, i.e., he made thee.

For the Accusative Singular, खच अख is used in the first person singular and plural (viii. i. 37). Thus,—

कराखः kara-th, I shall make thee.
करेखः karō-th (karav + ath), we shall make thee.
कराखः बुखः karān chu-s-ath, I make thee.
कराखः बिखः karān chi-th, we make thee.

We cannot use this suffix with the third person. Thus, we cannot say करिखः kari-th, he will make thee. We must use instead the suffix खच अय, which properly belongs to the Dative. Thus,—

सह करिखः suh kari-y, he will make thee, or for thee.
निश्च करिञ्जः tim karan-ay, they will make thee, or for thee.
सह कराखः बुखः suh karān chu-y, he makes thee, or for thee.
निश्च कराखः बिखः tim karān chi-y, they make thee, or for thee.

The same suffix (खच अख) is also used for the Agent Singular with the past tenses of transitive verbs. Thus,—

कराखः karu-th, made by thee, i.e., thou madest.
करेनेखः karyō-th, made by thee, i.e., thou madest.

For the Dative Singular and also (when the verb is in the third person) for the Accusative Singular, the suffix खच अय is used (viii. i. 40). Thus,—

कराखः बुखः karān chu-y, he makes for thee, or thee.
कराखः बुखः karān chu-s-ay, I make for thee.
कराखः बिखः karān chi-y, we make for thee.
Pronominal Suffixes—Third Person.

करान वििि karān chi-y, they make for thee, or thee.
करिि kari-y, he will make for thee, or thee.

This form is liable to certain changes in the Aorist and Pluperfect tenses of verbs. These will be found duly explained in the proper place. With the Past Conditional this suffix may have the force of the Accusative.

For all cases of the Plural, the suffix is व wā. Thus,—

Nominative—
करान वििि karān chi-wā, you make.

Accusative or Dative—
करान वििि karān chu-wā, he makes you, or for you.
करान वििि karān chi-wā, they make you, or for you.
करान वििि karān chu-s-wā, I make you, or for you.

Agent—
करिि karā-wā, made by you, you made.

Third Person.

There is no pronominal suffix of the Nominative Singular or Plural.

The pronominal suffix of the Dative Singular is ध sulpho as (viii. i. 33).

Thus,—(masculine).

करान वििि karān chu-s-as, I make for him.
करान वििि karān chu-h-as (chu-kh as, thou makest for him.
करान वििि karān chu-s, he makes for him.
करान वििि karān chi-s, we make for him.
करान वििि karān chi-wa-s, you make for him.
करान वििि karān chi-s, they make for him.
करिि karā-s, I shall make for him.

So also for the feminine, करान वििि karān che-s-as.

[This suffix is also used for the Accusative, when the verb is in the third person. Thus, करान वििि karān chu-s, he makes him, करान वििि karān chi-s, they make him].

For other oblique cases of the singular, ध sulpho an is used (viii. i. 34).

Thus,—

Accusative—
करान वििि karān chu-h-an (chu-kh + an), you make him.
ध्वान वििि khyawān chu-h-an, you eat him.
\textit{As} is however, used for \textit{an} with the third person. Thus, 
\textit{karān chu-s}, not \textit{karān chu-n}, he makes him.

\textit{Agent}—
\textit{karu-n} \((\textit{kara}+\textit{an})\), made by him, he made.

For all cases of the plural, the suffix is \textit{akh} (viii. i. 35). Thus,—
\textit{karān chu-s-akh}, I make for them, or I make them.
\textit{karān chu-kh}, he makes for them, or makes them.
\textit{karu-kh}, made by them, they made.

\textbf{Moods and Tenses.}

The Kāśmirī verb has four Moods, \textit{viz.}, the Indicative, the Imperative, the Benedictive, and the Conditional.

The Indicative Mood is usually credited with eight tenses, \textit{viz.},—
1. The Present.
2. The Imperfect.
3. The Future.
4. The Past.
5. The Aorist.
6. The Pluperfect.
7. The Perfect.
8. The Periphrastic Pluperfect.

Of these, Nos. 2, 7, and 8, are not discussed by Īcvara-kaula in his grammar. I shall, however, give short notices of them for the sake of completeness. Nos. 1, 2, 7, and 8, are all periphrastic tenses, made up of Participles conjugated with auxiliary verbs. In No. 1, the Present participle is conjugated with the Present tense of the auxiliary verb, and in No. 2, it is conjugated with the Past tense of the same. In No. 7, the Past participle is conjugated with the Present tense of the same verb, and in No. 8, with its Past tense.

The Imperative Mood has three tenses, \textit{viz.},—
1. The Present.
2. The Future.
3. The Past.

The Present Imperative has two forms, a Simple, and a Modified. The Benedictive Mood has one tense, which may be called the Future.

The Conditional Mood has two tenses, \textit{viz.},—
1. A Present-Future. This is the same
2. A Past.

in form as the Future Indicative.
Other tenses may be manufactured on the analogy of Hindi, but they are not in frequent use. Thus, तुह तरमण एविस sūh karaṇ āsi, equivalent to the Hindi वष करण होगा wah kar'la hōga, he will (probably) be making. It is unnecessary to make a list of these. They can be made up as required.

Some verbs are irregular in the use of their tenses. These are the following.

The root जान zān, know, when it means to know how to do a thing, uses the Future in the sense of the Present (viii. i. 58). Thus,—

करवा जानि karun zāni, he knows how to make a thing.

परवा जानि parun zānan, they know how to read.

So also, खबत जानि syāṭāh zāni, he knows a great deal.

विधवा जानि vidyā zāni, he is a learned man (lit. he knows knowledge).

In the same way, in writing the ceremonial part of a letter, a past tense is sometimes used instead of the imperative. Thus, तमिस paraṇ samākār tamis lyūkhu-th ūnə namaskār, to him was there written-by-thee our compliment, i.e., write our compliments to him.

The root पाथ pāth, be, become, has no regular Present; and uses the Future for that tense (viii. i. 59). Thus,—

पाथ pāthə, I am.
पाथव pāthahk, thou art.
पाथि pāthi, he is.

For the Past tense, the following forms are used.

1 पाथव pāthahā, I was.
2 पाथव pāthahāk, thou was.
3 पाथव pāthahē, he was.

These forms are properly those of the Past Conditional. This verb has no verbal nouns.

**Gender, Number and Person.**

The verb has two Genders, Masculine and Feminine. The Future Indicative, and the Imperative, Benedictive, and Conditional Moods, do not however, make any change for Gender. Their Masculine and Feminine forms are identical.
Some verbs are conjugated only in the Feminine. They are all impersonal. They are,—

चन्द्रि tśar, be inwardly wrathful (viii. i. 45).
ढाल phāc, be inwardly wrathful.
नहल phuh, be inwardly wrathful.
मषं marto, be inwardly wrathful.
बुझ wuṣṭ, be burnt.
निः phīṣ, forget.
तयं tyaṃb, look eagerly, (viii. iii. 45).
ताव tāuv, quarrel (viii. iii. 9). These two are feminine and impersonal in the past tenses only.

The peculiarities of these verbs will be found described in the proper places. The first six form one group, which is known as the त्यादि tgarādi, or 'tśar and the others,' which will be frequently met with in the course of this article.

NUMBER. There are two numbers,—singular and plural (viii. i. 4).

There is no dual. तिम्ब चिंच परायं tim chih parān, means 'they two,' or 'they (many) are reading.'

PERSON. There are three persons,—first, second, and third (viii. i. 3).

The first person is more worthy than the second, and the second than the third (viii. i. 5).

Thus, चुं त चुं परिभ suh ta tśaḥ pariv, do thou and he read (imperative).
चुं त चुं परस् tśaḥ ta bōk parav, let thee and me read.
चुं त चुं परस् suh ta bōk parav, let him and me read.
चुं त चुं त चुं परस् suh ta tśaḥ ta bōk parav, let him and thee and me read.

Auxiliary Verbs, and Verbs Substantive.

There are many verbs meaning 'to be' in Kāśmirī. The following are the two commonest forms, and they are used not only as verbs substantive, but also as auxiliary verbs.
Present. I am (viii. i. 11, 12).

<table>
<thead>
<tr>
<th>Person</th>
<th>Masculine.</th>
<th>Feminine.</th>
<th>Masculine.</th>
<th>Feminine.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>नि म् chu-s.</td>
<td>ाष् chे-s.</td>
<td>िष् chih.</td>
<td>ाष् chे-h.</td>
</tr>
<tr>
<td>2</td>
<td>नि म् chu-kh.</td>
<td>ाष् chे-kh.</td>
<td>िष् chi-wa.</td>
<td>ाष् chे-wa.</td>
</tr>
<tr>
<td>3</td>
<td>नि म् chu-h.</td>
<td>ाष् chे-h.</td>
<td>िष् chih.</td>
<td>ाष् chे-h.</td>
</tr>
</tbody>
</table>

Negative form नि म् chu-s-na, &c., see p. 11.
Interrogative form नि म् chu-s-ā, नि म् chu-s-a, &c., see p. 12.
Negative-interrogative form नि म् chu-s-nā, see p. 14.
Emphatic form नि म् chu-s-ti, see p. 14.
Emphatic-interrogative form नि म् chu-s-ty-ā, see p. 14.

Past. It was.

<table>
<thead>
<tr>
<th>Person</th>
<th>Masculine.</th>
<th>Feminine.</th>
<th>Masculine.</th>
<th>Feminine.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>नि स् ōsu-s.</td>
<td>ाख् ōs-a-s.</td>
<td>िष् ōs.</td>
<td>ाष् ōs-a.</td>
</tr>
<tr>
<td>2</td>
<td>नि स् ōsu-kh.</td>
<td>ाख् ōs-a-kh.</td>
<td>िष् ōs-wa.</td>
<td>ाष् ōs-a-wa.</td>
</tr>
<tr>
<td>3</td>
<td>नि स् ōs-a.</td>
<td>ाख् ōs-a.</td>
<td>िष् ōs.</td>
<td>ाष् ōs-a.</td>
</tr>
</tbody>
</table>

Negative form नि स् ōsu-s-na, &c., see p. 11.
Interrogative form नि स् ōsu-s-ā, &c., see p. 12.
Negative-interrogative form नि स् ōsu-s-nā, &c., see p. 14.
Emphatic form नि स् ōsu-s-ti, &c., see p. 14.
These verbs take the usual pronominal suffixes. The following are examples.

हुम् suh chu-m, he is to me, est mihi, I have him.
ष षय् sō chē-y, she is to thee, thou hast her.
तिम् तिस् tim chi-s, they are to him, he has them.
हुम् अच्छु म suh āsu-m, he was to me, I had him.
ष षच्छु् sō āś-U-s, she was to him, he had her.

Any other tenses required of the auxiliary verb are formed (like the past) regularly from the root अस् ās, be. Thus, Future असी āsi, he will be. It is unnecessary to give these forms.
Verbal Nouns.

The

Conjugation

of the

Active Verb.

Verbal Nouns.

The Infinitive. This is formed by adding उन् un, उन् un\(\text{a}\), or अन् an\(\text{a}\) to the root. It is an abstract noun. Its formation is fully described in the chapter on Primary Suffixes. See Nos. 16, 17, 18 (ante Vol. lxvii, pp. 202 and ff.) Examples are करन् karun, करन् karun\(\text{a}\), and करन् karan\(\text{a}\), to make, making (ix. ii. 2, 3).

करन् karun, belongs to the first declension, and the other two to the second. All are masculine. They are declined as follows.

Singular. Nom. करन् karun. करन् karun\(\text{a}\) or करन् karan\(\text{a}\).

Acc. करनन् karanas. Not used.

Ag. करनान् karanan. करनि kar\(\text{n}\)i.

Obl. करनानि karan\(\text{n}\). करनि karani.

Plural. Nom. करन् karai.

Acc. करनानि karanan. Not used.

Ag. करनानि karanau. Not used.

Obl. करनानि karanau. Not used.

The various cases are used as gerunds. Thus, Dat. करनानि karanas kyun\(\text{a}\), for making. The oblique form in छनि ani, is specially used to indicate intention (ix. i. 18). Thus, परनि ग्रानि वु परनि gat\(\text{a}\)n chuh, he is going to read; रनानि रोच ranani gauv, he went to cook; छनि गर्ति kh\(\text{e}\)ni gat\(\text{h}\)i, he will go to eat.

Roots ending in vowels form the Infinitive only in अन् an\(\text{a}\) (ix. i. 21, 24). Thus, from खि k\(\text{h}\)i, eat, ख्यान् khyan\(\text{a}\); from चि ci, drink, चन् cyan\(\text{a}\). This applies only to the nominative singular. Thus, Acc. Sing., ख्यानस khyanas. As usual, नि ni, take; दि di, give; and यि yi,
come, are exceptions. Their Infinitives are निन (निन) nyun*, Acc. Sing., निन  in  or निनिस  ninis, and so on for the other two.

The following verbs have feminine infinitives. They never use the ordinary masculine forms (ix. ii. 24, 25).

The verbs खुस khus, pluck the hair; फिट phits, forget; फह phac, be inwardly angry; फुच phuh, be inwardly angry; बज त wazav, moisten; and वृत wuts, be burned, may either have a masculine infinitive in उन un, etc., or a feminine one in का का० (ix. ii. 25, 26). Thus, बृचुन ksun or खुसूं ksa०, to pluck the hair (sensu obscño). A great many other verbs also optionally form abstract nouns of the feminine gender. These are all described under the head of primary suffixes.

Nouns of Agency. There are three forms of these. The first is made by adding अवुन awun*, to the root. Thus, कारवृन karawun*, a doer (ix. i. 25–27). If the root ends in र i, अव aw is inserted, and the र i is changed to य y. Thus, खिथ khi, eat, ख्यावृन khyawawun*, a doer. Exceptions, as usual, are जि� ni, take; दि� di, give; and यि yi, come. These form their nouns of agency as follows, निवृन nivawun*, a taker, and so on for the other two. The feminine of कारवृन karawun* is कारवृन karawān, and the noun is thus declined. See article on Primary Suffixes, No. 4, (Vol. lxvii, p. 195).

**Masculine.**

<table>
<thead>
<tr>
<th>Singular. Nom.</th>
<th>karawun*</th>
<th>karawān.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td>karaanian</td>
<td>karavañé</td>
</tr>
<tr>
<td>Ag.</td>
<td>karawini</td>
<td>karavañi</td>
</tr>
</tbody>
</table>

**Feminine.**

<table>
<thead>
<tr>
<th>Plural. Nom.</th>
<th>karawuní</th>
<th>karawāná</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td>karawunyan</td>
<td>karawañan</td>
</tr>
<tr>
<td>Ag.</td>
<td>karawanyau</td>
<td>karawañau</td>
</tr>
</tbody>
</table>

26
The second form of the Noun of Agency is made by adding घन्धोत्र आवोळः, to the root (ix. i. 28-31). Thus, कर्मबोधः कारनवोळः, a doer. An example of a verb ending in a vowel is धन्धोत्र ख्यानवोळः, in which a is inserted before गोळ वोळः. As an example of नि, दि, and यि, we may give निनौत्तू निनवोळः. Sometimes गोळ वोळः can be added to a feminine abstract noun, thus, कान्योळः डोळः, a knower. Regarding these see the article on Primary Suffixes, Nos. 5 and 6, (Vol. lxvii, p. 196).

The feminine of कर्मबोधः कारनवोळः is कर्मयाच्छः कारनवाजेन, and the noun is thus declined.

**Masculine.**

<table>
<thead>
<tr>
<th>Singular. Nom.</th>
<th>कर्मबोधः कारनवोळः</th>
<th>कर्मयाच्छः कारनवाजेन।</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td>कर्मयाच्छः कारनवालिः</td>
<td>कर्मयाच्छः कारनवाजेन।</td>
</tr>
<tr>
<td>Ag.</td>
<td>कर्मयाच्छः कारनवालः</td>
<td>कर्मयाच्छः कारनवाजेन।</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural. Nom.</th>
<th>कर्मबोधः कारनवाळः</th>
<th>कर्मयाच्छः कारनवाजेन।</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td>कर्मबशाखः कारनवाल्यन।</td>
<td>कर्मयाच्छः कारनवाजेन।</td>
</tr>
<tr>
<td>Ag.</td>
<td>कर्मबशाखः कारनवाल्यां।</td>
<td>कर्मयाच्छः कारनवाजेन।</td>
</tr>
</tbody>
</table>

The third form of the Noun of Agency is made by adding घन्धोत्र आग्र्धकः to the root (ix. i. 28-31). Thus, कर्मयाखः काराग्र्धकः, a doer. The feminine is कर्मयाखः काराग्र्धकाः (vi. 28). It is declined regularly. Thus, Acc. Sing., masc. कर्मयाखः काराग्र्धकः, fem., कर्मयाखः काराग्र्धकाः. Verbs ending in vowels have the same irregularities as in the second form. Thus, ख्यानाग्रः ख्यानाग्र्धकः, an eater, निनाग्रः निनाग्र्धकः, a taker.

**Verbal Adjectives, or Participles.**

These are Present, Future, or Past. The Past Participles are either Verbal or Adjectival. Verbal Past Participles are the original Past Participles of the verb, but are not now used as participles. Nowadays they are only used as bases for the formation of Past tenses. Adjectival Past Participles are modern formations from the Verbal Past Participles, and are nowadays the only forms used as participles proper. Verbal Past Participles have three forms, viz., the Past, the Aorist, and the Pluperfect.
The **Present Participle**. This Participle is an active one. It has been fully described under the head of Primary Suffixes, (No. 1; Vol. lxvii, p. 193). The following **resumé** is given for the sake of convenience. It is formed by adding

\[
\text{ān} \quad \text{to the root (viii. i. 19; ix. i. 2). Thus, } \text{kar, make, Pres. Part. karān. It does not change for gender or number.}
\]

The roots नि। take, दि। give, and यि। come, take वान। wān, thus निवान। niwān, दिवानं। diwān, यिवान। yiwaṭṃ. Other roots ending in र। चर्या to य। ya, and add वान। wān. Thus, khi, eat, Pres. Part. khaṇān, चि। drink, यिवान। cyawāṇ (viii. i. 19, 20; ix. i. 3).

When a Present Participle is repeated, it means that the thing is done frequently (ix. i. 4). Thus दिवानं। दिवानं गौ। diwaṇ diwaṇ gau, he kept giving as he went.

The **Future Participle**. This is a passive Participle, equivalent to the Latin Future Participle in -endu-, or the Sanskrit Participle in अनियाण। aniyab. It is the same in form as the Infinitive in चन। un, चन। un or चन। an. Thus, रउ। पात। सुच। पक्ष। yih pāṭh chuh parun, this lesson is to be read, ayaṁ pāṭhaḥ pathaniyaḥ. रउ। पुखव। चह। पक्ष। yih pūṭhaḥ cēḥ pācān, this book is to be read, iyaṁ pustikā pathaniyā. In the case of Intransitive Verbs, the participle takes an impersonal passive signification. Thus, चन। tsaḷun, it is to be fled, calaniyaṇ, तम। चै। चन। tas chuh tsaḷun, it is to be fled by him, he must flee. Note that the Agent is always put in the Accusative (which is an old Dative), and not in the Agent case, as we might expect. For further particulars regarding the use of this Future Participle, see the article on Primary Suffixes, Nos. 16–18, (Vol. lxvii, pp. 204 and ff.)

The **Future Impersonal Participle**. Another impersonal Future Participle Passive is formed by adding अनी। anī to the root (ix. i. 50). It is formed with both Transitive and Intransitive verbs. Thus नच। कर्ति। tas karānti, it is to be done by him, he must do; तच। पक्ष। tas pakānti, he must go. See Primary Suffix No. 14 (Vol. lxvii, p. 201).

The **Verbal Past Participle**. These will be fully dealt with when describing the past tenses. Suffice it at present to say that the Past Verbal Past Participle only occurs in the first and second conjugations, and is formed by adding अ। u-mātra to the root. Thus, first conjugation, वच। kar, done; second conjugation, वच। tsaḷ, gone. In the case of verbs of the first conjugation, it is a Passive Participle, and
in the case of verbs of the second conjugation, which are all intransitive, it is a Neuter Participle. See also article on Primary Suffixes, (No. 10; Vol. lxvii, p. 197). This Past Participle refers to something which has lately happened.

Aorist Verbal Past Participle. This will also be fully dealt with when describing the Aorist Tense. It is formed by adding योः योः or योः योः, to the root. Thus, कर्यायः karyō or कर्यायः karyau, done. The Participle occurs for all conjugations, with this difference, that in the first and second conjugations it is an Aorist or Indefinite Past, and contains no idea of proximity or remoteness of time. In the case of verbs of the third conjugation, which have no Verbal Past Participle, it is used instead of that Participle, and refers to something which has lately happened. See, also, Primary Suffix, No. 11, (Vol. lxvii, p. 198).

Pluperfect Verbal Past Participle. This will also be fully dealt with when describing the Pluperfect tense. It is formed by adding योः योः to the root. Thus, कर्याः karyā, done. In the case of verbs of the first and second conjugations it implies that the action has taken place a long time ago. In the case of verbs of the third conjugation it takes the place of the Aorist Participle, the proper form of which has been used up for the Past. These verbs have a special form for the true Pluperfect Participle, which need not be described here.

The Adjectival Past Participle. These are formed by adding the termination मत् mat or मत्व mutv, to a verbal Past Participle. In the case of verbs of the first and second conjugations, this is added to the Past Participle in उ u-mātr, and in the case of verbs of the third conjugation to the Aorist Participle in योः योः or योः याव, the final व of which is elided. Both members of the compound thus formed are liable to changes of inflexion and gender (ix. i. 40). See also article on Primary Suffixes, (No. 12; Vol. lxvii, p. 198). Examples are,—

First Conjugation.

कर्मातु karamatu, or कर्ममुतु karmamutu, made; which is thus declined.

Singular.

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
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<tbody>
<tr>
<td>Nom.</td>
<td>कर्मातु karamatu or कर्ममुतु karmamutu.</td>
</tr>
<tr>
<td>Acc.</td>
<td>कर्मातिः karmatis.</td>
</tr>
<tr>
<td>Ag.</td>
<td>कर्माति karamati.</td>
</tr>
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</table>
On the Kānpīrī Verb.

**PLURAL.**

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<tr>
<td>Nom.</td>
<td>कर्मातक karīmati</td>
<td>कर्माता karīmatesa</td>
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<tr>
<td>Acc.</td>
<td>कर्मात्यन karīmatyan</td>
<td>कर्मात्यन karīmatyan</td>
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<tr>
<td>Ag.</td>
<td>कर्मात्यो शीर karīmatyaun</td>
<td>कर्मात्यो शीर karīmatyaun</td>
</tr>
</tbody>
</table>

**SECOND CONJUGATION.**

बॉवंमत बॉवमत, or बॉवंमत बॉवमतu, become.

Singular. Masc. बॉवंमत बॉवमतu.

Fem. बॉवंमत बॉवमतs.

Plural. Masc. बॉवंमत बॉवमतi.

Fem. बॉवंमत बॉवमतs.

**THIRD CONJUGATION.**

वायथयमत बॉवयथयमतu, बायथयाृत बॉवयथयाृतu, बायथयुृत बॉवयथयुृतu, or बायथयृत बॉवयथयृतu, become fat, from वायथ, be fat. It is thus declined,—

**SINGULAR.**

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<tr>
<td>Nom.</td>
<td>वायथयमत बॉवयथयमतu, &amp;c.</td>
<td>वायथयमत बॉवयथयमतu, &amp;c.</td>
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<tr>
<td>Acc.</td>
<td>वायथयेमतिः वायथयेमतिः</td>
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<tr>
<td>Ag.</td>
<td>वायथयेमति वायथयेमति</td>
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**PLURAL.**

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<tr>
<td>Nom.</td>
<td>वायथयेमतिः वायथयेमतिः</td>
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<td>Acc.</td>
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<tr>
<td>Ag.</td>
<td>वायथयेमति वायथयेमति</td>
<td>वायथयेमति वायथयेमति</td>
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**Verbal Adverbs, or Conjunctive Participles.**

There are two of these, a Present and a Past.

The Present Conjunctive Participle. This is formed from the Present Participle by adding रू मैत्र, and modifying the preceding long ः̀. Thus, from कर kar, make, Present Participle, करात् karān, 30
Present Conjunctive Participle, करणिः karāṇiḥ, on making, at the time of making. It is used in sentences like the following तुष करणि गौव् suh karāṇiḥ gauv, he went away as he was doing it. This form is not mentioned by Īçvara-kaula, and, according to my pañdit, is only used by rustics. It is more elegant to use the simple Present Participle. Thus, दुष्करणि गौव् suh karāṇ gauv.

The Past Conjunctive Participle. This form corresponds to the Sanskrit Conjunctive Participle in वा tvā, or या (व yā), and means ‘having done so and so.’ It is fully described in the Article on Primary Suffixes, (No. 2; Vol. lxvii, p. 193), and the more important information there given is here repeated for the sake of convenience. It is formed by adding रष्ट ith or रष्ट kṣaṭ ith kyāth, to the root. Thus, करिः karith, having made, परिः parith, having read. So also करिः kṣaṭ karith kyāth, having made, and परिः kṣaṭ parith kyāth, having read (ix. i. 5, 6).

Before this suffix a radical या ṣ is modified, a radical र ṣ becomes द i, and a radical खो ṣ becomes ज u (ix. i. 13–15). Thus,—

From—

कार kār, boil.
मार mār, beat.
तार tār, pass over.
पौष tāṣ, pound to powder.

लेख lēkh, write.

[So also—

वाय बह य, sit.
खो khol, fear.
बो झ boṣ, hear.
तोल tōl, weigh.

Roots ending in vowels, form their Conjunctive Participle as follows (ix. i. 7, 8).

कhi, eat.
ci, drink.

हाय khyāth, having eaten.
cyāth, having drunk.
On the Kashmiri Verb.

The following are irregular,—

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<th>व</th>
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<td>वृजव</td>
</tr>
</tbody>
</table>

So also, ख्याथ ख्याथ khyāth kyāth, &c.

The following are irregular,—

बुजिक wud, fly, when it means to obtain salvation (mokṣa) makes बुजिक wujith. Thus, बुजिक गौ wujith gauv, having obtained salvation, he went, i.e., he went to heaven, but बुजिक गौ wudith gauv, having flown, he went, i.e., he flew away (ix. i. 9).

The causal verb धृत्रावाम masarrāw, cause to forget, makes माशाविच्छ māśavith, when the object forgotten is death. Thus, माशन्त माशाविच्छ marun māśavith, having caused to forget death. If anything else is forgotten, it is माशाविच्छ māśarāvith, regularly (ix. i. 10).

When the Conjunctive Participle is repeated, to imply continuous action, the थ th is dropped, and the final i becomes i-mātrā (ix. i. 11, 12). Thus,—

केरि केरि karī karī, having made, having made, i.e., having kept making.

बुजिक बुजिक buzī buzī, having kept hearing.

केरि केरि kārī kārī, having kept boiling.

तारि तारि tārī tārī, having continued passing people over.

Verbs ending in vowels optionally retain the थ th. Thus, ख्य क्ष khē khē, or ख्याथ ख्याथ khyāth khyāth, having kept eating. दि दि di di, or रिथ रिथ dith dith, having kept giving.

Negative Conjunctive Participle. This is formed by adding अनय anay to the root (ix. i. 51). Thus, करानय karanay, not having done. See Primary Suffix, No. 14, (Vol. lxvii, p. 201).
A. Indicative Mood.

1. Present Tense.

The same form is used both for the Definite, the Habitual, and the Indefinite Present (viii. i. 7-10). Thus, परा न परान chuh, he is reading, or he is in the habit of reading, or he reads. So we have,—

इस्वर अन्वता रचान बुढ़। इस्वर रागता रचान बुढ़।

He protects the world.

पान पान रान बुढ़ पान रागता रचान बुढ़, by himself (i.e., by his own power) he protects himself. आत्माः आत्माः पालयति.

व्यक्त रान बुढ़ लोकुः vyaakaran paran chuh loku, the boy is reading (i.e., has arrived at that stage of his studies) grammar.

ग्राम्य ग्राम्य बुढ़ अन्व प्रबुढ़ gaggay gaitshan chuh pratth kumbas. He visits (is in the habit of visiting) the Ganges at every kumbha festival.

क्याह बुढ़ बुढ़ करान क्याह चुह मुर्त्स करान, does he make images? (is that his profession?)

क्याह बुढ़ जान बेखान क्याह चुह जान लेखान, is the holy man writing (and going on writing)?

क्याह बुढ़ रत ग्याढ़ क्याह चुह रत् gyawan, is the good man singing?

This tense is found by adding the Present Tense of the auxiliary verb to the Present Participle of the principal verb, which does not change for gender or number. It is therefore thus conjugated.

I make, or am making.

<table>
<thead>
<tr>
<th>Person</th>
<th>Masculine.</th>
<th>Feminine.</th>
<th>Masculine.</th>
<th>Feminine.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>करान बुढ़</td>
<td>करान भाष</td>
<td>करान बिच</td>
<td>करान भाष</td>
</tr>
<tr>
<td></td>
<td>karan chus.</td>
<td>karan ches.</td>
<td>karan chih.</td>
<td>karan ches.</td>
</tr>
<tr>
<td>2</td>
<td>करान बुढ़</td>
<td>करान भाष</td>
<td>करान बिच</td>
<td>करान भाष</td>
</tr>
<tr>
<td></td>
<td>karan chuhy</td>
<td>karan chekh.</td>
<td>karan chihw.</td>
<td>karan chex.</td>
</tr>
<tr>
<td>3</td>
<td>करान बुढ़</td>
<td>करान भाष</td>
<td>करान बिच</td>
<td>करान भाष</td>
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<tr>
<td></td>
<td>karan chuy.</td>
<td>karan chekh.</td>
<td>karan chih.</td>
<td>karan chekh.</td>
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</tbody>
</table>
Negative form, करान कुस्ति karān chusn, I do not make, &c., see p. 11.

Interrogative form, करान कुस्ति karān chusā, करान कुस्ति karān chusā, &c., do I make? see p. 12.

Negative Interrogative form, करान कुस्ति karān chusnā, &c., do I not make? see p. 14.

Emphatic form, करान बुश्ति karān chusti, &c., I do indeed make, see p. 14.


In this, and in other periphrastic tenses, it is elegant to put the auxiliary before the verb (viii. i. 22, 23, 24) when standing in a sentence. Thus,—

वत बुच बुच खावान बतूँ chuh suh khyawān, he is eating rice, is more elegant than वत बुच खावान बतूँ suh khyawān chuh, though both are correct.

तच पत बुच खावान पट बिविन्ध गूज नारा karān taw pat chuh āsāna pyāth bihit pūzā karān, after that; he is doing worship having sat down on a seat, is more elegant than तच पत खावान पट बिविन्ध गूज नारा बुच taw pat āsāna pyāth bihit pūzā karān chuh, though both are correct.

So the following is the most elegant order,—िञ्जगुच खावान काशिय बंदर इजवार चुह असान कोपियां andar, God exists in Benares. When, however, the verb stands by itself as in the paradigm, the auxiliary always follows.

The following are examples of the use of pronominal suffixes, (pp. 15 and ff.)—

बुच बुच करान bōh chus-ath karān, I make thee (viii. i. 37).

बुच बुच करान गिच chi-th karān, we make thee.

बुच बुच करान bōh chus-an karān, I make him.

बुच बुच करान bōh chus-as karān, I make for him.

बुच बुच करान bōh chus-aw karān, I make you.

बुच बुच करान bōh chus-akh karān, I make them.

Similarly for the other persons, which are all regular, except बुच बुच करान suh chu-s karān, he makes him, or for him (not बुच chu-n) (see p. 19).
2. **Imperfect Tense.**

This tense is not described by इकारा-कौळा. It is formed exactly like the Present, except that the Past tense of the Auxiliary Verb is used instead of the Present. Thus,—

*I was making.*

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>PLURAL.</th>
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<tbody>
<tr>
<td>Person</td>
<td>Masculine.</td>
</tr>
<tr>
<td>1</td>
<td>करान् ओसुस्</td>
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<td></td>
<td>करान् ओसुस्</td>
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<td>3</td>
<td>करान् ओसुस्</td>
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<td></td>
<td>करान् ओसुस्</td>
</tr>
</tbody>
</table>

The various adverbial suffixes are added as in the case of the Present Tense. They will be found in detail under the paradigm of the auxiliary verb, and need not be repeated here. One example will suffice. करान् ओसुस् करान् ओसुन, I was not making. As in the case of the Present, in a formal sentence, it is more elegant to place the auxiliary before the present participle. Thus, बह ओसुः द्रुप जान, *bāt* ओसुः *suh khuywān*, he was eating rice.

Pronominal suffixes are added as in the Present. Thus,—

- बह ओसुः करान् बह ओसुः-थर्य करान्, I was making thee.
- बह ओसुः करान् बह ओसुः-थर्य करान्, we were making thee.
- बह ओसुः करान् बह ओसुः-यन करान्, I was making for thee.
- बह ओसुः करान् बह ओसुः-यन करान्, I was making him.
- बह ओसुः करान् बह ओसुः-यन करान्, I was making for him.
- बह ओसुः करान् बह ओसुः-यन करान्, I was making you.
- बह ओसुः करान् बह ओसुः-यन करान्, I was making them.
- बह ओसुः करान् बह ओसुः-यन करान्, he was making him or for him.

And so others.
3. FUTURE TENSE.

This tense is conjugated as follows (viii. ii. 23).

**SINGULAR.**

1 कर karā, I shall make. करवः karav, we shall make.
2 करखः karakh, thou wilt make. करिवः kariv, you will make.
3 करि kari, he will make. करणः karan, they will make.

Roots ending in vowels insert य m in the first person of both numbers. Before र i, they insert य y. As usual, all roots ending in र i, except न ni, take, दि di, give, and चि yi, come, change the final र i of the root to च ya (29). We thus get for the future of चि khi, eat,—

**SINGULAR.**

1 च्यम khyamा. च्यमः khyamav.
2 च्यख khyakh. च्यिवः khēyiv.
3 च्यः khēyi.

From दि di, give, we have,—

**SINGULAR.**

1 दिम dimा. दिमः dimav.
2 दिख dikh. दिखिवः diyiv.
3 दियः diyī.

This tense has a special interrogative form, which is thus conjugated (30, 31).

**SINGULAR.**

1 करा karā, shall I do or make. करवः karavा.
2 करखः karakhा.
3 करः karyā.

**Plural.**

1 करवः karavा.
2 करिवः karivा.
3 करणः karanा.

Pronominal suffixes are added to this tense as usual, except that the third person singular is slightly irregular, being करः karyā (he will make me), &c., not करिसः karim, &c. (viii. ii. 29). So करः karyas, not करिसः karis, and all other suffixes added to this person of this tense. When, however, the suffixes of the second person is added there is no irregularity. Thus, करिवः kariy, not करः karyay. Remember that final
क्या becomes क्या h before a suffix. We thus get the following forms which will do as samples.

Added to first person,—

करह kara-s, I shall make for him.
करह kara-n, I shall make him.
करद्व kardh-s, we shall make for him.
करद्व kardh-n, we shall make him.

Added to second person,—

करह karah-as, thou wilt make for him.
करह karah-an, thou wilt make him.
करद्व karyā-s, you will make for him.

Added to third person,—

करह kary-ām, he will make me.
करह kary-y, he will make thee or for thee. (It should be remembered that the suffix क्या ath is not used with the third person).
करह kari-wa, he will make you or for you.
करह kary-as, he will make him, or for him. (क्या an is not used with the third person).
करह kary-akh, he will make them or for them.
करह karan-as, they will make him or for him.
करह karan-akh, they will make them or for them.

Interrogative forms would be such as करह kara-sा, shall I make for him?

The feminine impersonal verbs क्या tsar, to be inwardly wrathful, &c. (see pp. 16 and 22), are thus conjugated, this tense making no distinction between masculine and feminine.

क्या tsary-am, there will be inward anger to me. I shall be inwardly angry.
क्या प्रि asē tsari, we shall be inwardly angry.
क्या प्रि tsari-y, thou wilt be inwardly angry.
क्या प्रि tsari-wा, you will be inwardly angry.
On the Kāśmīri Verb.

धर्म tṣary-as, he will be inwardly angry.
धर्म tṣary-akā, they will be inwardly angry.

On the Past Tenses Generally.

Kāśmīri has three Simple (as distinct from Periphrastic) Past Tenses,—the Past, the Aorist, and the Pluperfect.

There are three conjugations of verbs in these tenses. The first conjugation includes all active and impersonal verbs.

The second conjugation includes the following neuter (viii. iii. 77–97) verbs,—

1. थक thak, be weary.
2. पाक pak, go.
3. समाख samakh, become visible, be seen, meet a person.
4. होक hōkh, become dry.
5. ताग tag, be possible, be known how to be done.
6. लग lag, be with, suffer pain, fit.
7. सोंग gōng, lie down, go to sleep.
8. कातs kāts, be wet.
9. कहो khotṣ, fear.
10. पातs pats, trust with a loan.
11. रोक rõks, be preferred.
12. वयातs vyats, pervade, fit into.
13. होकs hōks, go bad, decay.
14. गातs gats, be proper (गातs gats, go, belongs to the third conjugation).
15. उपव wupaz, be born.
16. दाज daz, be burnt.
17. रोक rõz, stop, stand.
18. फात phat, split (of wood), sprout (of a plant), sink into water.
19. फूट phut, be broken.
20. रोट rõt, be stopped (also third conjugation).
21. बोढ bōd, dive, sink.
22. वात wāt, arrive.
23. वथ wōth, stand up.
24. तश्यān tshyann, be bored, be torn, be split.
25. सपन sapan, सपज sapaz, or सपज sapad, be complete.
26. वुप wup, burn inside (see below).
27. फ्र प्रप prop, evaporate, be digested be soaked up (see below).
28. प्राय pray, be pleased.
29. वाह lay, be worth.
30. वाह way, be fit to eat, agree with, suit.
31. खर khar, be disliked.
32. तार tar, be crossed.
33. फार phar, be stolen, be a cause of loss to.
34. फार phār, go round, rot, regret, be inverted.
35. फार mar die, (मर. mar. unite,
belongs optionally (viii. iii. 91) to the first conjugation).

36. तन्दोर सौर, be spent, exhausted (of things).

37. गल्गल्गल, melt.

38. तसल्तसल, flee, escape.

39. दल्दल, pass over.

40. दोल्दोल, be unused.

41. फल्फलफल, bear fruit, become old (of clothes), be divided.

42. फूलफूल, expand (of a flower).

43. मेलमेल, meet, be met by a person.

44. बौव बौव, be born, grow.

45. रूवरूव, be lost.

46. दोल्दोल, trickle.

47. पोसपोस, be competent, victorious.

48. मग्मग, forget.

49. रोशरोश, be angry.

50. आसआस, be.

51. क्षमक्षम, mount, ascent.

52. फसफस, be entangled, caught.

53. बसबस, dwell.

54. लसलस, live long, live in good health.

55. लोसलोस, be weary.

56. वासवास, come down, descend.

57. भयभय, sit.

Of the above, the verb रोशरोश, be stopped, may optionally be conjugated in the third conjugation (viii. iii. 84). Thus,—

2nd Conjugation. Past Participle, रूत्रूत.
Aorist " रोशरोश रोशरोश.
Pluperfect " रोशरोश रोशरोश.

3rd Conjugation. Aorist " in sense of Past रोशरोश रोशरोश.
Pluperfect " Aorist रोशरोश रोशरोश.
True Pluperfect " रोशरोश रोशरोश.

The verbs वुपवुप, burn inside, and चरपचर, be digested, optionally form their Pluperfect after the manner of the third conjugation (viii. iii. 89). Thus,—

2nd Conjugation. Pluperfect Participle वुपयवुपय, चरपयचरपय.

3rd Conjugation. True Pluperfect Participle वुपयवुपय, चरपयचरपय.

The above 57 verbs are those given by इवराकूल in the भुटापाद of the आख्यातप्राक्रिया of his Grammar (viii. iii. 77-97), but the following are added to the second conjugation by my Pāṇḍit.
On the Kašmiri Verb.

58. पलङ palaz, be useful.
59. पलङ palat, melt, deliquesce.
60. पुन pun, come true (of a curse).
61. प्रार prār, wait.

The third conjugation includes all other neuter verbs, except those used impersonally.

I shall now describe each of the Past tenses separately.

4 (a). The Verbal Past Participle.

This Participle, from which, as will be seen, the Past Tense is derived, is formed by adding उ u-māṭrā to the root. Thus, कर kar, do; Past Participle कर kar. Its feminine singular is formed by changing u-māṭrā to ॐ u-māṭrā. Thus, कर kar. The masculine plural by changing the u-māṭrā to i-māṭrā. Thus, कर kar, and the feminine plural by changing the ॐ u-māṭrā to य y (e), thus, करे karē. Before the māтри-vowels, the root-vowel of the verb is liable to modifications. But (this is important) before the य y (e) of the feminine plural, there is no modification. The modifications caused by मāтри-vowels are as follows,—

If the root-vowel is a, before u-māṭrā, it becomes अ (०). Thus, कर kar, make, कर kar, pronounced kor, he (was) made (viii. iii. 19).

If the root-vowel is a, before ଙ u-māṭrā, it becomes अ (९). Thus, ଙ kar, pronounced कुङ, she (was) made (viii. iii. 19).

If the root-vowel is a, before i-māṭrā, it becomes अ (९). Thus, ଙ kar, pronounced शर, they (masc.) (were) made (viii. iii. 19).

If the root-vowel is ए, before अ māṭrā, it becomes ए (०). Thus, मार mar, kill, मोङ mōr, he (was) killed (viii. iii. 20).

If the root-vowel is ए, before अ māṭrā, it becomes ए (०). Thus, मार mar, pronounced मोर, she (was) killed (viii. iii. 19).

If the root-vowel is ए, before i-māṭra it becomes ए (०). Thus, मार mar, pronounced mār, they (masc.) (were) killed (viii. iii. 19).

If the root-vowel is i, before u-māṭrā it becomes यु. Thus, स्र लिव, plaster, ल्युङ lyuv, he (was) plastered.

If the root-vowel is i, before अ māṭrā it becomes i (pronounced यु). Thus, स्र लिव, pronounced lyuv, she (was) plastered.
If the root-vowel is \( i \), before \( i-\text{mātrā} \), it is unchanged. Thus, फिरविव \( liv^i \), they (masc.) (were) plastered.

If the root-vowel is \( i \), before \( u-\text{mātrā} \), it becomes यु. Thus, चीर \( cir \), squeeze out, चूर \( cyūr^u \), he (was) squeezed out.

If the root-vowel is \( i \), before \( i-\text{mātrā} \) it is unchanged. Thus, चीर \( cir^i \), she (was) squeezed out.

If the root-vowel is \( i \), before \( i-\text{mātrā} \) it is unchanged. Thus, चीर \( cir^i \), they (masc.) (were) squeezed out.

If the root-vowel \( u \) or \( ə \), it always remains unchanged. Thus, from बुज्ञ \( buz \), parch, बुज्ञ \( buz^u \), बुज्ञ \( buz^i \). From लुट \( lūt^u \), rob, लुट \( lūt^u \), लूट \( lūt^i \).

If the root-vowel is \( e \), before \( u-\text{mātrā} \), it becomes यु. Thus, फेर \( phēr \), be turned, फूर \( phyūr^u \), he (was) turned (viii. iii. 21, 22).

If the root-vowel is \( e \), before \( ə-\text{mātrā} \), it becomes य. Thus, फिर \( phir^a \), she (was) turned (viii. iii. 23).

If the root-vowel is \( e \), before \( i-\text{mātrā} \), it becomes य. Thus, चीर \( cir^i \), they (were) turned (viii. iii. 21, 22).

If the root-vowel is \( o \), before \( u-\text{mātrā} \), it becomes उ. Thus, बोज्ञ \( boz^u \), hear, बुज्ञ \( buz^u \), he (was) heard (viii. iii. 24).

If the root-vowel is \( o \), before \( ə-\text{mātrā} \), it becomes उ. Thus, बज्ञ \( buz^a \), she (was) heard (viii. iii. 25).

If the root-vowel is \( o \), before \( i-\text{mātrā} \), it becomes उ. Thus, बज्ञ \( buz^i \), they (masc.) (were) heard (viii. iii. 24).

Before य ए or य a of the feminine plural, the root-vowel is always unchanged. Thus, करे \( kar^e \), सायं \( mārē \), लिवे \( livē \), चीर \( cirē \), बुज्ञ \( buz^a \), फेर \( phērē \), बोज्ञ \( boz^a \).

When any pronominal suffix except य \( w^a \) is added to a form ending in a मत्रावowel, that मत्रावowel becomes fully pronounced, but the modification of the root-vowel remains unchanged. Thus, कर \( kar^u \) (pronounced \( kor \)) + न \( n \), becomes कर्न \( karun \), pronounced \( korun \), and not \( kurn \) or \( korn \). So चोज्ञ \( mōr^u \)+ न \( n \) becomes चोर \( mōrun \), and so on. In such a case, अ-\text{mātrā} is pronounced as a short German उ. Thus, कर \( kar^u \) (pronounced \( kūr \)) + न \( n \), becomes \( kar^n \), pronounced \( kūrūn \). If the suffix is
When, in the feminine plural, या (ॆ) follows one of the letters त, त्स, ज्ञ ज़, or ज्ञ न, the या becomes श ऑ (viii. iii. 47). Thus, दिस् डिस् + या becomes दिस् डिस्, they (fem.) (were) given. So ध्रु + या, becomes ध्रु + या, they (fem.) (were) taken. So वाच् वाच् + या becomes वाच् वाच्, they (fem.) arrived, दज् दज् + या becomes दज् दज्, they (fem.) were burnt (viii. iii. 7, 12).

So also या is often elided after स (viii. iii. 13). Thus, ब्य ब्य + या, becomes ब्य ब्य, they (fem.) were. ब्य ब्य ब्य + या, ब्य ब्य, they (fem.) dwelt. र्यासा restricts this to verbs of the 2nd conjugation, but, according to my Pandit, या is also elided after all verbs of the 1st conjugation, except in the case of तस तस, laugh loudly (impersonal). Thus, from कस कस, फ्री, feminine plural कस कस, but, from तस तस, तस तस.

In the case of the following verbs of the 1st conjugation, the या may, according to my Pandit, be optionally retained. तास तास, bury; दस दस, beat; मस मस, eat improperly; सस सस, break wind. Thus, तास तास, or तास तास.

It will be seen that the feminine of this participle ends in उ-मात्रा, in या (ॆ), or in ऑ. Before these terminations, the final consonant of the Past Participle undergoes certain changes. These changes only occur in the first and second conjugations. They are as follows:

Final क k, क्ल kh, and ग g, become च c, च च, and ज j respectively, before both उ उ- मात्रा and या या (ॆ) (viii. iii. 7). Thus,
From Root दक thak, be weary; दकः thakः, he (was) weary; but च व thacः, she (was) weary; च व thacः, they (fem.) (were) weary.

" " लेख lekh, write; लुकः lyukः, he (was) written; but लेखः lichः, she (was) written; लेख lekhः, they (fem.) (were) written.

" " दाग dag, pound; दागः dagः, he (was) pounded; but दागः dajः, she (was) pounded; दाग dajः, they (fem.) (were) pounded.

र त, ठ th, and ड d, become च c, छ ch, and ज j respectively, before यः (े), but not before उ-मात्र र (viii. iii. 70). Thus,—

From Root फँ phat, be split; फँः phatः, he (was) split; फँः phatः, she (was) split; but फँः phacः, they (fem.) (were) split.

" " मसः mas, forget; मः mäthः, he (was) forgotten; मः mäthः, she (was) forgotten; but मः machः, they (fem.) (were) forgotten.

" " गँडः gandः, bind; गँडः gandः, he (was) bound; गँडः gandः, she (was) bound; but गँडः gandः, they (fem.) (were) bound.

र t, ठ th, ड d, and न n, become च t०, छ t० h, ढ z, and ण ङ respectively, before both उ-मात्र र, and before यः (े), which latter then becomes a by the rule given on the last page (viii. iii. 72, 73). Thus,—

From Root कत kat, spin; कः katः, he (was) spun; but कः katasः, she (was) spun; कः katasः, they (fem.) (were) spun.

" " वौं wōthः, arise; वौः wōthः, he arose; but वौः wēthः, she arose, and वौः wēthः, they (fem.) arose.

" " लदः ladः, build; लदः ladः, he (was) built; but लः lazः, she (was) built, and लः lazः, they (fem.) (were) built.

" " रन ran, cook; रः ranः, he (was) cooked; but रः raः, she (was) cooked, and रः raः, they (fem.) (were) cooked.

ल l becomes ज j before both उ-मात्र र and यः (े) (viii. iii. 74). Thus,—

From Root तसः tsaः, flee; तसः tsaः, he fled; but तः tsaः, she fled, and तः tsaः, they (fem.) fled.
The verbs घड़ pih, grind; दृढ़ muh, deceive; देह sah, bear; घड़ gah, grind; and धृढ़ tsaḥ, suck, under similar circumstances change their final ज h to ष g (viii. iii. 75). Thus,—

ढुढ़ pyuh", he (was) ground; but फिख piyah, she (was) ground; and फिख pič, they (fem.) were ground.

Combining what is said here, together with what has been said above (pp. 40 and ff.) regarding vowel changes, we come to the three following general rules, all of which apply only to the first and second conjugations, and do not apply to the third.

1. In the Past Participle masculine, both singular and plural, only the root vowel, and not the final consonant, is liable to change.

2. In the Past Participle feminine singular, both the root vowel and the final consonant are liable to change.

3. In the Past Participle feminine plural, only the final consonant, and not the root vowel, is liable to change.

These three rules are most important, as the whole scheme of conjugating the Past Tense depends upon them.

**Irregular Past Participles.**

The following verbs have irregular Past Participles. The irregularities are, of course, carried through the Past tense.

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<thead>
<tr>
<th>Verb.</th>
<th>PAST PARTICIPLE.</th>
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<td>SINGULAR.</td>
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<tr>
<td></td>
<td>Masculine.</td>
</tr>
<tr>
<td>खास khas, mount (viii. iii. 66).</td>
<td>खास khasth&quot;[or खन khath&quot;].</td>
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<tr>
<td>वास vas, descend (66).</td>
<td>वस wath&quot;.</td>
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### Irregular Past Participles.

#### PAST PARTICIPLE.

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<td><strong>PlURAL.</strong></td>
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<td><strong>Masculine.</strong></td>
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<td><strong>Masculine.</strong></td>
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</tbody>
</table>

| क्षो las, live long (27, 28, 33, 67, 96). |
| **क्षो las** | **क्षो lūst**|
| **क्षो lūst** | **क्षो lūst**|
| **क्षो lūst** | **क्षो lūst**|
| **क्षो lūst** | **क्षो lūst**|

| लोś los, be weary (67, 96). |
| **लोś lūs** | **लोś lūs** or **लोś lūsh** |
| **लोś lūs** | **लोś lūs** |
| **लोś lūs** | **लोś lūs**|
| **लोś lūs** | **लोś lūs**|

| नर mar, die (26, 31, 59). मर mar, unite, is regular. |
| **नर mūd** | **मय mōy**|
| **नर mūd** | **मय mōy**|
| **नर mūd** | **मय mōy**|
| **नर mūd** | **मय mōy**|

| वच hi, take (32). |
| **वच hyat** | **वच hēt** |
| **वच hēt** | **वच hēt** |
| **वच hēt** | **वच hēt** |
| **वच hēt** | **वच hēt** |

| दि di, give (32). |
| **दि dyut** | **दि diś** |
| **दि diś** | **दि diś** |
| **दि diś** | **दि diś** |
| **दि diś** | **दि diś** |

| दिख khi, eat (viii. iii. 6, ix. i. 37). |
| **दिख khyaω.** | **चय khēy.** |
| **दिख khyaω.** | **चय khēy.** |
| **दिख khyaω.** | **चय khēy.** |
| **दिख khyaω.** | **चय khēy.** |

| दिख ci, drink (viii. iii. 6, ix. i. 37). |
| **दिख cyauω.** | **चय cēyω.** |
| **दिख cyauω.** | **चय cēyω.** |
| **दिख cyauω.** | **चय cēyω.** |
| **दिख cyauω.** | **चय cēyω.** |

| दिख ni, take (viii. iii. 6, 34, ix. i. 38). |
| **दिख nyūv.** | **निय niyω.** |
| **दिख nyūv.** | **निय niyω.** |
| **दिख nyūv.** | **निय niyω.** |
| **दिख nyūv.** | **निय niyω.** |

* क्षो las, is sometimes used regularly by the vulgar, thus, क्षो lūsω, &c. (viii. iii. 96). In the fem. sing. Içvara-kaula sometimes writes क्षो lūshω, and sometimes क्षो lūshω. According to my Pandit, the latter is the correct form.
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<td>Feminine.</td>
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<td></td>
<td>Feminine.</td>
<td></td>
<td>Feminine.</td>
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<tr>
<td>डेंस dës, see (viii. iii. 62).</td>
<td>डू डूँ dëu. । डू डूँ dëu.</td>
<td>डू डूँ dëu. । डू डूँ dëu.</td>
<td>डू डूँ dëu. । डू डूँ dëu.</td>
</tr>
<tr>
<td>रौंग rōs, be angry (24, 62).</td>
<td>रूँ rōu. । रूँ rōu.</td>
<td>रूँ rōu. । रूँ rōu.</td>
<td>रूँ rōu. । रूँ rōu.</td>
</tr>
<tr>
<td>मग maṣ, forget (62).</td>
<td>मृं maṣ. । मृं maṣ.</td>
<td>मृं maṣ. । मृं maṣ.</td>
<td>मृं maṣ. । मृं maṣ.</td>
</tr>
<tr>
<td>भ्रु bha, sit (22, 62).</td>
<td>भू भूँ bha. । भू भूँ bha.</td>
<td>भू भूँ bha. । भू भूँ bha.</td>
<td>भू भूँ bha. । भू भूँ bha.</td>
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<tr>
<td>क्रू k stools, be wet (63).</td>
<td>कृं kṛu. । कृं kṛu.</td>
<td>कृं kṛu. । कृं kṛu.</td>
<td>कृं kṛu. । कृं kṛu.</td>
</tr>
<tr>
<td>क्रू k hōts, decay (63).</td>
<td>कृं hōts. । कृं hōts.</td>
<td>कृं hōts. । कृं hōts.</td>
<td>कृं hōts. । कृं hōts.</td>
</tr>
<tr>
<td>द्रज daz, be burnt (64).</td>
<td>दृज daz. । दृज daz.</td>
<td>दृज daz. । दृज daz.</td>
<td>दृज daz. । दृज daz.</td>
</tr>
<tr>
<td>रोज rōz, stop (64).</td>
<td>रूँ rōu. । रूँ rōu.</td>
<td>रूँ rōu. । रूँ rōu.</td>
<td>रूँ rōu. । रूँ rōu.</td>
</tr>
<tr>
<td>अपज wōpaz, be born (64).</td>
<td>अपज wōpaz. । अपज wōpaz.</td>
<td>अपज wōpaz. । अपज wōpaz.</td>
<td>अपज wōpaz. । अपज wōpaz.</td>
</tr>
<tr>
<td>चर hahar, to marry off (a girl) (76).</td>
<td>चर hahar. । चर hahar.</td>
<td>चर hahar. । चर hahar.</td>
<td>चर hahar. । चर hahar.</td>
</tr>
</tbody>
</table>

**On the Kāmīrī Verb.**
This tense is peculiar to the first and second conjugations. It does not occur in the third conjugation. It describes something which has happened lately, e.g., करूँ karun, he has (just) made.

It is formed from the Past Participle in य. This Participle is Passive in the case of verbs of the first conjugation. Thus, करा kara, done, असू asu (impersonal verb), laughed. It is Neuter in the case of verbs of the second conjugation. Thus, बेह bhe, become. Verbs of the first conjugation are therefore passive in construction. Instead of saying ‘I made this,’ we must say ‘this was made by me,’ यह मे kara, this (yih) by me (mē) made (kara). Here the original object of the sentence has become the grammatical subject, and the logical subject has been put into the case of the agent. If the object (grammatical subject) is feminine, the participle must be feminine. If it is plural, the participle must be plural. Thus,—

क य का kara mē kara, the bracelet (masc.) was made by me.
प य का pata mē kara, the tablet (fem.) was made by me.
क र क र kari mē kari, the bracelets were made by me.
प च य कण pach mē kare, the tablets were made by me.

As regards the original subject, it is put in the agent case, and may also be added to the verb in the form of a pronominal suffix of the agent case. This must always be done in the second person singular and plural. These suffixes are given on pp. 15 and ff. For the sake of ready reference, they are here repeated.

**Singular.**

<table>
<thead>
<tr>
<th>1st Person.</th>
<th>अम am.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd &quot;</td>
<td>एथ ath.</td>
</tr>
<tr>
<td>3rd &quot;</td>
<td>अन an.</td>
</tr>
</tbody>
</table>

**Plural.**

| अव awh. |
| akh. |

The initial अ a is elided when following a vowel.

When the pronominal suffix is added to a verb (it is always added in the case of the second person), the original subject (now agent), if a pronoun, may be omitted. Thus, for ‘he made,’ we may say,—
(a) तमिकरु tami karu, by him made,
or (b) तमिकरुन tami karu-n, by him made-by-him,
or (c) करु karu-n, made-by-him.

In the second person we cannot use the first or (a) form. We can only say,—

(b) तुकरु tsê karu-th, by thee made-by-thee,
or (c) करु karu-th, made-by-thee.

So in the plural.

(b) तुकरु tōhē karu-wa, by you made-by-you,
or (c) करु karu-wa, made-by-you.

We cannot say चुक्र tse karu or चुक्र tōhē karu.

This Passive construction is called in Sanskrit Grammar the karmāni prayōga, and is described in Íçvara-kaua's Grammar under that name (viii. iii. 3).

The Impersonal Construction.

Impersonal verbs are used passively with all persons. The terminations are the same as in the case of active verbs. An example is,—

(a) तमिव tami asu, by him it was laughed,
or (b) तमिव tami asu-n, by him it was laughed-by-him,
or (c) वरव asu-n, it was laughed-by-him,

all three of which mean 'he laughed' (viii. iii. 3). So वरव asu-m, I laughed.

The two verbs चु कर suv, quarrel, and मोरव mar, bear pain, may be used impersonally, and are then put in the feminine (viii. iii. 9).

Thus, चु कर suv-an, quarrelling was done-by-him, he quarrelled, the verb agreeing with the nominative हर har, a quarrel, which is feminine. So मोरव mœrv-an, pain was suffered-by-him, he suffered pain, the true nominative being some feminine word like चैंट pid, pain, understood.

In these cases we may use all the three forms, except, as before, in the second person. Thus,—

(a) तमिव कुक suv-an,
or (b) तमिव कुक suv-an,
or (c) कुक suv-an.
These two words can even be used in the fem. plur. Thus, सुभृत्, he quarrelled (many times); मोरवण् mōravyan, he suffered pains.

The following verbs (repeated from pp. 16 and 22) are also impersonal but have this peculiarity that they are conjugated with suffixes of the dative instead of suffixes of the agent, and are also in the feminine.

प्र तसर, be inwardly wrathful.
क्षम पहो, ditto.
पुष पहुह, ditto.
सधे मार्त, ditto.
चुज्ज wuts, be burnt.
फिष्फ़ phिः, forget.
चंब्ब tymb, look eagerly (conjugated in the third conjugation).

Thus, चंब्ब tysar-s, not चंब्ब tysar-n, there was inward anger to him, he was angry.
चंब्ब tysar-y, not चंब्ब tysar-th, thou wast angry.
चंब्ब tysar-m, I was angry.

So चुज्ज wuts-y, thou wast burnt. These verbs are given here, because the first six are used in the Past Tense. चंब्ब tymb, look eagerly, belongs to the third conjugation, and does not use the Past Tense.

This impersonal construction, whether with the Dative or with the Agent, is called in Sanskrit, the bhāvē-prayōga.

Neuter Verbs.

Neuter verbs of the second conjugation, having their Past Participle neuter, are conjugated, in the Past tenses actively. They thus take the pronominal suffixes of the nominative, and agree with the subject of the sentence in number and person. The addition of the pronominal suffixes is obligatory.

They are here quoted for ready reference.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. अश as.</td>
<td>1. अश aś.</td>
</tr>
<tr>
<td>2. अक्ष akh.</td>
<td>3. अक्ष akh.</td>
</tr>
</tbody>
</table>

There are no nominative suffixes of the first person plural or of the third person.
On the Kaśmiri Verb.

Taking, therefore, the verb बोि बोि, become, for ‘I became’ we may say,—

(b) बोि बोि बोि बोि-स,

or (c) बोि बोि बोि-स.

We cannot say बोि बोि बोि बोि, any more than we can say अध अध अध अध अध अध कोि व.

These preliminaries being understood, I shall, in the paradigms, only give the (c) forms of the past tenses. From these the (b) forms and (when they exist) the (a) forms can easily be deduced.

A. First Conjugation.

(a) Transitive Verb (viii. iii. 3-9) (c. forms only) ‘I made,’ Lit. ‘he, she, it, &c., was (were) made by me, you, him, us, &c.’

<table>
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<tr>
<th>SINGULAR.</th>
<th>PLURAL.</th>
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<tbody>
<tr>
<td>Masculine.⁠¹</td>
<td>Feminine.⁠¹</td>
</tr>
<tr>
<td>कर् kर्, made.</td>
<td>करि kरि.</td>
</tr>
<tr>
<td>Plural.</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>कर् kर्.</td>
</tr>
<tr>
<td>2</td>
<td>कर्थ. kरथ.</td>
</tr>
<tr>
<td>3</td>
<td>करन् kरन्.</td>
</tr>
</tbody>
</table>

Verbs ending in vowels are slightly irregular in the masculine singular and plural, and in the feminine singular, which latter is the

¹ E.g. The object of the sentence, which has now become the grammatical subject, as explained above.

² Or kरे-म, and so throughout.
same as the feminine plural (viii. iii. 6). None of these verbs belong to the second conjugation.

As usual there are two groups of these verbs, viz., those which change their final vowel, i, to ya, such as जै eat, and others (vide p. 1) and those which do not, which are three in number, ज्ञ ni, take, दि di, give, and जि yi, come, of which the last belongs to the third conjugation. Taking the verb जै kha, eat, we get.

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<th>SINGULAR.</th>
<th>PLURAL.</th>
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</table>

Sing.

1 झौं khyo-m or झौं kha. (ix. i. 37).

2 झौं khyo-th or झौं kha-th.

3 झौं khyo or झौं kha-n.

Plur.

1 झौं kha. |

2 झौं khyo-w or झौं kha-w.

3 झौं khyo-kh or झौं kha-kh.

Similarly is conjugated, जै ci, drink.
The verb ता take, is further irregular (viii. iii. 6, 34; ix. i. 38).

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<th>SINGULAR.</th>
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<tbody>
<tr>
<td></td>
<td>Masculine</td>
<td>Feminine</td>
<td>Masculine</td>
</tr>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 न्यूः nyū- m.</td>
<td>नियम niya- m.</td>
<td>नीस्न ni- m.</td>
<td></td>
</tr>
<tr>
<td>2 न्यूः nyū- th.</td>
<td>नियम niya- th.</td>
<td>नीस्न ni- th.</td>
<td></td>
</tr>
<tr>
<td>3 न्यूः nyū- n.</td>
<td>नियम niya- n.</td>
<td>नीस्न ni- n.</td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 न्यूः nyū- v.</td>
<td>निय niy.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 न्यूः nyū- wo.</td>
<td>निय niy- wo.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 न्यूः nyū- kh.</td>
<td>निय niy- kh.</td>
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</table>

The verbs ति hi, take, and ति di, give, are still further irregular (viii. iii. 7, 32). Thus,—

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<th>SINGULAR.</th>
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<th>PLURAL.</th>
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<tbody>
<tr>
<td></td>
<td>Masculine</td>
<td>Feminine</td>
<td>Masculine</td>
</tr>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 घूः hyatu- m.</td>
<td>घूः हेता- m.</td>
<td>घूः हेटि- m.</td>
<td>घूः हेता- m.</td>
</tr>
<tr>
<td>2 घूः hyatu- th.</td>
<td>घूः हेता- th.</td>
<td>घूः हेटि- th.</td>
<td>घूः हेता- th.</td>
</tr>
<tr>
<td>3 घूः hyatu- n.</td>
<td>घूः हेता- n.</td>
<td>घूः हेटि- n.</td>
<td>घूः हेता- n.</td>
</tr>
</tbody>
</table>
Past Tense. Impersonal Verbs.

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<th>SINGULAR.</th>
<th>PLURAL.</th>
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<td></td>
<td></td>
</tr>
<tr>
<td>Masculine</td>
<td>Feminine</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>ढूळ hyāt.</td>
</tr>
<tr>
<td>2</td>
<td>ढूळ hyāt-w।</td>
</tr>
<tr>
<td>3</td>
<td>ढूळ hyāt-।</td>
</tr>
</tbody>
</table>

दि di, give, is similarly declined, but its first person is दितम or चितम dyutu-m, दितम dita-m, दितम diti-m, दितम dita-m, and so throughout.

The verb चर hahar, to get a girl married, is of necessity, conjugated in the past tenses only in the feminine. Moreover it forms its feminine Past Participle, optionally, in an irregular fashion (viii. iii. 76), Thus, चरहा hahar-w or चराबा hara-b, he got her married.

Notes. (1) Once for all. By the first person singular, is meant, 'I made him, her, them (masc.), or them (fem.),' literally, 'he, she, they (masc.), or they (fem.) were made by me.' So the second person singular means 'thou madest him, her, them (masc.), or them (fem.),' and so on, through the other persons.

(2) There is no suffix for the first person plural. Hence this form is always the same as the past participle.

(b) Impersonal Verb (viii. iii. 3–9) (c. forms only), 'I laughed,' literally, 'it was laughed by me,' &c.

Singular 1 चुळ asu-m, I laughed.
2 चुळ asu-th, thou laughdest.
3 चुड asu-n, he laughed.

Plural 1 चुळ as-w, we laughed.
2 चुळ as-w, you laughed.
3 चुळ asu-kh, they laughed.
When an Impersonal Verb is conjugated in the feminine (see pp. 22 and 48), we get forms such as the following, *(त्व त्व, quarrel)* (viii. iii. 9),—

**Singular 1** त्व त्व-न, I quarrelled.
2 त्व त्व-ध, thou didst quarrel.
3 त्व त्व-स, he quarrelled.

**Plural 1** त्व त्व, we quarrelled.
2 त्व त्व-व, you quarrelled.
3 त्व त्व-क, they quarrelled.

If such an Impersonal Verb is conjugated in the plural, we get—

**Singular 1** त्व त्व-न, I quarrelled many times, and so on.
2 त्व त्व-ध, thou didst quarrel.
3 त्व त्व-स, he quarrelled.

**Plural 1** त्व त्व, we quarrelled.
2 त्व त्व-व, you quarrelled.
3 त्व त्व-क, they quarrelled.

If such an Impersonal Verb is conjugated in the plural, we get—

**Singular 1** त्व त्व-न, I quarrelled many times, and so on.
2 त्व त्व-ध, thou didst quarrel.
3 त्व त्व-स, he quarrelled.

**Plural 1** त्व त्व, we quarrelled.
2 त्व त्व-व, you quarrelled.
3 त्व त्व-क, they quarrelled.

So मद्र बाब, bear pain.

त्व त्व and the others are thus conjugated (see pp. 16, 22, and 49).

**Singular 1** त्व त्व-न, I was inwardly angry, and so on.
2 त्व त्व-ध, thou wast angry.
3 त्व त्व-स, he was angry.

**Plural 1** त्व त्व, we were angry.
2 त्व त्व-व, you were angry.
3 त्व त्व-क, they were angry.

In the case of Transitive verbs, when the grammatical subject (i.e., the logical object) is a pronoun, it may be added to the verb in the shape of an additional pronominal suffix in the Nominative case. The following are the masculine forms which occur. The feminine ones can easily be made on the same principle.

**From करु म, made by me, I made.**

करु म-भ, thou wast made by me, I made thee.

So करु म-भ, thou (fem.) wast made by me, I made thee (fem.).

54
[करसूण karu-m-an, I made him, is not used. We always say छूँ करु suh karu-m. करसूण kar*-m-as means 'I made for him.]

करिम kari-m-aw£, I made you.

[करिम kari*-m-akh, I made them, is not used. We always say तिसू करिम tim kari-m. करिम kari*-m-akh means 'I made them for them.]

From करू karu-th, made by thee, thou madest.

करू karu-th-as, thou madest me (or thou madest for him).

करू karu-th-an, thou madest him.

करिम kari*-th-akh, thou madest them (or for them).

From करू karu-n, made by him, he made.

करू karu-n-as, he made me (or he made for him).

करू karu-n-akh, he made thee (or he made for them).

[करू karu-n-an, he made him, is not used. We say छूँ करू suh karun.]

करिम kari-n-aw£, he made you (or for you).

[करिम kari*-n-akh, he made them, is not used. We say तिसू करिम tim kari-n. करिम kari*-n-akh, means 'he made them for them.]

From करू karu, made by us, we made.

करू karu-kh, we made thee.

[करू karu-n, we made him, is not used. We say छूँ करू suh karu].

करिम kari-w£, we made you.

[करिम kari-kh, we made them, is not used. We say तिसू करिन tim kari].

From करू karu-w£, made by you, you made.

करू karu-wa-s, you made me (or for him)

करू karu-wa-n, you made him.

करिम kari*-wa-kh, you made them.
From करु karu-kh, made by them, they made.

करुहास karu-h-as, they made me (or they made for him).

करुहाक्ख karu-h-akh, they made thee (or for them).

[करुहान karu-h-an, they made him, is not used. We say,

करुहास suh karu-kh].

करुहाक्ख karu-h-aw, they made you.

[करुहाक्ख karu-h-akh, they made them, is not used. We say,

करुहाक्ख tim kari-kh. करुहाक्ख karu-h-akh, means ‘he made them for them’].

There being no suffix for the first person plural, there are no special forms for thou, he, you, or they made us.

With regard to all these forms, the full forms of the pronouns may also be used, with, or without the suffixes. Thus,—

We may say either

(a) मे करुमख mē karu-m-akh t̪əh, by me was-made-by-me-thou thou, or

(b) करुमख karu-m-akh t̪əh, was-made-by-me-thou thou, or

(c) मे करुमख mē karu-m-akh, by me was-made-by-me-thou, or

(d) करुमख karu-makh, was-made-by-me-thou, or

(e) मे करुमख mē karu-kh t̪əh, by me was-made-thou thou, or

(f) मे करुमख mē karu-kh, by me was-made-thou.

We cannot, however, use the two following forms.

(g) मे करु mē karu t̪əh, by-me was-made thou or

(h) करुम karu-m t̪əh, was-made-by-me thou.

In other words when the full form of the pronoun in the nominative is used, the corresponding suffix must always accompany it.

Other pronominal suffixes can similarly be used. Thus, करु य karu-m-ay, I made for thee.
B. SECOND CONJUGATION.

Neuter Verb (viii. iii. 77-97). (c. Forms only).

I became, &c.

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<thead>
<tr>
<th>SINGULAR</th>
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<tbody>
<tr>
<td><strong>Masculine</strong></td>
<td><strong>Feminine</strong></td>
</tr>
<tr>
<td>1</td>
<td></td>
</tr>
<tr>
<td>भबुष् b०व०-s.</td>
<td>भब९० b०व०-s.</td>
</tr>
<tr>
<td>2</td>
<td></td>
</tr>
<tr>
<td>भबुष् b०व०-kh.</td>
<td>भब९० b०व०-kh.</td>
</tr>
<tr>
<td>3</td>
<td></td>
</tr>
<tr>
<td>भब० b०व०.</td>
<td>भब० b०व०.</td>
</tr>
</tbody>
</table>

The verb मर mar, die, has its past tense irregular. It is thus conjugated (viii. iii. 26, 31, 59, 65, 92).

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<th>SINGULAR</th>
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<tbody>
<tr>
<td><strong>Masculine</strong></td>
<td><strong>Feminine</strong></td>
</tr>
<tr>
<td>1</td>
<td></td>
</tr>
<tr>
<td>भदुष् m०द०-s.</td>
<td>भयथष् m०या-s.</td>
</tr>
<tr>
<td>2</td>
<td></td>
</tr>
<tr>
<td>भदुष् m०द०-kh.</td>
<td>भयथष् m०या-kh.</td>
</tr>
<tr>
<td>3</td>
<td></td>
</tr>
<tr>
<td>भद० m०द।</td>
<td>भय m०य।</td>
</tr>
</tbody>
</table>

When मर mar means to unite, it is regular. Thus, मरन marun, he united him.

5 (a.) THE VERBAL AORIST PARTICIPLE.

This participle occurs in all three conjugations. In the first and second (viii. iii. 78) conjugations it is a true aorist. It expresses past time indefinitely, with no reference to proximity or distance. E.g., कर्येक् karyोऽ, he (was) made (by us), we made; भब०ज् b०व०, he became. It is therefore the participle, and the aorist is the tense, of narration in these two conjugations.
In the third conjugation, it is used instead of the past participle; and describes something which has happened lately. Thus, बुधार्व wuphyो, he flew (a short time ago).

This participle is formed in the first and second conjugations by changing the final य y (े) of the feminine plural of the past participle to यो yव. Thus, कर kar, do; past participle करनि karनि, fem. plur. कनौ karonि; aorist participle कर्य karyो.

In those cases, in which the feminine plural ends in य a, instead of in य y (े), (see p. 42) the aorist participle ends in यो yो, not in यो yव. Thus, दज़ daz, burn; past participle दद ददः, fem. plur. दज़ dazो; aorist participle दज़ dazो. There are four exceptions (viii. iii. 49, 81). The aorist participle of कक्ष kाः, be moist, is कक्षय व kक्षयो; that of वत्त वत्तः, pervade, is वत्तः वत्तयो; that of रोक़ रोक़, be preferred, रोक़ रोकयो; [and that of वुच् वुटः, be burnt, वुटः वुटयो]. Note that in the fem. pl. Past, in these verbs, the य y is elided. Thus कक्ष kाः, not कक्ष kक्षे; वत्त वत्तः, not वत्त वत्ते; रोक़ रोक़, not रोक़ रोके (viii. iii. 49, 81).

In the third conjugation, the aorist participle is formed by adding यो yो to the root direct. Thus, बुध wuph, fly, aorist participle बुधार्व wuphyो, but there are exceptions which will be dealt with later on.

Içvara-kaula spells this participle indifferently with यो yो or with याव yauव. Both are pronounced the same, like यो yो (viii. iii. 39).

[The true termination of this participle is यो, the य, as well as the य of the plural to be noted later, are only added for the sake of euphony].

Special Rules for the First and Second Conjugations.

The base of the aorist participle of the first and second conjugations being the same as the feminine plural of the past participle, the final consonant of the verbal root undergoes certain changes (viii. iii. 69, 70, 71, 72, 73, 74, 75). For the same reason, in the aorist participle, the vowel of the verbal root remains unchanged (see page 41). The following are examples of the changes. The reader is referred to pp. 42 and ff. for details.

1 Root थक thuk, be tired, aorist participle थच्छ थच्छ yvacयो.
2 मेकh, write, लेख lēkh, write लेखयो, lēchyो.
3 दम dag, pound दम dajyो.
Aorist Participle.  First and Second Conjugations.  225

4 Root फड phaf, be split  aorist participle फडोष pharyôr.
5 बड math, forget  बडोष machyôr.
6 गंग gand, bind  गंगोष ganjyôr.
7 कट kat, spin  कटोष katsôv.
8 वोथ wôth, arise  वोथोष wôthôr.
9 लड lad, build  लडोष lazôv.
10 रन ran, cook  रनोष rañoôv.
11 तेल tal, flee  तेलोष tâlyôr.
12 पिख pih, grind  पिखोष picyôr.
13 सुह muh, deceive  सुहोष muçyôr.*
14 श सह sah, bear  शोष saçyôv.
15 गौह gôh, grind  गौहोष gôçyôv.
16 चूह tôh, suck  चूहोष tôçyôv.

Nos. 7-10 are also examples of the elision of य y.  The following are further examples, see p. 42 for details.

1 Root दि di, give  aorist participle दिोष ditásôv.
2 ति hi, take  तिोष hêtsôv.

The past participles of these two verbs are irregular, vide p. 45.

3 Root दङ daz, burn, aorist participle दङोष dazôr.
4 बस bas, dwell  बसोष basôv.
5 वेस kas, fry  वेसोष kasôv.

But from,—

6 Root ठास thâs, bury  ठासोष thâsôv, or ठासोष thâsyôv.
7 दास das, beat  दासोष dasôv, or दासोष dasyôv.

And from—

8 Root कोस kôs, be wet  only कोसोष kôsyôv (p. 58).
9 तेस tes, laugh loudly  only तेसोष teasyôv (p. 42).

Remember that all these changes occur only in the first and second conjugations.  The rules for the third conjugation are quite different.

* My Pandit prefers सुहोष muhydro.
Special Rules for the Third Conjugation.

In this conjugation, the participle (and consequently, the tense formed from it) is not used as an aorist, but as a past; with the same meaning as the past participle of the first and second conjugations. It is not the tense of narration.

The aorist participle is formed by adding रोष yōv to the root. Thus, तुष wuph, फ्य, तुषोष wuphyōv. Before this the final consonant of a root is not liable to change, as it is in the case of verbs of the first and second conjugations. Thus, from जेठ zēth, be long, a verb of the 3rd conjugation, the aorist participle is जेठोष zēthyōv, and not जेठोष zēchyōv, as it would be, if the verb belonged to the 2nd conjugation.

Note also that in this conjugation, य y is not elided after त tā, तङ tāh, तङ z, or तङ n (viii. iii. 49). Içvara-kaula in this sūtra gives the following list of verbs, which do not elide य y. It includes many of the verbs ending in these letters which belong to the third conjugation.

प्रल grots, be splashed out; प्रल tsōts, have insufficient means of livelihood; प्रल tshōts, be empty; तेंख tēx, be sharp; पञ्ज paz, be fit; पञ्ज braz, shine; बवाज bāwaz, be preferred; पञ्ज lēts, be weak; तोष grots, be pure. Thus, पञ्ज grotsyōv, not पञ्ज grotsyōv.

The other verbs belonging to the third conjugation, which end in these letters, and which are not mentioned by Içvara-kaula in the above sūtra are the following:

अत aṭs, enter; अत trats, fear; अमोts, remain over and above;
अत aṭsh, be weak; गत gats, go; पलज palaz, be useful; रञ्ज ranz, be pleased; लज laz, be suitable; तुज wuz, be wide awake, appear.
सपज sapaz, become is considered the same as सपज sapan, or सपज sapad, and belongs to the second conjugation. According to my Pandit पञ्ज palaz, above recorded, belongs to the second conjugation.

According to my Pandit, of these, अत trats and अत aṭsh, always retain य y. The others retain it optionally except अत aṭs and गत gatēs, which are irregular. See below, pp. 64 and 65.

Moreover, य y is not, in this conjugation, elided after त s. All the examples of the elision of य y after this letter given by Içvara-kaula belong either to the first or second conjugation.
The Aorist Participle Generally.

The masculine plural of this participle is formed by changing the final योऽ योऽ to येः येः. Thus, करेऽं karyोऽ, plural करेऽं karyें (viii. iii. 15). The feminine is formed योऽ योऽ to येः येः (viii. iii. 16). The feminine singular and the feminine plural are the same. Thus, करेऽं karyोऽ, fem. sing. and plur. करेऽं karyें.

When the base of the participle ends च द, च देह, ल ज, or च र, and elides the y in योऽ योऽ of the masculine singular, the येः येः of the masculine plural becomes चें येः (viii. iii. 18), and the येः येः of the feminine, becomes चें येः (viii. iii. 17). Thus,—

Root कत kat, spin. Aorist part. कतोऽ katsोऽ; masc. pl. कतायं katsuऽ; fem. कतायं katsuऽ.

,, वृह vṛth, arise. Aorist part. वृतोऽ vṛtoऽ; masc. pl. वृतायं vṛtusयं; fem. वृतायं vṛtusयं.

,, दज daz, burn. Aorist part. दजोऽ dazोऽ; masc. pl. दजायं dazusयं; fem. दजायं dazusयं.

,, रन ran, cook. Aorist part. रनोऽ ranोऽ; masc. pl. रनायं ranusयं; fem. रनायं ranusयं.

Most verbs of the third conjugation ending in these letters do not elide the य y (see page 60). So also the verbs ज कत kats, ज्ञ vyats, रोक rōks, उत् wuts (see p. 58) of the second conjugation. These verbs form the masculine plural either in चें येः or च येः, and the feminine in चें येः or च येः (viii. iii. 17). Thus,—

Root कत kats, (second conjugation) be wet; masc. sing. कतोऽ katsोऽ; masc. plural कतायं katsuऽ or कतेः katsuऽ.

,, चोऽ चोऽ, (third conjugation) be pure; masc. sing. चोऽ चोऽ, चोऽ चोऽ; masc. plural चोऽ चोऽ चोऽ चोऽ or चोऽ चोऽ चोऽ चोऽ.

,, तेजः tez, (third conjugation), be sharp; masc. sing. तेजः तेजः; masc. plural तेजः तेजः or तेजः तेजः तेजः.

The following verbs have irregular aorist participles. The irregularities are, of course, carried through the aorist tense.
<table>
<thead>
<tr>
<th>VERB</th>
<th>SINGULAR</th>
<th>PLURAL</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>Masculine</td>
<td>Feminine</td>
</tr>
<tr>
<td>दह hi, take (17, 32).</td>
<td>दह हेंसव्य</td>
<td>दह हेंसव्य</td>
</tr>
<tr>
<td>दी di, give (17, 32).</td>
<td>दी दिःसव्य</td>
<td>दी दिःसव्य</td>
</tr>
<tr>
<td>खाम khas, mount (12, 66).</td>
<td>खाम क्षत्सव्य or खाम क्षत्सव्य</td>
<td>खाम क्षत्सव्य or खाम क्षत्सव्य</td>
</tr>
<tr>
<td>वम was, descend (12, 66).</td>
<td>वम वत्शव्य</td>
<td>वम वत्शव्य</td>
</tr>
<tr>
<td>लस las,* live long (18, 29, 67).</td>
<td>लस लत्शव्य</td>
<td>लस लत्शव्य</td>
</tr>
<tr>
<td>लोस lös, be weary (67).</td>
<td>लोस लोसव्य, or लोस लोसव्य</td>
<td>लोस लोसव्य or लोस लोसव्य</td>
</tr>
<tr>
<td>मर mar, die (30).</td>
<td>मर मोयव्य</td>
<td>मर मोयव्य</td>
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</tbody>
</table>

*Same as singular.
यि yi, come (५३).

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<th>श्राय द्य।</th>
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<tbody>
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<td>Aorist</td>
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<td>श्रायेः द्येय।</td>
<td>श्रायेः द्येय।</td>
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<tr>
<td>Plup.</td>
<td>श्रायाः द्याव।</td>
<td>श्रायेः द्येय।</td>
<td>श्रायाः द्येय।</td>
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</table>

जः zi, be born (५४).

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</thead>
<tbody>
<tr>
<td>Aorist</td>
<td>श्रायोषः जायोव।</td>
<td>जायेः जायेय।</td>
<td>जायेः जायेय।</td>
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<tr>
<td>Plup.</td>
<td>श्रायाः जायाव।</td>
<td>जायेः जायेय।</td>
<td>जायाः जायाय।</td>
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नेर nēr, go forth (५६).

<table>
<thead>
<tr>
<th>Past</th>
<th>श्रापः द्राव।</th>
<th>श्राय द्राय।</th>
<th>श्राय द्राय।</th>
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<tbody>
<tr>
<td>Aorist</td>
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<td>श्रायेः द्रायेय।</td>
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<td>Plup.</td>
<td>श्रायाः द्रायाव।</td>
<td>श्रायेः द्रायेय।</td>
<td>श्रायाः द्रायाय।</td>
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* श्रापः las is sometimes used regularly by the vulgar. Thus, श्रायोषः lasव (viii. iii. ९६).
### AORIST PARTICIPLE.

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<tr>
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<td>Masculine</td>
<td>Feminine</td>
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<tr>
<td>प्रसः pras, be born (52, 55).</td>
<td>प्रावः pyāv.</td>
<td>प्रावः pyāya.</td>
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<tr>
<td>Past.</td>
<td>प्रावः pyāv.</td>
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<td>प्रावः pyāv.</td>
<td>प्रावः pyāya.</td>
</tr>
<tr>
<td>Plup.</td>
<td>प्रावः pyāv.</td>
<td>प्रावः pyāya.</td>
</tr>
<tr>
<td>प्रजः āts, enter (52, 57).</td>
<td>प्रावः tsāv.</td>
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Note: The verb गै गै (गै) means 'to fall', गै गै (गै) means 'to fall', and हार हार (हार) means 'to get a girl married'. The verb हार हार (हार) is not used in the singular form.

Irregular Aorist Participles:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Past</th>
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Same as singular.
5 (b). The Aorist Tense.

This is formed from the Aorist Participle, exactly as the Past tense is formed from the Past Participle, except that a final व or a final य is always elided before a pronominal suffix (viii. iii. 41). Thus, कर्योऽ karyōv+म am, made-by-me = कर्यनः karyō-m, not कर्यनस्त karyōv-am. The य a of जम am, is elided under the general rules for pronominal suffixes (vide p. 15). So also forms like कुमाली kumāli-s (kumāli+as), he was tender for him; कुमाली kumāli-s, they were tender for him.

We thus get the following forms,—

A. First Conjugation.

(a). Transitive verb (viii. iii. 14) (c. forms only).

'I made,' lit. 'he, she, it, &c., was (were) made by me, you, him, us, &c.'

<table>
<thead>
<tr>
<th>SINGULAR</th>
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<tbody>
<tr>
<td><strong>Masculine.</strong></td>
<td><strong>Masculine.</strong></td>
</tr>
<tr>
<td>कर्योऽ karyōv.</td>
<td>कर्यनः karyō-m.</td>
</tr>
<tr>
<td>कर्यनः karyō-m.</td>
<td>कर्यनः karyō-m.</td>
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<td>कर्यनः karyō-m.</td>
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<tr>
<td>कर्यनः karyō-m.</td>
<td>कर्यनः karyō-m.</td>
</tr>
</tbody>
</table>
As regards verbs ending in vowels, the usual rule is followed. Thus, from ति khi, eat, the aorist participle is ति khyōv; and from ति ci, drink, चोत् ceyov.

From ति ni, take, we get, as usual नियोष niyōv, not बियोष niyōv. ति di, give and ति hi, take, are, as in the Past, irregular. Of ति di, the Aorist Participle is दिस्तियोष ditsiyōv (pl. दिस्तियोष ditsiyōv; fem. दिस्तियोष ditsiyōva), and of ति hi, चासोष hētşiyōv (pl. चासोष hētşiyōv; fem. चासोष hētşiyōva) (viii. iii. 32). See p. 61.

Double pronominal suffixes can be added, as in the case of the Past. Thus, कर्योष karyō-th-as, thou madest me; कर्योष karyō-m-ay, I made for thee; कर्योष karyō-m-as, I made for him. Other examples are unnecessary. The rules are exactly the same as in the case of the past tense. Vide, however, special cases mentioned after the Paradigm of the third conjugation (p. 70).

(b). Impersonal verb (viii. iii. 14). (c. forms only).

'I laughed,' lit. 'it was laughed by me,' &c.

Singular 1 चोष asō-m, I laughed.

2 चोष asō-th, thou laughest.

3 चोष asō-n, he laughed.

Plural 1 चोष asōv, we laughed.

2 चोष asō-wa, you laughed.

3 चोष asō-kh, they laughed.

When an impersonal verb is conjugated in the feminine (see pp. 22 and 48) we get

SINGULAR AND PLURAL.

Singular 1 त्सृव्येया-म, I quarrelled.

2 त्सृव्येया-थ, thou didst quarrel.

3 त्सृव्येया-न, he quarrelled.

Plural 1 त्सृव्येया, we quarrelled.

2 त्सृव्येया-व, you quarrelled.

3 त्सृव्येया-ष, they quarrelled.
The feminine impersonal verbs त्सर, &c., (see pp. 16, 22 and 49) have the following forms,—

त्सरे यम् त्सरया-म, I was inwardly wrathful.
त्सरे यि (with inserted i; see p. 70 post), thou wast inwardly angry.
त्सरे यस, he was inwardly angry.

And so on.

So also (viii. iii. 45) त्सरे यस त्सरया-स (3rd conj.), he glanced eagerly.

B. SECOND CONJUGATION.

Neuter verb (viii. iii. 39). (c. forms only).

‘I became, &c.’

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td><strong>Masculine.</strong></td>
<td><strong>Feminine.</strong></td>
</tr>
<tr>
<td>**1 बृगोष्ठ बृगोष्ठ बृगोष्ठ बृगोष्ठ बृगोष्ठ बृगोष्ठ बृगोष्ठ **</td>
<td>**1 बृगोष्ठ बृगोष्ठ बृगोष्ठ बृगोष्ठ बृगोष्ठ बृगोष्ठ बृगोष्ठ बृगोष्ठ **</td>
</tr>
<tr>
<td>**2 बृगोष्ठ बृगोष्ठ बृगोष्ठ बृगोष्ठ बृगोष्ठ बृगोष्ठ बृगोष्ठ बृगोष्ठ **</td>
<td>**2 बृगोष्ठ बृगोष्ठ बृगोष्ठ बृगोष्ठ बृगोष्ठ बृगोष्ठ बृगोष्ठ बृगोष्ठ **</td>
</tr>
<tr>
<td>**3 बृगोष्ठ बृगोष्ठ बृगोष्ठ बृगोष्ठ बृगोष्ठ बृगोष्ठ बृगोष्ठ बृगोष्ठ **</td>
<td>**3 बृगोष्ठ बृगोष्ठ बृगोष्ठ बृगोष्ठ बृगोष्ठ बृगोष्ठ बृगोष्ठ बृगोष्ठ **</td>
</tr>
</tbody>
</table>

C. THIRD CONJUGATION.

Neuter verb वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ्

‘I flew (just now),’ used in the sense of the Past, and not as the tense of the Aorist.

1st Sing. Masc. वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ्

Neuter verb वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ् वृफ्

In this tense, the difference between the second and third conjugations consists in the formation of the Aorist Participle, as already explained, and not in the conjugation.

1 Içvara-kauta (viii. iii. 44) gives बृफ् बृफ् बृफ् बृफ् बृफ् बृफ् बृफ् बृफ् बृफ् बृफ् बृफ्

The form given above is the correct one.
The Aorist of भि pi, fall, used in the sense of the Past, is (viii. iii. 48, 60, 61),—

'I fell, &c.'

<table>
<thead>
<tr>
<th></th>
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<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Masculine.</td>
<td>Feminine.</td>
<td>Masculine.</td>
</tr>
<tr>
<td>1</td>
<td>योः pyau-s (not योः pyō-s).</td>
<td>यवः pēya-s.</td>
<td>यः pēy.</td>
</tr>
<tr>
<td>2</td>
<td>योः pyau-kh.</td>
<td>यवः pēya-kh.</td>
<td>यः pē-wः</td>
</tr>
<tr>
<td>3</td>
<td>योः pyauv.</td>
<td>यः pēyः</td>
<td>यः pēy.</td>
</tr>
</tbody>
</table>

Note the specially irregular 2nd person plur. masc.

The Aorist of verb गः gatśh, go, used in the sense of the past, is (viii. iii. 48, 58, 60, 61).

'I went, &c.'

<table>
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<tr>
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<th>SINGULAR.</th>
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<th>Plural.</th>
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</thead>
<tbody>
<tr>
<td></td>
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<td>Feminine.</td>
<td>Masculine.</td>
</tr>
<tr>
<td>1</td>
<td>गौः gau-s.</td>
<td>गयः gaya-s.</td>
<td>गः gay.</td>
</tr>
<tr>
<td>2</td>
<td>गौः gau-kh.</td>
<td>गयः gaya-kh.</td>
<td>गः gā-wः</td>
</tr>
<tr>
<td>3</td>
<td>गौः gauv.</td>
<td>गः gayः</td>
<td>गः gay.</td>
</tr>
</tbody>
</table>

When this verb is used in the meaning of 'be proper,' it is regular, and belongs to the 2nd conjugation. Thus, गः gatśhः, it was proper (viii. iii. 58). In this sense it is only used in the Past. The Aorist and Pluperfect do not occur (82).
There are also other irregular Aorists of this conjugation. There are those of the roots यि yi, come; जि zi, be born; नेर nēr, go forth; अत् atś, enter; प्रस pras, be born. The Aorist Participles, in the sense of the Past will be found in the list of irregular Aorist Participles, and no difficulty will be found in conjugating them. They are here given for ready reference.

**Aorist Participles.**

| यि yi, come. | याव āv. |
| जि zi, be born. | जाव zāv. |
| नेर nēr, issue. | द्राव drāv. |
| अत् atś, enter. | त्साव tśāv. |
| प्रस pras, be born. | प्याव pyāv. |

The feminine and masculine plurals are given in the list of Aorist Participles. It will be seen that they must be conjugated as if they were Pluperfects. Vide p. 74.

When the suffix of the dative of the second person singular is added to a form ending in ऋव ōv, ऋ becomes य wa (०) (viii. iii. 43). Thus, कर्यव karyōv + य ay, कर्यऽ karyōy,1 we made for thee. उप्फऽ wuphyōy,1 he flew for thee. गाव gauv (root गश gatsk), he went; गोऽ gōy, he went for thee. प्याव pyāuv, he fell; प्योऽ pyōy, he fell for thee. The plural of गाव gauv, is ग्य gay, and 'they went for thee' is ग्य gay. So, 'they fell for thee' is प्यय pyay.

[When the same form य ay is added to a form in य yə, र i is inserted. Thus, कर्येय karyēyə, she was made by us; कर्येयि karyēyi-y, she was made by us for thee. Compare त्सार्यि tśaryēyi-y on p. 68 ante].

1 These are the forms according to the Sūtra. But my Pandit maintains that the true forms are कर्योऽ karyō-y, and उप्फऽ wuphyō-y. The exceptional forms, he says, only occur in the case of the verbs गश gatsk, go, and द पि, fall. The Sūtra while making the rule absolutely general, only gives the two last-named verbs as examples.
This participle occurs in all three conjugations. In the first two conjugations (viii. iii. 78), it expresses remote time. Thus, कर्यान karyā-n, he made (a long time ago); बोयान bōvyān, he became (a long time ago).

In the third conjugation it is used in the sense of an Aorist Participle, and expresses past time indefinitely, with no reference to proximity or distance. It is hence the participle, and the Pluperfect is the tense, of narration in this conjugation. Thus, उप्यान wuphyaν, he flew. In order to supply the place of Pluperfect, a new tense is formed in this conjugation, which may be called the True Pluperfect. Thus, उप्यान wuphiyaν, he flew a long time ago.

The Pluperfect Participle is formed by changing the termination धव ॐ of the aorist participle to धव ॐ (viii. iii. 35). Thus Aorist Participle, कर्या karyा; Pluperfect Participle, कर्यान karyān. In the first conjugation, the masculine plural is formed by inserting र e, before the termination of the masculine plural of the Aorist Participle. Thus, कर्या karyा; masc. plur. कर्ये karyे; Pluperfect part. masc. plur. कर्ये karye (viii. iii. 36). When the Aorist masc. plural ends in धि य (vide, p. 61) this is changed to धिये. Thus; Aorist Participle धि कहतो kētoν, taken; masc. plur. धिय kēty; Pluperfect Part. masc. plur. धिय kēty (viii. iii. 37). The feminine singular and plural are the same as those of the Aorist Participle (viii. iii. 38).

In the second and third conjugations, the masculine plural is formed by changing धि य of the singular to धि य (viii, iii. 40). See, however, p. 74. Thus उप्यान wuphyaν, flown; masc. pl., उप्यान wuphyaν. The feminine (singular and plural) is formed by changing धि य to धि य. Thus उप्यान wuphyaν (viii, iii. 44).

6 (b). The Pluperfect Tense.

This is formed from the Pluperfect Participle, exactly as the Aorist Tense is formed from the Aorist Participle.

We thus get the following forms.
A. First Conjugation.

Transitive verb (viii. iii. 35). (c. forms only).

'I made,' lit., 'he, she, it, etc., was (were) made by me, you, him, us, &c.'

<table>
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</thead>
<tbody>
<tr>
<td>Masculine.</td>
<td>Feminine.</td>
</tr>
<tr>
<td>कर्याम् karyā-m.</td>
<td>कर्यायः karyēya-m.</td>
</tr>
<tr>
<td>कर्याथ karyā-th.</td>
<td>कर्यायः karyēya-th.</td>
</tr>
<tr>
<td>कर्यान् karyā-n.</td>
<td>कर्यायः karyēya-n.</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
</tr>
<tr>
<td>1 कर्याव् karyāv.</td>
<td>कर्यायः karyēya.</td>
</tr>
<tr>
<td>2 कर्याव karyā-wa.</td>
<td>कर्यायः karyēya-wa.</td>
</tr>
<tr>
<td>3 कर्याख karyā-kh.</td>
<td>कर्यायः karyēya-kh.</td>
</tr>
</tbody>
</table>

From खि khi, eat, we have खयाम् khēyā-m ; plur. खयेष्म् khēyēyē-m. So from छि ci, drink.

From छि ni, take; नियाम् nīyā-m and नियेष्म् nīyēyē-m.

Similarly, from, छि hi, take, छात्राम् hētsā-m ; plur. छात्रेष्म् hētsāyē-m ; and from छि di, give, छिर्याम् dīsām, and छिर्येष्म् dīsāyē-m (see p. 71).

Impersonal verbs are similarly conjugated. Thus, प्रसाम् asā-m, I laughed. Those that are conjugated in the feminine (see pp. 16, 22, 49 and 68), are, of course, the same as the Aorist.
Double pronominal suffixes may be added, as in the case of the Past and the Aorist. Thus, कर्याय karyā-as, thou madest me; कर्याय मय karyā-may, I made for thee; कर्याय karyā-as, I made for him. Further examples are unnecessary. See, however, the special cases mentioned after the paradigm of the third conjugation (p. 75).

B. SECOND CONJUGATION.

Neuter verb (viii. iii. 40). (c. forms only).

'I became a long time ago.'

<table>
<thead>
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</thead>
<tbody>
<tr>
<td><strong>Masculine.</strong></td>
<td><strong>Feminine.</strong></td>
</tr>
<tr>
<td>1 बॉया-s.</td>
<td>बॉयेया-s.</td>
</tr>
<tr>
<td>2 बॉया-kh.</td>
<td>बॉयेया-kh.</td>
</tr>
<tr>
<td>3 बॉया-v.</td>
<td>बॉयेया।</td>
</tr>
</tbody>
</table>

C. THIRD CONJUGATION.

In this conjugation, the tense has merely the meaning of an Aorist, not of a Pluperfect, and is the tense used in narration. It is conjugated as follows.

Neuter verb (viii. iii. 40, 44). (c. forms only).

'I flew, &c.'

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masculine.</strong></td>
<td><strong>Feminine.</strong></td>
</tr>
<tr>
<td>1 उथाय स.</td>
<td>उथेय स.</td>
</tr>
<tr>
<td>2 उथाय ख.</td>
<td>उथेय ख।</td>
</tr>
<tr>
<td>3 उथाय ख।</td>
<td>उथेय।</td>
</tr>
</tbody>
</table>

1 Iṣvara-kaula gives उथेय wuphyाख।, which my Pandit says is wrong.
In the plural masculine Ḣvara-kaula gives तुफियाः wuphiyē, but this is directly contrary to the rule (viii. iii. 40) of which the word is given as an example.

If it is desired to give the force of the pluperfect to a verb of the 3rd conjugation, we must insert an र i before the याव yāv of the participle. We thus get what I call the True-Pluperfect tense, which is as follows (viii. iii. 50).

**TRUE PLUPERFECT (3rd conjugation only) (c. forms only).**

'I flew (a long time ago), &c.'

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Masculine.</strong></td>
<td><strong>Feminine.</strong></td>
</tr>
<tr>
<td>Sing. 1</td>
<td></td>
</tr>
<tr>
<td>तुफियाः wuphiyā-ś.</td>
<td>तुफियेयः wuphiyēya-ś.</td>
</tr>
<tr>
<td>तुफियाः wuphiyā-ś.</td>
<td>तुफियेयः wuphiyēya-ś.</td>
</tr>
<tr>
<td>तुफियाः wuphiyā-ś.</td>
<td>तुफियेयः wuphiyēya-ś.</td>
</tr>
<tr>
<td>2</td>
<td></td>
</tr>
<tr>
<td>तुफियाः wuphiyā-ś.</td>
<td>तुफियेयः wuphiyēya-ś.</td>
</tr>
<tr>
<td>तुफियाः wuphiyā-ś.</td>
<td>तुफियेयः wuphiyēya-ś.</td>
</tr>
<tr>
<td>तुफियाः wuphiyā-ś.</td>
<td>तुफियेयः wuphiyēya-ś.</td>
</tr>
<tr>
<td>3</td>
<td></td>
</tr>
<tr>
<td>तुफियाः wuphiyā-ś.</td>
<td>तुफियेयः wuphiyēya-ś.</td>
</tr>
<tr>
<td>तुफियाः wuphiyā-ś.</td>
<td>तुफियेयः wuphiyēya-ś.</td>
</tr>
<tr>
<td>तुफियाः wuphiyाः</td>
<td>तुफियेयः wuphiyēya-ś.</td>
</tr>
</tbody>
</table>

For the plural masculine Ḣvara-kaula gives (viii. iii. 40) as examples both मोकालियेयः mōkaliyē and मोकालियाः mōkaliyā, we or they were released. According to his own rule, of which these are examples, the latter is the correct form. For the second person plural feminine he gives (44) नवियेयः naviyēya, you became new, which, according to my Paṇḍit is incorrect for नवियेयः naviyēya-ś.

This form cannot be used after cases ending in ट्ट tś, ठ्ठ tsṭh, ढ़ḍ, or छ़ ṣ. Thus, plup. तेज्याः tēzyāv, not तेज्याः tēziyāv (viii. iii. 51).

As an example of the True Pluperfect of the feminine impersonal verbs (see pp. 16, 22, 49, 54, 67, and 68), we may give (viii. iii. 45) त्याबियेयः tyambiyēya-ś, I glanced eagerly.

त्याबियेयः tyambiyēyi-ś (see p. 70), thou didst glance eagerly.

त्याबियेयः tyambiyēya-ś, he glanced eagerly.
The formation of the Pluperfect and True Pluperfect participles of the following verbs is irregular:

**Pluperfect Participle.**

<table>
<thead>
<tr>
<th>Verb</th>
<th>Pluperfect Participle</th>
<th>True Pluperfect Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>यि, come.</td>
<td>यायोष्ठ आयव.</td>
<td>यायाय आयव.</td>
</tr>
<tr>
<td>ज़ि, be born.</td>
<td>यायोष्ठ जायव.</td>
<td>यायाय जायव.</td>
</tr>
<tr>
<td>नेर, go forth.</td>
<td>यायोष्ठ द्रायव.</td>
<td>यायाय द्रायव.</td>
</tr>
<tr>
<td>अत्स, enter.</td>
<td>यायोष्ठ त्सायव.</td>
<td>यायाय त्सायव.</td>
</tr>
<tr>
<td>प्रस, be born.</td>
<td>यायोष्ठ प्यायव.</td>
<td>यायाय प्यायव.</td>
</tr>
<tr>
<td>दिः, fall.</td>
<td>यायोष्ठ पेयव.</td>
<td>यायाय पेयव.</td>
</tr>
<tr>
<td>गत्स, go.</td>
<td>गायोष्ठ गायव.</td>
<td>गायाय गायव.</td>
</tr>
</tbody>
</table>

It will be seen that these Pluperfect Participles (in the sense of the Aorist) are really Aorist Participles of the second conjugation. The feminine, and masculine plural forms, will be found in the list of irregular Aorist Participles (pp. 62 and ff.).

When pronominal suffixes are added to this tense, a final य or य is elided, as in the case of the aorist (p. 66). Thus, यायाय आयव+यस as, यायास आयस, he came to him. यायाय आयव+यस as, यायास आयस, they came to him. Other examples of these suffixes are यायास आयस+यस as, यायास आयस-स, I came to him; यायास आयक्ष+यस as, यायायस आयक्ष as, thou camest to him; यायाय आय-व+यस as, यायायस आय-वस, you came to him (viii. iii. 41).

When य आ, the suffix of the dative of the second person singular is added; आ आ becomes जो ज, and य आ, चा च (42). Thus, चौ आ (चाँ आ+य आ), he came for thee; चौ आ, they came for thee; याइ द्रोय, he came out for thee; याइ द्रोय, they came out for thee; चौ द्रोय, he entered for thee; चौ द्रोय, they entered for thee. So जूजियोष्ठ वूपुहियो, he flew for thee (जूजियाय वूपुहियाय+य आ).
This tense is not described by Ḫ vara-kuula. It is formed by conjugating the Adjectival Past Participle with the Present tense of the Auxiliary Verb. As in the case of the other past tenses, the construction is passive in verbs of the first conjugation, and active in verbs of the second and third. The pronominal suffixes are added as in the past tenses. They are added to the Auxiliary Verb, and not to the Participle. In the first conjugation they are suffixes of the agent case, and in the other two of the nominative case. As in the case of the Past tense, there are a, b, and c forms,—i.e., we may omit the suffixes at pleasure, except in the second person. Thus,—

(a). ɪdɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪsɪ ɪdɪs
A. FIRST CONJUGATION.

(a). Transitive verb, (c. Forms only).

'I have made,' Lit. 'he, she, it, etc., has (have) been made by me.'

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Masculine.</td>
<td>Feminine.</td>
</tr>
<tr>
<td></td>
<td>अंकरमासा करमाता.</td>
<td>करिमति करमाति.</td>
</tr>
<tr>
<td></td>
<td>फ़ेमिनिन.</td>
<td>फ़ेमिनिन.</td>
</tr>
<tr>
<td>Masculine.</td>
<td>करमाता चु-म.</td>
<td>करमाता चें-म.</td>
</tr>
<tr>
<td>Feminine.</td>
<td>करमाता चु-थ.</td>
<td>करमाता चें-थ.</td>
</tr>
<tr>
<td>Plural.</td>
<td>करमाता चु-०.</td>
<td>करमाता चें-०.</td>
</tr>
</tbody>
</table>

Perfect Tense.
(b). Impersonal verb, (c. Forms only).

'I have laughed,' lit., 'it has been laughed by me.'

Sing. 1. अस्मत डूंग अस्मात u chu-m, I have laughed.
2. अस्मत डूंग अस्मात u chu-th, thou hast laughed.
3. अस्मत डूंग अस्मात u chu-n, he has laughed.

Plur. 1. अस्मत डूंग अस्मात u chu-h, we have laughed.
2. अस्मत डूंग अस्मात u chu-wu, you have laughed.
3. अस्मत डूंग अस्मात u chu-kh, they have laughed.

Pronominal Suffixes.

When the grammatical subject (i.e., the logical object) is a pronoun, it is frequently added in the shape of another pronominal suffix (nominative form). The following are the masculine forms used. Feminine forms can be easily made on the same principle:—

कर्मात्व u chu-th-as, have been made by thee-I,

So कर्मात्व u chu-th-as, thou hast made me (fem.).

करमात्व u chi-th, thou hast made us (masc.).

There is no suffix for the first person plural.

कर्मात्व u chu-n-as, he has made me.

कर्मात्व u chu-w-as, you have made me.

कर्मात्व u chu-h-as, they have made me.

When the logical object is the third person, the forms of the first and third persons are not used in this way. This applies also to the plural. We thus have only the two following forms:—

कर्मात्व u chu-th-an, thou hast made him.

For 'I have made him,' we must use the full pronoun; thus, छुं छुं

कर्मात्व suh chu-m kar'amat, and so for the others.
Perfect Tense.

B. Second Conjugation.

Neuter verb. (c. forms only).

I have become, &c.

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR.</th>
<th></th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Masculine.</td>
<td></td>
<td>Feminine.</td>
</tr>
<tr>
<td>1</td>
<td>बोव्मति चु. bōvmati chu-s.</td>
<td>बोव्मति चे बोव्मति चे-स.</td>
<td>बोव्मति चिह. bōvmati chih.</td>
</tr>
<tr>
<td>2</td>
<td>बोव्मति चु बोव्मति चे-ख bōvmati chu-kh.</td>
<td>बोव्मति चे-ख bōvmati chē-kh.</td>
<td>बोव्मति चिन बोव्मति ची-व bōvmati chin-w.</td>
</tr>
<tr>
<td>3</td>
<td>बोव्मति चु बोव्मति चे-ख bōvmati chu-kh.</td>
<td>बोव्मति चे-ख bōvmati chē-kh.</td>
<td>बोव्मति चिन बोव्मति ची-व bōvmati chin-w.</td>
</tr>
</tbody>
</table>

C. Third Conjugation.

Neuter verb. (c. forms only).

I have flown, &c.

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR.</th>
<th></th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Masculine.</td>
<td></td>
<td>Feminine.</td>
</tr>
<tr>
<td>1</td>
<td>उप्यमति चु. uphyomati chu-s.</td>
<td>उप्यमति चे उप्यमति चे-स.</td>
<td>उप्यमति चिह. uphyomati chih.</td>
</tr>
<tr>
<td>2</td>
<td>उप्यमति चु उप्यमति चे-ख uphyomati chu-kh.</td>
<td>उप्यमति चे-ख uphyomati chē-kh.</td>
<td>उप्यमति चिन उप्यमति ची-व uphyomati chin-w.</td>
</tr>
<tr>
<td>3</td>
<td>उप्यमति चु उप्यमति चे-ख uphyomati chu-kh.</td>
<td>उप्यमति चे-ख uphyomati chē-kh.</td>
<td>उप्यमति चिन उप्यमति ची-व uphyomati chin-w.</td>
</tr>
</tbody>
</table>
8. The Periphrastic Plus Perfect Tense.

This tense, also, is not mentioned by Ṣvapra-kaula. It is formed exactly like the perfect, except that the past tense of the auxiliary verb is used instead of the present. It is unnecessary to give full paradigms, the following examples will suffice.

**Kadamsu phus  karumatsu osu-m, I had made (him).**

**Kadamsu phus  karumatsu asa-m, I had made (her).**

**Kusamsu phus  karumatsu asi-m, I had made (them, masc.).**

**Kadamsu phus  karumatsu asa-m, I had made (them, fem.).**

**Buddamsu phus  bovu matu osu-s, I had become.**

**Buddamsu phus  wuphyomat u osu-s, I had flown.**

Or, with double pronominal suffix.

**Kadamsu phus  karumatsu osu-th-as, thou hadst made me.**

B. Imperative Mood.

1 (a). The Present Tense.

The terminations are (viii. ii. 5).

**Singular.**

<table>
<thead>
<tr>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṭḥ</td>
<td>ṭḥ</td>
</tr>
<tr>
<td>ṭḥ</td>
<td>ṭḥ</td>
</tr>
</tbody>
</table>

If the root ends in a consonant, the ṭḥ of the 2nd singular is elided (6). Thus,—

**Kar, make thou.**

**Kariv, make ye.**

**Karvin, let him make.**

**Karvin, let them make.**

From ḥi di, give, which does not end in a consonant, we get for 2nd singular ṭḥ ḥi, not ḥi di.

If the root of the verb contains the letter ṭḥ ō, that ṭḥ ō becomes ṭū in the Imperative (7). Thus,—

**Rōz, stand,** 3rd Sing. Imperat. ṭūzin.

**Tōl, weigh,** " " tūlin.

**Poth, be fat,** " " pūthin.

So also, if the root contains ṭ ṭ, it becomes ṭ ṭ i (7). Thus,—

**Nēr, go forth,** 3rd Sing. Imperat. nērin.

**Lēk, fear,** 3rd Sing. cākin.

**Pēd, exude,** 3rd Sing. pēdin.
These changes, however, do not occur in the second person singular (8). Thus, we have, რეო რწ, თითი ოლ, პით პუხ, ნერ ნერ, ჰო ჰო, პაჰ პაჰ.

We thus find the Present Imperative of რეო რწ, remain, to be conjugated as follows.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 რეო რწ.</td>
<td>ქჰჰ რჰჰ ქჰჰ რჰჰ.</td>
</tr>
<tr>
<td>2 ქჰჰ რჰჰ.</td>
<td>ქჰჰ რჰჰ ქჰჰ რჰჰ.</td>
</tr>
</tbody>
</table>

Every root ending in a vowel, takes the letter წ წ before all terminations, except that of the second person singular (10). Moreover a final ᵀ ᵀ of the root is changed to წ ṣ, except in the case of the verbs წნი, take, წრ ṣ, give, and წჰ ṣ, come (11). We thus get the following conjugation of a verb whose root ends in a vowel.

(a) ქჰ ᵀ, eat.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 Ḳჰ ᵀჰ.</td>
<td>Ḳჰ ᵀჰ Ḳჰ ᵀჰ.</td>
</tr>
<tr>
<td>3 Ḳჰ ᵀჰ ქჰჰ.</td>
<td>Ḳჰ ᵀჰ Ḳჰ ᵀჰ.</td>
</tr>
</tbody>
</table>

(b) წ ṣ, give.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 ṣჰ ṣჰ.</td>
<td>ṣჰ ṣჰ ჰჰ ჰჰ.</td>
</tr>
<tr>
<td>3 ṣჰ ṣჰ Ḳჰ.</td>
<td>ṣჰ ṣჰ Ḳჰ Ḳჰ.</td>
</tr>
</tbody>
</table>

The root ṣჰ ṣ, come, is further irregular, in that, besides being conjugated like წ ṣ, it also optionally takes the following form (viii. ii. 12).

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 Ḳჰ ᵀჰ (not Ḳჰ ᵀჰ).</td>
<td>Ḳჰ ᵀჰ Ḳჰ ᵀჰ.</td>
</tr>
<tr>
<td>3 Ḳჰ ᵀჰ Ḳჰ.</td>
<td>Ḳჰ ᵀჰ Ḳჰ Ḳჰ.</td>
</tr>
</tbody>
</table>

The root Ḳჰ Ḳ, become, has the following forms (14).

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 Ḳჰ Ḳ.</td>
<td>Ḳჰ Ḳ Ḳჰ Ḳჰ.</td>
</tr>
<tr>
<td>3 Ḳჰ Ḳ Ḳჰ, Ḳჰ Ḳჰ Ḳჰ.</td>
<td>Ḳჰ Ḳ Ḳჰ Ḳჰ Ḳჰ Ḳჰ Ḳჰ.</td>
</tr>
</tbody>
</table>
The verbs (see pp. 16, 22, 37 and 49).

- चर्म tṣar, be inwardly wrathful.
- प्रश्त phoṭ, be inwardly wrathful.
- पुस्थ phuḥ, be inwardly wrathful.
- मार्ग marga, be inwardly wrathful.
- वुि wuṭ, be burnt.
- पित्य phits, forget.
- त्यां त्यां tyamb, look eagerly.

All of which are impersonal, and are only used in the third person singular, to which the appropriate pronominal suffixes of the dative are added. (viii. ii, 9).

Thus,—

- चर्मन चर्मन tṣar-n-aṭ, let there be inward anger to thee, i.e., be thou angry.
- चर्मन चर्मन tṣar-n-aṭ, be ye angry.
- चर्मन चर्मन tṣar-n-as, let him be angry.
- चर्मन चर्मन tṣar-n-ak̐h, let them be angry.

Regarding the vowel changes, see the following rule.

When a pronominal suffix is added to the Imperative third person singular or plural, the द i of the imperative becomes i-mātra, and the preceding vowel is modified. Thus,

- चर्मन tṣar, let him make.
- चर्मन tṣar-am, let him make for me.

The second person is,—

Sing. कस्त करु-m, make thou for me.

Plur. कस्त karyu-m, make ye for me.

When a pronominal suffix is added to the second person singular of the imperative of a root ending in a consonant, the letter द u is inserted (16). Thus, कस्त करु-n, make him or it (a very common form); कस्त करु-m, make for me; कस्त करु-s, make for him; कस्त करु-k̐h, make for them.

As regards roots ending in a vowel, from खि khi, eat, we have खि म kхи-m, &c. From नि ni, take, दि di, give, and यि yi, come, we have दि म di-m, give thou to me, &c.
When a pronominal suffix is added to the second plural imperative of any verb, यु, becomes यु यु (17). Thus, कर्यु karyu-m, make ye for me; कर्यु karyu-s, make ye for him; कर्यु karyu-kh, make ye for them. So from यह khi, eat, खययु khyayu-म, &c., and from यह ni, यह di, and यह yi, दयु diyu-म, &c.

1 (b). The Modified Present Imperative.

This, though not a respectful imperative, is more polite than the simple tense. It is formed by inserting the particle य ta. It expresses encouragement, like the Hindi करो तो karō tō! It also expresses permission; thus, ‘very well, if you wish to do it, do it.’ The terminations are as follows (viii. ii. 14).

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 ता tā.</td>
<td>दतव itav.</td>
</tr>
<tr>
<td>3 दतन itan.</td>
<td>दतन itan.</td>
</tr>
</tbody>
</table>

The terminations are all added to the root direct (15). The य being य-मःत्रा, a preceding vowel is modified in the 2nd plural, and 3rd sing. and plur. Thus,

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 कर्ता karta.</td>
<td>कर्तव kirtav.</td>
</tr>
<tr>
<td>3 कर्तन kirtan.</td>
<td>कर्तन kirtan.</td>
</tr>
</tbody>
</table>

So also from खर khār, mount, खर्तन khar’tan; from वाल wāl, bring down, वाल्तन waltan; from रोज rōz, remain, 2nd sing. रोज rōtā, 3rd sing. रोज्तन rōt’an; from नेर nēr, go forth, नेटे nētē, नेर्तन nērtan; and from इसर isar, be importantly wrathful, &c., इसर्तन isartan, &c., (see p. 82).

Regarding roots ending in vowels we have from यत khi, eat.

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 खेत khētā.</td>
<td>खेतव khētyav.</td>
</tr>
<tr>
<td>3 खेतन khētyan.</td>
<td>खेतन khētyan.</td>
</tr>
</tbody>
</table>
For नि नि, take, दि दि, give, and यि यि, come, we have, however, the following forms.

**Singular.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>दित दित।</td>
</tr>
<tr>
<td>3</td>
<td>दिति दिति।</td>
</tr>
</tbody>
</table>

The pronominal suffixes are added regularly, except that in the second plural, अव अव becomes खो खो (18). Thus, करितो मकरितो-म, make ye for me; करितो न करितो-न, make ye him; करितो श करितो-श, make ye for him; करितो ख करितो-ख, make ye for them.

2. **The Future Imperative.**

This is formed by adding रुक्ति रुक्तिः if the root ends in a consonant, and रुज़ रुज़ if it ends in a vowel. Before रुक्ति रुक्ति, a preceding vowel is modified (viii. ii. 22, 24). This tense does not change for number or person. It means ‘you, or he, should do a thing at some future time,’ or ‘make a practice of doing it.’ Thus

चुः करिज़ि ठॉह करिज़ि, thou shouldest do.
लेः करिज़ि ठॉह करिज़ि, you should do.
दुः करिज़ि सुह करिज़ि, he should do.
निः करिज़ि ठॉह करिज़ि, they should do.

So also from खार कहार, mount, खारिज़ि खारिज़ि; from वाल वाल, bring down, वालिज़ि वालिज़ि; from रोज़ रोज़, stand, रोज़िज़ि रुज़िज़ि; and from नौर नौर, go forth, नौरिज़ि नौरिज़ि. I cannot find that this form is used with impersonal verbs like गर गर etc., mentioned when dealing with the Simple Imperative.

As regards verbs ending in a vowel, we have from एि एि, eat, एि एि; so also in other cases, but from नि नि, take; दि दि, give, and यि यि, come, we have दिज़ि दिज़ि, etc.

When the pronominal suffixes आँ आँ and आँ आँ are used with this form, रुज़ रुज़ becomes अँ ज़ा। (viii. ii. 25).

Thus करिज़ि करिज़ि-अँ, you should make me, or for me.
So करिज़ि करिज़ि-अँ, you should make for him.
In other cases, the फ़़ि zi, is unchanged.

Thus कृरिजिव kar'zi-y, he should make for thee.

[Note. My Pandit also says कृरिजन kar'zy-an, not कृरिजिव kar'zin; so also he says कृरिजेः kar'zy-aw, and कृरिजेः kar'zy-akh].

3. The Past Imperative.

This is formed by adding वे he for all persons and numbers to the Future Imperative (viii. ii. 23). It means 'you should have made so and so,' implying that he had not done it.

Thus कृरिज़े kār'ziḥe, thou shouldst, you, he, or they, should have made.

Pronominal suffixes are added regularly (25). Thus कृरिजेः kār'ziḥe-m, you should have made for me.

C. Benedictive Mood.

1. Future Tense.

This tense expresses a wish. It is formed from the Pluperfect Indicative, by substituting the following terminations (viii. ii. 26).

**SINGULAR.**

2 यष्य yakh.

3 यष्य yan.

**Plural.**

2 रिय iv.

3 यष्य yan.

The tense expresses a wish. Thus, सर्जन laṣyan, may he live long. The following is a specimen of the conjugation of the tense of the verb कर kar, make; Pluperfect वर्जन karyā-n he made.

'Mayst thou make, &c.'

**SINGULAR.**

2 कार्यक्ष karyakh.

3 कार्यन karyan.

**Plural.**

कारिव kariv.

कार्यन karyan.

So from रन ran, cook; 3rd sing. Plup. राना raṇā-n; 3rd sing. Bened. रान्यन raṇyan. Similarly झेण्यन zeṇyan, may he conquer.

Roots ending in य s change the final य s to य p. Thus, from लष्य las, live long; 3rd sing. plup. लाजव lāṭahāv; but 3rd sing. Bened. लाण्य laṣyan. So also, from भाषा ās, be, भास्त् aṭyan.
The verb खाव चाव, use, has for its second singular Bened. either खावस् चावयाक्ष or जावस् चावयाक्ष. The latter form is peculiar to the second person singular (27).

The verb खब bōv, be, become, changes its final व व to य य throughout. Thus, बूढ़नः bōyyan (not बूढ़नः bōvyan), may it be; म बूढ़नः ma bōyyan, may it not be, God forbid! (26).

Pronominal suffixes are added in the usual way. Thus, खावनयः laçyan-ay, may he live for thee! पोवनयः pōṣyan-ay, may he be victorious for thee!

This tense only occurs in the above verbs (26).

D. Conditional Mood.

1. Present Future Tense.

This is the same as Future Indicative. An example of its use is बूढ़ गव खः खौ बूढ़नः bō-y gatśhe, suh wucha-n. If I go, I shall see him. बूढ़ bōy is contracted from बूढ़ bōh, I, and खः ay, if. The object is mentioned twice. First fully in खः suh, and again as a pronominal suffix (ः n).

2. The Past Conditional Tense.

This tense is used if things are spoken of that might have, but have not, happened. Thus, हूढ़ खः पाचविके खः सपज्जः rūd ay pēyihe, sōch sapazihē, if there had been rain, there would have been plenty.

It is conjugated as follows (viii. ii. 32).

Singular.                     Plural.
1 करवः karahā, (if) I had made. करवः karahāv.
2 करवः karahākh,               करवः karhiv.
3 करवः karihe,                करवः karahān.

Notes. (1) When the last syllable contains the vowel खः खः, that vowel is always modified. This is not mentioned by Īçvara-kaula, but is a fact.

(2) The short i in the second person plural is i-mātri, and modifies the preceding root vowel when possible.

Verbs ending in vowels are declined as follows, inserting स् m in the first person, as in the Future Indicative.
### Past Conditional.

#### Singular.

<table>
<thead>
<tr>
<th>Case</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>khyamahā, (if) I had eaten.</td>
</tr>
<tr>
<td>2</td>
<td>khyahākh.</td>
</tr>
<tr>
<td>3</td>
<td>khēyihē.</td>
</tr>
</tbody>
</table>

From नि, take, दि, give, and यि, come, we have as follows.

#### Singular.

<table>
<thead>
<tr>
<th>Case</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>dimahā.</td>
</tr>
<tr>
<td>2</td>
<td>dihākh.</td>
</tr>
<tr>
<td>3</td>
<td>diyihe.</td>
</tr>
</tbody>
</table>

Pronominal suffixes are added as follows:—

- **Added to 1st person.**
  - कराह भा म, (if) I or we had made myself or for myself.
  - कराह भा भ म, thee, or for thee.
  - कराह भा भ भ, you, or for you.
  - कराह भा भ, him.
  - कराह भा भ, for him.
  - कराह भा भ, them, or for them.

- **Added to 2nd person singular.**
  - कराह भा म, (if) thou hadst made me, or for me.
  - कराह भा भ म, him.
  - कराह भा भ भ, for him.
  - कराह भा भ, them, or for them.

- **Added to 2nd person plural.**
  - कराह भा म, (if) you had made me or for me.
  - कराह भा भ म, him.
  - कराह भा भ भ, for him.
  - कराह भा भ, them, or for them.

- **Added to 3rd person singular.**
  - करीिम, (if) he had made me or for me.
  - करीि म, thee, or for thee.
  - करीि भ म, you, or for you.
  - करीि भ भ, him, or for him.
  - करीि भ, them, or for them.
On the Kashmiri Verb.

<table>
<thead>
<tr>
<th>Added to 3rd person plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>करहान्य karahān-am, if they had made me or for me.</td>
</tr>
<tr>
<td>करहान्य karahān-ay, &quot; thee or for thee.</td>
</tr>
<tr>
<td>करहान्य karahān-aw, &quot; you or for you.</td>
</tr>
<tr>
<td>करहान्य karahān-as, &quot; him or for him.</td>
</tr>
<tr>
<td>करहान्य karahān-akh, &quot; them or for them.</td>
</tr>
</tbody>
</table>

Note.—All the forms added to the second person are irregular; and also the suffix of the second person singular, when added to the verb in the third person singular.

The feminine impersonal verbs अ तस, be inwardly angry, etc. (see pp. 16, 22, 37, 49, 54, 68 and 82) are conjugated as follows:—

| मीठिइँ मtsarihē-m, (if) there had been inward anger to me; (if) I had been inwardly angry. |
| मीठिइँ मtsarihē-y, if thou hadst been " " |
| मीठिइँ मtsarihē-wo, if you had been " " |
| मीठिइँ मtsarihē-s, if he had been " " |
| मीठिइँ मtsarihē-kh, if they had been " " |

This tense may also be used in expressions like the following:—

प्रक कारिव su-y karihē, even he did it. That is to say, 'why did you do it? It was his business, and he has done it already.' (35).
On Indeclinable Particles in Kāṃsiri.—By G. A. Grierson,
C.I.E., Ph.D., I.C.S.
[Read January, 1899.]

Içvara-kaula does not formally deal with particles in his grammar, but here and there he refers to them, and the following is a collection of his scattered rules. It in no way pretends to be a complete account of Indeclinables.

Emphatic and indefinite particles have been described by me in Vol. LXVII, Part I, pp. 88, and following.

The following two conjunctions are also there mentioned. They are repeated here for the sake of completeness.


- D tə, and (iv. 178). *E.g.*, तुर न जू र suh tə teəh, he and thou.
- ति ti, also (iv. 179). It is also used instead of त tə with plurals.

Thus, तुर ति जू र ति suh ti, teəh ti, he also, you also.


- फ़िरूबूिनि ति गुरुि ति फ़िरूबूि mahanivi ti gupan ti āy, both the men and the cattle came. In the last sentence we cannot use त tə.

The negative particle is न nə, not (viii. ii. 19); but ordinarily negative forms of the verb are used, as described under the head of adverbial verbal suffixes. In other words, the न nə is usually compounded with the verb as a suffix. Thus, बुध्दि chus-s-न, I am not.

The prohibitive particle ज mə is only used with the Simple Imperative (viii. ii. 19).

- म करिऴ mə karin, let him not make.
- म खर mə kar, make thou not.
- म करिव mə kariv, make not ye.

With the Modified Imperative ज mə is used (20). Thus, ज ज बुध्दि mə karitan, let him not make.
Instead of म m\textsuperscript{a} and मत ma\textsuperscript{a}, we may use म a\textsuperscript{a} and मत ma\textsuperscript{a} respectively (20). Thus, म कर m\textsuperscript{a} kar, मत कर ma\textsuperscript{a} kar.

Other vocative particles may also be added. Thus, म कर m\textsuperscript{a} kar, मत कर ma\textsuperscript{a} kar, मत कर ma\textsuperscript{a} kar, मत कर ma\textsuperscript{a} kar, मत कर ma\textsuperscript{a} kar, and so on (20). See forms of address given in Vol. LXVII, Part I, pp. 92 and ff.

With other tenses of the imperative न n\textsuperscript{a} is used (19). Thus, करिज़न n kar\textsuperscript{a}zi n\textsuperscript{a}, you should not make. करिज़न n kar\textsuperscript{a}zi n\textsuperscript{a}, you should not have made.

म m\textsuperscript{a} is used before or after a verb, to indicate a question in hesitation (viii. i. 29). Thus,—

कराव मा बुध kar\textsuperscript{a}n m\textsuperscript{a} chuh, or म a\textsuperscript{a} बुध कराव m\textsuperscript{a} chuh kar\textsuperscript{a}n, or मा कराव बुध m\textsuperscript{a} kar\textsuperscript{a}n chuh, is he making? (I.e., see if he is not making it, or if he is making it or not, or perhaps he is not making it?)

करिन मा kary\textsuperscript{a}n m\textsuperscript{a}, did he make?

इं mा करि suh m\textsuperscript{a} kari, will he make?

मत सा कर bōh m\textsuperscript{a} kar\textsuperscript{a}, shall I make?

The particle ताङ्ग tā\textsuperscript{a}n, or ताङ्ग tā\textsuperscript{a}n, is used in asking a question, when the speaker is really in doubt as to whether there is anything to ask (viii. i. 26). Thus,—

काण्ठ tā\textsuperscript{a}n क्याह tā\textsuperscript{a}n w\textsuperscript{a}nun, did he say anything? Here the speaker did not notice at the time what the man said, and afterwards recalls the fact, and, being in doubt, asks the question?

कर काण्ठ veya tā\textsuperscript{a}n av, did he come at any time? If so, when?

कुन्त ताङ्ग बुनुन kā\textsuperscript{a}tu tā\textsuperscript{a}n dyutun, did he give anything? If so, how much?

ताङ्ग tā\textsuperscript{a}m, or ताङ्ग tā\textsuperscript{a}m, may be used instead of ताङ्ग tā\textsuperscript{a}n, or ताङ्ग tā\textsuperscript{a}n. Thus, काण्ठ tाङ्ग बुनुन kyāh tā\textsuperscript{a}m w\textsuperscript{a}nun.

धा dyatha. This added to an interrogative word converts it into an intensive one (viii. i. 27). Thus,—

कर kar, or कन kan\textsuperscript{a}, when?
he came a long time ago.

what? a great deal.

how many? a great many.

So for a long time.

The usual word for 'if' is but, with the Past Conditional (viii. ii. 33), may be used instead of after the verb. Thus,—

if he had made.

if they had made.

if he had made it.

With the same sense 'if not' is represented by (34). Thus,

if he had made it; if rain had not fallen.

These particles can also be attached to the subject of the verb (35). Thus, if he had made; if he had not made, if I had eaten.
A List of Kāḍmīri Verbs.—By GEORGE A. GRIERSON, C. I. E., I. C. S.

[Read December, 1896.]

The following list of Kāḍmīri Verbs, is founded on the dhātu-pāṭha of Íçvara-kaula's Kāḍmīri Grammar, entitled the Kaḍmīra-pabdāmyta. The verbs are quoted under their root forms. In the dhātu-pāṭha they are all given as ending in a or rather in a, and I have followed this in the Dēva-nāgari list. In the transcription in the Roman character, I have followed the usual custom of European scholars in dealing with modern Indo-Aryan roots, and have omitted the final vowel.

There are two conjugations of Kāḍmīri verbs, which differ only in the tenses formed from the Past Participle. The First Conjugation consists of Active and Impersonal Verbs, and its terminations (in these tenses) are formed by the addition of pronominal suffixes of the Instrumental Case. Examples are; (Transitive Verb); kari-n he made (him), literally, he was-made-by-him; (Impersonal Verb); asu-n, he laughed, lit. it-was-laughed-by-him. Impersonal Verbs only appear in the third person masc. singular.

Active Verbs occur in all genders, numbers and persons. Thus kari-n, he made (her) (lit. she was-made-by-him); kari-n, he made (them) (lit. they [masc.] were-made-by-him); karē-n he made them (fem.), (lit. they [fem.] were-made-by-him).

The Second Conjugation consists of Neuter Verbs, and its terminations (in these tenses) are formed by the addition of pronominal suffixes of the Nominative Case (which, however, are omitted in the third person singular and plural, and in the first person plural). Thus paku-s, I went, lit. gone-I. The verb agrees with the subject in gender and number. Thus paca-s, I (fem.) went. In the accompanying list, Active Verbs are marked (in the first column) with the letter अ, i.e., karnaṇi prayōga, or passive construction. Impersonal Verbs are marked ज, i.e., bhāve prayōga, or impersonal construction. Neuter Verbs are left unmarked. This information is taken from the Kaḍmīra-pabdāmyta.

Three simple tenses are derived from the Past Participle; the Past, the Aorist, and the Pluperfect. In the masculine, the characteristic
A List of Kāḍmīrī Verbs.

letter of the Past is u, of the Aorist is you or yō, and of the Pluperfect yā.

The Past tense describes something which has happened lately, e.g., karu-n, he has (just) made. It is formed directly from the Past Participle.

Only a small number of verbs of the second conjugation possess this tense. As a rule, Neuter Verbs employ the Aorist to express the idea conveyed, in the case of verbs of the first conjugation, by the Past Tense.

The following verbs (according to the Kāḍmīrī-purdāmpā) are the only ones of the second conjugation which have the Past proper.

Thak, pak, samakh, kōhk, tag, lag, vågg, kaṭa, khouk, pata, rōts, ryata, hötzs, gaṭsk (be proper), wōpaz, daz, rōz, phat, phut, rōt, bōd, wāt, wōth, tshyann, sapan, wup, crap, pray, lay, way, khar, tar, phar, phēr, mar, sōr, gäl, tāsal, dāl, dōl, phal, phōl, mēl, bōv, rāv, dōs, pōs, mās, rōs, ās, khus, phas, bas, las, lōs, was, byah.

These verbs, which I shall in future “Listed Verbs” form a class by themselves, and, in the treatment of the final consonant follow the example of verbs of the first conjugation.

Before ū-mātra (i.e., in the fem. sg., Past), and before y (i.e., in the fem. plur., Past, and in the Aorist and Pluperfect), in the case of verbs of the first conjugation, and of the abovementioned listed Neuter Verbs, certain final consonants of the past participle become palatalized: as follows:

- k, kh and g, become c, ch and j, respectively.

Thus—


thak\(^u\), he was weary thac\(^a\) thacyōv
lyūkhun (✓ēkh), he wrote lich\(^a\)n lēchyōv
dagun, he pounded daj\(^a\)n dajyōn

t, th and d, become c, ch, and j respectively, but not before ū-mātra, only before y.

Thus—

phat\(^a\), he was split phac\(^a\) phacyōv
math\(^u\) [✓mas] he was forgotten math\(^a\) machyōv
gandun, he bound ganda\(^a\)n gajyōn
t, th, d and n become ts, tsk, z, and ū respectively, in both cases.

Thus—

katun, he spun kats\(^a\)n katsōn
wōth\(^a\), he arose wots\(^h\)a wotsōnv
ladun, he built laz\(^a\)n lazōn
ranun, he cooked ran\(^a\)n ranōn
Verbs in I change it to j.
Thus—

\( pōlun (\sqrt{pāl}), \) he protected \( pāj^\varphi n \)

\( tsqul^\varphi, \) he fled \( tsaj^\varphi \)

\( pājyōn \)

\( tsajyōv \)

These changes do not occur in the case of verbs of the second conjugation which are not mentioned in the above list. Thus, from the \( \sqrt{zēth}, \) be long, we have the Aorist \( zēthyauv, \) not \( zēchyauv. \)

Note that \( y \) is elided after \( ts, tsōh, z \) and \( ū, \) and \( s. \) It is also elided in the case of the verbs \( pī, \) ‘fall’ \( (pyauv \) not \( pī-y-auv), \) and \( gatsh, \) ‘go’ \( (gauv \) not \( gyauv). \)

It is, however, retained in the case of the following Neuter Verbs.

\( Kəts, \) be wet, \( grōts, \) be splashed out, \( tsōts, \) be without employment, \( tsōhts, \) be empty, \( tēz, \) be sharp, \( paz, \) be fit, \( rōts, \) be pleasant, \( ryats, \) be contained, \( braz, \) shine, \( bāwaz, \) be pleasant, \( lyats, \) be weak, \( grōts, \) be pure.

Thus, \( grōtsyōv, \) not \( grotsyōv, \) he was splashed out.

[It is also retained in the following verbs ending in \( s, āvas, dōs, \)

\( tsas, tras, ras, rəs, lis, vis, wōlas, wōs, \) and optionally in \( thās, das, bās, mus, \) and \( səs]. \)

The vowel changes in these verbs are caused by the presence of \( mātrā \) vowels in the final syllable of the masc. and fem. sg. and masc. plural of the past. There are no vowel changes in the fem. plural, as it never ends in a \( mātrā \)-vowel, or in the Aorist or Pluperfect. These changes have been explained in my previous paper on Kaṭmīri pronunciation.\(^1\) They are given briefly in the following table, which applies to all verbs of both conjugations.

\(^1\) Vide supra, pp. 280 and ff.
<table>
<thead>
<tr>
<th>Radical</th>
<th>As in</th>
<th>Becomes</th>
<th>As in</th>
<th>Becomes</th>
<th>As in</th>
<th>Becomes</th>
<th>As in</th>
<th>Becomes</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>karûn, to do,</td>
<td>a</td>
<td>karûn, (pr. korûn) he made him,</td>
<td>a</td>
<td>karûn, (pr. kûrûn) he made her,</td>
<td>a</td>
<td>karûn, (pr. kûrûn) he made them,</td>
<td>karûn, karyûn.</td>
</tr>
<tr>
<td>ā</td>
<td>mûrûn, to kill,</td>
<td>ō</td>
<td>mûrûn,</td>
<td>ā</td>
<td>mûrûn, (pr. mûrûn)</td>
<td>ā</td>
<td>mûrûn, (pr. mûrûn)</td>
<td>mûrûn, mûryûn.</td>
</tr>
<tr>
<td>i</td>
<td>livûn, to plaster,</td>
<td>yu</td>
<td>lyûvûn,</td>
<td>i (pr. yû)</td>
<td>livûn, (pr. lyûvûn)</td>
<td>i</td>
<td>livûn,</td>
<td>livûn, livyûn.</td>
</tr>
<tr>
<td>ī</td>
<td>cûrûn, to squeeze out,</td>
<td>yû</td>
<td>cûrûn,</td>
<td>i</td>
<td>cûrûn,</td>
<td>i</td>
<td>cûrûn,</td>
<td>cûrûn, cûryûn.</td>
</tr>
<tr>
<td>u</td>
<td>buzûn, to parch,</td>
<td>unchanged</td>
<td>buzûn,</td>
<td>unchanged</td>
<td>buzûn, (pr. buzûn)</td>
<td>unchanged</td>
<td>buzûn, (pr. buzûn)</td>
<td>buzûn, buzûn.</td>
</tr>
<tr>
<td>ū</td>
<td>lúthin, to rob,</td>
<td>unchanged</td>
<td>lúthin,</td>
<td>unchanged</td>
<td>lúthin, (pr. lúthin)</td>
<td>unchanged</td>
<td>lúthin, (pr. lúthin)</td>
<td>lúcen, lûcyûn.</td>
</tr>
<tr>
<td>ē</td>
<td>phûrûn, to be turned,</td>
<td>yû</td>
<td>phûrûn,</td>
<td>i</td>
<td>phûrûn,</td>
<td>i</td>
<td>phûrûn,</td>
<td>phûrû, phûryûn.</td>
</tr>
<tr>
<td>ŏ</td>
<td>bûzûn, to hear,</td>
<td>ū</td>
<td>bûzûn,</td>
<td>ū</td>
<td>bûzûn, (pr. bûzûn)</td>
<td>ū</td>
<td>bûzûn, (pr. bûzûn)</td>
<td>bûzûn, bûzûn.</td>
</tr>
</tbody>
</table>
The **Aorist**, expresses past time indefinitely, with no reference to proximity or distance, e.g., *karyō-n*, he made. In the second conjugation in most cases it is, however, used instead of the Past Tense, and then the Pluperfect is used for the Aorist. It is formed in the masculine singular by adding *yau* or *yō* to the root of the verb, and then affixing the pronominal suffixes. The termination is generally written orderid yau, but is always pronounced orderid yō. A Kāḍmīri Paṇḍit makes no distinction in pronunciation between au and ō.

In those verbs which have a Past Tense, the base of the Fem. Plur. Past, is the same as that of the Aorist. Thus *pakw*, he went, Fem. pl. *pacya* or *pace*, Aorist *pacyōv*.

**The Pluperfect** expresses remote time, and is formed in the masculine by changing the *yō* of the Aorist to *yd*. Thus, *karyā-n*, he did (a long time ago), he had done. It is the tense of narrative. Thus *sakhariyān*, (in telling a story), he went. Those Neuter Verbs of the second conjugation, which use the Aorist for the Past Tense, also use the Pluperfect in the Indefinite sense of the Aorist. If they end in a consonant, they form a new Pluperfect by inserting *i* before the *yā*. Thus *zēthiyān*, he had been long, but *zēthiyāv*, he was long (not *zēchiyāv*, as the /zēh/ is not one of the listed verbs).

The above rules are those given in the Kāḍmīra-Ṣabdāmṛta. As the Past Tenses form one of the chief difficulties of the Kāḍmīri Verb, and, moreover, present irregularities which are not referred to in the above abstract (especially those which occur in the formation of the Past Participle), I have given in the fourth column of the accompanying list, the third person singular masculine, of the Past and of the Aorist of every verb mentioned. These have been carefully tested in each instance by my Paṇḍit, and by myself, independently, with the Ṣabdāmṛta, and may be, I believe, taken as correct according to the teaching of its author. Here and there my Paṇḍit has given me a form not sanctioned by the Ṣabdāmṛta. In any such case I have inserted it in square brackets.

Dr. Elmslie's Vocabulary contains about four-hundred verbs, while this list contains about double that number. It may, therefore, be considered a somewhat important contribution to Kāḍmīri lexicography.

I have compared Dr. Elmslie's Vocabulary with this throughout. I have found in it (after excluding a number of perfectly regular causals) about a dozen verbs which were not in the Dhātu-pāṭha. Most of these my Paṇḍit condemns as Panjābi and as not Kāḍmīri, but two or three have passed his test, and have been inserted between square brackets. An asterisk is inserted in the fifth column in the case of each verb occurring in the Vocabulary.
A List of Kācāmīrī Verbs.

The fifth column in the list contains the meaning of the roots in English. These meanings are not translations of the Sanskrit meanings given in the third column, but are based upon them. Each meaning inserted has the express sanction of my Pāndit who is a Kācāmīrī born and bred.

To conclude, the following are the full conjugational forms of the three Past Tenses of the Kācāmīrī Verb, according to the Kaçmira-çabdamrta.

**First Conjugation. Transitive and Impersonal Verbs.**

(क्षुद्रकाल) Past Tense, I made.

<table>
<thead>
<tr>
<th></th>
<th>He was made</th>
<th>She was made</th>
<th>They (masc.) were made</th>
<th>They (fem.) were made</th>
</tr>
</thead>
<tbody>
<tr>
<td>by me</td>
<td>कष्ठम् करुम</td>
<td>कष्ठम् करूम</td>
<td>कष्ठम् करिम</td>
<td>कष्ठम् करैम 1</td>
</tr>
<tr>
<td>by thee</td>
<td>कष्ठम् करुथ</td>
<td>कष्ठम् करूथ</td>
<td>कष्ठम् करिथ</td>
<td>कष्ठम् करैथ</td>
</tr>
<tr>
<td>by him</td>
<td>कष्ठम् करून</td>
<td>कष्ठम् करून</td>
<td>कष्ठम् करिन</td>
<td>कष्ठम् करैन</td>
</tr>
<tr>
<td>by us</td>
<td>कष्ठम् करु</td>
<td>कष्ठम् करू</td>
<td>कष्ठम् करिण</td>
<td>कष्ठम् करैण</td>
</tr>
<tr>
<td>by you</td>
<td>कष्ठम् करूव</td>
<td>कष्ठम् करूव</td>
<td>कष्ठम् करिवा</td>
<td>कष्ठम् करैवा</td>
</tr>
<tr>
<td>by them</td>
<td>कष्ठम् करुक्त</td>
<td>कष्ठम् करूक्त</td>
<td>कष्ठम् करिक्क</td>
<td>कष्ठम् करैक्क</td>
</tr>
</tbody>
</table>

(सामान्यकाल) Aorist, I made.

<table>
<thead>
<tr>
<th></th>
<th>He was made</th>
<th>She was made</th>
<th>They (masc.) were made</th>
<th>They (fem.) were made</th>
</tr>
</thead>
<tbody>
<tr>
<td>by me</td>
<td>कष्ठम् करौम 2</td>
<td>कष्ठम् करौम 2</td>
<td>कष्ठम् कर्येयम</td>
<td>कष्ठम् करैयम and so on, same as singular.</td>
</tr>
<tr>
<td>by thee</td>
<td>कष्ठम् करृथ</td>
<td>कष्ठम् करृथ</td>
<td>कष्ठम् कर्येथ</td>
<td>कष्ठम् करैथ</td>
</tr>
<tr>
<td>by him</td>
<td>कष्ठम् करून</td>
<td>कष्ठम् करून</td>
<td>कष्ठम् कर्येन</td>
<td>कष्ठम् करैन</td>
</tr>
<tr>
<td>by us</td>
<td>कष्ठम् करृव</td>
<td>कष्ठम् करृव</td>
<td>कष्ठम् कर्यॆ</td>
<td>कष्ठम् करैय</td>
</tr>
<tr>
<td>by you</td>
<td>कष्ठम् करृव</td>
<td>कष्ठम् करृव</td>
<td>कष्ठम् कर्यॆव</td>
<td>कष्ठम् करैयव</td>
</tr>
<tr>
<td>by them</td>
<td>कष्ठम् करृक्त</td>
<td>कष्ठम् करृक्त</td>
<td>कष्ठम् कर्यॆक्क</td>
<td>कष्ठम् करैक्क</td>
</tr>
</tbody>
</table>

1 Pronounced karyēm.  
2 Pronounced कष्ठम् and so throughout.
A List of Kāśmirī Verbs.

(*पूर्वकृतकाल*) Past perfect, I had made.

<table>
<thead>
<tr>
<th>He had been made</th>
<th>She had been made</th>
<th>They (masc.) had been made</th>
<th>They (fem.) had been made</th>
</tr>
</thead>
<tbody>
<tr>
<td>by me</td>
<td>कर्याम् karyām</td>
<td>same as in Aorist</td>
<td>करेयम् karēyām</td>
</tr>
<tr>
<td>by thee</td>
<td>कर्याथ karyāth</td>
<td></td>
<td>करेयथ karēyēth</td>
</tr>
<tr>
<td>by him</td>
<td>कर्यान् karyān</td>
<td></td>
<td>करेयन् karēyēn</td>
</tr>
<tr>
<td>by us</td>
<td>कर्याव karyāv</td>
<td></td>
<td>करेयव karēyēy</td>
</tr>
<tr>
<td>by you</td>
<td>कर्याव karyāv</td>
<td></td>
<td>करेयव karēyēw¹</td>
</tr>
<tr>
<td>by them</td>
<td>कर्याख karyākh</td>
<td></td>
<td>करेयख karēyēkh</td>
</tr>
</tbody>
</table>

Second Conjugation. *Neuter Verbs.*

Neuter Verbs. Except in verbs specially listed above, the Past does not occur. One of these listed verbs is पक, pak, ‘go.’

(*पूर्वकाल*) Past, I went.

<table>
<thead>
<tr>
<th>Masculine.</th>
<th>Feminine.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I went</td>
<td>पकस् pakus</td>
</tr>
<tr>
<td>They went</td>
<td>पकुख pakukh</td>
</tr>
<tr>
<td>He went</td>
<td>पक⁴ pak⁴</td>
</tr>
<tr>
<td>We went</td>
<td>पक⁴ pak⁴</td>
</tr>
<tr>
<td>You went</td>
<td>पकेव pakēv⁴</td>
</tr>
<tr>
<td>They went</td>
<td>पक pak⁴</td>
</tr>
</tbody>
</table>

¹ Pronounced pacyē.
**Aorist** (मान्यतकाल) in the case of listed verbs. **Past** (अत्यन्तकाल) in the case of non-listed verbs.

वृक्ष wuph, fly, is a non-listed verb.

<table>
<thead>
<tr>
<th>Masculine.</th>
<th>Feminine.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I flew</td>
<td>बुफोष्ठ wuphyōś</td>
</tr>
<tr>
<td>Thou flewest</td>
<td>बुफोष्ठ wuphyākh</td>
</tr>
<tr>
<td>He flew</td>
<td>बुफोष्ठ or बुफोष्ठ wuphyōv or wuphyāuv</td>
</tr>
<tr>
<td>We flew</td>
<td>बुफोष्ठ wuphyēy</td>
</tr>
<tr>
<td>You flew</td>
<td>बुफोष्ठ wuphyēw</td>
</tr>
<tr>
<td>They flew</td>
<td>बुफोष्ठ wuphyēy</td>
</tr>
</tbody>
</table>

**Pluperfect** (पूर्वाधातृकाल) in the case of listed verbs, and in the case of non-listed verbs ending in vowels. **Aorist** (मान्यतकाल) in the case of non-listed verbs ending in consonants.

<table>
<thead>
<tr>
<th>Masculine.</th>
<th>Feminine.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>बुफाष्ठ wuphyāś</td>
</tr>
<tr>
<td>2</td>
<td>बुफाष्ठ wuphyākh</td>
</tr>
<tr>
<td>3</td>
<td>बुफाष्ठ wuphyāv</td>
</tr>
<tr>
<td>1</td>
<td>बुफाष्ठ wuphyāy</td>
</tr>
<tr>
<td>2</td>
<td>बुफाष्ठ wuphyāw</td>
</tr>
<tr>
<td>3</td>
<td>बुफाष्ठ wuphyāy</td>
</tr>
</tbody>
</table>

**Pluperfect** (पूर्वाधातृकाल) in the case of non-listed verbs only, which end in consonants.

<table>
<thead>
<tr>
<th>Masculine.</th>
<th>Feminine.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>बुफिख़ाष्ठ wuphiyāś</td>
</tr>
<tr>
<td>2</td>
<td>बुफिख़ाष्ठ wuphiyākh</td>
</tr>
<tr>
<td>3</td>
<td>बुफिख़ाष्ठ wuphiyāv</td>
</tr>
<tr>
<td>1</td>
<td>बुफिख़ाष्ठ wuphiyāy</td>
</tr>
<tr>
<td>2</td>
<td>बुफिख़ाष्ठ wuphiyāw</td>
</tr>
<tr>
<td>3</td>
<td>बुफिख़ाष्ठ wuphiyāy</td>
</tr>
</tbody>
</table>
# LIST OF VERBS.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>आत् अत्</td>
<td>प्रवेशे</td>
<td>प्रवेश त्साव</td>
<td>enter.</td>
</tr>
<tr>
<td>आत्यात्</td>
<td>दौरळ्ये</td>
<td>दौरळ्ये अल्पश अव</td>
<td>be weak.</td>
</tr>
<tr>
<td>आद</td>
<td>लेख़े स्मिरणं च</td>
<td>लेख़े आदयाव</td>
<td>be powerless, persevere.</td>
</tr>
<tr>
<td>आदर</td>
<td>अञ्जनभवने</td>
<td>अञ्जनभवने आदरयाव</td>
<td>be moist.</td>
</tr>
<tr>
<td>आदराव</td>
<td>अञ्जनकरणे</td>
<td>अञ्जनकरणे आदरावुन आदरावुन</td>
<td>*make moist.</td>
</tr>
<tr>
<td>आदराव</td>
<td>अञ्जनन</td>
<td>अञ्जनन अञ्जनन अञ्जनन</td>
<td>*bring.</td>
</tr>
<tr>
<td>आदराव</td>
<td>अञ्जनन</td>
<td>अञ्जनन अञ्जनन अञ्जनन</td>
<td>finish.</td>
</tr>
<tr>
<td>आदराव</td>
<td>अञ्जनन</td>
<td>अञ्जनन अञ्जनन अञ्जनन</td>
<td>ditto.</td>
</tr>
<tr>
<td>आदराव</td>
<td>अञ्जनन</td>
<td>अञ्जनन अञ्जनन अञ्जनन</td>
<td>be finished.</td>
</tr>
<tr>
<td>आदराव</td>
<td>अञ्जनन</td>
<td>अञ्जनन अञ्जनन अञ्जनन</td>
<td>wrap up, enfold.</td>
</tr>
<tr>
<td>आदराव</td>
<td>अञ्जनन</td>
<td>अञ्जनन अञ्जनन अञ्जनन</td>
<td>cloud up.</td>
</tr>
<tr>
<td>आदराव</td>
<td>अञ्जनन</td>
<td>अञ्जनन अञ्जनन अञ्जनन</td>
<td>ditto.</td>
</tr>
</tbody>
</table>

*Italicized entries indicate past and aorist forms.*
<table>
<thead>
<tr>
<th>Quotient</th>
<th>Base</th>
<th>Transliteration</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>A</td>
<td>arz</td>
<td>earn.</td>
</tr>
<tr>
<td>2</td>
<td>A</td>
<td>arpāv</td>
<td>fell.</td>
</tr>
<tr>
<td>3</td>
<td>A</td>
<td>al</td>
<td>be insecure, shake.</td>
</tr>
<tr>
<td>4</td>
<td>A</td>
<td>alar</td>
<td>move, tremble.</td>
</tr>
<tr>
<td>5</td>
<td>A</td>
<td>alarāv</td>
<td>ditto.</td>
</tr>
<tr>
<td>6</td>
<td>A</td>
<td>as</td>
<td>*laugh.</td>
</tr>
<tr>
<td>7</td>
<td>A</td>
<td>ahal</td>
<td>honour.</td>
</tr>
<tr>
<td>8</td>
<td>A</td>
<td>ātshan</td>
<td>practice.</td>
</tr>
<tr>
<td>9</td>
<td>A</td>
<td>āṣr</td>
<td>be devoted to.</td>
</tr>
<tr>
<td>10</td>
<td>A</td>
<td>āḍr</td>
<td>*mix, heap up.</td>
</tr>
<tr>
<td>11</td>
<td>A</td>
<td>āḍrāv</td>
<td>*ditto.</td>
</tr>
<tr>
<td>12</td>
<td>A</td>
<td>āpar</td>
<td>meditate in wrath against a person.</td>
</tr>
<tr>
<td>13</td>
<td>A</td>
<td>āparāv</td>
<td>feed another with one's own hand.</td>
</tr>
</tbody>
</table>

* Found in Dr. Elmslie's Vocabulary.
<table>
<thead>
<tr>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>आमन āman</td>
<td>बलायथे</td>
<td>आमन्यवृः āmanyaun</td>
<td>change for the bad.</td>
</tr>
<tr>
<td>खारद ārad</td>
<td>खाराधने</td>
<td>खारदुःन् āradun, खार्जोऽऽरासुः ārāsaun</td>
<td>conciliate.</td>
</tr>
<tr>
<td>खारब ārab</td>
<td>पषणेकर्षे</td>
<td>खारवुः āravaun, खार्जोऽऽरव्यासुः āravyaun</td>
<td>make rough.</td>
</tr>
<tr>
<td>खायव āyuv</td>
<td>रमणस्तुऽस्सर्वंकर्षे</td>
<td>खायवुः āyavaun, खायर्नोऽऽरव्यासुः āravyaun</td>
<td>aim straight at.</td>
</tr>
<tr>
<td>खालव ālav</td>
<td>अत्तेयानें नोपरिवर्तने च</td>
<td>खालवुः ālavun, खालर्नोऽऽर्लव्यासुं ārlavaun</td>
<td>*whirl aloft, bring a boat near the shore.</td>
</tr>
<tr>
<td>खालर āvar</td>
<td>बापनें खावरणे च</td>
<td>खावरवृः āvaravaun, खावर्जोऽऽरव्यासुः āravyaun</td>
<td>cover.</td>
</tr>
<tr>
<td>खालवराव āvarāv</td>
<td></td>
<td>खालवरवृः āvaravun, खालर्जोऽऽररव्यासुः āravyaun</td>
<td>ditto</td>
</tr>
<tr>
<td>खालस ās</td>
<td>खालास्वृः</td>
<td>खालस्नोऽऽस्यासुः āsyavaun</td>
<td>*be.</td>
</tr>
<tr>
<td>खालस āvas</td>
<td>बिश्वर्षे</td>
<td>खालस्नोऽऽस्यासुः āsyavaun</td>
<td>crumble to pieces.</td>
</tr>
<tr>
<td>रङ्ग yitsh</td>
<td>रङ्कारस्तुः</td>
<td>रङ्कः yitshun, रङ्कोऽऽयित्स्वान् yitshaun</td>
<td>* wish.</td>
</tr>
<tr>
<td>ईर yir</td>
<td>कर्याकर्षे</td>
<td>ईरविव yiravau</td>
<td>be whirled aloft.</td>
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<td>कड kad</td>
<td>निषष्टानें</td>
<td>कडः kudun, कड्नोऽऽक्यासुः kajyaun</td>
<td>*bring out, drag out.</td>
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<tr>
<td>केत kat</td>
<td>चन्तवेद्ने</td>
<td>केतः katun, केत्नोऽऽक्त्साृः katsaun</td>
<td>*spin.</td>
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<td>K</td>
<td>List of Kāmānī Perks.</td>
<td>cut in slices.</td>
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<td>------------------------</td>
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<tr>
<td>k</td>
<td>katar</td>
<td>katarun, katarīn katarāun</td>
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<tr>
<td>k</td>
<td>kanz</td>
<td>kanzun, kanzōn kanzan</td>
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<tr>
<td>m</td>
<td>kanzōr</td>
<td>kanzōrun, kanzōn kanzōryaun</td>
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<td>kar</td>
<td>karun, karīn karyaun</td>
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<td>k</td>
<td>kal</td>
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<td>m</td>
<td>kaf</td>
<td>kafun, kafōn kafyaun</td>
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<tr>
<td>k</td>
<td>kas</td>
<td>kasun, kasōn kasaun</td>
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<tr>
<td>k</td>
<td>kahar</td>
<td>kaharyauv</td>
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* Found in Dr. Elmslie's Vocabulary.
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<tbody>
<tr>
<td>काल kāla</td>
<td>पिल्लंभने</td>
<td>कालंशौं kālasyauv</td>
<td>be tawny.</td>
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<tr>
<td>कां छ kā čh</td>
<td>याशायासु</td>
<td>कांछन kāčun, कांचोन kāčyaun</td>
<td>wish.</td>
</tr>
<tr>
<td>कौं ठ kōṭ</td>
<td>अध्यायचर्ये</td>
<td>कौंठन kōṭun, कांचोन kāčyaun</td>
<td>to pilfer secretly.</td>
</tr>
<tr>
<td>कांठ kāṭh</td>
<td>कांशायामावे</td>
<td>कांथव kāṭhayauv</td>
<td>be hard.</td>
</tr>
<tr>
<td>काँन kān</td>
<td>काणिभवने पराभवे च</td>
<td>काण्यव kānyauv</td>
<td>be one-eyed, be conquered.</td>
</tr>
<tr>
<td>काम्य kāmp</td>
<td>कम्यने</td>
<td>काम्योव kāmpyauv</td>
<td>tremble.</td>
</tr>
<tr>
<td>कांय kāy</td>
<td>चाणखे</td>
<td>कांयन kāyun, कांयोन kāyyaun</td>
<td>be lazy lit. make (one-self) lazy.</td>
</tr>
<tr>
<td>कायर kā̄ȳar</td>
<td>निरारंभावे</td>
<td>कायर्या kāryauv</td>
<td>be powerless.</td>
</tr>
<tr>
<td>कार kār</td>
<td>कारने</td>
<td>कारन kārun, काःयोन kāryaun</td>
<td>boil.</td>
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<tr>
<td>कावर kā̄v̄ar</td>
<td>कावरीभवने</td>
<td>कावर्या kāvryauv</td>
<td>be black.</td>
</tr>
<tr>
<td>काल kās</td>
<td>सुखङ्गप्रथमयोऽ</td>
<td>कासुन kāsun, काःयोन kāsaun</td>
<td>*shave, put a stop to (e.g., a quarrel).</td>
</tr>
<tr>
<td>क्याय nyāy</td>
<td>क्यायने</td>
<td>क्याय्या kęnyaun</td>
<td>be moist.</td>
</tr>
<tr>
<td>Pa</td>
<td>Vul</td>
<td>[Kan]</td>
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<td>kuth</td>
<td>kumpyauv</td>
<td>kothauv</td>
<td>konyauv</td>
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<td>kopyauv</td>
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<td>kuhun, kuthun, kuhyaun</td>
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<td>kuir</td>
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<td>kuryauv</td>
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<td>kr, krat</td>
<td>kryauv, kryauv, krtyauv</td>
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<td>kryauv, kryauv, krtyauv</td>
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<td>kōkav</td>
<td>kōkavun, kōkavun, kōkavyauv</td>
<td>kātavun, kātavun, kātavyauv</td>
<td>kātavun, kātavun, kātavyauv</td>
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<tr>
<td>kōl</td>
<td>kōlyauv</td>
<td>kōlyauv</td>
<td>kōlyauv</td>
</tr>
<tr>
<td>kōts</td>
<td>kōtsyaun</td>
<td>kōtsyaun</td>
<td>kōtsyaun</td>
</tr>
<tr>
<td>kōtsav</td>
<td>kōtsavyauv</td>
<td>kōtsavyauv</td>
<td>kōtsavyauv</td>
</tr>
</tbody>
</table>

* *be in distress.*
* *be angry.*
* *be hunch backed.*
* *be tender.*
* *pull out.*
* *pull out, loosen from the foundation.*
* *be fierce.*
* *be thin.*
* *cut (with scissors).*
* *become black.*
* *recommends (a person).*
* *be red.*
* *be wet.*
* *make wet.*

* Found in Dr. Elmelie's Vocabulary.
<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>कन  $k\mathbf{\text{n}}$</td>
<td>विनिष्णने</td>
<td>कनून  $k\mathbf{\text{n}}$un, क्षोन  $k\mathbf{\text{n}}$aun</td>
<td>*sell.</td>
</tr>
<tr>
<td>क्रूव  $kr\mathbf{\text{v}}$</td>
<td>करणे</td>
<td>क्रूवन  $kr\mathbf{\text{v}}$un, क्षोन  $kr\mathbf{\text{v}}$yaun</td>
<td>do, make.</td>
</tr>
<tr>
<td>कृष्ठ  $kr\mathbf{\text{th}}$</td>
<td>कार्कशे</td>
<td>कृष्ठ  $kr\mathbf{\text{th}}$yaun</td>
<td>be hard.</td>
</tr>
<tr>
<td>क्रृष्ठ  $kr\mathbf{\text{c}}$</td>
<td>स्त्रितायाम्</td>
<td>क्रृष्ठ  $kr\mathbf{\text{c}}$yaun</td>
<td>long for.</td>
</tr>
<tr>
<td>खट  $k\mathbf{\text{h}}$</td>
<td>गोपने</td>
<td>खटun, ख्योन  $kh\mathbf{\text{h}}$yaun</td>
<td>*conceal.</td>
</tr>
<tr>
<td>खर्दा  $k\mathbf{\text{h}}$न्द्र</td>
<td>विभाजने</td>
<td>खर्दा  $k\mathbf{\text{h}}$ndraun, ख्योन  $k\mathbf{\text{h}}$ndrayaun</td>
<td>divide into shares.</td>
</tr>
<tr>
<td>खर्दा  $k\mathbf{\text{h}}$न्द्र</td>
<td>च</td>
<td>खर्दा  $k\mathbf{\text{h}}$ndraun, ख्योन  $k\mathbf{\text{h}}$ndrayaun</td>
<td>ditto.</td>
</tr>
<tr>
<td>खन  $k\mathbf{\text{n}}$</td>
<td>खवदारषे</td>
<td>खनून  $k\mathbf{\text{n}}$un, ख्योन  $k\mathbf{\text{n}}$aun</td>
<td>*dig.</td>
</tr>
<tr>
<td>खप  $k\mathbf{\text{h}}$प</td>
<td>खभिचारे</td>
<td>खपun, ख्योन  $k\mathbf{\text{h}}$pyaun</td>
<td>act badly.</td>
</tr>
<tr>
<td>खम  $k\mathbf{\text{m}}$</td>
<td>उत्षूकनिष्णाये</td>
<td>खमून  $k\mathbf{\text{m}}$un, ख्योन  $k\mathbf{\text{m}}$iyaun</td>
<td>*breathe hard.</td>
</tr>
<tr>
<td>खर  $k\mathbf{\text{h}}$</td>
<td>खजीनो</td>
<td>खरू, ख्योन  $k\mathbf{\text{h}}$ryaun</td>
<td>dislike.</td>
</tr>
<tr>
<td>खल  $k\mathbf{\text{h}}$ल</td>
<td>विषारे</td>
<td>खल  $k\mathbf{\text{h}}$lyaun</td>
<td>be loose.</td>
</tr>
<tr>
<td>[खर्दा  $k\mathbf{\text{h}}$न्द्र</td>
<td>वहीकरणे</td>
<td>खर्दा  $k\mathbf{\text{h}}$ndraun, ख्योन  $k\mathbf{\text{h}}$ndrayaun</td>
<td>spend, only used in past tenses].</td>
</tr>
<tr>
<td>khas</td>
<td>khar</td>
<td>khi</td>
<td>khisk</td>
</tr>
<tr>
<td>------</td>
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<td>-----</td>
<td>-------</td>
</tr>
<tr>
<td>*mount, ascend.</td>
<td>*cause to mount, raise.</td>
<td>*eat.</td>
<td>walk arrogantly.</td>
</tr>
</tbody>
</table>

* Found in Dr. Elmslie's Vocabulary.
<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>gat gatśh</td>
<td>gati गतीभवने च</td>
<td>गाव gauv; (युतीभवने) gatśh; गायाव gayaunv</td>
<td>* go, be proper.</td>
</tr>
<tr>
<td>ga गाण</td>
<td>पश्चे</td>
<td>gāndun gāṇayoun</td>
<td>* tie, bind.</td>
</tr>
<tr>
<td>gan गाण</td>
<td>चनीभवने</td>
<td>ganyauv</td>
<td>* become thick (of liquids), be strong.</td>
</tr>
<tr>
<td>ganzर ganzr</td>
<td>चाँखाने</td>
<td>ganzरून, ganzrयान ganzrयाun</td>
<td>* count.</td>
</tr>
<tr>
<td>ganzrāv ganzrav</td>
<td>च</td>
<td>ganzरुन् गांजरून् गांजरावन् ganzrयावन</td>
<td>* ditto.</td>
</tr>
<tr>
<td>gar गार</td>
<td>बद्धने</td>
<td>garun garyoun</td>
<td>* work metal.</td>
</tr>
<tr>
<td>garm गार्म</td>
<td>वर्मीभवने</td>
<td>garmyauv</td>
<td>be hot.</td>
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<tr>
<td>gal गाल</td>
<td>नाये</td>
<td>gālyauv</td>
<td>* melt (neut.)</td>
</tr>
<tr>
<td>gāgal gāgal</td>
<td>परेशाक्षे</td>
<td>gāgalyauv</td>
<td>be disturbed in one’s work by others. ditto.</td>
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<tr>
<td>grāgal grāgal</td>
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<td>grāgalyauv</td>
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<td>gār gār</td>
<td>प्रशांदे [चनिषष्ये च]</td>
<td>gōrun, garyoun</td>
<td>* remember affectionately, search eagerly for.</td>
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<td>Kannada</td>
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<td>Konkani</td>
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<td>ಗೊಹ್</td>
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</tr>
</tbody>
</table>

- *melt (active).*
- *play.*
- be thin.
- steal, whirl about.
- *sing.*
- totter, reel.
- pass time.
- censure.
- hide.
- *be too heavy.*
- be grey.
- be fair coloured.
- roll in the mouth.
- shine.
- surround.

*Found in Dr. Elmslie's Vocabulary.*
<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>गेल gēl</td>
<td>विबोधे [उपहासे च]</td>
<td>गेलोिन् gēlyaun, [उपहासे मघुन् gyūlun]</td>
<td>be far away, [joke].</td>
</tr>
<tr>
<td>गोर gōr</td>
<td>विलापि</td>
<td>गुरुन् gūrun, गोर्यौन् gōryaun</td>
<td>lament.</td>
</tr>
<tr>
<td>गोवर gōvar</td>
<td>निःशाचस्ये</td>
<td>गोवर्यायु क् gōvaryaun</td>
<td>be suddenly wakened (before one is thoroughly awake).</td>
</tr>
<tr>
<td>ग्राक grak</td>
<td>चापाचापकातिशयोः</td>
<td>ग्राक्यायु</td>
<td>*splash about (of liquids), boil over.</td>
</tr>
<tr>
<td>ग्रास graz</td>
<td>मजलने</td>
<td>ग्राजुन्त ग्राजुन्त, ग्राजोन्त ग्राजून्त</td>
<td>*roar.</td>
</tr>
<tr>
<td>ग्रासर grāsrar</td>
<td>प्रहस्य दहिवन्ते च</td>
<td>ग्रासरुन्त ग्रासरून्त, ग्रासरोर्यौन् ग्रासरोर्यौन</td>
<td>take, stop raining.</td>
</tr>
<tr>
<td>ग्रासराव grāsrāv</td>
<td>च</td>
<td>ग्रासरोर्यौन् ग्रासरोर्यौन</td>
<td>ditto.</td>
</tr>
<tr>
<td>ग्रोत्स grōts</td>
<td>पावसाखालिचट्टाथाम्</td>
<td>ग्रोत्सययु</td>
<td>*shake liquid in a vessel.</td>
</tr>
<tr>
<td>गोह gōh</td>
<td>वर्षेणे</td>
<td>गोहन्त गोहन्त, गोजन्त गोजून्त</td>
<td>*grind.</td>
</tr>
<tr>
<td>चताव catāv</td>
<td>सुनेने</td>
<td>चतावुन् चतावुन्, चतावोिन् चतावोिन्</td>
<td>praise.</td>
</tr>
<tr>
<td>चमक camak</td>
<td>दीशौको</td>
<td>चमकोिन् camakyaun</td>
<td>shine.</td>
</tr>
<tr>
<td>क</td>
<td>चार cār</td>
<td>चाव cāv</td>
<td>चि ci</td>
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<tr>
<td>चोपन cōrun, चारन cāryaun.</td>
<td>चोवन cōvun, चाबोन cāvyaun</td>
<td>चोन cyaun</td>
<td>चुवन cųyrun, चायन cīryaun</td>
</tr>
</tbody>
</table>

* * Found in Dr. Elmslie's Vocabulary.*

- tie tightly.
- *give to drink.
- *drink.
- *squeeze or wring (cloth).
- fix a price.
- be humble before, show humility to.
- contract.
- scatter.
- *scatter.
- ditto
- make white.
- be white.
- fall from a mass (e.g., grain falling from a basket.)
<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>क चप chap</td>
<td>चट्टिकालयोः चपेः</td>
<td>वचुने chapun, वच्योः chapyuun</td>
<td>*wait for rain to pass over, pass time.</td>
</tr>
<tr>
<td>भा चर char</td>
<td>पुरीषेवने</td>
<td>वच्यं charun, वच्योः charyaun</td>
<td>*evacuate, go to stool.</td>
</tr>
<tr>
<td>क चल chal</td>
<td>चालने</td>
<td>वचलने chalun, वच्योः chalyaun</td>
<td>*wash, clean.</td>
</tr>
<tr>
<td>क चाॅन chān</td>
<td>उत्षवने प्राचने च</td>
<td>वचोन् chōnun, वच्योः chānaun</td>
<td>*strain, sift, trim.</td>
</tr>
<tr>
<td>क चाँट chāṭ</td>
<td>मोघुद्याविष्कारे</td>
<td>वचाँट chāṭun, वच्योः chācyuun</td>
<td>disclose a secret in anger</td>
</tr>
<tr>
<td>क चाव chāv</td>
<td>उपरोगे चेपणे च</td>
<td>वचाव chāvun, वच्योः chāvyuun</td>
<td>use, throw at.</td>
</tr>
<tr>
<td>भा चिक chik</td>
<td>चेनने प्रमेणने च</td>
<td>वचुकन् chyukun, वच्योः chicyuun</td>
<td>*sprinkle, urinate.</td>
</tr>
<tr>
<td>क चिंदर chindar</td>
<td>मोङने</td>
<td>वचयुन् chyunderun, वच्योः chindyauun</td>
<td>be stupid.</td>
</tr>
<tr>
<td>ख चिव chiv</td>
<td>मरैं</td>
<td>वचिवोः chivyauu</td>
<td>be proud.</td>
</tr>
<tr>
<td>क चिव्राव chivrāv</td>
<td>मारने</td>
<td>वच्रोवन् chivrōvun, वच्रायोः chivrāvyuun</td>
<td>make proud.</td>
</tr>
<tr>
<td>म चोकल chokal</td>
<td>बंधद्राभावे</td>
<td>वचक्योः chokalyauu</td>
<td>be scattered.</td>
</tr>
<tr>
<td>क चोक chok</td>
<td>जलावाणने</td>
<td>वचक्यं chokāvun, वच्योः chokyauu</td>
<td>wash (active).</td>
</tr>
<tr>
<td>Kār</td>
<td>Kār</td>
<td>List of Kaymiri Verb.</td>
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</tbody>
</table>

reduce (active).
ditto
be reduced.
spend.
ditto
thresh grain (by beating the stalks).
irritate.
*give up, dismiss.
serve or work (in one's own house).
inlay, set with jewels.
serve or work (in one's own house).
*cut.

* Found in Dr. Elmalie's Vocabulary.
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<tbody>
<tr>
<td>चूम त्साॅम</td>
<td>चुन्भीभुनिन्दसभेच</td>
<td>चूम्योॅव त्साम्यायॅव</td>
<td>(1) decrease in size</td>
</tr>
<tr>
<td>चूमः त्सामःथ</td>
<td>पथ्यायते</td>
<td>चूम्योॅव त्सामाथ्यायॅव</td>
<td>(2) attend to, pay heed to (active).</td>
</tr>
<tr>
<td>चूर त्सार</td>
<td>उपचरेये</td>
<td>चूर्योॅव त्सार्यायॅव</td>
<td>*be stale.</td>
</tr>
<tr>
<td>चूर त्सार</td>
<td>चन्याकोपे [ली भा]</td>
<td>चूर्युॅ त्सारुॅ (fem.)</td>
<td>increase.</td>
</tr>
<tr>
<td>क चूर्य त्सार्तॅ</td>
<td>चारखियायास्तॅ</td>
<td>चूर्युॅ त्सार्तॅन, चूर्योॅव त्सार्तॅन</td>
<td>be inwardly wrathful (of a woman). Only used in Past Part. fem.</td>
</tr>
<tr>
<td>क चूर्य त्साल</td>
<td>चलने</td>
<td>चूर्युॅ त्सालुॅ, चूर्योॅव त्साज्यायॅव</td>
<td>spy.</td>
</tr>
<tr>
<td>क चूर्य त्सास</td>
<td>अतिवर्त्ये</td>
<td>चूर्युॅ त्सासुॅ, चूर्योॅव त्सायायॅव</td>
<td>*go away, escape.</td>
</tr>
<tr>
<td>क चूर्य त्साण</td>
<td>प्रवेशने</td>
<td>चूर्युॅ त्साणुॅ, चूर्योॅव त्सायायॅव</td>
<td>laugh loudly.</td>
</tr>
<tr>
<td>क चूर्य त्साप</td>
<td>अदने</td>
<td>चूर्युॅ त्सापुॅ, चूर्योॅव त्साय्यायॅव</td>
<td>*bring in.</td>
</tr>
<tr>
<td>क चूर्य त्सार</td>
<td>चन्यने</td>
<td>चूर्युॅ त्सारुॅ, चूर्योॅव त्सायायॅव</td>
<td>*eat, gnaw.</td>
</tr>
<tr>
<td>क चूर्य त्साल</td>
<td>चन्यने</td>
<td>चूर्युॅ त्सालुॅ, चूर्योॅव त्साज्यायॅव</td>
<td>*collect.</td>
</tr>
<tr>
<td>क चूर्य त्साल</td>
<td>चन्यने</td>
<td>चूर्युॅ त्सालुॅ, चूर्योॅव त्साज्यायॅव</td>
<td>bear, endure.</td>
</tr>
<tr>
<td>Kharoshthi</td>
<td>Devanagari</td>
<td>Sanskrit</td>
<td>Kumaon</td>
</tr>
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<tr>
<td>बांसकङ्ग tseyakhul</td>
<td>बांसकङ्ग tseyang</td>
<td>बांसकङ्ग tseyar</td>
<td>बांसकङ्ग tseyall</td>
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</thead>
<tbody>
<tr>
<td>चोंब त्सोंम्ब</td>
<td>त्सोंम्बन, चोंबोन त्सोंम्बयाँन</td>
<td>चोंबरोन त्सोंम्बरोवुन, चोंबराथोन्त्सोंम्बरायाँन</td>
<td>*pierce, bore.</td>
</tr>
<tr>
<td>चोंम्राभ त्सोंम्राॅव</td>
<td>त्सोंम्राॅवून, चोंम्राथोन्त्सोंम्राॅरयाँन</td>
<td></td>
<td>make less, cause to decrease, cause to attend to.</td>
</tr>
<tr>
<td>चूँ त्सुव</td>
<td>त्सुवन, चूँ थोन्त्सुव्यॅन</td>
<td>चूँ थुरून, चूँ थोन्त्सुर्याण</td>
<td>quarrel (only used in fem.).</td>
</tr>
<tr>
<td>चुड़ त्सुऱ</td>
<td>चुड़ त्सुऱऱन, चुड़ थोन्त्सुर्याण</td>
<td>चुड़ त्सुरून, चूँ थोन्त्सुर्याण</td>
<td>break wind with noise.</td>
</tr>
<tr>
<td>लुड़ त्सुऱॅ</td>
<td>लुड़ त्सुऱॅऱन, लुड़ थोन्त्सुर्याण</td>
<td>लुड़ त्सुरून, लुड़ थोन्त्सुर्याण</td>
<td>have sexual intercourse with.</td>
</tr>
<tr>
<td>चूँट त्सूटि</td>
<td>चूँट त्सूटिवून, चूँट थोन्त्सूटियाण</td>
<td>चूँट त्सूटिवून, चूँट थोन्त्सूटियाण</td>
<td>*pound to powder.</td>
</tr>
<tr>
<td>चूँ हिन्त त्सूऱन</td>
<td>चूँ हिन्त त्सूऱनुन, चूँ हिन्त त्सूऱनियाण</td>
<td>चूँ हिन्त त्सूऱनुन, चूँ हिन्त त्सूऱनियाण</td>
<td>know by a sign.</td>
</tr>
<tr>
<td>चूँ त्साह</td>
<td>चूँ त्साहन, चूँ थोन्त्साहयाण</td>
<td>चूँ त्साहन, चूँ थोन्त्साहयाण</td>
<td>*suck.</td>
</tr>
<tr>
<td>चूँ त्साहर</td>
<td>चूँ त्साहरू, चूँ थोन्त्साहयाण</td>
<td>चूँ त्साहरू, चूँ थोन्त्साहयाण</td>
<td>winnow.</td>
</tr>
<tr>
<td>[क] चूँ त्साल</td>
<td>चूँ त्सालन, चूँ थोन्त्सालयाण</td>
<td>चूँ त्सालन, चूँ थोन्त्सालयाण</td>
<td>be empty.</td>
</tr>
<tr>
<td>कृष्ण त्सालॅ</td>
<td>कृष्ण त्सालॅन, कृष्ण थोन्त्सालयाण</td>
<td>कृष्ण त्सालॅन, कृष्ण थोन्त्सालयाण</td>
<td>deceive.</td>
</tr>
<tr>
<td>चूँ त्साद</td>
<td>चूँ त्सादू, चूँ थोन्त्सादयाण</td>
<td>चूँ त्सादू, चूँ थोन्त्सादयाण</td>
<td>*search.</td>
</tr>
<tr>
<td>K</td>
<td>करङ्ग tshād</td>
<td>चेतन्त tehdun, चौब्यत tshājyaun</td>
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</tr>
<tr>
<td>K</td>
<td>कर षण tshand</td>
<td>करङ्ग tshādun, चौब्यत tshājyaun</td>
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<td>चर चावन tshātshan</td>
<td>चर चावन tshātshan</td>
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</tr>
<tr>
<td>K</td>
<td>चर tshat</td>
<td>चर चावन tshātshan</td>
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<td>K</td>
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<tr>
<td>K</td>
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<td>चर चावन tshātshan</td>
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<tr>
<td>K</td>
<td>चर चाव tshyan</td>
<td>चर चावन tshātshan</td>
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<tr>
<td>K</td>
<td>चर tshav</td>
<td>चर चावन tshātshan</td>
<td></td>
</tr>
<tr>
<td>K</td>
<td>चर tshavar</td>
<td>चर चावन tshātshan</td>
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</tr>
<tr>
<td>K</td>
<td>चर चाव tshavarav</td>
<td>चर चावन tshātshan</td>
<td></td>
</tr>
<tr>
<td>K</td>
<td>काढ त्होट्स</td>
<td>काढ त्होट्स tshokun, काढ त्होट्स tshōtyaun</td>
<td></td>
</tr>
<tr>
<td>K</td>
<td>काढ tshōt</td>
<td>काढ त्होट्स tshokun, काढ त्होट्स tshōtyaun</td>
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<tr>
<td>K</td>
<td>काढ tshōtar</td>
<td>काढ त्होट्स tshokun, काढ त्होट्स tshōtyaun</td>
<td></td>
</tr>
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</table>

*Found in Dr. Elmslie's Vocabulary.*
<table>
<thead>
<tr>
<th></th>
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<tr>
<td>कुर्द्राव tshοṭrauv</td>
<td>च</td>
<td>कुर्द्रावन् tshοṭraun, कुर्द्राओि tshοṭrauv-</td>
<td>make short.</td>
</tr>
<tr>
<td>कुन tshun</td>
<td>रनने</td>
<td>कुन् tshunun, कुश्रोि tshunau</td>
<td>*pour, clothe.</td>
</tr>
<tr>
<td>ज़ज्र zоjar</td>
<td>तच्चने</td>
<td>ज़ज्रण् zоjrun, ज़ज्रोि zоjaryaun</td>
<td>pare.</td>
</tr>
<tr>
<td>जप zap</td>
<td>जपने</td>
<td>जपन zapun, ज़प्रोि zapyaun</td>
<td>pray.</td>
</tr>
<tr>
<td>जर zar</td>
<td>जरने</td>
<td>जरज़ zargun, ज़रोि zaryaun</td>
<td>*bear.</td>
</tr>
<tr>
<td>जूल zal</td>
<td>जूल्वस्त्रावः</td>
<td>जूल्वः zalyauv</td>
<td>*taste like water.</td>
</tr>
<tr>
<td>भाग zāg</td>
<td>प्रतिज्ञामरे</td>
<td>भागः zōgun, भागोि zājaun</td>
<td>be watchful.</td>
</tr>
<tr>
<td>जोन zān</td>
<td>जोवोधने</td>
<td>जोनः zōnum, जोनोि zānaun</td>
<td>*know.</td>
</tr>
<tr>
<td>जास zāl</td>
<td>जासे</td>
<td>जासः zālun, जासोि zājaun</td>
<td>burn.</td>
</tr>
<tr>
<td>जी zi</td>
<td>जीने</td>
<td>जीः zāv, जीओि zāyaun</td>
<td>*be born.</td>
</tr>
<tr>
<td>जिज़र ziggar</td>
<td>जिज़ीर्वने</td>
<td>जिज़ीर्वः ziggaryaun</td>
<td>be thin.</td>
</tr>
<tr>
<td>ज्ह्ज़र zōngar</td>
<td>ज्ह्ज़ीर्वने</td>
<td>ज्ह्ज़ीर्वः zōggaryauv</td>
<td>ditto.</td>
</tr>
<tr>
<td>ज्ज़र zōsar</td>
<td>ज्ज़ीरे</td>
<td>ज्ज़ीरः zōzaryaun</td>
<td>be dried up, ready to wither.</td>
</tr>
<tr>
<td>A List of Kashmiri Verbs.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>--------------------------</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>ज्ञु ज़ुव</td>
<td>ज्ञो ज़ुवयाउँव</td>
<td>कु ज़ुव</td>
<td>zuv</td>
</tr>
<tr>
<td>ज्ञ्य ज़ुवर</td>
<td>ज्ञ्यो ज़ुवरयाउँव</td>
<td>क्षज़ुवर</td>
<td>zuvær</td>
</tr>
<tr>
<td>ज्ञु ज़ोस</td>
<td>ज्ञो ज़ोसाउँव</td>
<td>क्षज़ोस</td>
<td>zös</td>
</tr>
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<td>ज्ञु ज़िथर</td>
<td>ज्ञो ज़िथरयाउँव</td>
<td>क्षज़िथर</td>
<td>zithær</td>
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<tr>
<td>ज्ञ्य ज़िथरर</td>
<td>ज्ञ्यो ज़िथररयाउँव</td>
<td>क्षज़िथरर</td>
<td>zithærær</td>
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<td>ज्ञु ज़ेथ</td>
<td>ज्ञो ज़ेथयाउँव</td>
<td>क्षज़ेथ</td>
<td>zēth</td>
</tr>
<tr>
<td>ज्ञ्य ज़ेन</td>
<td>ज्ञ्यो ज़ेनाउँव</td>
<td>क्षज़ेन</td>
<td>zën</td>
</tr>
<tr>
<td>ज्ञु ज़ोत</td>
<td>ज्ञो ज़ोयाउँव</td>
<td>क्षज़ोत</td>
<td>zōt</td>
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<tr>
<td>ज्ञ्य ज़ोवर</td>
<td>ज्ञ्यो ज़ोवरयाउँव</td>
<td>क्षज़ोवर</td>
<td>zōvær</td>
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<tr>
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<td>ज्ञो ज़ोवररयाउँव</td>
<td>क्षज़ोवरर</td>
<td>zōværær</td>
</tr>
<tr>
<td>ज्ञु ज़ेरव</td>
<td>ज्ञो ज़ेरवयाउँव</td>
<td>क्षज़ेरव</td>
<td>zērav</td>
</tr>
<tr>
<td>ज्ञु ज़ूल</td>
<td>ज्ञो ज़ूलयाउँव</td>
<td>क्षज़ूल</td>
<td>zōl</td>
</tr>
<tr>
<td>ज्ञु टक</td>
<td>ज्ञो टकयाउँव</td>
<td>क्षटक</td>
<td>tak</td>
</tr>
</tbody>
</table>

* Found in Dr. Elmslie's Vocabulary.

ditto.
cough.
make long.
ditto.
be long.
* conquer.
* shine.
bring forth.
ditto.
bear.
* pare.
bite in two with a noise.
<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>क  टप  tap</td>
<td>परिवर्तिपरिभाषेने</td>
<td>टपुन् tapun, टप्यान tapyaun</td>
<td>blame behind one’s back.</td>
</tr>
<tr>
<td>ढल  tal</td>
<td>परिवर्तेः</td>
<td>टल्याव talyauv</td>
<td>be exchanged.</td>
</tr>
<tr>
<td>भा  टौंग  āg</td>
<td>घारवाषिते</td>
<td>टौंगुन् āgun, टाछ्यान्त् ājyaun</td>
<td>emit a loud cry or roar.</td>
</tr>
<tr>
<td>भा  ढाल  āl</td>
<td>उपेचातमने</td>
<td>ढालुन् ālun, ढाछ्यान् ājyaun</td>
<td>go away with indifference.</td>
</tr>
<tr>
<td>ढोन  tyath</td>
<td>तिज्ञेनने</td>
<td>ढोन्याव tonyauv</td>
<td>*be bitter.</td>
</tr>
<tr>
<td>क  ढप  tyap</td>
<td>संघठे</td>
<td>ढपुन् tyapun, ढप्यान tyeyaun</td>
<td>squeeze something in.</td>
</tr>
<tr>
<td>ढंड  tyamb</td>
<td>दोषे</td>
<td>ढंड्याव tyanauv</td>
<td>hammer.</td>
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<tr>
<td>क  ढकव  tōkav</td>
<td>गूढादाते</td>
<td>ढकवुन् tōkavun, ढक्यान् tōkavyaun</td>
<td>cause to disappear.</td>
</tr>
<tr>
<td>क  ढुक  tuk</td>
<td>ब्हाषुवच्चेतुने</td>
<td>ढुकुन् tukun, ढुच्यान् tucyaun</td>
<td>bore like a rat.</td>
</tr>
<tr>
<td>ढुट  tōt</td>
<td>हसियकोचे</td>
<td>ढोयाव tōyaun</td>
<td>have insufficient means of livelihood.</td>
</tr>
<tr>
<td>क  ढुब  tūv</td>
<td>संकोचचै</td>
<td>ढुबुन् tūvun, ढुच्यान् tūvyaun</td>
<td>close (eyes, a flower, &amp;c.)</td>
</tr>
<tr>
<td>ढोष  tōth</td>
<td>प्रशारेः</td>
<td>ढोष्याव tōthyauv</td>
<td>be pleased.</td>
</tr>
<tr>
<td>Verb</td>
<td>Meaning</td>
<td></td>
<td></td>
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<tr>
<td>------</td>
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<tr>
<td>दंक</td>
<td>चावने</td>
<td>दंकव तोकयावू</td>
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<td>बहनने</td>
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<td>चारण</td>
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<td>शाय</td>
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<td>संखाने</td>
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<td>च</td>
<td>थासव थोसुन, थासनौ थोसयान अर थासनौ थोसाउन</td>
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<td>थक हर</td>
<td>धारिकरणे</td>
<td>थक हरव थकहरून, थक हरिन्न थकहरयान</td>
<td></td>
</tr>
<tr>
<td>थकरा हर</td>
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<td>थकराहर थकरोवन, थकरवोन थकहरवायन</td>
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<tr>
<td>थक हव</td>
<td>रस्ताधारिकरणे</td>
<td>थकव थकहवुन, थकवोन थकहवयान</td>
<td></td>
</tr>
</tbody>
</table>

*run.  
cause to forcibly enter.  
ditto.  
deceived.  
be deceived.  
stop.  
bury.  
ditto.  
stand firmly.  
bury.  
drink with a noise.  
depend upon.  
ditto.  
lean upon a support, such as a stick.  

* Found in Dr. Elmslie’s Vocabulary.
<table>
<thead>
<tr>
<th>Root</th>
<th>Sanskrit Meaning</th>
<th>Past and Aorist</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>दर दर</td>
<td>सधे</td>
<td>दयेभुच् दायायुव</td>
<td><em>fear.</em></td>
</tr>
<tr>
<td>दल दल</td>
<td>उन्नुनेन</td>
<td>हृदूक दायायुव</td>
<td><em>pass over.</em></td>
</tr>
<tr>
<td>दोट दोट</td>
<td>विद्रुषे</td>
<td>हुँदून् दृष्टुन, हृद्वोच् द्व्यवयुन</td>
<td>hate.</td>
</tr>
<tr>
<td>दोल दोल</td>
<td>परितन्तेन</td>
<td>हुँदून् दृलुन, हृद्वोच् द्व्ययुन</td>
<td>exchange.</td>
</tr>
<tr>
<td>दीत दीत</td>
<td>शेत्थेऽ</td>
<td>हृद्वोच् दृष्टुफ्युव</td>
<td>be slack.</td>
</tr>
<tr>
<td>दोक दोक</td>
<td>देण्यांने</td>
<td>हृद्वोच् दृष्टुप्युव</td>
<td>be bent (of the body).</td>
</tr>
<tr>
<td>दुब दुब</td>
<td>सज्जने</td>
<td>हृद्वोच् दुब्युव</td>
<td>dive.</td>
</tr>
<tr>
<td>गुलाव गुलाव</td>
<td>गोलवस्मापणे</td>
<td>हुँदून् गुलुवयुव, हृद्वोच् गुलवयुव</td>
<td><em>roll (act).</em></td>
</tr>
<tr>
<td>गुलाव गुलाव</td>
<td></td>
<td>हुँदून् गुलावयुव, हृद्वोच् गुलावयुव</td>
<td>ditto.</td>
</tr>
<tr>
<td>इव इव</td>
<td>संताजने</td>
<td>हृवुन् इवुवन, हृद्वोच् इवयुव</td>
<td><em>sweep.</em></td>
</tr>
<tr>
<td>दोस दोस</td>
<td>देण्यांने</td>
<td>हृद्वोच् दोसयुव</td>
<td>be bent (of the body).</td>
</tr>
<tr>
<td>देश देश</td>
<td>प्राणे</td>
<td>हृवुन् द्वुष्टुन, हृद्वोच् द्व्ययुव</td>
<td><em>look, see.</em></td>
</tr>
<tr>
<td>दोल दोल</td>
<td>शिर्यचयने</td>
<td>हृवुन् दृलु, हृद्वोच् द्व्ययुव</td>
<td>be unused.</td>
</tr>
<tr>
<td>K</td>
<td>tag tagging</td>
<td>tag tagging*</td>
<td>tag tagging*</td>
</tr>
<tr>
<td>---</td>
<td>-------------</td>
<td>--------------</td>
<td>--------------</td>
</tr>
<tr>
<td>K</td>
<td>tach tach</td>
<td>tach tach</td>
<td>tach tach</td>
</tr>
<tr>
<td>K</td>
<td>tan tan</td>
<td>tan tan</td>
<td>tan tan</td>
</tr>
<tr>
<td>K</td>
<td>tap tap</td>
<td>tap tap</td>
<td>tap tap</td>
</tr>
<tr>
<td>K</td>
<td>tambal tambal</td>
<td>tambal tambal</td>
<td>tambal tambal</td>
</tr>
<tr>
<td>K</td>
<td>tar tar</td>
<td>tar tar</td>
<td>tar tar</td>
</tr>
<tr>
<td>K</td>
<td>tal tal</td>
<td>tal tal</td>
<td>tal tal</td>
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</tbody>
</table>

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<table>
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</tr>
</thead>
<tbody>
<tr>
<td>क तव tav</td>
<td>भज्जने</td>
<td>तवुन् tavun, तयोन् tavyaun</td>
<td>roast.</td>
</tr>
<tr>
<td>क ताड़ tāḍ</td>
<td>कोपाविलुच्चर्णे</td>
<td>तोड़ुन् toḍun, तयोन् tāṣyaun [तयोन् tāṣyaun]</td>
<td>be angry with, re-proach angrily.</td>
</tr>
<tr>
<td>क तार tār</td>
<td>तारणे</td>
<td>तोरुन् torun, तयोन् tacyaun</td>
<td>*pass over (act.)</td>
</tr>
<tr>
<td>क ताभ tāl</td>
<td>त्योपायने</td>
<td>तोलुन् tolun, तयोन् tajyaun</td>
<td>set up.</td>
</tr>
<tr>
<td>क ताभ tāv</td>
<td>तापायने</td>
<td>तोवुन् tvun, तयोन् tavyaun</td>
<td>*heat, make red hot.</td>
</tr>
<tr>
<td>ल्यम्ब tyamb</td>
<td>दक्षावखे</td>
<td>तयोन् tёмbyaun</td>
<td>look eagerly.</td>
</tr>
<tr>
<td>क तीङ्ग़र līzr</td>
<td>निग्राणे</td>
<td>तोज्जुन् tyūṣrun, तीज्योन् līzryaun</td>
<td>sharpen, whet.</td>
</tr>
<tr>
<td>क तीङ्ग़राव līzråv</td>
<td>च</td>
<td>तीङ्ग़रवुन् līzråvun, तीङ्ग़रावः līzråvyaun</td>
<td>ditto.</td>
</tr>
<tr>
<td>तीङ्ग़न tilan</td>
<td>भिष्ट्यतत्तवावे</td>
<td>तीङ्ग़निव तिलायनुव</td>
<td>have a bad taste of oil.</td>
</tr>
<tr>
<td>तुड़ tund</td>
<td>तीज्योन्ने</td>
<td>तुड़वः tundyaun</td>
<td>be hot tempered.</td>
</tr>
<tr>
<td>क तॊमंब tomb</td>
<td>तॊमबविलुच्चर्णे</td>
<td>तोमून् tombun, तयोन् tёмbyaun</td>
<td>expand a thing (like cotton).</td>
</tr>
<tr>
<td>क तुल tul</td>
<td>त्योपायने</td>
<td>तुलुन् tulun, तयोन् tujyaun</td>
<td>*set up, left.</td>
</tr>
<tr>
<td>दूर tūr</td>
<td>पोतावखेने</td>
<td>तूर्योन् turyaun</td>
<td>be cold.</td>
</tr>
<tr>
<td>क</td>
<td>तोज्ज tőj</td>
<td>तोज्ज tőjyaun</td>
<td></td>
</tr>
<tr>
<td>क</td>
<td>तोज től</td>
<td>तूलने</td>
<td></td>
</tr>
<tr>
<td>क</td>
<td>तोवर tővar</td>
<td>तूवरने तूवरावन</td>
<td></td>
</tr>
<tr>
<td>क</td>
<td>तोवराव tővarāv</td>
<td>तूवरवरने तूवरवरावन</td>
<td></td>
</tr>
<tr>
<td>क</td>
<td>चक्र trakar</td>
<td>चक्रवतीभवने</td>
<td></td>
</tr>
<tr>
<td>क</td>
<td>चक्राव trakarāv</td>
<td>चक्रवतीकरणे</td>
<td></td>
</tr>
<tr>
<td>क</td>
<td>चन्माय traganāv</td>
<td>चन्मायकरणे</td>
<td></td>
</tr>
<tr>
<td>क</td>
<td>चचे trats</td>
<td>चचेरने</td>
<td></td>
</tr>
<tr>
<td>क</td>
<td>चचेर र त्रतसराम</td>
<td>चचेरने त्रतसरामने</td>
<td></td>
</tr>
</tbody>
</table>

be cold.
be sharp (of a man, a knife, &c).
to smart, of pimples, &c.
* weigh.
* look in a fierce way.
ditto.
be satisfied.
be hard.
make hard.
make three-fold.
fear.
cause to fear.

* Found in Dr. Elmslie's Vocabulary.
<table>
<thead>
<tr>
<th>Root</th>
<th>Sanskrit Meaning</th>
<th>Past and Aorist</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>trōb</td>
<td>Trōbān, Trōbāyan</td>
<td>Trōbān</td>
<td>Cover up, close.</td>
</tr>
<tr>
<td>trān</td>
<td>Trān, Trāyan</td>
<td>Trān</td>
<td>Ditto.</td>
</tr>
<tr>
<td>tūn</td>
<td>Tūn, Tūyan</td>
<td>Tūn</td>
<td>Fear.</td>
</tr>
<tr>
<td>trān</td>
<td>Trān, Trāyan</td>
<td>Trān</td>
<td>Cause to fear.</td>
</tr>
<tr>
<td>tūn</td>
<td>Tūn, Tūyan</td>
<td>Tūn</td>
<td>Let go.</td>
</tr>
<tr>
<td>trān</td>
<td>Trān, Trāyan</td>
<td>Trān</td>
<td>Cut to pieces, eat.</td>
</tr>
<tr>
<td>tūn</td>
<td>Tūn, Tūyan</td>
<td>Tūn</td>
<td>Prick.</td>
</tr>
<tr>
<td>tūn</td>
<td>Tūn, Tūyan</td>
<td>Tūn</td>
<td>Be hard.</td>
</tr>
<tr>
<td>tūn</td>
<td>Tūn, Tūyan</td>
<td>Tūn</td>
<td>Make hard.</td>
</tr>
<tr>
<td>tūn</td>
<td>Tūn, Tūyan</td>
<td>Tūn</td>
<td>Be hardened (of an opened boil, &amp;c.).</td>
</tr>
<tr>
<td>tūn</td>
<td>Tūn, Tūyan</td>
<td>Tūn</td>
<td>Be weary.</td>
</tr>
<tr>
<td>tūn</td>
<td>Tūn, Tūyan</td>
<td>Tūn</td>
<td>Make high.</td>
</tr>
<tr>
<td>Verb</td>
<td>Meaning</td>
<td></td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>---------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>thad</td>
<td>make high.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>tham</td>
<td>be high.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>thar</td>
<td>be at rest.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>thal</td>
<td>tremble.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>thav</td>
<td>trim branches.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>thāvṛ</td>
<td>set up.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>thāthar</td>
<td>ditto.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>thā</td>
<td>be in a hurry.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>thārya</td>
<td>ditto.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>thyak</td>
<td>*praise oneself falsely, boast.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>thip</td>
<td>beat, slap.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>thōk</td>
<td>spit.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>thur</td>
<td>*form (a pot, used of potters).</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* Found in Dr. Elmslie’s Vocabulary.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>क दग dag</td>
<td>घातने</td>
<td>दगुन् dagun, दवोन् dajyaun</td>
<td>*beat, pound.</td>
</tr>
<tr>
<td>क दज daz</td>
<td>भगोभवने</td>
<td>दछ də, दजेव dazauv</td>
<td>*be burnt.</td>
</tr>
<tr>
<td>क दग्रा dagra</td>
<td>लीपीतरणे</td>
<td>दग्रारूवन् dagrarovaun, दग्रा दवायण dagraavyaun</td>
<td>make wasted, make weak.</td>
</tr>
<tr>
<td>क दप dap</td>
<td>थाणायं कथने च</td>
<td>दपुन् dapun, दपोन् dapyaun</td>
<td>*say, order.</td>
</tr>
<tr>
<td>क दबव dabav</td>
<td>भूतिधेष</td>
<td>दबवुन् dabavun, दबोन dablyaun</td>
<td>press down to the ground.</td>
</tr>
<tr>
<td>भा दम dam</td>
<td>बाताशिलद्योः</td>
<td>दमुन् damun, दमोन damyuun</td>
<td>roar (of wind on fire).</td>
</tr>
<tr>
<td>दर dar</td>
<td>स्वर्धारावकरणे</td>
<td>दर्याव daryauv</td>
<td>be steady, (2) remember, (3) stop raining.</td>
</tr>
<tr>
<td>क दर्रङ darr</td>
<td>खिसोतरणे</td>
<td>दर्रान् darrun, दर्यान darryuun</td>
<td>make steady.</td>
</tr>
<tr>
<td>क दल dal</td>
<td>विदारणे</td>
<td>दलुन् dalun, दवोन dajyaun</td>
<td>tear in pieces.</td>
</tr>
<tr>
<td>भा दव dav</td>
<td>श्रीभवनी</td>
<td>दवुन् davun, दवोन davyaun</td>
<td>*run.</td>
</tr>
<tr>
<td>क दस das</td>
<td>घातनें</td>
<td>दसुन् dasun, दवोन dasyaun or दसोन dasaun</td>
<td>beat.</td>
</tr>
<tr>
<td>क दश्र dasha</td>
<td>घातने</td>
<td>दाश्रुन् dasha run, दाशयोन dashaaryaun</td>
<td>consider, reflect.</td>
</tr>
<tr>
<td>K</td>
<td>दानराव dānārāv</td>
<td>च</td>
<td>दानरोवन् dānārōvan, दानराविन् dānārāvīnaun</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>K</td>
<td>दार dār</td>
<td>धारधारयोः</td>
<td>दारन dārun, दारोन् dāryaun</td>
</tr>
<tr>
<td>K</td>
<td>दान dān</td>
<td>दाने</td>
<td>दावन dāvan, दावोन् dāvyaun</td>
</tr>
<tr>
<td>K</td>
<td>दिद di</td>
<td>दिदन dīdan, दिदोन् dīdyauν</td>
<td></td>
</tr>
<tr>
<td>K</td>
<td>दगव dōgav</td>
<td>दगवन dōgavan, दगोविन् dōgavyaun</td>
<td></td>
</tr>
<tr>
<td>K</td>
<td>दगनाव dōγaṅāv</td>
<td>दगनावन dōγaṅvun, दगनावोन् dōγaṅvyaun</td>
<td></td>
</tr>
<tr>
<td>K</td>
<td>ददर dōdar</td>
<td>ददरन dōdran, ददरोन् dōdravyaun</td>
<td></td>
</tr>
<tr>
<td>K</td>
<td>ददराव dōdarāv</td>
<td>ददरावन dōdarāvun, ददराविन् dōdarāvyaun</td>
<td></td>
</tr>
<tr>
<td>K</td>
<td>दबर dōbar</td>
<td>दबरन dōbaran, दबरोन् dōbarvaun</td>
<td></td>
</tr>
<tr>
<td>K</td>
<td>दबराव dōbarāv</td>
<td>दबरावन dōbarāvun, दबरावोन् dōbarāvyvaun</td>
<td></td>
</tr>
<tr>
<td>K</td>
<td>दय dōy</td>
<td>दयन dōyan, दयोन् dōyyaun</td>
<td></td>
</tr>
<tr>
<td>K</td>
<td>देश dōs</td>
<td>देशन dōshan, देशोन् dōsyauν</td>
<td></td>
</tr>
<tr>
<td>K</td>
<td>दुस्तर dūntshɔr</td>
<td>दुस्तरन dūntshɔran, दुस्तरोन् dūntshɔrovaun</td>
<td></td>
</tr>
<tr>
<td>K</td>
<td>दुस्तराव dūntshɔrāv</td>
<td>दुस्तरावन dūntshɔrāvun, दुस्तराविन् dūntshɔrāvaun</td>
<td></td>
</tr>
</tbody>
</table>

Consider, reflect.

* Place, lend money.

Cause to give.

* Give.

Husk (grain).

Double.

* Rot.

Cause to rot.

* Bury, hide in the ground.

Ditto.

* Milk.

Trickle.

Separate.

Ditto.

* Found in Dr. Elmslie's Vocabulary.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>दुर dūr</td>
<td>दूरीमयै</td>
<td>दूर्यायुँ</td>
<td>be distant.</td>
</tr>
<tr>
<td>दौन dön</td>
<td>पिचचिवरणे</td>
<td>दूनुन dūnun, दूभौन dōṇaun</td>
<td>* card cotton.</td>
</tr>
<tr>
<td>दौर dōr</td>
<td>मतिचातुर्गे</td>
<td>दूर्यायुँ</td>
<td>* run.</td>
</tr>
<tr>
<td>दुन dōn</td>
<td>बख्छादिरजोपचर्गे</td>
<td>दुनुन dōnun, दुभौन dōṇaun</td>
<td>* shake out dust, disperse.</td>
</tr>
<tr>
<td>दुनव dōṇav</td>
<td>च</td>
<td>दुनुन dōṇavun, दुभौन dōṇavyaun</td>
<td>ditto.</td>
</tr>
<tr>
<td>दूय dōy</td>
<td>वैसनस्के</td>
<td>दूयुन dōyun, दूभौन dōyyaun</td>
<td>regret.</td>
</tr>
<tr>
<td>द्रुक druk</td>
<td>तीर्यायास्प</td>
<td>द्रुकुन् drukun, दूभौन drucyaun</td>
<td>play.</td>
</tr>
<tr>
<td>द्रुम drug</td>
<td>बुज्ञातिश्वे</td>
<td>द्रुम्यायुँ drugyaun</td>
<td>be dear, expensive.</td>
</tr>
<tr>
<td>द्रुगऱ्व drugraṅv</td>
<td>दुभ्याैकरणे</td>
<td>द्रुगोऱव्युन् drugroṇun, दूभ्रायोऱ्वद्रुग्राैवyaun</td>
<td>make dear, expensive.</td>
</tr>
<tr>
<td>द्रुगऱ्व dōsrāv</td>
<td>डोषदाने</td>
<td>द्रुगऱ्व dōsrōvun, दूभ्रायोऱ्वद्रुग्राैवyaun</td>
<td>blame.</td>
</tr>
<tr>
<td>द्रेष्ठ dṛṣṭh</td>
<td>काबक्षे</td>
<td>द्रेष्ठयाँ</td>
<td>be hard.</td>
</tr>
<tr>
<td>नच nats</td>
<td>नन्ये</td>
<td>नच्नुन natsun, नचौन natsaun</td>
<td>* dance.</td>
</tr>
<tr>
<td>नण्ण naṅgar</td>
<td>नम्रीकरणे</td>
<td>नण्गर्यायुँ</td>
<td>make naked.</td>
</tr>
</tbody>
</table>
A List of Kashmiri Verbs.

*make naked.

* tremble.

cause to shake, wave.

be naked.

bribe.

* bend, bow.

be excessive, be new.

* disappear.

* obliterate (writing) put a stop to.

be fruitless.

shine.

clean, polish.

destroy.

ditto.

* Found in Dr. Elmslie's Vocabulary.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>क नि ni</td>
<td>चरणे</td>
<td>नून् nyūn, निचीन् nīyaun</td>
<td>*take.</td>
</tr>
</tbody>
</table>
| निक nik | चिल्लोभने | निकाव् nīkyaū | *
| निक्षर nikhā | खड़क: करणे | नुक्सन् nyuk̄rūn, निक्षीन् nikhāraun | *become small. |
| निक्कर nikhār | च | निक्करौन् nikhārovaun, निक्कराविन् nikhārā vaun | break to pieces. |
| न्यङ्गल nyāggal | नवर पर | न्यङ्गलन् nyāggalun, नंक्षीन् nyāggajyaun | *ditto. |
| न्यत nyat | प्रभुरमङ्गने | न्यतन् nyatun, नंक्षीन् nyatsaun | swallow. |
| न्यावज्ज्य nyawjā | नन्वेनने | न्यावज्ज्यन् nyawajyaun, न्यावज्ज्य nyawazaun | *
<p>| नि nil | चरतिबनने | नििवव् nilyauv | shear (animals). |
| नम्न nōmr | नलीकरणे | नम्नन् nōmrūn, नंक्षीन् nōmrayaun | address. |
| नम्र nōmrā | च | नम्रौन् nōmrārovaun, नंक्षीन् nōmrāvaun | become blue. |
| नव nōv | अनिझिवकरणे | नवसन् nōvūn, नंक्षीन् nōvraun | *cause to bow. |
| नव्राव nōvrau | च | नव्रावन् nōvraūn, नंक्षीन् nōvrayaun | ditto. |
| नव्राव nōvrauv | नव्रावन् nōvraūn, नंक्षीन् nōvrayaun | make excessive. |
| | | नव्रावन् nōvrauv, नंक्षीन् nōvrayaun | ditto. |
| क्लीनिकर्णे | खातानिकरणे | नेचाव nēchav | नेचवन् nēchavan, नेचव्यन् nēchavyaan | proclaim. | *go forth. | abstract, abridge. | ditto. |
| क्लीनिकर्णे | निर्गुणने | नेर nēr | श्रव्य drāv, द्रायव द्रायावu | *go. | regret. | cause to take. | ditto. |
| संचेपीकरणे | सङ्कुचुम्बन् | नोम०r nōm०r | नूमवन् nūmərun, नूमव्यन् nūməryaun | cause to take. | trust with a loan. | fell a hem (in sewing). | ditto. |
| च | संविदयाये | नोम०rāव nōm०rāv | मोहरोवन् nōmərovun, मोहर्योन् nōmərāvyaun | be fit, turn out to be true. | show to be true. | * Found in Dr. Elmslie’s Vocabulary. |
|-----------|-------------------|------------------|------------------|
| पञ्जराव  | पञ्जराव पञ्जराव | पञ्जराव पञ्जराव, पञ्जराव पञ्जराव | show to be true. |
| पढ़ पढ़ा | पढ़ पढ़ा | पढ़ पढ़ा | obtain. |
| पढ़ पढ़ा | पढ़ पढ़ा | पढ़ पढ़ा | go. |
| पढ़ पढ़ा | पढ़ पढ़ा | पढ़ पढ़ा | be successfully complete. |
| पढ़ पढ़ा | पढ़ पढ़ा | पढ़ पढ़ा | clean, gut fishes. |
| पढ़ पढ़ा | पढ़ पढ़ा | पढ़ पढ़ा | ditto. |
| पढ़ पढ़ा | पढ़ पढ़ा | पढ़ पढ़ा | break wind. |
| पढ़ पढ़ा | पढ़ पढ़ा | पढ़ पढ़ा | ripen. |
| पढ़ पढ़ा | पढ़ पढ़ा | पढ़ पढ़ा | roast (metals, &amp;c.), burn (bricks). |
| पढ़ पढ़ा | पढ़ पढ़ा | पढ़ पढ़ा | *read. |
| पढ़ पढ़ा | पढ़ पढ़ा | पढ़ पढ़ा | test. |
| पढ़ पढ़ा | पढ़ पढ़ा | पढ़ पढ़ा | *recognize. |</p>
<table>
<thead>
<tr>
<th>Persian</th>
<th>Romanization</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>پرژنپاکر pākāv</td>
<td>pōkavun, pākāvyun</td>
<td>bring out from.</td>
</tr>
<tr>
<td>پرژنپاکر pākāv</td>
<td>pōkavun, pākāvyun</td>
<td>be, become.</td>
</tr>
<tr>
<td>پرژنپاکر pākāv</td>
<td>pōkavun, pākāvyun</td>
<td>*tie the hair, toss for an innings, &amp;c.</td>
</tr>
<tr>
<td>پرژنپاکر pākāv</td>
<td>pōkavun, pākāvyun</td>
<td>protect.</td>
</tr>
<tr>
<td>پرژنپاکر pākāv</td>
<td>pōkavun, pākāvyun</td>
<td>*cause to fall, fell.</td>
</tr>
<tr>
<td>پرژنپاکر pākāv</td>
<td>pōkavun, pākāvyun</td>
<td>*drip.</td>
</tr>
<tr>
<td>پرژنپاکر pākāv</td>
<td>pōkavun, pākāvyun</td>
<td>roast grain (pop-corn.)</td>
</tr>
<tr>
<td>پرژنپاکر pākāv</td>
<td>pōkavun, pākāvyun</td>
<td>*cook.</td>
</tr>
<tr>
<td>پرژنپاکر pākāv</td>
<td>pōkavun, pākāvyun</td>
<td>bring out from.</td>
</tr>
<tr>
<td>پرژنپاکر pākāv</td>
<td>pōkavun, pākāvyun</td>
<td>be, become.</td>
</tr>
<tr>
<td>پرژنپاکر pākāv</td>
<td>pōkavun, pākāvyun</td>
<td>*tie the hair, toss for an innings, &amp;c.</td>
</tr>
<tr>
<td>پرژنپاکر pākāv</td>
<td>pōkavun, pākāvyun</td>
<td>protect.</td>
</tr>
<tr>
<td>پرژنپاکر pākāv</td>
<td>pōkavun, pākāvyun</td>
<td>*cause to fall, fell.</td>
</tr>
<tr>
<td>پرژنپاکر pākāv</td>
<td>pōkavun, pākāvyun</td>
<td>*drip.</td>
</tr>
<tr>
<td>پرژنپاکر pākāv</td>
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<td>پرژنپاکر pākāv</td>
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<td>bring out from.</td>
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<tr>
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<td>be, become.</td>
</tr>
<tr>
<td>پرژنپاکر pākāv</td>
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<td>*tie the hair, toss for an innings, &amp;c.</td>
</tr>
<tr>
<td>پرژنپاکر pākāv</td>
<td>pōkavun, pākāvyun</td>
<td>protect.</td>
</tr>
<tr>
<td>پرژنپاکر pākāv</td>
<td>pōkavun, pākāvyun</td>
<td>*cause to fall, fell.</td>
</tr>
</tbody>
</table>

* Found in Dr. Elmslie’s Vocabulary.
<table>
<thead>
<tr>
<th></th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>पासूर pāṣur</td>
<td>धिक्करणे</td>
<td>पास्सूरन् pāṣurun, पास्सूर्यन् pāṣuryaun</td>
<td>blame.</td>
</tr>
<tr>
<td>पासूरव pāṣurāv</td>
<td>च</td>
<td>पास्सूरवन् pāṣurāvun, पास्सूरव्यन् pāṣurāvyoun</td>
<td>ditto.</td>
</tr>
<tr>
<td>पित pi</td>
<td>पतनने</td>
<td>पौव pyauv</td>
<td>*fall.</td>
</tr>
<tr>
<td>पितṭ pīṭ</td>
<td>परिलेखणे</td>
<td>घुटन् pyutun, पित्रण् picyaun</td>
<td>fall.</td>
</tr>
<tr>
<td>पिट्राव pīṭrāv</td>
<td>दीनीकरणे</td>
<td>पिट्रावन् pīṭrāvun, पिट्राव्यन् pīṭrāvyoun</td>
<td>cause to lament.</td>
</tr>
<tr>
<td>पातर pyatar</td>
<td>पातने</td>
<td>पातरन् pyatarun, पातर्यन् pyataryaun</td>
<td>protect.</td>
</tr>
<tr>
<td>द्द pyad</td>
<td>द्दात्मायामु</td>
<td>पातद्दः pāṭdyauv</td>
<td>be cognisant of.</td>
</tr>
<tr>
<td>पिल pil</td>
<td>प्राप्ती</td>
<td>पिलयauv</td>
<td>be possible, arrive at.</td>
</tr>
<tr>
<td>पिलन pilaṇ</td>
<td>प्राप्ती</td>
<td>पिलनुन् pilaṇun, पिल्यन् pilaṇaun</td>
<td>cause to arrive, convey.</td>
</tr>
<tr>
<td>पय pyav</td>
<td>पा कार्य ग्रामः</td>
<td>पयवन् pyavun, पयोन् pēvyauu</td>
<td>light fire for cooking.</td>
</tr>
<tr>
<td>पिनल piḍal</td>
<td>पिनलब्धवने</td>
<td>पिनलयauv</td>
<td>be soft.</td>
</tr>
<tr>
<td>पिस pis</td>
<td>पालमनि-विवरणे</td>
<td>पिसयauv</td>
<td>boil over.</td>
</tr>
<tr>
<td>पिंध pīḍh</td>
<td>संदुःचने</td>
<td>पिंधुन् pyuḥun, पिंध्यन् picyaun</td>
<td>*grind.</td>
</tr>
<tr>
<td>पीर pīr</td>
<td>संदुर्ताघासु</td>
<td>पीरयauv</td>
<td>be smooth, slippery.</td>
</tr>
<tr>
<td>पिट pît</td>
<td>पिठर pîtẖr</td>
<td>पिठऱ pîtẖrāv</td>
<td>पिठौं pîtẖrāun</td>
</tr>
<tr>
<td>पीवर pîv̱r</td>
<td>पीवरāv pîv̱rāv</td>
<td>पीवन pîv̱n</td>
<td>पीवन pîv̱n, पीवन pîv̱n</td>
</tr>
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<td>पुसन pûsan, पुसन pûsan</td>
<td>पून pûn</td>
<td>पून pûn, पून pûn</td>
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<td>पून pûn</td>
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<tr>
<td>--------------</td>
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<td>--------------------------------------------------------------------------------</td>
<td>--------------------</td>
</tr>
</tbody>
</table>
| पूढ़राव     | पूढ़राव pūṭhərauv | पूढ़रावुन् pūṭhərovun, पूढ़रायौन् pūṭhəro-
vyanu | make fat. |
<p>| पूर      | पूर pūr | पूर्ण pūrun, पूणीं pūryaun | fill. |
| पेळ  | पेळ pēd | पेळीव pēdyauv | * exude. |
| पैर  | पैर pair | पैरीव pairuṇ, पैरीयौं pairyaun | * adorn. |
| पोठ | पोठ pōth | पोठीव pōthyauv | be fat. |
| पोर  | पोर pōr | पोरिव pōryauv | be competent, be dry. |
| पोरव | पोरव pōrav | पोरवुन् pōravun, पोरवीयौं pōravyaun | oppress. |
| पोष  | पोष pōṣ | पोषीव pōṣyauv | * be competent, victorious. |
| प्रख्यात | प्रख्यात prakhyat | प्रख्यातीव prakhyauv | be manifest. |
| प्रज्ञान | प्रज्ञान pražan | प्रज्ञानुन् pražanun, प्रज्ञायौन् pražaṇyaun | recognize. |
| प्रज्ञाव | प्रज्ञाव pražanāv | प्रज्ञावˈ uṇ व प्रज्ञायव pražanāvyauν | ditto. |
| प्रज्ञाल  | प्रज्ञाल pražal | प्रज्ञालीव pražalīauv | shine. |</p>
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Brahmi</th>
<th>Romanization</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>प्रन pran</td>
<td>जैसेंखे</td>
<td>pranyauv</td>
<td>* be clean and white.</td>
</tr>
<tr>
<td>प्रय pray</td>
<td>प्रीशने</td>
<td>prayauv, pranyauv</td>
<td>be pleased.</td>
</tr>
<tr>
<td>प्रस pras</td>
<td>प्रचने</td>
<td>pyav</td>
<td>* be born.</td>
</tr>
<tr>
<td>प्राठ prāṭ</td>
<td>खनने</td>
<td>proutun, pracyaun</td>
<td>dig.</td>
</tr>
<tr>
<td>प्राण prāṇ</td>
<td>पुराविभवने</td>
<td>pranyauv</td>
<td>be old.</td>
</tr>
<tr>
<td>प्रार prār</td>
<td>वसीचनें</td>
<td>prout, praryauv</td>
<td>* wait.</td>
</tr>
<tr>
<td>प्राव prāv</td>
<td>वासी</td>
<td>prouvun, pravyaun</td>
<td>* obtain.</td>
</tr>
<tr>
<td>प्रिष प्रिन prin</td>
<td>झोपाखे</td>
<td>pr윤un, prinyaun</td>
<td>reproach.</td>
</tr>
<tr>
<td>प्रिषङ pritsh</td>
<td>वक्षायस्य</td>
<td>prutshun, pritsaun</td>
<td>* ask.</td>
</tr>
<tr>
<td>प्रिषङङ prinz</td>
<td>प्रेरखे</td>
<td>pruntzun, prinsaun</td>
<td>send.</td>
</tr>
<tr>
<td>पषक phak</td>
<td>चक्रादिनमायेः</td>
<td>phakun</td>
<td>(?) eat satlū; (usually) spit out after chewing.</td>
</tr>
<tr>
<td>पघ phat</td>
<td>काष्ठपदांकुशपदाद्योजने-</td>
<td>phacyauv</td>
<td>split (of wood) (nent.)</td>
</tr>
<tr>
<td>पघ phab</td>
<td>जलमंजलादिः</td>
<td>phabyauv</td>
<td>sprout (of a plant), sink into water.</td>
</tr>
<tr>
<td>पघ phab</td>
<td>प्रस्थूढन्न</td>
<td>be excellent.</td>
<td></td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th></th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>फर phar</td>
<td>लघ्ये</td>
<td>फर phara, फर्वर pharyauv</td>
<td>be stolen, be a cause of loss to.</td>
</tr>
<tr>
<td>क फरकाव pharkāv</td>
<td>चड्ढापनी ने</td>
<td>फरकाव pharkūvan, फरकाविण pharkāvyaun</td>
<td>enquire into the meaning, enquire.</td>
</tr>
<tr>
<td>फल phal</td>
<td>वस्तान्त्रोऽने साप्ः विभागोऽऽ</td>
<td>फल phala, फलवेण phajyaun</td>
<td>*become old (of clothes), bear fruit, be divided.</td>
</tr>
<tr>
<td>पस phas</td>
<td>बज्जिने</td>
<td>पस phasa, पसवेण phasauv</td>
<td>be entangled, caught.</td>
</tr>
<tr>
<td>क पसर phasor</td>
<td>बज्जिकोर्ये</td>
<td>पसर phasorun, पसरविण phasoryaun</td>
<td>entangle, catch in anything.</td>
</tr>
<tr>
<td>क पसर phasor</td>
<td>च</td>
<td>पसर phasorun, पसरविण phasoryaun</td>
<td>ditto.</td>
</tr>
<tr>
<td>क पसराव phasorāv</td>
<td>च</td>
<td>पसराव phasorāvun, पसराविण phasorāvyauun</td>
<td>ditto.</td>
</tr>
<tr>
<td>फरह phahar</td>
<td>पाल्ये</td>
<td>पाल्य phaharyauv</td>
<td>be hard.</td>
</tr>
<tr>
<td>भाँग phāg</td>
<td>भाँगुगाजाजिरूरूद्यने</td>
<td>पागुन phogun, पागवेण phāgyau</td>
<td>cry (of children), mew.</td>
</tr>
<tr>
<td>क फान phān</td>
<td>निष्प्राणिकर्ये</td>
<td>पाण phōnun, पाणवेण phānaun</td>
<td>carry away totally.</td>
</tr>
<tr>
<td>Phāphal</td>
<td>Phālav</td>
<td>Phīta</td>
<td>Phyatsav</td>
</tr>
<tr>
<td>---------</td>
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<td>-------</td>
<td>----------</td>
</tr>
<tr>
<td>फाँफळ phāphal</td>
<td>फालव phālav</td>
<td>फिट phīta</td>
<td>फ्यात्सव phyatsav</td>
</tr>
<tr>
<td>फाँफळ phāphalyauv</td>
<td>फालव phālavun, फार्वाण phālavyaun</td>
<td>फिट phītauv [फिट phītsaun]</td>
<td>फ्यात्सव phyatsaun, फ्यात्सव phyatsavyaun</td>
</tr>
<tr>
<td>कालव</td>
<td>विघ्न</td>
<td>अनवचन</td>
<td>उपखण्ड अभाष्यां परिबल्ने</td>
</tr>
<tr>
<td>क</td>
<td>क</td>
<td>क</td>
<td>क</td>
</tr>
</tbody>
</table>

**A List of Kashmiri Verbs.**

- be fit for any work.
- split (wood) (act.)
- forget.
- take secretly.
- *turn over (pages), call to memory, pour from one vessel to another.
- cause to go round.
- lick the lips or the like.
- lick the lips or the like.
- *blow a fire (with the mouth to make it burn).
- speak in anger.
- *be broken.
- *break.

* Found in Dr. Elmslie’s Vocabulary.
<table>
<thead>
<tr>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>पुट्राव phutārāv</td>
<td>पुट्राव phutārāv पुट्रावण phutārā- veröffent</td>
<td>पुट्राव phutārāv पुट्रावण phutārā- veröffent</td>
<td>break.</td>
</tr>
<tr>
<td>भूष pholl</td>
<td>भूष pholl</td>
<td>भूष pholl भूष्ठ्रोव phृष्ठ्रोव</td>
<td>*expand (of a flower).</td>
</tr>
<tr>
<td>भूष phus</td>
<td>भूष phus</td>
<td>भूष phus पुष्ठ्रोव phृष्ठ्रोव</td>
<td>be inwardly angry.</td>
</tr>
<tr>
<td>भूष phuh</td>
<td>भूष phuh</td>
<td>भूष phuh</td>
<td>ditto.</td>
</tr>
<tr>
<td>पूक phāk</td>
<td>पूक phāk</td>
<td>पूक phāk पूक्स० phृक्स०</td>
<td>smell.</td>
</tr>
<tr>
<td>पूर phēr</td>
<td>पूर phēr</td>
<td>पूर phēr पूर्द्रोव phृद्रोव</td>
<td>*go round, rot, regret, be inverted.</td>
</tr>
<tr>
<td>पूर phor</td>
<td>पूर phor</td>
<td>[पूर phृर], पूर्द्रोव phृद्रोव</td>
<td>quiver.</td>
</tr>
<tr>
<td>पार phyār</td>
<td>पार phyār</td>
<td>पार phyār पार्द्रोव phृद्रोव</td>
<td>strain.</td>
</tr>
<tr>
<td>पिङ phōrak</td>
<td>पिङ phōrak</td>
<td>पिङ phōrak पिङ्द्रोव phृद्रोव</td>
<td>breath violently, be out of breath.</td>
</tr>
<tr>
<td>बक bak</td>
<td>बक bak</td>
<td>बक bak</td>
<td>bark, growl, speak angrily.</td>
</tr>
<tr>
<td>बगार bagār</td>
<td>बगार bagār</td>
<td>बगार bagār</td>
<td>fry in oil, &amp;c.</td>
</tr>
<tr>
<td>वच bac</td>
<td>बनाईङस्तवायाम्</td>
<td>बचौं bacyauv</td>
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</tr>
<tr>
<td>बज़ baz</td>
<td>बचौं bacyauv</td>
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<td></td>
</tr>
<tr>
<td>बड़ bad</td>
<td>बचौं bacyauv</td>
<td></td>
<td></td>
</tr>
<tr>
<td>बड़व baďav</td>
<td>बचौं bacyauv</td>
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</tr>
<tr>
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<td>बचौं bacyauv</td>
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<tr>
<td>बड़वार baďarāv</td>
<td>बचौं bacyauv</td>
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<tr>
<td>बड़राव baďarāv</td>
<td>बचौं bacyauv</td>
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<tr>
<td>बन ban</td>
<td>बचौं bacyauv</td>
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<tr>
<td>बन्जर banzär</td>
<td>बचौं bacyauv</td>
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<tr>
<td>बज्जुर bañzār</td>
<td>बचौं bacyauv</td>
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<tr>
<td>बर bar</td>
<td>बचौं bacyauv</td>
<td></td>
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</tr>
</tbody>
</table>

- वचौं bacyauv: *escape.*
- बचौं bacyauv: *protect.*
- बचौं bacyauv: *serve, fry in oil, &c.*
- बचौं bacyauv: *go, be great.*
- बचौं bacyauv: *go, (neut.) quell, (act.) extinguish.*
- बचौं bacyauv: *cause to be great, increase.*
- बचौं bacyauv: *ditto.*
- बचौं bacyauv: *be.*
- बचौं bacyauv: *divide, [sell cheaply.]*
- बचौं bacyauv: *ditto.*
- बचौं bacyauv: *fill, pine in absence.*

*Found in Dr. Elmslie's Vocabulary.*
<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>क  बाकव  बटक</td>
<td>पातने</td>
<td>बटकवून  बटकवन,  बटकायून  बटकायून</td>
<td>cause to fall.</td>
</tr>
<tr>
<td>क  बल  बल</td>
<td>शरीये  प्राणने  च</td>
<td>बलयूव  बलयूव</td>
<td>*be convalescent, live.</td>
</tr>
<tr>
<td>क  बलर  बलर</td>
<td>शरीय रकर</td>
<td>बलरून,  बलरायून  बलरायून</td>
<td>cure.</td>
</tr>
<tr>
<td>क  बलरव  बलरव</td>
<td>व</td>
<td>बलरवून  बलरवून,  बलरायून  बलरायून</td>
<td>ditto.</td>
</tr>
<tr>
<td>क  बस  बस</td>
<td>निवाषे</td>
<td>बसू  बसू,  बसायू  बसायू</td>
<td>* dwell.</td>
</tr>
<tr>
<td>क  बसन  बस</td>
<td>पितौिबने</td>
<td>बसनयूव  बसनयूव</td>
<td>be yellow.</td>
</tr>
<tr>
<td>क  बहर  बहर</td>
<td>शूरतायाम</td>
<td>बहरयूव  बहरयूव</td>
<td>be brave.</td>
</tr>
<tr>
<td>क  बाखन  बाखन</td>
<td>बुखिष</td>
<td>बाखनयूव  बाखनयूव</td>
<td>be mistaken.</td>
</tr>
<tr>
<td>क  बागर  बागर</td>
<td>विभाजने</td>
<td>बागरून  बागरयून,  बागरयून  बागरयून</td>
<td>* divide.</td>
</tr>
<tr>
<td>क  बाजर  बाजर</td>
<td>ब</td>
<td>बाजरून,  बाजरयून  बाजरयून</td>
<td>ditto.</td>
</tr>
<tr>
<td>क  बागरव  बागरव</td>
<td>ब</td>
<td>बागरवून  बागरवून,  बागरयून  बागरयून</td>
<td>ditto.</td>
</tr>
<tr>
<td>क  बाजरव  बाजरव</td>
<td>ब</td>
<td>बाजरवून  बाजरवून,  बाजरयून  बाजरयून</td>
<td>ditto.</td>
</tr>
<tr>
<td>बाद</td>
<td>बाहर</td>
<td>बाहु</td>
<td>बावज़</td>
</tr>
<tr>
<td>-------</td>
<td>--------</td>
<td>------</td>
<td>--------</td>
</tr>
<tr>
<td>bād</td>
<td>bāhar</td>
<td>bāv</td>
<td>bāwaz</td>
</tr>
<tr>
<td>[bād bəd]</td>
<td>[bād brəd]</td>
<td>[bāv]</td>
<td>[bāwaz]</td>
</tr>
<tr>
<td>प्रवजीबवने</td>
<td>लरायामृ</td>
<td>अभिप्रायाविभक्ति: देवामुः</td>
<td>रीचने</td>
</tr>
</tbody>
</table>

| बाथीवृ  | बाध्यावृ  | [बाथीवृ brādyauv]  | बाभरीवृ  | बाध्यावृ  | [बाभरीवृ brādyauv]  | बावज़ीवृ  | बाध्यावृ  | [बावज़ीवृ brādyauv]  | बासुरीवृ  | बाध्यावृ  | [बासुरीवृ brādyauv]  | बाष्रावीवृ  | बाध्यावृ  | [बाष्रावीवृ brādyauv]  | बान्नीवृ  | बाध्यावृ  | [बान्नीवृ brādyauv]  | बिनीवृ  | बाध्यावृ  | [बिनीवृ brādyauv]  | बिनरीवृ  | बाध्यावृ  | [बिनरीवृ brādyauv]  | ब्रीवृ  | बाध्यावृ  | [ब्रीवृ brādyauv]  | बुदीवृ  | बाध्यावृ  | [बुदीवृ brādyauv]  |

<table>
<thead>
<tr>
<th>बुदुः</th>
<th>बुधुः</th>
<th>बुध</th>
<th>बुध</th>
<th>बुध</th>
<th>बुध</th>
</tr>
</thead>
<tbody>
<tr>
<td>बुदुः</td>
<td>बुधुः</td>
<td>बुध</td>
<td>बुध</td>
<td>बुध</td>
<td>बुध</td>
</tr>
</tbody>
</table>

* Found in Dr. Elmslie's Vocabulary.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>कुज buz</td>
<td>बजने</td>
<td>बजन् buzun, बजौन् buzoun</td>
<td>* parch (grain).</td>
</tr>
<tr>
<td>बोड bōd</td>
<td>निजम्यन्ने</td>
<td>बोड it, बोयों bōyauv</td>
<td>* dive, sink.</td>
</tr>
<tr>
<td>बूढ bud</td>
<td>खाल्लिरीन्ने</td>
<td>बूलीō budyauv</td>
<td>* be old.</td>
</tr>
<tr>
<td>बोव bōv</td>
<td>उत्पति</td>
<td>बोव it, बोयों bōyauv</td>
<td>* be born, grow.</td>
</tr>
<tr>
<td>बुग būg</td>
<td>भोगे</td>
<td>बुगूn būgun, बूजौन् būjyaun</td>
<td>enjoy.</td>
</tr>
<tr>
<td>बेँ bēch</td>
<td>बिहारयम्</td>
<td>बेँूn byūchun, बेंजों bēchyaun</td>
<td>beg.</td>
</tr>
<tr>
<td>बोज bōz</td>
<td>भन्याल्ले</td>
<td>बोजूn būzun, बोजौन् bōzaun</td>
<td>* hear.</td>
</tr>
<tr>
<td>बौल bōl</td>
<td>परिचिभेद्</td>
<td>बौलूn būłun, बौजों bōjyaun</td>
<td>sing, speak (of birds).</td>
</tr>
<tr>
<td>ब्रक brak</td>
<td>दंशायालकपयोः</td>
<td>ब्रकूn brakun, ब्रजौन् bracyaun</td>
<td>clench with the teeth, be angry.</td>
</tr>
<tr>
<td>ब्राज braz</td>
<td>दीर्ति</td>
<td>ब्राजीू brazyauv</td>
<td>shine.</td>
</tr>
<tr>
<td>ब्रम bram</td>
<td>ब्रायन्ते</td>
<td>ब्रयोन् bramyauv</td>
<td>go round in circles.</td>
</tr>
<tr>
<td>ब्रामर bramr</td>
<td>बुत्तिर्यणे</td>
<td>ब्रामरूण bramrerun, ब्रमौन् bramryaun</td>
<td>mislead.</td>
</tr>
<tr>
<td>ब्राम्राव bramräv</td>
<td>च</td>
<td>ब्राम्रीवुण bramrövun, ब्राम्यावण bramråvyaun</td>
<td>*mislead.</td>
</tr>
<tr>
<td>क्रृष्ण braça</td>
<td>चं</td>
<td>ब्राष्ण braṣun, ब्राष्णो braṣyaun</td>
<td></td>
</tr>
<tr>
<td>क्रिया britsh</td>
<td>परिष्ण</td>
<td>ब्रूष्ण bryutsหun, ब्रिधन britshaun</td>
<td></td>
</tr>
<tr>
<td>क्रेट brēth</td>
<td>ब्रेथीभवने</td>
<td>ब्रेथीव bresthyaun</td>
<td></td>
</tr>
<tr>
<td>माघ magh</td>
<td>याचने</td>
<td>माघन māghuna, माघौ र माघौन māghyaun</td>
<td></td>
</tr>
<tr>
<td>मास्तर māstar</td>
<td>उज्जादने</td>
<td>मास्तरवन māṣṭrōvun, मास्तरायन् māṣṭrā-</td>
<td></td>
</tr>
<tr>
<td>माध्य mat</td>
<td>विमिकारणेशाबने</td>
<td>माध्यन māḍhyoṇa, माध्यौन्मत māḍhyyaun</td>
<td></td>
</tr>
<tr>
<td>मान mānd</td>
<td>वज्रसेवनावंकरघों</td>
<td>मानन māndun, मानौ र मानौन mānjaun</td>
<td></td>
</tr>
<tr>
<td>मस्त mat</td>
<td>जमारे</td>
<td>मस्तोष्ण matyaun</td>
<td></td>
</tr>
<tr>
<td>मथ math</td>
<td>मडेने</td>
<td>मथन māṭhuno, मथौ र मथौन māṭhauun</td>
<td></td>
</tr>
<tr>
<td>मन्व manuv</td>
<td>कौपापनयने</td>
<td>मन्वन māṅvaun, मन्वौ र मन्वौन māṅvyauun</td>
<td></td>
</tr>
<tr>
<td>मंजर manzär</td>
<td>विकलीकरणे</td>
<td>मंजरन māṅzārun, मंजरौ र मंजरौन māṅzāryaun</td>
<td></td>
</tr>
<tr>
<td>मंजरव māṅzārav</td>
<td>चं</td>
<td>मंजरवन māṅzārōvun, मंजरायन् māṅzārā-</td>
<td></td>
</tr>
</tbody>
</table>

clench with the teeth, *(not to be angry).*

lament.

be a fool.

*ask.

*delude.

make level, calm, console.

*knead clothes in water to soften and clean them, adorn.

*be mad, foolish.

*pound, beat, churn.

calm an angry person.

make imperfect, diminish.

ditto.

* Found in Dr. Elmslie’s Vocabulary.
<table>
<thead>
<tr>
<th>Root</th>
<th>Sanskrit Meaning</th>
<th>Past and Aorist</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>मन्द mand</td>
<td>मन्दने</td>
<td>मंदन, मानसन</td>
<td>churn.</td>
</tr>
<tr>
<td>मन्दच mandach</td>
<td>मन्दचे</td>
<td>मंदचाय, मंदचया</td>
<td>*be ashamed.</td>
</tr>
<tr>
<td>ममल mamal</td>
<td>निम्नसक्तये</td>
<td>मन्दलय, मामलय</td>
<td>*be asleep (of a limb).</td>
</tr>
<tr>
<td>मर mar</td>
<td>मरसङ्कायणये</td>
<td>मुद, (मश्नये मस्तन्) मुद, मन्तन् मन्तन्</td>
<td>die, unite, join together.</td>
</tr>
<tr>
<td>मर्ते martē</td>
<td>पाण्डोऽकोऽपि</td>
<td>मर्ते, मर्ते</td>
<td>be inwardly wrathful.</td>
</tr>
<tr>
<td>मर्दवā mardōv</td>
<td>विस्त्रोऽदिसचन्दन</td>
<td>मर्दवोऽनु, मर्दवाया</td>
<td>rub a boil or pimple.</td>
</tr>
<tr>
<td>मल mal</td>
<td>मलने</td>
<td>मलॉन, मलॉन मलॉन</td>
<td>*rub, shampoo.</td>
</tr>
<tr>
<td>मस maṣ</td>
<td>विस्त्रुत</td>
<td>मस्तु, मस्तु मश्चय</td>
<td>*forget.</td>
</tr>
<tr>
<td>मसर maṣr</td>
<td>विस्त्याय</td>
<td>मसर, मसर मसर</td>
<td>cause to forget.</td>
</tr>
<tr>
<td>मसर्व maṣrāv</td>
<td>च.</td>
<td>मसर, मसर मसर</td>
<td>ditto.</td>
</tr>
<tr>
<td>महार mahār</td>
<td>काङ्जः महरेये</td>
<td>महायुन, महायुन महायुन</td>
<td>crumble (act.)</td>
</tr>
<tr>
<td>मृज़ māz</td>
<td>तत्वर्तायं श्रोऽये च</td>
<td>मोजुन, माजीन माजश</td>
<td>be intent upon, make clean.</td>
</tr>
<tr>
<td>Sanskrit</td>
<td>English</td>
<td></td>
<td></td>
</tr>
<tr>
<td>----------</td>
<td>---------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>मान्राव् मान्राव्</td>
<td>make confess.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>माज् माज्</td>
<td>clean metals, &amp;c.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>माध् माध्</td>
<td>* mingle (act.), knead.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>मान् मान्</td>
<td>* admit, confess.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>मार् मार्</td>
<td>* kill.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>मिलव् मिलव्</td>
<td>* mix, unite.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>मिलनाव् मिलनाव्</td>
<td>* ditto.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>मोकाल मोकाल</td>
<td>* be released.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>मोंत् मोंत्</td>
<td>remain over and above.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>मुंतसर् मुंतसर्</td>
<td>* open (act.), disclose.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>मुंतसराव् मुंतसराव्</td>
<td>* ditto.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>मुंच् मुंच्</td>
<td>complete a vow.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>मौंत मौंत</td>
<td>be fat.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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<tbody>
<tr>
<td>क मोटः mōtṛ</td>
<td>स्थलीकर्षे</td>
<td>मोटः run, मोटः वर्याउन</td>
<td>make fat, make thick (by boiling).</td>
</tr>
<tr>
<td>क मोटः rāव</td>
<td></td>
<td>मोटः rōवुन, मोटः राव वर्याउन</td>
<td>ditto.</td>
</tr>
<tr>
<td>क मोंदः</td>
<td>कृष्णीभवने</td>
<td>मोंदः याउन</td>
<td>be blunt, dulled, weak.</td>
</tr>
<tr>
<td>क मोंदः rाव</td>
<td>कृष्णीकरः</td>
<td>मोंदः rāव याउन</td>
<td>causal of preceding.</td>
</tr>
<tr>
<td>क मोंदः rाव</td>
<td>कृष्णीभवने</td>
<td>मोंदः rाव याउन</td>
<td>ditto.</td>
</tr>
<tr>
<td>क मोदः</td>
<td>साप्तेभवने</td>
<td>मोदः याउन</td>
<td>* be sweet.</td>
</tr>
<tr>
<td>क मोदः rाव</td>
<td>साप्तीकरः</td>
<td>मोदः rाव याउन</td>
<td>* make sweet.</td>
</tr>
<tr>
<td>क मुनः</td>
<td>धान्यश्नने</td>
<td>मुनः munun, मुनः मुनः</td>
<td>pound (rice).</td>
</tr>
<tr>
<td>क मोळः</td>
<td>सुखविशिष्टाने</td>
<td>मोळः वर्याउन, मोळः वर्याउन</td>
<td>settle a price of a thing.</td>
</tr>
<tr>
<td>क मुः</td>
<td>सोषणे</td>
<td>मुः musun, मुः musyaun</td>
<td>steal.</td>
</tr>
<tr>
<td>क मुः</td>
<td>सोषणे</td>
<td>मुः musun, मुः musyaun or मुः musaun</td>
<td>eat improperly.</td>
</tr>
<tr>
<td>Sanskrit</td>
<td>Romanization</td>
<td>English</td>
<td></td>
</tr>
<tr>
<td>----------</td>
<td>--------------</td>
<td>---------</td>
<td></td>
</tr>
<tr>
<td>सूत्र musar</td>
<td>सूत्रम् musarun, सूत्रायन् musaryaun</td>
<td>open.</td>
<td></td>
</tr>
<tr>
<td>सूत्रवā musaravā</td>
<td>सूत्रवायन् musaravun, सूत्रायन् musarāvyun</td>
<td>ditto.</td>
<td></td>
</tr>
<tr>
<td>सूत्र mūh</td>
<td>सूत्र mūhan, सूत्रायन् mūaryaun, [सूत्रायन् mūhyaun]</td>
<td>deceive.</td>
<td></td>
</tr>
<tr>
<td>सूत्रवā mūntshar</td>
<td>सूत्रवायन् mūntsharun, सूत्रायन् mūntsharāvyun</td>
<td>wait.</td>
<td></td>
</tr>
<tr>
<td>सूत्रवायन् mūntsharavā</td>
<td>सूत्रवायन् mūntsharavun, सूत्रायन् mūntsharāvyun</td>
<td>ditto.</td>
<td></td>
</tr>
<tr>
<td>सूत्र mātr</td>
<td>सूत्र mātrun, सूत्रायन् mātryaun</td>
<td>be subject to a charm.</td>
<td></td>
</tr>
<tr>
<td>सूत्रवायन् mātravā</td>
<td>सूत्रवायन् mātravun, सूत्रायन् mātrāvyun</td>
<td>make subject to a charm.</td>
<td></td>
</tr>
<tr>
<td>सूत्र mūr</td>
<td>सूत्र mūrun, सूत्रायन् mūryaun</td>
<td>shell (peas, &amp;c.), eat.</td>
<td></td>
</tr>
<tr>
<td>मेत mēsh</td>
<td>मेतम् mēthyaun</td>
<td>* be sweet.</td>
<td></td>
</tr>
<tr>
<td>मेन mēn</td>
<td>मेन्यन् mēnyaun, मेन्योच् mēnyaun</td>
<td>* measure.</td>
<td></td>
</tr>
<tr>
<td>मेल mēl</td>
<td>मेलम् mēlyauv</td>
<td>* meet.</td>
<td></td>
</tr>
<tr>
<td>मोर mōr</td>
<td>मोर्यम् mōryauv</td>
<td>be calmed.</td>
<td></td>
</tr>
</tbody>
</table>

* Found in Dr. Elmslie's Vocabulary.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>क मोरव  mōraṇa</td>
<td>पीड़ायतेन</td>
<td>मोरवुः mōraṇuḥ, मोरवोन् mōraṇyaun</td>
<td>bear pain (only used in fem.).</td>
</tr>
<tr>
<td>क यतृर yatṛr</td>
<td>मतै</td>
<td>यतृरुः yatṛrūḥ, यतृरोण्य yatṛrroṇyaun</td>
<td>be able.</td>
</tr>
<tr>
<td>क यतृराव yatṛrāv</td>
<td>च</td>
<td>यतृराव्रुः yatṛrāvruḥ, यतृरावोण्य yatṛrāvraṇyaun</td>
<td>ditto.</td>
</tr>
<tr>
<td>क याप yāp</td>
<td>बासै</td>
<td>यापोः yāpaḥ</td>
<td>pervade.</td>
</tr>
<tr>
<td>क यार yār</td>
<td>संख्याने</td>
<td>यादन्य yādany, यायोण् yāyaṇaḥ</td>
<td>calculate.</td>
</tr>
<tr>
<td>क यि yi</td>
<td>बागमे</td>
<td>याव् āv</td>
<td>* come.</td>
</tr>
<tr>
<td>क येर yēr</td>
<td>सतुमाताने</td>
<td>यूषन् yūṣaḥ, येरोण् yēraṇaḥ</td>
<td>* arrange thread for weaving.</td>
</tr>
<tr>
<td>क रङ्ग rāgga</td>
<td>रञ्जने</td>
<td>रङ्गन् rāggun, रञ्जोण् raṇjaṇaḥ</td>
<td>* colour (act.), dye.</td>
</tr>
<tr>
<td>क रङ्ग rāch</td>
<td>रञ्जायाम्</td>
<td>रङ्गन् rāchun, रञ्जोण् rācyaun</td>
<td>* protect.</td>
</tr>
<tr>
<td>क रङ्गरङ्ग rākjār</td>
<td>सम्यक्संख्याणे</td>
<td>रङ्गरङ्गन् rākjārnuḥ, रङ्गरङ्गोण्य rākjārnyyaun</td>
<td>put in complete order.</td>
</tr>
<tr>
<td>क रङ्गरङ्ग rākjārāv</td>
<td>च</td>
<td>रङ्गरङ्गरुः rākjārāvruḥ, रङ्गरङ्गोण्य rākjārāvraṇyaun</td>
<td>ditto.</td>
</tr>
<tr>
<td>क रङ्ग rāt</td>
<td>प्रच्छे</td>
<td>रङ्गन् rātun, रञ्जोण् racyaun</td>
<td>* take.</td>
</tr>
<tr>
<td>K</td>
<td>ran ran</td>
<td>पाके</td>
<td>रंजन रनुन, रजनेन रानुन</td>
</tr>
<tr>
<td></td>
<td>रज्जः ranz</td>
<td>पीली रामे च</td>
<td>रज्जः रन्याउव</td>
</tr>
<tr>
<td></td>
<td>रज्जः ranzav</td>
<td>पीपने</td>
<td>रज्जः रन्जावन, रज्जः रान्जावयन</td>
</tr>
<tr>
<td></td>
<td>रज्जःनाव ranzarav</td>
<td>च</td>
<td>रज्जः नोनु रन्जारावन, रज्जः नावोङ रान्जारावयन</td>
</tr>
<tr>
<td></td>
<td>रम्ब ramb</td>
<td>शोभायास्स</td>
<td>रम्ब रम्याउव</td>
</tr>
<tr>
<td></td>
<td>रस ras</td>
<td>सरसीबन्वने</td>
<td>रस रसायुव</td>
</tr>
<tr>
<td></td>
<td>राव rāv</td>
<td>नट्टीभन्दे</td>
<td>राव राव, रावी० रावयाउव</td>
</tr>
<tr>
<td></td>
<td>रावर rāvar</td>
<td>नट्टीकारणे</td>
<td>रावर रावरुन, रावरी० रावरयाउन</td>
</tr>
<tr>
<td></td>
<td>रावराव rāvarav</td>
<td>च</td>
<td>रावराव रावराजुन, रावराबोङ रावरावयाउन</td>
</tr>
<tr>
<td></td>
<td>रिज्जः vinzav</td>
<td>बङ्गगानो</td>
<td>रिज्जः विनजावन, रिज्जः विनजावयान</td>
</tr>
<tr>
<td></td>
<td>रिज्जः riv</td>
<td>बज्जाकरपतवनायास्</td>
<td>कुंवर रिवुन, कुंवोङ रिवयान</td>
</tr>
<tr>
<td></td>
<td>सव ruv</td>
<td>रोपणे</td>
<td>सव रुवुन, सवोङ रुवयान</td>
</tr>
<tr>
<td></td>
<td>रोच् rōtś</td>
<td>रोचने</td>
<td>कुंचर रोत्स, कुंचरोङ रोत्सयाव</td>
</tr>
</tbody>
</table>

* Found in Dr. Elmelie’s Vocabulary.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>रोज़ rोज़</td>
<td>रोज़ी</td>
<td>रुद्रा, रोज़ी रोज़</td>
<td>stop, stand.</td>
</tr>
<tr>
<td>रोट rोट</td>
<td>रोज़ी</td>
<td>रुद्रात्रिय, रोज़ी रोजाव</td>
<td>be stopped.</td>
</tr>
<tr>
<td>रोश rोश</td>
<td>रोज़ी</td>
<td>रुद्रा, रोज़ी रोज़</td>
<td>* be angry.</td>
</tr>
<tr>
<td>क रठक़चर rठक़चर</td>
<td>रठक़चरी</td>
<td>रकवन, रठक़चर रठक़चर</td>
<td>drag along the ground.</td>
</tr>
<tr>
<td>क रठद rठद</td>
<td>रठदी</td>
<td>रठदाव</td>
<td>persistently follow.</td>
</tr>
<tr>
<td>क रठत rठत</td>
<td>रठदी</td>
<td>रठदाव</td>
<td>be good.</td>
</tr>
<tr>
<td>क रठष rठष</td>
<td>रठदी</td>
<td>रठदाव</td>
<td>be worn out.</td>
</tr>
<tr>
<td>भा रठस rठस</td>
<td>रठसम</td>
<td>रठसन, रठस</td>
<td>go.</td>
</tr>
<tr>
<td>क लाख lाख</td>
<td>लाखम</td>
<td>लाखम, लाखम</td>
<td>bring inside.</td>
</tr>
<tr>
<td>क लाग lाग</td>
<td>लागम</td>
<td>लागम, लागम</td>
<td>* be with, suffer pain, fit.</td>
</tr>
<tr>
<td>भा लाग lाग</td>
<td>पालम</td>
<td>लागम, लागम</td>
<td>be lame.</td>
</tr>
<tr>
<td>भा लाज lाज</td>
<td>लाजम</td>
<td>लाजम</td>
<td>be suitable.</td>
</tr>
<tr>
<td>क लाताव lाताव</td>
<td>गसने</td>
<td>लाताव</td>
<td>go.</td>
</tr>
<tr>
<td>K</td>
<td>लड़  lad</td>
<td>युद्ध</td>
<td>संतप्त्वादायने</td>
</tr>
<tr>
<td>K</td>
<td>लडाव  ladāv</td>
<td>मायायादाय</td>
<td>सिंधियादायने</td>
</tr>
<tr>
<td>K</td>
<td>लतव  latav</td>
<td>निशादाय</td>
<td>सन्ततियादायने</td>
</tr>
<tr>
<td>K</td>
<td>लतार  latār</td>
<td>संततियादाय</td>
<td>सन्ततियादायने</td>
</tr>
<tr>
<td>K</td>
<td>लद  lad</td>
<td>संततियादाय</td>
<td>सन्ततियादायने</td>
</tr>
<tr>
<td>K</td>
<td>लब  lab</td>
<td>प्राणिल</td>
<td>संततियादायने</td>
</tr>
<tr>
<td>K</td>
<td>लम  lam</td>
<td>संततियादाय</td>
<td>सन्ततियादायने</td>
</tr>
<tr>
<td>K</td>
<td>लय  lay</td>
<td>संततियादाय</td>
<td>सन्ततियादायने</td>
</tr>
<tr>
<td>K</td>
<td>ललव  lalav</td>
<td>मायायादाय</td>
<td>सन्ततियादायने</td>
</tr>
<tr>
<td>K</td>
<td>लस  las</td>
<td>संततियादाय</td>
<td>सन्ततियादायने</td>
</tr>
<tr>
<td>K</td>
<td>लहन  lahan</td>
<td>संततियादाय</td>
<td>सन्ततियादायने</td>
</tr>
<tr>
<td>K</td>
<td>लम  lām</td>
<td>संततियादाय</td>
<td>सन्ततियादायने</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>लाय lāy</td>
<td>लाधाने प्रश्रेष्ठपि च</td>
<td>लोयन् लौयन्, लायण् लायण्</td>
<td>*strike, throw to a distance.</td>
</tr>
<tr>
<td>लार lār</td>
<td>लारुनूनेयसनिधानिर्यारे</td>
<td>लोरून्, लारावन् लारावन्</td>
<td>*touch, follow, polish.</td>
</tr>
<tr>
<td>लिख likh</td>
<td>हंसने</td>
<td>लिखुन्, लिखीन् लिखिण्</td>
<td>*write.</td>
</tr>
<tr>
<td>लिखित lyakṣa</td>
<td>लिखितीलिखिताने</td>
<td>लिखितिव लिखितावु</td>
<td>be weak.</td>
</tr>
<tr>
<td>लिथव lithav</td>
<td>सर्दने</td>
<td>लिथिवून् लिथिवून्, लिथिभौन् लिथिभौन्</td>
<td>rub or drag about in the dust or in dirt.</td>
</tr>
<tr>
<td>लियद lyad</td>
<td>पराज्यीवने</td>
<td>लियौव् लियौव्</td>
<td>be conquered.</td>
</tr>
<tr>
<td>लियदर lyadra</td>
<td>पीतीवने</td>
<td>लियदौव् लियदौव्</td>
<td>be yellow.</td>
</tr>
<tr>
<td>लियदराव lyadrap</td>
<td>पीतीकरणे</td>
<td>लियदरावून् लियदरावून् लियदरावून्</td>
<td>make yellow.</td>
</tr>
<tr>
<td>लिव liv</td>
<td>लेपने</td>
<td>लिवुन्, लिवि लिविण्</td>
<td>plaster.</td>
</tr>
<tr>
<td>लिव लिव</td>
<td>लेपने</td>
<td>लिवुन्, लिविण् लिविण्</td>
<td>*lick.</td>
</tr>
<tr>
<td>लिस lis</td>
<td>प्रसद्वतायास्</td>
<td>लिसीव् लिसिव्</td>
<td>be pleased.</td>
</tr>
<tr>
<td>लोत lōt</td>
<td>लाघवे</td>
<td>लोतीव् लोतिव्</td>
<td>*be light.</td>
</tr>
<tr>
<td>K</td>
<td>लूकरव lükavar</td>
<td>लूकरवण lükavarvaṇ</td>
<td>लूकरव lükavun, लूकरवण lükavaryaun</td>
</tr>
<tr>
<td>---</td>
<td>----------------</td>
<td>------------------</td>
<td>---------------------------------</td>
</tr>
<tr>
<td>K</td>
<td>लूट lūṭ</td>
<td>लूट lūṭun, लूटण lūṭyaun</td>
<td></td>
</tr>
<tr>
<td>K</td>
<td>लूब lūb</td>
<td>लूबेय lūbyaun</td>
<td></td>
</tr>
<tr>
<td>K</td>
<td>लूर lūr</td>
<td>लूर lūrun, लूरण lūryaun</td>
<td></td>
</tr>
<tr>
<td>K</td>
<td>लेख lekh</td>
<td>लेखण lēkhyaun</td>
<td></td>
</tr>
<tr>
<td>K</td>
<td>लोक lōk</td>
<td>लोक लोकोव lōkyaun</td>
<td></td>
</tr>
<tr>
<td>K</td>
<td>लोन lōn</td>
<td>लोन lōnum, लोनण lōnyaun</td>
<td></td>
</tr>
<tr>
<td>K</td>
<td>लोन lōn रति के चतुर</td>
<td>लोन lōnum, लोनण lōnyaun</td>
<td></td>
</tr>
<tr>
<td>K</td>
<td>लोस lōs</td>
<td>लोस lōsauv</td>
<td></td>
</tr>
<tr>
<td>K</td>
<td>लोर lōr</td>
<td>लोर lōryaun</td>
<td></td>
</tr>
<tr>
<td>K</td>
<td>लोय lōy</td>
<td>लोय lōyyaun</td>
<td></td>
</tr>
<tr>
<td>K</td>
<td>लोह lōh</td>
<td>लोह lōhyaun</td>
<td></td>
</tr>
</tbody>
</table>

* Found in Dr. Elmslie's Vocabulary.

A List of Kāmagīrī Verbs.

- play with a customer (i.e., to refuse to sell a thing at first in order to get a better price).
- make small.
- *plunder.
- be desirous.
- destroy, knock down.
- write.
- *be small.
- *reap.
- *be weary.
- become deficient.
- be sufficient.
- ditto.
<table>
<thead>
<tr>
<th>Root</th>
<th>Sanskrit Meaning</th>
<th>Past and Aorist</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>च्वन lōhan</td>
<td>पाकविकारे</td>
<td>लोहयाव</td>
<td>delay ripening.</td>
</tr>
<tr>
<td>वचन wakhan</td>
<td>बाध्याने</td>
<td>वक्हनु wandun, वच्योनि wakhañaun</td>
<td>lecture.</td>
</tr>
<tr>
<td>वज़ waz</td>
<td>बाध्यने</td>
<td>वज़नि wazun, वजोनि wazaun</td>
<td>*sound (of a musical instrument).</td>
</tr>
<tr>
<td>वज़व wazav</td>
<td>शालौकरणे</td>
<td>वज़वुनि wazvun, वजोनि vazavyaun</td>
<td>moisten.</td>
</tr>
<tr>
<td>वद wat</td>
<td>वेष्ठने</td>
<td>वदनि watun, वचोनि wacyaun</td>
<td>*fold up, shut up.</td>
</tr>
<tr>
<td>वदर wāḍar</td>
<td>निचेिपे</td>
<td>वदरसनि wāḍarun, वष्ठ्रि वोि wāḍarāyaun</td>
<td>bury.</td>
</tr>
<tr>
<td>वदराव wāḍarāv</td>
<td>च</td>
<td>वदरावुनि wāḍarāvun, वष्ठ्रि वोि wāḍarāyaun</td>
<td>ditto.</td>
</tr>
<tr>
<td>वधर wathar</td>
<td>शाकरणे</td>
<td>वधरसनि watharun, वष्ठ्रि वोि watharyaun</td>
<td>spread out.</td>
</tr>
<tr>
<td>वधराव watharāv</td>
<td>च</td>
<td>वधरावुनि watharāvun, वष्ठ्रि वोि watharāyaun</td>
<td>* ditto.</td>
</tr>
<tr>
<td>वद wad</td>
<td>रोदने</td>
<td>वदनि wadun, वचोनि wazaun</td>
<td>*weep.</td>
</tr>
<tr>
<td>वन wan</td>
<td>भाषणे</td>
<td>वननि wanun, वचोनि wāñaun</td>
<td>*speak, say.</td>
</tr>
<tr>
<td>वनव wanav</td>
<td>लोणि शासकशनगाने</td>
<td>वनवुनि wangvun, वचोनि wanavyaun</td>
<td>sing in chorus (of women).</td>
</tr>
<tr>
<td>K</td>
<td>वन्द wand</td>
<td>उपन्वारे</td>
<td>वन्दा wāndun, वड्जीन wanzaun</td>
</tr>
<tr>
<td>---</td>
<td>-----------</td>
<td>---------</td>
<td>---------------------------</td>
</tr>
<tr>
<td>K</td>
<td>वह way</td>
<td>पथ्योभने</td>
<td>वह् wāyَا, वथोव wayauv</td>
</tr>
<tr>
<td>K</td>
<td>वर war</td>
<td>वरणे</td>
<td>वरण् wārun, वथोण waryaun</td>
</tr>
<tr>
<td>K</td>
<td>वल wāl</td>
<td>वालण ने</td>
<td>वलण् wālun, वालोण wajyaun</td>
</tr>
<tr>
<td>K</td>
<td>वव wav</td>
<td>ववणे</td>
<td>ववण् wavun, वथोण wavyaun</td>
</tr>
<tr>
<td>K</td>
<td>वश was</td>
<td>वशणे</td>
<td>वशण् wasun, वथोण wasyaun</td>
</tr>
<tr>
<td>K</td>
<td>वश was</td>
<td>वशरोचणे</td>
<td>वशरोच् wath्, वथोव watshauv</td>
</tr>
<tr>
<td>K</td>
<td>वहर wahār</td>
<td>विचारणे मत्तिकायपवारणे</td>
<td>वहरण् wahōrun, वथरोण wahāryaun</td>
</tr>
<tr>
<td>K</td>
<td>वहराव wuhārāv</td>
<td></td>
<td></td>
</tr>
<tr>
<td>भा</td>
<td>वाँच wāč</td>
<td>वाँचने</td>
<td>वाँचन् wāčsun, वाँचोण wāčsaun</td>
</tr>
<tr>
<td>K</td>
<td>वाट wāt</td>
<td>संध्यापने</td>
<td>वाटन् wōtun, वाटोण wācyau</td>
</tr>
<tr>
<td>K</td>
<td>वाट wāt</td>
<td>प्रापने</td>
<td>वाट् wōt्, वाटोण wācavau</td>
</tr>
<tr>
<td>K</td>
<td>वाम wām</td>
<td>मत्तिकायपवारणे</td>
<td>वामुन् wōmun, वामोण wāmyaun</td>
</tr>
</tbody>
</table>

* be fit to eat, agree with, suit.
* cover, dress oneself.
* sow.
* rain.
* come down, descend.

spread out, drive away (flies, &c.).
ditto.

cheat.
unite.
* arrive.

drive away (flies, &c.)

* Found in Dr. Elmslie's Vocabulary.
<table>
<thead>
<tr>
<th></th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>वार  wār</td>
<td>च</td>
<td>वृद्ध wōrun, वायौन wāryaun</td>
<td>drive away (flies, &amp;c.).</td>
</tr>
<tr>
<td>वाय  wāy</td>
<td>व्याने नौकाचाहने च</td>
<td>वृधन wōyn, वायौन wāyyaun</td>
<td>* blow (a musical instrument), row a boat.</td>
</tr>
<tr>
<td>वाल  wāl</td>
<td>व्यतनसे द्विशिठाते च</td>
<td>वृद्ध wōlun, वायौन wāyyaun</td>
<td>cause to descend, fall (of rain).</td>
</tr>
<tr>
<td>विगल  vigal</td>
<td>विगलने</td>
<td>विगलनव vigalyauw</td>
<td>melt.</td>
</tr>
<tr>
<td>विचार  vitsār</td>
<td>विचारे</td>
<td>विचारन vitsorun, विचारौन vitsāryaun</td>
<td>consider, decide.</td>
</tr>
<tr>
<td>व्याटs  vyats</td>
<td>संभवे</td>
<td>व्याटs व, वानिव vētsyaun</td>
<td>* pervade, fit into.</td>
</tr>
<tr>
<td>व्यात्शान  vyatśaun</td>
<td>विवरणे</td>
<td>व्यात्शानन vyatśaun, वानिव vyatśaun</td>
<td>separate, tease out (wool, &amp;c.).</td>
</tr>
<tr>
<td>व्याजr  vyazr</td>
<td>झाटीकरणे</td>
<td>व्याजr व व, वानिव vyazryaun</td>
<td>prove.</td>
</tr>
<tr>
<td>व्याजराव  vyazrāv</td>
<td>च</td>
<td>व्याजराव vyzarōun, वानिव vyzarāvyau</td>
<td>ditto.</td>
</tr>
<tr>
<td>वेण वेण</td>
<td>वेणब्र करणे</td>
<td>वेण vēnrun, वेणौन vēnaryaun</td>
<td>separate.</td>
</tr>
<tr>
<td>वेणराव  vēnrau</td>
<td>च</td>
<td>वेणराव vēnraun, वेणौन vēnravyau</td>
<td>ditto.</td>
</tr>
<tr>
<td>क</td>
<td>बद्द्र vyath</td>
<td>सलह्यने</td>
<td>बद्धन् vyathर्un, बद्धैर् vyathर्यान।</td>
</tr>
<tr>
<td>---</td>
<td>------------</td>
<td>---------</td>
<td>-----------------------------</td>
</tr>
<tr>
<td>क</td>
<td>बद्रार vyathर्av</td>
<td>च</td>
<td>बद्रार् vyathर्av, बद्रार् vyathर्av</td>
</tr>
<tr>
<td>क</td>
<td>बद्र vyadर</td>
<td>चैखेक</td>
<td>बद्र vyadर, बद्र vyadर</td>
</tr>
<tr>
<td>क</td>
<td>बद्रार vyadरव</td>
<td>चैखेकरणे</td>
<td>बद्रार vyadरव</td>
</tr>
<tr>
<td>क</td>
<td>बद्र vyand</td>
<td>शाचरणे</td>
<td>बद्र vyand, बद्र vyand</td>
</tr>
<tr>
<td>क</td>
<td>बप vyap</td>
<td>सम्भवने</td>
<td>बप vyap, बप vyap</td>
</tr>
<tr>
<td>क</td>
<td>बप्र vyapर</td>
<td>सम्भवने</td>
<td>बप्र vyapर, बप्र vyapर</td>
</tr>
<tr>
<td>क</td>
<td>बप्रार vyapरav</td>
<td>च</td>
<td>बप्रार vyapरav</td>
</tr>
<tr>
<td>क</td>
<td>बपर vyalar</td>
<td>चेढायो</td>
<td>बपर vyalar</td>
</tr>
<tr>
<td>क</td>
<td>बव vyāv</td>
<td>विकृणने</td>
<td>बव vyāv, बव vyāv</td>
</tr>
<tr>
<td>क</td>
<td>बव्र vyavर</td>
<td>विकृणने</td>
<td>बव्र vyavर, बव्र vyavर</td>
</tr>
<tr>
<td>क</td>
<td>बव्रार vyavरव</td>
<td>च</td>
<td>बव्रार vyavरव</td>
</tr>
</tbody>
</table>

* Found in Dr. Elmslie's Vocabulary.

- be fat.
- make fat.
- ditto.
- be loose, slack.
- make loose.
- * serve, revere.
- pervade.
- cause to pervade.
- ditto.
- go out of order.
- scatter.
- ditto.
- ditto.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>व्यसर vyasar</td>
<td>विशीरणः</td>
<td>वायसर्याणव</td>
<td>*be ruined, fade (of a flour.)</td>
</tr>
<tr>
<td>विस vis</td>
<td>प्रशस्थिभवने</td>
<td>विस्याणव</td>
<td>be pleased.</td>
</tr>
<tr>
<td>व्यक wök</td>
<td>दोषातिचित्तायांम्</td>
<td>बक्याणव</td>
<td>suffer pain from disease.</td>
</tr>
<tr>
<td>वुकर wukर</td>
<td>वनीभवने</td>
<td>वुकर्याणव</td>
<td>be crooked.</td>
</tr>
<tr>
<td>क वुकराव wukरāव</td>
<td>वनीकरणे</td>
<td>वुकरायण</td>
<td>make crooked.</td>
</tr>
<tr>
<td>क व्यकर wökhar</td>
<td>कर्मांषरीकरणे</td>
<td>व्यक्षर्याण</td>
<td>turn upside down.</td>
</tr>
<tr>
<td>क व्यकराव wökharāव</td>
<td>वन</td>
<td>व्यक्षरायण</td>
<td>ditto.</td>
</tr>
<tr>
<td>क व्यजन wogan</td>
<td>उचानिभवने</td>
<td>व्यजन्याणव</td>
<td>be shallow.]</td>
</tr>
<tr>
<td>क वुगराव wugरāव</td>
<td>वषाप्रतिप्रदेष</td>
<td>वुगरायण</td>
<td>recover a debt.</td>
</tr>
<tr>
<td>क वुग wugg</td>
<td>वर्जने</td>
<td>वुग्नि</td>
<td>bark (of a dog).</td>
</tr>
<tr>
<td>क वुउ wuts</td>
<td>दुग्नि</td>
<td>वुउत्सायण, [वुउस्याण]</td>
<td>be burnt.</td>
</tr>
<tr>
<td>Root</td>
<td>Definition</td>
<td>*see</td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>---------------------------------------------------------------------------</td>
<td>-----------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>wuch</td>
<td>be wide awake; appear (as water from a spring).</td>
<td>be red.</td>
<td></td>
</tr>
<tr>
<td>wuz</td>
<td>leap [not used as an independent verb].</td>
<td>*twist (a rope, &amp;c.).</td>
<td></td>
</tr>
<tr>
<td>wól</td>
<td>*fly.</td>
<td>*fly.</td>
<td></td>
</tr>
<tr>
<td>wól</td>
<td>destroy, cause to move.</td>
<td>rise.</td>
<td></td>
</tr>
<tr>
<td>wól</td>
<td>wipe clean.</td>
<td>*stand up.</td>
<td></td>
</tr>
<tr>
<td>wól</td>
<td>ditto.</td>
<td>wipe clean.</td>
<td></td>
</tr>
<tr>
<td>wól</td>
<td>be wide awake.</td>
<td>ditto.</td>
<td></td>
</tr>
</tbody>
</table>

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* Found in Dr. Elmslie's Vocabulary.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>बृदर wudar</td>
<td>बियोग्यानेत्रे</td>
<td>बुद्धियव wudaryauv</td>
<td>sorrow in separation.</td>
</tr>
<tr>
<td>बृन wun</td>
<td>बैवानाजेवे</td>
<td>बृन्यव wunyauv</td>
<td>have bad luck.</td>
</tr>
<tr>
<td>बृन्त wonnat</td>
<td>बृन्तीभावे</td>
<td>बृन्तोध wonnatyauv</td>
<td>be high.</td>
</tr>
<tr>
<td>बृप wup</td>
<td>बृपदांचे</td>
<td>बृप wupa, बृपोढ wupyaauv</td>
<td>burn inside.</td>
</tr>
<tr>
<td>बृफ woph</td>
<td>बिबाधयसा गती</td>
<td>बृफ wuphyaauv</td>
<td>*be born.</td>
</tr>
<tr>
<td>बृफर wophar</td>
<td>बृशिके</td>
<td>बृफरन् wophharun, बृफरथन् wopharyaun</td>
<td>*fly (of birds only).</td>
</tr>
<tr>
<td>बृबर wobar</td>
<td>समातौ</td>
<td>बृबरन् wobarun, बृबरथन् wobaryaun</td>
<td>make slack.</td>
</tr>
<tr>
<td>बृबस wobas</td>
<td>बज्जौभावने</td>
<td>बृबस wobas, बृबसथ wobasyauv</td>
<td>be finished.</td>
</tr>
<tr>
<td>बृभ womb</td>
<td>बीसाधिवाने</td>
<td>बृभ wom, बृभव womyauv</td>
<td>increase.</td>
</tr>
<tr>
<td>बृय wuy</td>
<td>पर्यानेत्रे</td>
<td>बृयव wuyyaauv</td>
<td>go on without stopping.</td>
</tr>
<tr>
<td>बृय wyr</td>
<td>अभ्योगप्रज्ञानिदिनपातने</td>
<td>बृय wyr, बृयथन् wuryauv</td>
<td>arrive.</td>
</tr>
<tr>
<td>कस्तूर wyr</td>
<td>अभ्योगप्रज्ञानिदिनपातने</td>
<td>बृस्न wyr, बृष्ठन् wuryauv</td>
<td>string (a garland, &amp;c.); put on (clothes); let fall into.</td>
</tr>
<tr>
<td>Verb</td>
<td>Meaning</td>
<td></td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>---------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>वोल्यांग</td>
<td>pass over.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>वोलाल</td>
<td>adorn.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>वोलास</td>
<td>rejoice.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>वोपाल</td>
<td>be red (of the complexion, from anger, &amp;c.).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>वुसर</td>
<td>*be hot.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>वुसराव</td>
<td>be much.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>वुह</td>
<td>open.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>वुहाव</td>
<td>ditto.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>वॉन</td>
<td>be not extinguished (of fire).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>वोर</td>
<td>*curse.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>वोल</td>
<td>*weave.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* * *

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<table>
<thead>
<tr>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>कव्वर wōvavr</td>
<td>भाग्नायं तच्च</td>
<td>ववशन् wōvavrūn, वव्ययन् wōvavrāyaun</td>
<td>shave metal.</td>
</tr>
<tr>
<td>कवृर्राव wōvvarāv</td>
<td>च</td>
<td>ववरौप्यन् wōvvarōvun, वव्रायन् wōvvarāyaun</td>
<td>ditto.</td>
</tr>
<tr>
<td>रेक ḍēk</td>
<td>श्वस्यम्</td>
<td>शुच्यन् ḍēkun, श्वशीन् ḍēcyau</td>
<td>doubt.</td>
</tr>
<tr>
<td>पाणाव pāgānāv</td>
<td>पढुवीकरणे</td>
<td>पाणोवन् pāgnōvun, पाणायन् pāgānāyaun</td>
<td>divide into six, multiply by six.</td>
</tr>
<tr>
<td>चम चाम</td>
<td>उपशमे</td>
<td>चामाया प्राययु</td>
<td>be quieted.</td>
</tr>
<tr>
<td>चस गस</td>
<td>चचने</td>
<td>चसुन् गसुन, चशोन् गसयान</td>
<td>bear.</td>
</tr>
<tr>
<td>पाहल pahal</td>
<td>श्वस्यमने</td>
<td>पाहयाव</td>
<td>be cold.</td>
</tr>
<tr>
<td>धास धास</td>
<td>उच्यासनि:धाधे</td>
<td>धासोन् धास्यान</td>
<td>breathe.</td>
</tr>
</tbody>
</table>
| [ धिग्नाव sīgānāv | परंधान | धिग्नाय | be jealous of another. |}
<p>| धिग sīth | श्वसनि:धाधे | धिगोन् sītyaun | be concealed. |
| धिग prīth | श्वसनि:धाधे | धिगोन् prīthyau | ditto. |
| धोग सोग | श्वायने | सोग्यान् | * lie down, go to sleep. |
| सोध्या सोध्य | श्वायने | सोध्य | be pure. |</p>
<table>
<thead>
<tr>
<th>Assamese</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṭrub</td>
<td>to be beautiful.</td>
</tr>
<tr>
<td>ṭrubar</td>
<td>make beautiful.</td>
</tr>
<tr>
<td>ṭubrova</td>
<td>ditto.</td>
</tr>
<tr>
<td>ṭubetr</td>
<td>repair.</td>
</tr>
<tr>
<td>ṭubtr</td>
<td>evaporate, be digested, be soaked up.</td>
</tr>
<tr>
<td>ṭubtrun</td>
<td>weep.</td>
</tr>
<tr>
<td>ṭubtruna</td>
<td>drink with a noise.</td>
</tr>
<tr>
<td>ṭubtruna</td>
<td>be pure.</td>
</tr>
<tr>
<td>ṭubtruna</td>
<td>prepare to set forth.</td>
</tr>
<tr>
<td>ṭubtruna</td>
<td>sprinkle, or water (plants, &amp;c.).</td>
</tr>
<tr>
<td>ṭubtruna</td>
<td>ditto.</td>
</tr>
<tr>
<td>ṭubtruna</td>
<td>make deep (a well, &amp;c.).</td>
</tr>
</tbody>
</table>

* Found in Dr. Elmslie's Vocabulary.
<table>
<thead>
<tr>
<th>Root</th>
<th>Sanskrit Meaning</th>
<th>Past and Aorist</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>भा । चताव satāv । वाधने</td>
<td>चतावन् satāvun, चतावायीन satāvyaun</td>
<td>* persecute.</td>
<td></td>
</tr>
<tr>
<td>चन san । ब्रमणीभवने</td>
<td>सन्याव sanyāv</td>
<td>be deep.</td>
<td></td>
</tr>
<tr>
<td>कः स्त्र संजर sanzṛ । सजरकरणे</td>
<td>संजरन् sanzṛun, संजरायीन sanzṛyaun</td>
<td>be ready.</td>
<td></td>
</tr>
<tr>
<td>कः सन्दर sandar । सञ्चरने</td>
<td>सन्दरन् sandarun, सन्दरायीन sandaryāun</td>
<td>kindle.</td>
<td></td>
</tr>
<tr>
<td>कः सन्दराव sandarāv । च</td>
<td>सन्दरावुः sandarāvun, सन्दरायीन sandarāvyāun</td>
<td>ditto.</td>
<td></td>
</tr>
<tr>
<td>कः सन्दार sandār । प्राणशाश्र</td>
<td>सन्दारन् sandārun, सन्दायीन sandāryāun</td>
<td>come to oneself from faint, &amp;c.).</td>
<td></td>
</tr>
<tr>
<td>चपजः sapaz । सिद्धि</td>
<td>सपजः sapazu, सपजौषव sapazavr</td>
<td>be complete.</td>
<td></td>
</tr>
<tr>
<td>चपदः sapad । च</td>
<td>सपदः sapadu, सपजौषव sapazavr</td>
<td>* ditto.</td>
<td></td>
</tr>
<tr>
<td>चपन sapan । च</td>
<td>सपनः sapanu, सपजौषव sapanavr</td>
<td>ditto.</td>
<td></td>
</tr>
<tr>
<td>सम sam । साये</td>
<td>समयाव samyāv</td>
<td>* be level, [assemble].</td>
<td></td>
</tr>
<tr>
<td>समख səmakḥ । समक्षभवने</td>
<td>समखः samakhu, समखौषव samakhyaun</td>
<td>* become visible, be seen, meet a person.</td>
<td></td>
</tr>
<tr>
<td>कः संबाल sambāl । संक्ररणे</td>
<td>संबालन् sambālun, संबाजौषव sambājyaun</td>
<td>* repair.</td>
<td></td>
</tr>
<tr>
<td>क</td>
<td>सर</td>
<td>साह</td>
<td>सागर</td>
</tr>
<tr>
<td>----</td>
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<td>-------</td>
</tr>
<tr>
<td>sar</td>
<td>sah</td>
<td>sāgar</td>
<td>sād</td>
</tr>
<tr>
<td>संशण</td>
<td>सैरन, सयानन</td>
<td>संशण</td>
<td>सैरन, सयानन</td>
</tr>
<tr>
<td>remember.</td>
<td>bear, endure.</td>
<td>be broken.</td>
<td>accomplish, make perfect.</td>
</tr>
</tbody>
</table>

* Found in Dr. Elmslie's Vocabulary.
<table>
<thead>
<tr>
<th></th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>क सिव siv</td>
<td>शेवने पावकविनेष्ये च</td>
<td>सिवनु सिवून, सिवौन् sivyaun</td>
<td>*serve, stew.</td>
</tr>
<tr>
<td>शीर sir</td>
<td>शसंपणे</td>
<td>सिरयून् siryaun</td>
<td>circulate.</td>
</tr>
<tr>
<td>क सुक suk</td>
<td>विविचारे [विन्नाविवेशने]</td>
<td>सुकनु सुकून, सुचौन् sucyaun</td>
<td>behave badly [squeeze into].</td>
</tr>
<tr>
<td>क सोखाव sökhav</td>
<td>शदने</td>
<td>सोखानवः sōkhāvun, सोखौन् sōkhavyaun</td>
<td>make happy.</td>
</tr>
<tr>
<td>क सोखानाव sökhānāv</td>
<td>च</td>
<td>सोखानाभः sōkhānāvun, सोखान्योन् sōkhānāvyaun</td>
<td>ditto.</td>
</tr>
<tr>
<td>क सोग sog</td>
<td>सृज्ञात्यनायकः</td>
<td>सोग्यावः sogyaun</td>
<td>be cheap.</td>
</tr>
<tr>
<td>क स्रोग srōg</td>
<td>च</td>
<td>स्रोग्यावः srōgyaun</td>
<td>ditto.</td>
</tr>
<tr>
<td>क सोगराव sogarāv</td>
<td>शुभ्योक्तरः</td>
<td>सोगरावः sogarāvun, सोगराभः sogarāvyaun</td>
<td>fix a fair price, cheapen.</td>
</tr>
<tr>
<td>क स्रोगराव srōgarāv</td>
<td>च</td>
<td>स्रोगरावः srōgarāvun, स्रोगराभः srōgarāvyaun</td>
<td>ditto.</td>
</tr>
<tr>
<td>क सोकराव sōkārāv</td>
<td>प्रामने</td>
<td>सोकरावः sōkārāvun, सोकराभः sōkārāvyaun</td>
<td>appease, extinguish (a fire, &amp;c.).</td>
</tr>
<tr>
<td>क सौत sōt</td>
<td>प्रामने</td>
<td>सौतेवः sōtyaun</td>
<td>be appeased, (be extinguished).</td>
</tr>
<tr>
<td>क</td>
<td>सम्बृः sōmbṛ</td>
<td>क</td>
<td>सोम्बृः sōmbṛyaun, सोम्बृः sōmbṛyaun</td>
</tr>
<tr>
<td>क</td>
<td>सूः sōr</td>
<td>क</td>
<td>सूः sōryau</td>
</tr>
<tr>
<td>क</td>
<td>सुः suv</td>
<td>क</td>
<td>सुः suvyaun</td>
</tr>
<tr>
<td>क</td>
<td>सूः surav</td>
<td>क</td>
<td>सूः suravyau</td>
</tr>
<tr>
<td>क</td>
<td>सूः sōrç</td>
<td>क</td>
<td>सूः sōryau</td>
</tr>
<tr>
<td>क</td>
<td>सुलः sulav</td>
<td>क</td>
<td>सुलः sulavyau</td>
</tr>
<tr>
<td>क</td>
<td>सोसः sōsar</td>
<td>क</td>
<td>सोसः sōsaryauv</td>
</tr>
<tr>
<td>क</td>
<td>सूः soz</td>
<td>क</td>
<td>सूः sōzaun</td>
</tr>
<tr>
<td>क</td>
<td>सूः sōr</td>
<td>क</td>
<td>सूः sōryau</td>
</tr>
<tr>
<td>क</td>
<td>सूः səd</td>
<td>क</td>
<td>सूः səfaun</td>
</tr>
<tr>
<td>क</td>
<td>सूः səl</td>
<td>क</td>
<td>सूः səsaun</td>
</tr>
<tr>
<td>क</td>
<td>स्रवः sərav</td>
<td>क</td>
<td>स्रवः sravyauv</td>
</tr>
<tr>
<td>भा</td>
<td>सुः səs</td>
<td>भा</td>
<td>सुः səsyaun or सुः səsaun</td>
</tr>
<tr>
<td>Root</td>
<td>Sanskrit Meaning</td>
<td>Past and Aorist</td>
<td>English Meaning</td>
</tr>
<tr>
<td>-------</td>
<td>-----------------</td>
<td>----------------</td>
<td>----------------</td>
</tr>
<tr>
<td>haka</td>
<td>वकाखेंॊः hakaryauv</td>
<td>हकायाव uv</td>
<td>be hard.</td>
</tr>
<tr>
<td>hag</td>
<td>पुर्णह वहाः habeun, चंचोन hajyaun</td>
<td>हतायाव uv</td>
<td>go to stool.</td>
</tr>
<tr>
<td>hat</td>
<td>चणीबननेन</td>
<td>हतायाव uv</td>
<td>be thin.</td>
</tr>
<tr>
<td>hatar</td>
<td>चणीबननेन</td>
<td>हपायाव uv</td>
<td>make thin.</td>
</tr>
<tr>
<td>hatarv</td>
<td>चणीबननेन</td>
<td>हपायाव uv</td>
<td>ditto.</td>
</tr>
<tr>
<td>handar</td>
<td>शोिभननेन</td>
<td>हनायाव uv</td>
<td>be cold.</td>
</tr>
<tr>
<td>handarv</td>
<td>शोिभननेन</td>
<td>हपायाव uv</td>
<td>make cold.</td>
</tr>
<tr>
<td>hap</td>
<td>বাখেः habeun</td>
<td>हपायाव uv</td>
<td>be lean.</td>
</tr>
<tr>
<td>ham</td>
<td>সমनेन</td>
<td>हमायाव uv</td>
<td>be appeased.</td>
</tr>
<tr>
<td>har</td>
<td>चरणपननंतरः</td>
<td>हरायाव uv</td>
<td>*drip, fall (as of leaves from a tree).</td>
</tr>
<tr>
<td>hal</td>
<td>वकतायाः</td>
<td>हलायाव uv</td>
<td>be crooked.</td>
</tr>
<tr>
<td>hahar</td>
<td>विवाहकर्मणि</td>
<td>हहारुन (masc.) हहारण haharun</td>
<td>marry off, get a girl married.</td>
</tr>
<tr>
<td>Kāka hākal</td>
<td>Shītanākośane</td>
<td>Chandhūm hākalyauv</td>
<td></td>
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<tr>
<td>------------</td>
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<td></td>
</tr>
<tr>
<td>Kāth</td>
<td>Kāthorōvun hāthorāvyaun</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Han</td>
<td>Hānyaun</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hāman</td>
<td>Hāmanyauv</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hār</td>
<td>Hōrun, Chāirm hāryaun</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hāv</td>
<td>Hövun, Chāboīn hāvyaun</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hyak</td>
<td>Hyakun, Chāboīn hēcyau</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hi</td>
<td>Hyatun, Chāboīn hyataun</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hyach</td>
<td>Hyachun, Chāboīn hēchyaun</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hyad</td>
<td>Hyadun, Chāboīn hējyaun</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hil</td>
<td>Hilīyaun</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

- Shrink on account of cold.
- Be fruitless.
- Make fruitless.
- Be cold.
- Have small-pox eruption, [be dark coloured].
- *Be conquered, throw down.
- *Show.
- Be able.
- *Take, buy, place.
- *Teach.
- Blame, abuse.
- Be mighty.

* Found in Dr. Elmslie's Vocabulary.
<table>
<thead>
<tr>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>कृष्ण हूँक</td>
<td>श्रापे</td>
<td>कृष्ण हूँक , कृष्णं हूँकायु</td>
<td>*become dry.</td>
</tr>
<tr>
<td>क कृष्ण हूँकर</td>
<td>श्रापरे</td>
<td>कृष्णरन हूँकरूँ, कृष्णीयं हूँकरयाँ</td>
<td>make dry.</td>
</tr>
<tr>
<td>क कृष्णराव हूँकराव</td>
<td>च</td>
<td>कृष्णराववु तु हूँकरावूँ, कृष्णरावीयं हूँकरावयाँ</td>
<td>ditto.</td>
</tr>
<tr>
<td>क कृष्ण हूँट</td>
<td>विशेषवने</td>
<td>कृष्ण हूँट , कृष्णीयं हूँटायु</td>
<td>*go bad, decay.</td>
</tr>
<tr>
<td>क कृष्णराव हूँटराव</td>
<td>विशेषरावे</td>
<td>कृष्णराववु तु हूँटरावूँ, कृष्णरावीयं हूँटरावयाँ</td>
<td>cause to go bad.</td>
</tr>
<tr>
<td>क कृष्ण हूँर</td>
<td>पराजये</td>
<td>कृष्ण हूँर , कृष्णीयं हूँरयाँ</td>
<td>conquer.</td>
</tr>
<tr>
<td>क कृष्णराव हूँराव</td>
<td>च</td>
<td>कृष्णराववु तु हूँरावूँ, कृष्णरावीयं हूँरावयाँ</td>
<td>ditto.</td>
</tr>
<tr>
<td>क श्रम हूँम</td>
<td>दोमे</td>
<td>कृष्ण हूँम , कृष्णीयं हूँमयाँ</td>
<td>sacrifice.</td>
</tr>
<tr>
<td>क कृष्ण हूँमर</td>
<td>शामरे</td>
<td>कृष्ण हूँमर , कृष्णीयं हूँमरयाँ</td>
<td>appease.</td>
</tr>
<tr>
<td>क कृष्णराव हूँमराव</td>
<td>च</td>
<td>कृष्णराववु तु हूँमरावूँ, कृष्णरावीयं हूँमरावयाँ</td>
<td>ditto.</td>
</tr>
<tr>
<td>चोौन हूँन</td>
<td>उक्तीमाबने</td>
<td>चोौन हूँनायु</td>
<td>be arrogant, intoxicated.</td>
</tr>
<tr>
<td>Kashmiri Verb</td>
<td>Meaning</td>
<td></td>
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<tr>
<td>--------------</td>
<td>-------------------------------------------------------------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>हृढ़ hār</td>
<td>प्रतिदाने</td>
<td></td>
<td></td>
</tr>
<tr>
<td>हृन[hān]</td>
<td>प्राप्ये</td>
<td></td>
<td></td>
</tr>
<tr>
<td>हर[hār]</td>
<td>प्राप्ये</td>
<td></td>
<td></td>
</tr>
<tr>
<td>हल[hāl]</td>
<td>प्रस्थवर्ष्ये</td>
<td></td>
<td></td>
</tr>
<tr>
<td>हस्व[hāsav]</td>
<td>स्वदिक्षनायाम्</td>
<td></td>
<td></td>
</tr>
<tr>
<td>हसनाव[hāsanāv]</td>
<td>स्वर्भनव, स्वगौन्थ हसन्यतान्यन्त</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Found in Dr. Elmslie's Vocabulary.*

* return, give back, repay.
* swell, intumesce.
* increase.
begin to be in labour (with a child).
urge on, or excite a dog, &c.
ditto.
APPENDIX II.

LIST OF KāḍMIRI VERBS ARRANGED ACCORDING TO CONJUGATIONS AND FINAL LETTERS.

As the forms taken by a Kāḍmiri Verb depend partly on the Conjugation to which it belongs, and partly on the final letter of its root, the following list of Verbal Roots is arranged under Conjugations, and then alphabetically according to the final letter of each root.

For the meaning of these roots, and the form of the Past and Aorist Tenses of each, the reader is referred to the List of Kāḍmiri Verbs given ante, Vol. LXV, Pt. I, pp. 314 and ff.

FIRST CONJUGATION.

khi, ci, di, ni, hi.
khisk, chak, chik, tak, tuk, tɔk, tʰɔk, thu, thak, thɔk, drɔk, phak, phuk, phik, phrik, bak, brak, ɡɔk, crɔk, suk, hyak.
ja:k, la:k, likh, le:kh.
təyənɡ, səɡ, təɡ, dag, phəɡ, bəɡ, məɡ, rɔŋɡ, ləɡ, ləɡ, wʊnɡ, wəʊnɡ, həɡ.
khərəc.
khə≠c, tach, buch, bECH, much, rach, wuch, hyachk.
maj.
təsəɾt, natɕ, phits, marts, wões, wucə.
yitək, kətət, pritək, britək.
arə, kanə, khənc, gra:, nyawə, pəs, pəs, prins, bas, bus, bəs, məs, wəs, söz.
kapət, kətət, khat, chət, təsət, təsət, təsət, dət, pit, prət, rat, bət, wat, wət.
waʃh.
kaːd, gənd, təhənd, təhəd, təd, mənd, məd, lad, səd, hyəd.
prin.
kət, khutə, nyətə, sətə.
mətən.
aɾad, gind, gund, pad, pənd, mand, lad, wad, wand, vənd, səd.
an, ətəʃən, ən (=an), kən, khan, chənə, tsən, tsən, təhən, sən, vən, təsən, doːn, dən, pəchən, parzan, pilən, putən, prazən, phən, mən, mun, mən, ran, lən, lən, wəkən, wən, vətəʃən, wən.
kəɾp, khəp, gup, chap, təsəp, sap, təp, təp, trap, thip, dop, nap.
chəʊmb, təʊmb, təʊmb, trəmb, lab.
kəmən, cum, dam, lam, wəm, huːm.
kəy, dəy, doːy, pag, ləy, wəy.
lar, āpar, āwar, katar, kar, kār, kūr, khār, gar, gōr, gōr, cār, cār,
chār, chār, jār, jūr, tsār (be inwardly wrathful), tsār, tsūr, zār,
tār, tōvar, thur, darr, dār, pār, pār, pyatar, pūr, pair, phir, phukār, phydr,
bagār, bar, mathār, mar (unite), mahār, mār, mutsār, musar, µāt, mūr,
yār, yēr, rōvar, latār, lār, lūr, wathar, war, wahrār, wār, witgār, wōkhar,
wōthar, wōphar, wur, wusar, wōr, çēr, sandar, sandār, sar, sūr, hahar,
hār, hōr.

ansār, ābār, āzār, ātor, ātār, kanzar, khāndar, gansār, grāsar, chakār,
chindār, chōnār, chōpār, tēnār, tēkār, ūtyatar, ūtyawār, ūtyōtār, zīhār,
swār, zōwār, dākār, tātār, tēnār, tizār, trōpār, thāsār, dānār,
dōbār, dūntshōr, nāpār, nākār, nōmār, nōwār, nōmār, pājār, pāzār,
pāthār, pāsār, pēthār, pūthār, phāsār, phutār. bādār, bānār,
bālār, bāgār, bājār, bēnār, broma, māsār, mōtār, mōndār, mǔntshār,
yātār, rātshār, wādār, vēzār, vāyāthār, vyqātār, vyqāgor, vyqāvār,
vywār, vūbār, sānār, sānza, sēzār, sōmbār, hāfār, hōkār, hōbār, hōmār.

ahāl, khōl, gāl, chal, tēzāl, tēsyakhāl, tēsāl, tēhal, zāl, żal, żal,
tal, tāl, tul, tōl, thal, dal, nyangāl, pal, pāl, bōl, mal, lōl, wal, wāl, wōlal,
sambāl.
Roots according to Final Letters.

\[ \text{göbarāv, soñorāv, sëxorāv, sëñorāv, svōgarāv, svōgorāv, hatorāv,} \\
\text{handorāv, kəfborāv, həkhorāv, hōgorāv, hōborāv, hōmorāv.} \\
\text{tsuv, tuv, dūv, riv, ruv, liv, siv, suv.} \\
\text{kap, kręc, pap, phęc, phuc, phęc, brač, pāc, sōr.} \\
\text{dōs, bās, mus, was, ças.} \\
\text{abas, as, kās, khas, tsas, zōs, tēs, thās, das, mus, rōs, rōs.} \\
\text{kuh, khah, gōh, tēh, pih, phuh, muh, sah.} \\
\]

**SECOND CONJUGATION.**

thak, pak.

samakh, hōkh.

tag, lag, göng.

kōts, khōts, pats, rōts, vyats, hōts.

gatsh, (be proper).

daz, [palaz], rōs, wōpas, sōpas.

[palat], phat, phut, rōt (also 3rd).

bōd.

wōt.

wōth.

sāpād.

təhynən, [pun], sapan.

wup, prap. (Both these also optionally 3rd Conj. in Plnp.).

pray, lay, way.

khar, tar, [prār], phar, phēr, [phōr], mar (die), sōr.

gal, ṭegal, ḍolk (or ḍōl), phal, phōll, mēl.

bōv, rāv.

[nap] [tōs], dōs, pōs, mas, rōs.

ās, khas, phas, bas, [bās], las, lōs, was, [wōbas].

bēh.

**THIRD CONJUGATION.**

zi, pi, yi.

grak, camak, tēōk, thik, dōk, nik, lōk, wōk.

thag, tang, drōg, sōg, srog.

bach.

mandach.

atā, grōte, tēōte, tshōte, trats, mōte, lōte, grōte.

atā, gatsh(go).

tēs, paz, bōwaz, braz, vanz, las, wōs.

kṛt, kroat, gurat, tshyat, tshōt, tōt, nat, pat, pit, prakhōt, mōt, rōt (also second), wōt, haf.

kāth, kuth, krēth, tamath, zēth, tyath, tōth, drēth, nāth, path, pōth, brēth, mōth, vyath, pith, prith, hāth.
On the Kāṭmīrī Verb.

ad, pēd, bad, bud, mōnd, rōd, lyad, wud.
tērān, prān, rōn, wuṣn.
chat, tōt, tat, mat, rōt, lōt, wōnnat, sōt.
pāth.
and, tund, thad, pyad, bād, brōd, wud, syad, ṭōd (this is a better spelling than ṭōdh).
āman, kān, kyann, kyhan, gan, guman, chan, chōnn, tēhēhan, tan, tilan, nan, pēkan, pran, ban, basan, bākhan, byann, lahan, lōhan, wōgan, wun, ṭīgān, san, syann, hān, hāman, hōn, hōn.
kāmp, kup, nāp, pap, pāsp, yāp, wup (optionally in Pluperfect), vyap, grāp (optionally in Pluperfect), hap.

wuph.
kōb, gōb, tyamb, dūb, tyamb, phab, ramb, lūb, gūb.
garm, tēsam, tham, nam, bram, wōm, ćam, sām, ham.
biy, ćey, wuy.

adōr, yir, kahar, kātsar, kāyar, kāwār, kőr, khōkhar, khōr, gir, gōwar, cōkhar, tōsar (increase), tēhar, ziggar, zōygar, zōsar, thahar, dar, tēr, trakar, trōr, thar, thōhhar, thār, dar, dōdar, dūr, dōr, nēr, pēr, pōr, phahar, bahar, bābar, bigar, mōdōr, mōr, lyādōr, lōr, vyadōr, vyalar, vyasar, wukar, wudar, wōbar, sakhar, sāgar, sāndōr, sīr, sōsar, hakar, hāndōr, har, hēr.
al, kal, kumāl, kōl, khal, gāgal, gēl, grāgal, chōkal, zal, ṭal, ṭyal, tambal, tēl, nil, pil, pīcal, pōl, prazal, phāphal, bal, mamal, mōkal, wigal, wōzal, wōtal, wōcal, wōl, cahal, hāl, hōkal, hōl, hōl.
chiv, tēhyav, suv, nav, sruv.
trōs.
āwas, dōs, tras, pis, prus, ras, lis, vis, wōlas, wōs.
gōh, lōh, wuh.
CORRIGENDA TO THE LIST OF KĀÇMĪRĪ VERBS.

The following alterations in the List of Kāçmirī verbs have been suggested by further study since its preparation. They are printed on only one side of the paper, so that they can be cut out and inserted in the proper place:—

अतिह. According to my Paṇḍit, the Aorist is अतिह ।

For उप, read उप, and so throughout.

खर. The meaning is ‘be disliked.’

For खूब khūl, read खोब khōl. The Aorist is therefore खोब ।

खँज. The transliteration should be khānj, and so throughout.

ग्रोत्स. The true meaning is ‘to be splashed out.’

चार cākhar. A better spelling is चार cōkhar, and so throughout.

तसर (be inwardly wrathful). The Past is तसर्ग, and the Aorist तसर्ग ।

व्रह tshār, see pp. 220 and 234. Omit the words ‘Past Part.’ in the 5th column.

सुव. In column 1 alter क to की or क. In col. 5 strike out ‘only used in fem.’ and substitute, ‘see p. 214.’

अंस. The translation should be तसहन tshāhan.

स्त्री tshōts. Omit क in col. 1, and भून tshokun in col. 4.

सी. and जीव्र are wrongly placed in alphabetical order.

तर tar. The true meaning is ‘to be crossed.’

त充沛 tyamb. The Aorist is तष्मयय ।

टुल tul. In col. 5 for ‘left,’ read ‘lift.’

पाथर pāthar. For बेस बन read शोधने.

पल ज palaz. The Aorist is पल ।

फीट्स phīts. In col. 1 insert ‘की भा.’ The Past is फीट्स फीट्स, and the Aorist फीट्स ।

CORRIGENDA TO THE LIST OF KÄÇMİRĪ VERBS.

 пуџ phuc. An alternative form is пуџ phöç. The entry in the first column should be пуџ. The Past is пуџ phuc's, and the Aorist пуџ phucyēyas. See pp. 220, 234.

 пуџ phuk. The entry in the first column should be пуџ. The Past is пуџ phuk's, and the Aorist пуџ phuhēyas. See pp. 220, 234.

 बार्काव barkāv should be बर्काव barakāv.

 बोज़ bōz. Insert क in col. 1.


 मोट्स mōts. Strike out the forms for the Past. The Aorist is मोट्स mōtsauv or (according to my Pandit) मोट्स mōtsyaund. See p. 226.

 मोरव mōrav. In col. 1 alter क to пуџ or क. The Impersonal Past is मोरव mōravun, and the Impersonal Aorist मोरवेर्म mōrvēyan. See p. 214.

 राज़ ranz. According to my Pandit, the Aorist may optionally be राज़ ranaund. See p. 226.

 लाज़ laz. According to my Pandit, the Aorist may also be लाज़ lazyauv. See p. 226.

 ल्यात्त lyats. The Aorist should be ल्यात्त lōtsyaund. See p. 226.

 लोश lōs. The Aorist may optionally be लोश lōshauv. See p. 228.

 अज़ wāt. The Past is अज़ wātsun.

 वात wāt. The transliteration of the Aorist should be wātsauv.

 वुज्ज wuts. Insert пуџ in col. 1. The Past is वुज्ज wutsēs, and the Aorist वुज्ज wutsēyas or वुज्ज wutēyas. See pp. 220, 224, 227, 234.

 वुज्ज wuz. According to my Pandit, the Aorist may optionally be वुज्ज wuzauv. See p. 226.

 फड़लिख. A more correct spelling is फड़ gōd, with an Aorist फड़ gōdhayauv.