ESSAYS

ON

KĀÇMĪRĪ GRAMMAR

BY

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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.

केन रचमिदं दृष्टं   मिचमित्यचरद्दयम् ॥

ADDENDA ET CORRIGENDA.

| Page.	Line.	For	Read.
5	14	गु ध	गुध
,,	19	Sirinagar	Çrinagar.
8	31	*khạt*	*khạt*[i].
11	27	*ŭ-mãtrā*	*ū-mātrā.*
20	26	पूँज़ुर *pū̃ts̮ŭh*	पुन्ज़ुर *pŭnts̮*[u]*h*.
,,	31	ठूँकु *ṭhŭk*[ŭ], *ṭhŭk*	ठूँकु *ṭhū̃k*[ŭ], *ṭhū̃k*.
,,	32	ठूँकु *ṭhŭk*[u]	ठूँकु *ṭhū̃k*[u].
27	7	*toh*[i]	*tŏh*[i].
29	23	before र *i*, य *y*	in the feminine before a final र *i* or य *ya* (*ĕ*).
30	13	*hŏkh*[u]	*hŏkh*[u].
,,	14	thread	thread or the like.
,,	16	little	thin.
,,	17	littleness	thinness.
,,	18	*srog*[u]	*srŏg*[u].
,,	27	*ts̮ok*[u]	*ts̮ŏk*[u].
31	11	*ts̮āç*[u]	*ts̮āç*[u].
,,	13	pound	grind.
36	Last	*ts̮ok*[ŭ]	*ts̮ŏk*[u].
,,	,,	*ts̮wạk*[ŭ]	*ts̮ŏk*[u].
37	,,	a snake	a snake, a fountain.
38	16	*dob*[u]	*dŏb*[u].
,,	,,	*dwabiñ*	*dŏbiñ.*
39	6	39	38.
44	8	Instrumental	Agent.
24	11	*pōth*[u]	*pōth*[i].

Page.	Lines.		
51	11–14	Substitute the following :—	

If the final consonant of a noun in this declension is preceded by व *u*, that व *u* is changed to ऄ *a* in all cases except the Nominative Singular. Thus वांदुर *wãdur*, a monkey; nom. pl. वांदर *wãdar*; instr. pl. वांदरौ स्तिन् *wãdarau sūtin* : करन् *karun*, the act of doing; acc. sg. करनस् *karanas* : पोस्तुख *pŏstukh*, a book; nom. pl. पोस्तख *pŏstukh*.

56	13	*for* ' tree-trunk '	*read* ' beam of wood.'
58	3–12	*add* कपुर् *kapur*ᵘ cloth.	
79	4	*for* ' kunasatăth '	*read* ' kunasatuth,' (and so throughout the seventies up to 78).
,,	24	*kunanamăth*	*kunanamath* (and so throughout the nineties).
95	3	*w* or *v*	*w* or *v*, or
106	4	पाकञ् *grākañ*	पाकञ् *grākañ*.
137	3 from bottom	वट्	वट्
142	19	substances	substantives.
148	16	*k*ᵘ*ṭ*ᵘ	*kūṭ*ᵘ.
202	5	खरख्	करख्
237	5 from bottom	वुफेयय	वुफेय
v	2 from bottom	*bōzen*	*bōzan.*
ix	2 from bottom	वुफियेव *wuphiyēw*ᵃ	वुफियेयव *wuphiyēyaw*ᵃ.

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

PREFACE.

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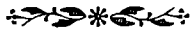
The following essays on Kāçmīrī originally appeared in the Journal of the Asiatic Society of Bengal for 1896-1899. It is hoped that, as now completed, they will be found to give a much fuller account of that interesting language than has hitherto been available.

Besides those who wish to study Kāçmīrī 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,[1] and I need not discuss it further here. It is sufficient to point out that a study of Kāçmīrī 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 Kāçmīrī 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.

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[1] See *On Pronominal Suffixes in the Kāçmīrī Language*, J. A S. B., Vol. lxiv. Part 1, pp. 336 and ff., and *On the Radical and Participial Tenses of the Modern Indo-Aryan Languages*, ib. pp. 352 and ff.

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

There is no fixed system of spelling Kāçmīrī, either in the Persian character used by Musalmāns, or in the Çāradā and Dēva-nāgarī characters used by Hindūs. 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 Īçvara-kaula for recording the grammar of his native language in his excellent Sanskrit work the *Kāçmīra-çabdāmṛta*,[1] of which the present book is hardly more than an adaptation to English needs. The true alphabet of the Kāçmīrī language is the Çāradā, but I have abandoned it and used the Dēva-nāgarī for two sufficient reasons. One is that the Çāradā 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 Çāradā 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 Kāçmīrī 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 Çrīnagar, who with the most liberal generosity has frequently helped me from the stores of his unequalled knowledge of Kāçmīrī.

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[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 Kāçmiṛi, 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:—

$ˎ$ (medial) $ᵃ$; ब (medial) a, (final) $ᵃ$, ($ă$); आ $ā$; इ $ⁱ$; इ i; ई $ī$; उ $ᵘ$; उ n; ऊ $ᵘ̄$; ऊ $ū$; ऋ r; (य $ĕ$); ए $ē$; ऐ ai; (व $ö$); ओ $ō$; औ au; $˙$ $~$

क ka	ख kha	ग ga	ङ $ŋa$.
च ca	छ cha	ज ja	ञ $ña$.
च़ $t͟sa$	छ़ $t͟sha$	ज़ za	ञ $ña$.
ट $ṭa$	ठ $ṭha$	ड $ḍa$	ण $ṇa$.
त ta	थ tha	द da	न na.
प pa	फ pha	ब b	म ma.
य ya, $ĕ$	र ra	ल la	व wa, $ö$.
श $ça$	ष $ṣa$	स sa	ह ha.

Note.— इ $ⁱ$ उ $ᵘ$ and ऊ $ᵘ̄$, are called *i-mātrā*, *u-mātrā*, and *ū-mātrā*, respectively. See p. 3.

When a vowel is modified (usually by a following *mātrā*-vowel or $ᵃ$) the mark $ˈ$ is placed over the syllable in the Dēva-nāgari character, and a dot is placed under the vowel in the Roman character. Thus कं $ka̤$, कां $kā̤$, and so on.

When the half-pronounced a occurs in the middle of a word, it is represented by *virāma*. Thus चंद्र ad^ar. When it is modified it is transliterated $ᵃ$. Thus द्नु d^an^u. 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 क्रक $krak^a$, (see p. 6). When the vowel a is pronounced like the a in *hat*, it is transliterated $ă$.

The syllable य ya is often pronounced like $ĕ$, and the syllable *wa* like $ö$: 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 $ĕ$ and $ö$ respectively. See pp. 26 and 16.

When these *ĕ* and *ŏ* are modified I have not always been consistent in transliteration.   In the earlier pages I have represented a modified *ĕ*, by simply *ĕ*, as in लेलि *lĕlⁱ*, and a modified *ŏ*, by *ŏ*, as in गोनु *gŏn^u* (both on p. 26).   Sometimes also I have transliterated the latter by *wạ*, as in *twạhⁱ*, on p. 87.   In the later pages, as types became available, I have throughout represented them by *ę̆* and *ǫ̆* respectively.

CONTENTS.

Note.— All the above references are to the figures on the outside TOP corner on each page. On the other hand, all references in the text itself are to the figures on the outside BOTTOM corner on each page.

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On the Kāçmīrī Vowel-System.— *By* G. A. Grierson, C.I.E., I.C.S.

The only serious attempt to grapple with the intricacies of Kāçmīrī 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 Kāçmīrī Paṇdit) 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.

Kāçmīrī is written both in the Persian and in the Çāradā 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 Muhammadans (who form about 93 per cent.), and the Çāradā (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 Çāradā 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 Kāçmīrī. 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 Kāçmīrī words, even from a fully vocalized Persian transcription. This is forcibly illustrated by the late Dr. Burkhard's Essays on Kāçmīrī. 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.*, *ŭ*, *a^i* and *ᵃ* by one sign *ạ*. Another *a* sound, *viz.*, *a^u*, he represents by *ọ* : and at the same time uses the same sign to represent the *ŏ* in *cob*, an altogether different sound.

The Çāradā (Dēvanāgarī) system of writing Kāçmīrī 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 Kāçmīrī in the Roman character is to follow the Çāradā system with a few minor modifications.

The Çāradā system is based upon actual facts of the language. Kāçmīrī 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 Kāçmīrī these silent (or nearly silent) vowels are called by Hindū Grammarians, *mātrās*, and there are three of them, *viz.*, *i-mātrā*, *u-mātrā*, and *ū-mātrā* which are represented in the Çāradā character by the ordinary signs for *i*, *u*, and *ū* respectively with the sign for *virāma* appended. The mark ' 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 *ū*, above the line, a dot being placed under the preceding vowel to indicate modification. Examples are करि *kạr^i*, they (masc.) were made ; करु *kạr^u*, he was made ; and करू *kạr^ū*, 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 کَرِ *kar^i*, the second کُرْ *kur^u*, and the third indifferently کَر *kar* or کِر *kir*. Mr. Wade transcribes the first *kạr^i*, the second *kọr*, and the third *kạr*.

Of these *mātrās* it may be said that *u* and *ū* 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. कृतः *kṛtaḥ*, done, became in Apabhraṁça Prākrit करिउ *kariu*, from which was derived the old Kāçmīrī करु *karu*. By epenthesis, of which the Kāçmīrī is extremely fond, this became pronounced कउर् *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 करि॒ *kari*, represents an Apabhraṁça *करिइ *karii* and कर॒ू *karū* represents an Apabhraṁça, *करिआ *kariā* or करी *karī*. It can easily be shown that *ū-mātrā* represents an older *ī*, not an older *ū*. Words in *ū-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 *ī*.

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, *ū-mātrā* takes the sound of a short German *ü*. Thus, if we add the suffix *n*, meaning 'by him,' to the above words, we get from करि॒ *kari*, करिन् *karin* (pronounced something like *kyrin*); from कर॒ु *karu*, कर॒ुन् *karun* (pronounced something like *korun*); and from कर॒ू *karū*, कर॒ून् *karūn*, (pronounced something like *kürün*).[1] 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 करि॒ *kari* we get करि॒व *kariwᵃ*, (pr. *kyrwᵃ*); to कर॒ु *karu*, we get कर॒ुव *karuwᵃ* (*korwᵃ*); and to कर॒ू *karū*, we get कर॒ूव (*kürwᵃ*). Again, adding the suffix *tha-s*, by thee I (was made), we get कर॒ुथस् *karuthas* (*korthas*), masc. and कर॒ूथस् *kürthas*, 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 Kāçmīrī consonantal system. This is, in the main, the same as that which we meet in the Dēvanāgarī Alphabets. It must be observed, however, that Kāçmīrī, has no soft aspirates (*gh, jh, ḍh, dh,* and *bh*). The letter *jh* becomes *z*. Thus from Apabhraṁça बुज्झइ, *bujjhai*, we have the Kāçmīrī बोज़ि *bōzi*, he will hear. The other letters simply lose their aspiration, *e.g.*, Hindi √ *ghēr*, surround, but Kāçmīrī *gēr*, and so on.

Kāçmīrī has developed a new set of palatals, *viz.*, च च़ and ज़,

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[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) *ts*, *tsh*, and *z* respectively. The nasal ञ *ña* is pronounced *ñyĕ*, and is treated as if it was spelled ञ्य. With Virāma (ञ्) it is pronounced *ñy*, and is treated as if it was ञ्य् *ny^e*.

As regards transliteration; it seems to me that the only satisfactory way, so far as this article is concerned, is to follow the Çārada spelling throughout. The *mātrā*-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 *mātrā* which follows, and from the following rules. The only exception I make to this system of transcription is the representative of the *ŏ*-sound in *cob*, and the *ĕ*-sound in *ebb*. These, in Çārada are represented by *wa* (or *v*) and *ya* respectively, following a consonant. Thus बाह्य (or तुह्य) *twahya* (or *tuhya*) (pr. *tŏhĕ*). As this *wa* and *ya* do not convey to the reader the sounds they represent, I transliterate them (when they represent these sounds) by *ŏ* and *ĕ* 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 Sirīnagar,[1] and every word which we have been able to identify has been written down in the Dēvanāgarī character, and its pronunciation discussed. Many new words, illustrating new rules, have also been added.

ऄ *a* is usually pronounced as the short *a* in America.

The following are examples.

चलख् *çalakh*, a beating.

वनख् *wanakh*, thou wilt say.

खटख् *khaṭakh*, thou wilt conceal.

फटख् *phaṭakh*, thou wilt be drowned.

गनख् *ganakh*, thou wilt congeal.

मानख् *mānakh*, thou wilt obey.

रटख् *raṭakh*, thou wilt take.

बरख् *barakh*, thou wilt regret.

ज़रख् *zarakh*, thou wilt endure.

अलख् *alakh*, thou wilt be shaken.

वलख् *valakh*, thou wilt throw over a person.

गलख् *galakh*, thou wilt melt.

मरख् *marakh*, thou wilt die.

चटख् *tsaṭakh*, thou wilt tear.

चलख् *tsalakh*, thou wilt flee.

वटख् *vaṭakh*, thou wilt roll up.

पकख् *pakakh*, thou wilt go.

रचक् *rachak*, thou wilt protect.

रनख् *ranakh*, thou wilt cook.

खनख् *khanakh*, thou wilt dig.

मेनख् *mēnakh*, thou wilt measure.

असख् *asakh*, thou wilt laugh.

दज़ख् *dazakh*, thou wilt be burnt.

सरख् *sarakh*, thou wilt experience.

मलख् *malakh*, thou wilt rub.

खलख् *khalakh*, thou wilt be opened.

बलख् *balakh*, thou wilt recover.

डलख् *ḍalakh*, thou wilt slip.

गर *gar^a*, a house.

अत्सुन् *atsun*, to enter.

अक्यौव् *alyauv*, he shook.

In monosyllabic words ending in an aspirated consonant, *a* takes nearly the sound of the *ă* in *hat*, thus ऋ‌ख *krăkh*, a noise, but ऋक *krak^a*, noises. कठ् *kăṭh*, a ram, gen. sg. कट सन्द *kaṭ^a sandᵘ*. This difference is not marked in writing. I shall represent it by *ă*.

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

This lightly pronounced *ᵃ* also occurs between consonants. In such cases, in the Çāradā character, the two consonants are compounded, and the vowel neglected. We thus get seemingly impossible combinations, such as the word च्छ or literatim *tsh*, which cannot be possibly pronounced as written. The word is really pronounced *ts^ah*, and means 'thou.' So also in many other words, e.g., ह्न (which I prefer to write ह्न) pronounced *h^anᵘ*, he has swollen; द्न (द्न) *d^anᵘ*, he shook out; क्तु (क्तु) *k^atᵘ*, he was wet; र्श (र्श) *r^aç*, spite; ग्ह (ग्ह) *g^ahᵘ*, he ground : दद्र *dad^arᵘ*, the edible part of a cucumber ; बब्र *bab^arᵘ*, a flower ; गाट्ज *gāṭ^aj*, clever (fem.) ; फोत्र *phŏt^ar*,[1] 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 *ū-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 *ū-mātrā*, by *ạ*, a system which lends to endless confusion, unless some clue is given to the modifying vowel.

Īçwara-kaula in his Kāçmīrī *Dhātu-pāṭha*, also notes a modified *ạ*, 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 *ā̆* (*ö*). 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-Hindī. The difference between *ạ* 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 प्रख्ट *prakh^aṭ*, which is hardly an exception, in every single instance the *ạ* is followed by a compound consonant the last member of which is *r*.

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[1] Īçwara-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 *hunᵘ, dunᵘ, kutsᵘ* (there is a difference of opinion as to the correct form of the part of the root *kts*. I. K. makes it *ktᵘ*), *riç* and *guhᵘ*. This well illustrates the indefinite nature of the sound which, in the Çārada character, is represented by *virāma*, or absence of any vowel whatever.

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 *ḷ*), it is modified to *ạ*.

बद्र *ạdᵃr*, be moist.

बन्ज़्र *ạnzᵃr*, finish.

बब्र *ạbᵃr*, cloud up.

कन्ज़्र *kạnzᵃr*, be impoverished.

गन्ज़्र *gạnzᵃr*, count.

चक्र *chạkᵃr*, scatter.

चच्राव *chạtsᵃrāv*, make white.

चुप्र *chwạpᵃr* (pr. almost *chupᵃr*), spend.

चक्र *tswạkᵃr* (pr. almost *tsukᵃr*), make angry.   [defile.

छ्ट्र *tshyạṭᵃr* (pr. almost *tshiṭᵃr*),

छ्व्र *tshyạvᵃr* (pr. almost *tshivᵃr*), put out (fire).

छ्ट्र *tshwạṭᵃr* (pr. almost *tshuṭᵃr*), make short.

डख्र *ḍạkhᵃr*, depend upon.

तच्र *tạtsᵃr*, make hot.

तन्र *tạñᵃr*, make thin.

चच्राव *trạtsᵃrāv*, cause to fear.

चस्राव *trạsᵃrāv*, cause to fear.

चच्राव *trwạçᵃrāv*, (pr. almost *truçᵃrāv*), make hard.

थज़्र *thạzᵃr*, make high.

दद्राव *dạdᵃrāv*, make wasted.

द्वग्राव *drwạgᵃrāv* (pr. almost *drugᵃrāv*), price highly.

द्वब्र *dwạbᵃr* (pr. almost *dubᵃr*), bury.

नन्राव *nạñᵃrāv*, make naked.

नट्राव *nạṭᵃrāv*, cause to shake.

न्वम्र *nwạmᵃr* (pr. almost *numᵃr*), cause to bow.

न्वव्र *nwạvᵃr* (pr. almost *nuvᵃr*), make excessive.

पज़्र *pạjᵃr*, fell a hem (in sewing).

पज़्र *pạzᵃr*, decide the truth.

पठ्र *pạṭhᵃr* (Mr. Knowles would write *pạṭhᵘr*), clean (fish).

प्रक्ट *prạkᵃṭ*, be manifest.

फस्र *phạsᵃr*, entangle.

बच्राव *bạcᵃrāv*, protect.

बद्र *bạdᵃr*, cause to be great.

बद्राव *bạdᵃrāv*, bake bread.

बन्ज़्र *bạnzᵃr*, divide.

बल्र *bạlᵃr*, cure.

ब्यन्र *byạñᵃr* (pr. almost *biñᵃr*), make separate.

ब्रम्र *brạmᵃr*, mislead.

मच्राव *mạtsᵃrāv*, madden.

मन्ज़्र *mạnzᵃr*, make imperfect.

मस्र *mạsᵃr*, cause to forget.

म्वट्र *mwạṭᵃr*, (pr. almost *muṭᵃr*), make fat.

म्वन्ड्र *mwạnḍᵃr* (pr. almost *munḍᵃr*), make blunt.

म्वद्र *mwạdᵃr* (pr. almost *mudᵃr*), be sweet.

रक्र *rạtshᵃr*, put in order.

ल्यद्र *lyạdᵃr* (pr. almost *liḍᵃr*), be yellow.

वद्र *wạdᵃr*, bury.

व्यज़्र *vyạzᵃr* (pr. almost *vizᵃr*), decide.

व्यन्र *vyạñᵃr* (pr. almost *viñᵃr*), separate.

ꢬꢚꢬ *vyạthᵃr* (pr. almost *vithᵃr*), make fat.

ꢬꢣꢬ *vyạdᵃr* (pr. almost *vidᵃr*), be slack.

ꢬꢦꢬ *vyạpᵃr* (pr. almost *vipᵃr*), cause to pervade.

ꢬꢮꢬ *vyạvᵃr* (pr. almost *vivᵃr*), scatter.

ꢱꢘꢬ *sạñᵃr*, make deep.

ꢱꢘꢬ *sạnzᵃr*, be ready.

ꢱꢮꢬ *syạzᵃr* (pr. almost *sizᵃr*), make straight.

ꢱꢘꢬꢮ *syạñᵃrāv* (pr. almost *siñᵃrāv*), make soft.

ꢱꢚꢬ *syạndᵃr* (pr. almost *sindᵃr*) become red.

ꢱꢪꢬꢮ *swạtsᵃrāv*(pr. almost *sutsᵃrāv* appease.

ꢱꢪꢬ *swạmbᵃr* (pr. almost *sumbᵃr*) make level.

ꢲꢚꢬ *hạtᵃr*, make thin.

ꢲꢚꢬ *hạndᵃr*, be cold.

ꢲꢪꢬ *hwạkhᵃr* (pr. almost *hukhᵃr*), make dry.

ꢲꢪꢬꢮ *hwạtsᵃrāv* (pr. almost *hutsᵃrāv*), cause to become decayed.

ꢲꢪꢬ *hwạbᵃr* (pr. almost *hubᵃr*), conquer.

ꢲꢪꢬ *hwạmᵃr* (pr. almost *humᵃr*), appease.

When the vowel *a* is modified by *i-mātrā*, it is pronounced nearly as the *ă* in *hat*. The *i-matra* is also very lightly pronounced, both in the same syllable as the *ă*, with the *ă*, as well as in its own syllable. This has led to various methods of transcription. For instance, some transcribe ꢎꢷꢱ by *ais*, and others by *asⁱ*. The true pronunciation is something like *aⁱsⁱ*. I prefer to transcribe it by *ạsⁱ*, which follows the native system. The *i-mātrā* is shown in its proper place, and a dot (corresponding to the Çāradā ꢭ) is placed under the *ạ* to show that it is modified. The following are examples of *a* modified by *i-mātrā*.

ꢎꢷꢱ *ạsⁱ*, pronounced *aⁱsⁱ*, we.

ꢒꢷꢬ *kạrⁱ*, pr. *kaⁱrⁱ*, bracelets.

ꢦꢷꢱ *pạpⁱ*, pr. *paⁱpⁱ*, ripe (masc. pl.)

ꢣꢷꢬ *dạrⁱ* (*daⁱrⁱ*), strong (masc. pl.)

ꢖꢷꢬ *khạrⁱ* (*khaⁱrⁱ*), having a scald-head (m. pl.)

ꢫꢷꢬ *tsạrⁱ* (*tsaⁱrⁱ*), many (masc. pl.)

ꢙꢷꢬ *zạrⁱ* (*zaⁱrⁱ*), deaf (masc. pl.)

ꢖꢷꢖ *khạkhⁱ* (*khaⁱkhⁱ*), name of caste (masc. pl.)

ꢮꢷꢒ *bạḍⁱ* (*baⁱḍⁱ*), great (masc. pl.)

ꢔꢷꢔ *gạtⁱ* (*gaⁱtⁱ*), thin, weak (masc. pl.)

ꢖꢷꢔ *khạt* (*khaⁱtⁱ*), cupboards (masc. pl.)

When *a* is followed by *u-mātrā* 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 *ō* in the English word *home*. It may be represented by *o*, *i.e.*, the short sound of *ō*. It has nothing to do with the short *ŏ* in the English word *cŏb*, which also occurs in Kāçmīrī but is represented differently (see pages 294 and 304). The *u-mātrā* itself is

hardly pronounced at all. Paṇḍits 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-mātrā*, 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-mātrā* in Kāçmīrī 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 Kāçmīrī word as *baḍ*ᵘ, great, by *boḍḍ*, in which the doubled *d* means that the tongue must not only touch the palate to get the sound of *ḍ*, 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 ᶦ of the Çāradā character, and warns the reader that the *a* is modified by the following *u-mātrā*.

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

The following are examples of *a* modified by *u-mātrā*.

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

बड़ *baḍ*ᵘ, pronounced *boḍḍ* ; great (m. sg.)

खल़ *khal*ᵘ (*kholl*), open, loose.

मऱ *mar*ⁿ (*morr*), a hut, a fowl-house.

दड़ *daḍ*ᵘ (*dodd*), burnt.

खत़ *khaṭ*ᵘ, (*khott*), a place of concealment, a wall-cupboard.

लड़ *laḍ*ᵘ (*lodd*), made.

खड़ *khaḍ*ᵘ (*khoḍḍ*), pudendum muliebre.

कल़ *kal*ᵘ (*koll*), dumb.

फट़ *phaṭ*ᵘ (*phoṭṭ*), drowned.

रट़ *raṭ*ᵘ (*roṭṭ*), taken.

मत़ *maṭ*ᵘ (*mott*), mad.

लत़ *laṭ*ᵘ (*lott*), light, gentle (of speaking.)

नल़ *nal*ᵘ (*noll*), an entire cowrie.

बल़ *bal*ᵘ (*boll*), recovered in health.

बऱ *bar*ᵘ (*borr*), a hole in a wall, for entrance.

गऱ *gar*ⁿ (*gorr*), made.

थड़ *thaḍ*ᵘ (*thodd*), tall.

चड़ *tsaḍ*ᵘ (*tsodd*), a round basin for milk.

गड़ *gaḍ*ᵘ (*godd*), a hole.

चट़ *tsaṭ*ᵘ (*tsoṭṭ*), cut.   [ment.

दल़ *dal*ᵘ (*doll*), the skirt of a gar-

नऱ *nar*ᵘ (*norr*), sleeve.

चऱ *tsar*ⁿ (*tsorr*), more.

गत़ *gaṭ*ᵘ (*gott*), thin, weak.

छत़ *chaṭ*ᵘ (*chott*), white.

When *a* is followed by *ū-mātrā* it takes a sound closely corresponding to that of the German *ü*. As in the case of *u-mātrā*, paṇḍits 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 कॄ *kaᵤʳ*, would therefore be illustrated by *kürr*. Wade represents the *ü* sound by *a*, which as before explained, gives rise to confusion. As explained before, I transliterate the Çāradā characters as they stand, the dot under the *a*, showing that it is modified by the following *ū-mātrā*, and corresponding to the Çāradā ॑.

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.*, दान् *dāṇᵘ*, a pomegranate, which belong to the first declension.]

कॄ *karᵘ* (pronounced *kürr*) a beam, she was made by us.

जॄ *zarᵘ* (*zürr*), a deaf woman.

बॄ *barᵘ* (*bürr*), a crack in wood.

नॄ *narᵘ* (*nürr*), the lower part of the arm.

अॄ *arᵘ* (*ürr*) well, strong.

बठ *baṭhᵘ* (*büṭṭh*), a hob.

दॄ *darᵘ* (*dürr*), a strong woman.

चट *tsaṭᵘ* (*tsüṭṭ*), she was cut.

जट *zaṭᵘ* (*züṭṭ*) torn, tattered (fem.)

रट *raṭᵘ* (*rüṭṭ*), she was taken.

वट *waṭᵘ* (*wüṭṭ*), rolled up.

बड *baḍᵘ* (*büḍḍ*), a great woman.

गॄ *garᵘ* (*gürr*), a pitcher.

कॄ *tsharᵘ* (*tshürr*), empty, a basket.

खॄ *kharᵘ* (*khürr*), a she ass.

वॄ *warᵘ* (*würr*), dried pease pudding.

पट *paṭᵘ* (*püṭṭ*), a small plank.

खट *khaṭᵘ* (*khüṭṭ*), concealed (fem.)

फट *phaṭᵘ* (*phüṭṭ*), drowned.

यड *yaḍᵘ* (*yüḍḍ*), bellies.

The following are examples of *ā*, which is pronounced as in Sanskrit or Hindī.

काठ *kāṭh*, wood (masc.)

काछ *kātsh*, glass, pottery (masc.)

काड *kāḍ*, width (especially of a river) (masc.)

काद *kād*, a representative (masc.)

गाल *gāl*, shame (fem.)

टाख *ṭākh*, name of a caste (masc.)

डाख *ḍākh*, ashes (masc.)

पाफ *pāph*, a sin (masc.)

ताख *tākh*, opening in a wall (masc.)

नाद *nād*, a sound (masc.)

लांज *lãz*, a stake (masc.)

डांग *ḍãg*, a club (masc.)

बांड *bãḍ*, a dancing boy (masc.)

शांद *çãl*, a pillow (masc.)

चांद *cãl*, centre of a shawl or handkerchief (fem.)

मांड *mãḍ*, working of dough (fem.)

बांग *bãg*, a call to prayers (fem.)

दांद *dãd*, a bullock (masc.)

ब्रांद *brãd*, a verandah (masc.)

मांछ *mãch*, honey (masc.)

दान् *dān*, a cooking place (masc.)

प्रान् *prān*, an onion (masc.)

वान् *wān*, a shop (masc.)

रान् *rān*, a thigh (fem.)

The letter *ā* is often modified to *ạ̄*, the sound of which may be represented by the German *ö*. It is, however, a prolonged sound, drawled out, so to speak, and there is a touch of the sound of *â* in the English word *hall* in it, so that *ö* 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 *ea* of *earl*, and the *aw* of *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 *ā* followed by an original *i* or *y*. E. g. वास् *ạ̄s* is derived from the Skr. *āsyaṃ*, through *āis.

पाँच *pạ̄ts*, five.

ऌाँख् *lạ̄kh*, (pr. *lȭkh*) a stride (fem.)

वाँछ् *wạ̄tsh*, (pr. *wȭtsh*) deceiving (fem.)

ऌाँछ् *lạ̄tsh*, (pr. *lȭtsh*) a eunuch (masc.)

वाँछ् *wạ̄kh*, (*wȭkh*) a ringlet (fem.)

वास् *ạ̄s*, (*ös*) a mouth (masc.)

वार् *ạ̄r*, (*ör*) a kind of fruit (masc.) pl. वार *ār*).

ऋाज् *krạ̄j*, (*krȫj*) a potter's wife, (fem. of क्राऌ *krāl*).

When *ā* is followed by *i-mātrā* or by *ŭ-mātrā* it always becomes modified to *ạ̄*. As usual the *i-mātrā* is very slightly heard both before and after the succeeding consonant. The *ŭ-mātrā* is, to my ears, not audible, though the preceding consonant is somewhat more strongly pronounced, which I represent by doubling it.

When *ā* is followed by *u-mātrā* it is pronounced *ō*, and is so written. Thus take the verb च्वारुन् *tsārun*, to sort, arrange. The root is च्वार् *tsār*. The past tense masculine singular is formed by adding *u-mātrā* to the root, and is therefore च्वोर् *tsōr^u*. The feminine singular past is however, formed by adding *ŭ-mātrā*, and the original *ā* is therefore not changed to *ō*, but is modified to *ạ̄*, thus च्वार् *tsạ̄r^ŭ*. So the masculine plural is च्वारि *tsār^i*. The feminine plural, however, is formed by adding *y^a* which does not modify the preceding *ā*, and we have च्वार्य *tsāry^a* (i.e., *tsārĕ*, see page 304). So also the base क्रान् *krān-*, a relation, has its nom. sg. क्रोन् *krōn^u*, and its nom. pl. क्रानि *krạ̄n^i*. Its dative plural is however, क्रान्यन् *krānyan* in which the original base क्रान् *krān-* is retained, without modifying the *ā* to *ạ̄* or changing it to *ō*, because it is followed by *ya*, and not by *i-mātrā*, *u-mātrā*, or *ŭ-mātrā*. This point is important. It explains many difficulties in Kāçmīrī declension and conjugation, and, so far as I know, attention has not previously been drawn to it. In dictionaries, the nom. form क्रोन् *krōn^u* is given, but it would be better to give the declensional base क्रान् *krān-*, which is the original word. Note, however, that *ā* is the only vowel which is modified not only by *i-mātrā*, but even by a fully pronounced *i* when following it. Thus the dat.

sg. of *krān-* is क्रानिष् *krānis*, not क्रानिष् *krānis*. This is not the case with other vowels : *e.g.*, the dat. sg. of पोथ् *pōth-* (feminine) is पोथि *pūthi* (fully pronounced *i*), not पूथि *puthi*, while the nom. sg. (with *i-mātrā*) is पूथि *pūth^i*, with the *ō* changed to *ū* (see page 302).

The following are examples of *ạ̄* followed by *i-mātrā*.

क्रानि *krān^i*, pr. *krö^in^i*, relations, (pl. of क्रोन् *krōn^u*).

ब्यालि *byạ̄l^i* (*byö^il^i*), seeds (pl. of ब्योल् *byōl^u*).

दानि *dạ̄n^i* (*dö^in^i*), churn-sticks, (pl. of दोन् *dōn^u*).

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

म्योन्	*myōn^u* (for *myān-^u*) pronounced	*myŏnn*, my (masc.)
च्योन्	*cyōn^u* (*cyān-^u*)	*cyŏnn*, thine (masc.)
प्रोन्	*prōn^u* (*prān-^u*)	*prŏnn*, ancient (masc.)
दोन्	*dōn^u* (*dān-^u*)	*dŏnn*, a churn-stick (masc.)
क्रोड्	*krōr^u* (*krār-^u*).	*krŏrr*, a scab
ब्रोड्	*brōr^u* (*brār-^u*)	*brŏrr*, a cat (masc.)
चोड्	*cōr^u* (*cār-^u*)	*cŏrr*, an idiot (masc.)
क्रोन्	*krōn^u* (*krān-^u*)	*krŏnn*, a relation.
शोल्	*çōl^u* (*çāl-^u*)	*çŭll*, a kind of grain.
चोन्	*tsōn^u* (*tsān-^u*)	*tsŏnn*, he entered.
द्योड्	*dyōr^u* (*dyār-^u*)	*dyŏrr*, rich (masc.)
चोड्	*tsōr^u* (*tsār-^u*)	*tsŏrr*, he was collected, four.
प्योड्	*pyōr^u* (*pyār-^u*)	*pyŏrr*, dear (masc.)
ब्योल्	*byōl^u* (*byāl-^u*)	*byŏll*, a seed.
द्योन्	*dyōn^u* (*dyān-^u*)	*dyŏnn*, a foundation.

The following are examples *ạ̄* followed by *ū-mātrā*, (including the letter ञ् *ñ*, which is treated as if it was न्यू *ny^ū*).

चाड् *cạ̄r^ū* (pr. *cörr*), an idiot (fem. of चोड् *cōr^u*).

ब्राड् *brạ̄r^ū* (*brörr*), a cat (fem. of ब्रोड् *brōr^ū*).

द्याड् *dyạ̄r^ū* (*dyörr*), a rich woman (fem. of *dyōr^u*) (rare).

वाड् *ạ̄r^ū* (*örr*), a shoe-maker's awl (pl. वाय *ary^a*, *i.e.*, *ārĕ*).

कांक़् *kạ̄rᵘ* (*körr*), a neck.

प्यांक़् *pyạ̄rᵘ* (*pyörr*), dear, beloved (fem. of प्योक़् *pyōrᵘ*). (fem.)

बांक़् *wạ̄rᵘ* (*wörr*), a small garden

पांक़् *pạ̄rᵘ* (*pörr*), (fem.)

मांजु *mạ̄jᵘ* (*möjj*), a mother.

गांक़् *gạ̄rᵘ* (*görr*), kernel of Singārā (fem.)

लांक़् *lạ̄rᵘ* (*lörr*), a cucumber, also she followed, (masc. लोक़् *lōrᵘ* he followed).

प्रांक़् *prạ̄rᵘ* (*prörr*), she was waited for (fem. of प्रोक़् *prōrᵘ*, he was waited for).

चांक़् *ṯsạ̄rᵘ* (*ṯsörr*), she was collected (masc. चोक़् *ṯsōrᵘ*).

रांच़ *rạ̄ṯsᵘ* (*rö́ṯs*), nights (fem.)

दांन् *dạ̄nᵘ* (*dönn*), a pomegranate (masc.)

चांन् *ṯsạ̄ñ* (*ṯsöny*), she entered (masc. चोन् *ṯsōnᵘ*).

म्यांन् *myạ̄ñ* (*myöny*), mine (fem. of म्योन् *myōnᵘ*).

च्यांन् *cyạ̄ñ* (*cyöny*), thine (fem. of च्योन् *cyōnᵘ*).

प्रांन् *prạ̄ñ* (*pröny*), ancient (fem. of प्रोन् *prōnᵘ*).

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

निश *nishᵃ*, near.

सिल *silᵃ*, the disease of consumption (masc.)

फिस *phis*, a child's penis (fem.)

ठिन् *ṭhis*, noise of a crack (masc.)

निस् *nis*, take away from him.

निन् *nin*, they will take away.

यिस् *yis*, come to him.

यिन् *yin*, they will come.

यिख् *yikh*, thou wilt come.

दिस् *dis*, give to him.

दिन् *din*, they will give.

विल् *vil*, a short space of time (fem.)

गिल् *gil*, a kind of bird (fem.)

चिथ् *ṯsith*, loss of use of limbs (fem.)

बिठ *biṭh*, an assembly (fem.)

सिथ् *sith*, a whisper (masc.)

चिर् *chir*, the stream of milk that comes out at one pull of the udder (fem.)

जिन् *jin*, a demon (masc.)

हिच *hiç*, the driving away of fowls, &c. (masc.)

मिच *miç*, a splinter (fem.)

फिस् फिस् *phis phis*, whispering (masc.)

किस *kis*, little finger (fem.)

पिलुन् *pilun*, to reach.

किल् *kil*, a thrust (fem.)

चिल् *cil*, a stake (masc.)

सिर् *sir*, a secret.

जिद् *zid*, revenge, spite (masc.)

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

इह् *ih*, pronounced *yih*, this (nom.)

इमिस् *imis*,   *yimis*, this (acc.)

इथै *ithai*,   *yithai*, gratis.

इमाम् *imām*,   *yimām*, a Musalmān priest.

इन्दर *indᵃr*,   *yindᵃr*, a spinning-wheel.

इमिकनि *imikani*,   *yimikani*, thus.

इछुन् *itshun*,   *yitshun*, to wish.

इपट् *ipaṭ^ū*,   *yipüṭṭ*, the yoke of a plough.

When *i* is followed by *i-mātrā* its pronunciation is not affected. The *i-mātrā* is pronounced only *after* the preceding consonant.

इति *itⁱ* (*yitⁱ*), here.

लिवि *livⁱ*, they were plastered by us.

मिलि *milⁱ*, reconciliations.

किलि *kilⁱ*, pegs.

निनि *ninⁱ*, about to be taken (masc. plur.)

हिञि *hiñⁱ*, the neighing of a horse (fem.)

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;

मिलु *mil^u* or म्युल् *myul*, both pronounced *myull*, reconciliation.

कितु *kit^u* or क्युत् *kyut*,   *kyutt*, on account of.

किलु *kil^u* or क्युल् *kyul*,   *kyull*, a peg.

लिवु *liv^u* or ल्युव् *lyuv*,   *lyuvv*, he was plastered by us.

न्यचिवु *nĕciv^u* or न्यच्युव् *nĕcyuv*   *nĕcyuvv*, a son.

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

निनु *nin^u*, to take, न्युन् *nyun*, the act of taking, both pronounced *nyunn*.

दिनु *din^u*, to give, च्युन् *dyun*, the act of giving,   *dyunn*.

यिनु *yin^u*, to come, य्युन् *yyun*, the act of coming,   *yyunn*.

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

लिव *liv^ū*, pronounced *lyüvv*, she was plastered by us.

फिर् *phir^ū*   *phyürr*, she was turned over by us.

Instances of this are rare.

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

शीन् *çīn*, snow (masc.)

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

ईरन् *īran*, pronounced *yīran*, an anvil (fem.)

ईरुन् *īrun*,   *yīrun*, to float.

ईद् *īd*,   *yīd*, the Musalman festival.

ईच् *īts^a*,   *yīts^a*, so much (fem.)

When *ī* is followed by *u-mātrā* it becomes *yū*, and is so written. Thus the word नील् *nīl^u*, blue, becomes, and is written, न्यूल् *nyūl^u* (म्यूल् *nyūl* would be better). This accounts for numerous verbal forms of the Past Participle Masculine.

When *ī* is followed by *ū-mātrā* its pronunciation is not affected. The final consonant is merely strengthened slightly by the *ū-mātrā*. The following are examples:

फ़ीऋ *phīr^ū* (pr. *phīrr*), she rambled.

चीऋ *cīr^ū* (pr. *cīrr*), we squeezed her.

चीऋ *çīr^ū* (pr. *çīrr*) we arranged her.

यीऋ *yīr^ū*, (pr. *yīrr*), we arranged her (fem.), used of the warp, in weaving: the object must be fem.

नीऋ *nīr^ū* (pr. *nīrr*), she came out.

गीऋ *gīr^ū* (pr. *gīrr*), we surrounded her.

वीऋ *vīr^ū* (pr. *vīrr*), a willow.

ज़ीऋ *zīr^ū* (pr. *zīrr*), a poke in the ribs.

हीऋ *hīr^ū* (pr. *hīrr*), a head.

सीऋ *sīr^ū* (pr. *sīrr*), a brick.

The Vowel *u* is usually pronounced as in Sanskrit and Hindi. Thus

युन् *yun*, to come.

नुन् *nun*, saltish.

कुस् *kus*, who?

युस् *yus*, who.

हुम् *hum*, they.

कुज़ *kuz*, a kind of sweet-meat (masc.)

वुथ *wuth*, drizzling (masc.)

सृथ *sruth*, a sip (masc.)

When the vowel *u* commences a word it is pronounced *wu*, and is often written बु. Thus

उडर *uḍar* or बुडर *wuḍar*,	both pronounced *wuḍar*,	a plateau (fem.)
उह *uh* or बुह *wuh*	*wuh*, twenty.	
उलर *ular* or बुलर *wular*	*wular*, name of a pargana.	
उनर *unar* or बुनर *wunar*	*wunar*, mist (fem.)	
उफुन् *uphun* or बुफुन् *wuphun*	*wuphun*, to fly.	
उचक *uçk^a* or बुचक *wuçk^a*	*wuçk^a*, oats, barley. (fem.)	
उठ *uṭh* or बुठ *wuṭh*	*wuṭh*, a lip (m.)	
उठुन् *uṭhun* or बुठुन् *wuṭhun*	*wuṭhun*, to twist.	
उज़मल *uzamal* or बुज़मल *wuzamal*	*wuzamal*, lightning.	

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

ॐ॒जु॒लॢ *ŏzu᷄lᵘ* or ब्यज॒लॢ *wŏzulᵘ*, both pronounced *wŏzull*, red.

ॐड़॒ *ŏḍ* or ब्यड़॒ *wŏḍ*   *wŏḍ*, the crown of the head (fem.)

ॐडुर॒ *ŏdur* or ब्यदुर॒ *wŏdur*   *wŏdur*, the belly.

ॐखुलॢ *ŏkhul* or ब्यखुलॢ *wŏkhul*   *wŏkhul*, a mortar.

ॐथुन॒ *ŏthun* or ब्यथुन॒ *wŏthun*   *wŏthun*, to rise.

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

द�द़ *dŏd*, milk (masc.)		ब्वन॒ *bŏn*, below.	
खॢड़ *khŏḍ*, a pit (masc.)		ब्यलॢ *wŏl*, dregs of *ghī* (fem.)	
च्लॢ *tsŏl*, a fireplace (fem.)		ब्यड़ *wŏḍ*, scalp (fem.)	
म्वलॢ *mŏl*, price (masc.)		ब्यलॢ *zŏl*, drowsiness (fem.)	
घठ॒ *pŏṭh*, piles (fem.)		च्यथ *tsŏth*, breaking wind (fem.)	
द्ख॒ *dŏkh*, pain (masc.)		म्वलॢ *mŏkh*, a cut branch (masc.)	
छुख *chŏkh*, a wound (masc.)		द्स *dŏs*, wall (fem.)	
न्वग्र *nŏç*, a daughter-in-law (fem.)		खुठ॒ *khŏth*, false, (used as a nomi-	
ख्वख॒ *khrŏkh*, a snore (masc.)		nal verb.)	
स्न॒ *sŏn*, gold (masc.), a co-wife		च्न॒ *tsŏn*, to the four.	
(fem.)		ख्न॒ *khŏn*, 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 *dʷŏd*, *khʷŏḍ*, &c. In some words, such as *dʷŏd* 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,

गुरि *guri*,   pronounced *guⁱrⁱ*, horses.

घ्यरि *çuri*,   (*çuⁱrⁱ*), children (of either sex).

मुजि *muji*,   (*muⁱjⁱ*), a radish.

तुजि *tuji*,   (*tuⁱjⁱ*), a little piece of reed or thin wood.

बुथि *buthi*,   (*buⁱthⁱ*) faces (nom. pl.)

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 Kāçmīrī 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

Kāçmīrī this word would be written गुड् *guḍ*ᵘ, with *u-mātrā*. This *u* we may call *u²*. If, however, after pouting out the lips, we allow them quickly to resume their original position before commencing to sound the *d* of *good*, it will be noticed that a slightly different tone-colour is given to the *oo*. This sound we may call *u¹*. In Kāçmīrī, an ordinary *u* is pronounced as *u¹*, but when followed by *u-mātrā* it is pronounced as *u²*, the final consonant, as usual being also pronounced more fully than in English. We thus get the following examples

गुर् *gur*ᵘ, pronounced *gu²rr*, a horse (masc.)

जुर् *zur*ᵘ,   *zu²rr*, a daughter's son (masc.)

श्रुर् *çur*ᵘ,   *çu²rr*, a child (of either sex) (masc.)

हुर् *hur*ᵘ,   *hu²rr*, surplus (masc.)

तुल् *tul*ᵘ,   *tu²ll*, we have lifted him.

कुल् *kul*ᵘ,   *ku²ll*, a tree (masc.)

श्रुप् *çup*ᵘ,   *çu²pp* a sieve (masc.)

टुक् *ṭuk*ᵘ,   *ṭu²kk*, we have torn him with the teeth.

रुत् *rut*ᵘ,   *ru²tt*, right (not wrong).

बुज़् *buz*ᵘ,   *bu²zz*, we have parched him.

वुज़् *wuz*ᵘ,   *wu²zz*, he bubbled up.

कुन् *kun*ᵘ,   *ku²nn*, sold.

छुन् *tshun*ᵘ,   *tshu²nn*, he put in.

चुक् *tsuk*ᵘ,   *tsu²kk*, sour.

वुर् *wur*ᵘ,   *wu²rr*, rice boiled dry (masc.)

वुल् *wul*ᵘ,   *wu²ll*, a small hole in a wall for ventilation or light (masc.)

डुब् *dub*ᵘ,   *du²bb*, a sound (masc.)

थ्युप् *thyup*ᵘ,   *thyu²pp*, a basket for fruit or animals (masc.)

मुष् *mus*ᵘ,   *mu²ss*, fatigue, a small turnip (masc.)

फुहुर् *phuhur*ᵘ,   *phuhu²rr*, burnt rice at the bottom of a pot.

When the vowel *u* is followed by *ū-mātrā* the pronunciation is hardly affected at all. Merely the final consonant is strengthened: Thus,

गुर् *gur*ᵘ̄, pronounced *gurr*, a mare.

जुर् *znr*ᵘ̄,   *zurr*, a daughter's daughter.

बुज़् *buz*ᵘ̄,   *buzz*, we have parched her.

मुर् *mur*ᵘ̄,   *murr*, the width of sleeve or trousers at wrist or ankle (fem.)

The vowel *ū* is usually pronounced as in Sanskrit or Hindī, but in some people's mouths it almost becomes *ō*. Examples are

लूठ *lūṭh*, plunder (masc.)

बूथ *būth*, a demon (masc.)

कून *kūn*, a corner (masc.)

रूग *rūg*, or रोग *rōg*, a disease (pronunciation fluctuating) (masc.)

रूद *rūd*, rain (masc.)

नून *nūn*, salt (masc.)

सूठ *sūṭh*, the puff of smoke from a pipe (masc.)

चूर *tsūr*, a thief (masc.)

पूँ *pū̃*, onomatopœic sound of derision (masc.)

न्यूख *nyūkh*, he was carried away by them.

When *ū* commences a word it is pronounced, and usually written *wū* : thus

ऊठ *ū̃ṭh*, or वूठ *wūṭh*, both pronounced *wū̃ṭh*, a camel (masc.)

These words are rare, and the above is the only example I know commencing with an original *ū*.

When *ū* is followed by *i-mātrā*, its pronunciation is not affected, but, the *i-mātrā* is as usual pronounced both before and after the consonant which precedes it. The following are examples.

पूरि *pūri*, pronounced *pū̃ʳi*, filled (masc. pl.)

टूरि *tūri*, *tū̃ʳi*, small metal saucers (masc. pl.)

गूरि *gūri*, *gū̃ʳi*, cowherds (masc. pl.)

क्रूरि *krūri*, *krū̃ʳi*, wells (masc. pl.)

द्रूरि *drūri*, *drū̃ʳi*, skins (masc. pl.)

बूलि *būli*, *bū̃ˡi*, language (fem. sg.)

लूलि *lūli*, *lū̃ˡi*, affectionately.

गूलि *gūli*, *gū̃ˡi*, kernels (masc. pl.)

डूलि *ḍūli*, *ḍū̃ˡi*, deserted, as an orphan (masc. pl.)

जूलि *jūli*, *jū̃ˡi*, collected, as alms, in a cloth (fem. sg.)

तूलि *tūli*, *tū̃ˡi*, I have weighed them.

डूनि *ḍūni*, *ḍū̃ⁿi*, walnuts (masc. pl.)

तूनि *tūni*, *tū̃ⁿi* navels (masc. pl.)

When *ū* is followed by *u-matra* its pronunciation is practically unchanged. Really the lips are moved as described under the head of *u* with *u-mātrā*. This shade of sound I may distinguish by calling it *ū*.

Thus बूर् *mūr* is pronounced *mū'r*, and बूर् *mūrᵘ* is pronounced as *mū²rr*.

The following are examples.

बूर् *mūrᵘ*,   pronounced   *mū²rr*, we rubbed grain between the hands to remove the husk (masc.)

चूर्	*cūrᵘ*,	*cū²rr*, we have rinsed out, or squeezed out (masc.)
खुर्	*khūrᵘ*,	*khū²rr*, a razor (masc.)
सूर्	*sūrᵘ*,	*sū²rr*, finished (masc.)
ह्रुर्	*hūrᵘ*,	*hū²rr*, we have discharged a debt (masc.)
पूर्	*pūrᵘ*,	*pū²rr*, filled (masc.)
घ्रुर्	*çūrᵘ*,	*çū²rr*, we have arranged him (masc.)
टूर्	*ṭūrᵘ*,	*ṭū²rr*, a small metal saucer (masc.)
घूष्ट	*grūstᵘ*,	*grū²st*, a cultivator (masc.)
गूर्	*gūrᵘ*,	*gū²rr*, a cowherd (masc.)
म्यूठ	*myūṭhᵘ*,	*myū²ṭṭh*, sweet (masc.)
च्यूट	*tsyūṭᵘ*,	*tsyū²ṭṭ*, a relish with food (masc.)
न्यूल	*nyūlᵘ*,	*nyū²ll* green, not ripe (masc.)
ग्यूल	*gyūlᵘ*,	*gyū²ll*, we ridiculed him (masc.)
न्यूर्	*nyūrᵘ*,	*nyū²rr*, pasturage (masc.), near.
प्यूर्	*pyūrᵘ*,	*pyū²rr*, greasy (masc.)
ल्यूख	*lyūkhᵘ*,	*lyū²kkh*, we wrote him (masc.)
फ्रूष्ट	*phrūstᵘ*,	*phrū²st*, excellent (masc.)
ज्यूठ	*zyūṭhᵘ*,	*zyū²ṭṭh*, long, tall (masc.)
ब्यूठ	*byūṭhᵘ*,	*byū²ṭṭh*, he sat (masc.)
म्यूल	*myūlᵘ*,	*myū²ll*, we met him (masc.)
च्यून	*tsyūnᵘ*,	*tsyū²nn*, we have guessed at (masc.)
त्यर्	*tyūrᵘ*,	*tyū²rr*, sheep (masc.)
क्रूर्	*krūrᵘ*,	*krū²rr*, a well (masc.)
द्रूर्	*drūrᵘ*,	*drū²rr*, skin (masc.)
ग्यूर्	*gyūrᵘ*,	*gyū²rr*, we have encompassed him (masc.)
ब्यूग	*vyūgᵘ*,	*vyū²gg*, a trap door (masc.)
ड्यूठ	*ḍyūṭhᵘ*,	*ḍyu²ṭṭh*, we have seen him (masc.)
ह्रुन	*hūnᵘ*,	*hū²nn*, a dog (masc.)
मूद्	*mūdᵘ*,	*mū³dd*, dead (masc.)
गूद्	*gūdᵘ*,	*gū²dd*, pudendum (masc.)
ब्जु	*būzᵘ*,	*bū²zz*, we have heard (masc.)

तूनॢ	*tūn^u*, pronounced	*tū²nn*,	navel (masc.)
मूनॢ	*mūn^u*,	*mū²nn*,	wall of a house (masc.)
पूयॢ	*pūr^u*,	*pū²rr*,	a step (masc.)
दूनॢ	*dūn^u*,	*dū²nn*,	a cotton cleaner (masc.)
रूनॢ	*rūn^u*,	*rū²nn*,	a husband (masc.)
रूदॢ	*rūd^u*,	*rū²dd*,	remained (masc.)
लूसॢ	*lūs^u*,	*lū²ss*,	tired.
वूनॢ	*wūn^u*,	*wū²nn*,	we have woven.
लूनॢ	*lūn^u*,	*lū²nn*,	we have reaped him.

When *ū* is followed by *ū-mātrā*, its pronunciation is hardly affected: thus

लूरू	*lūr^ū*, pronounced	*lūrr*,	a stick (fem.)
खूरू	*khūr^ū*,	*khūrr*,	a heel (fem.)
गूरू	*gūr^ū*,	*gūrr*,	a milk-maid (fem.)
दूरू	*dūr^ū*,	*dūrr*,	a breeches' string (fem.)
जूवॱरू	*zūv^ᵃr^ū*,	*zūv^ᵘrr*,	a wooden candlestick (fem.)
कूरू	*kūr^ū*,	*kūrr*,	a girl (fem.)
दूरू	*dūr^ū*,	*dūrr*,	an alley (fem.)
मूरू	*mūr^ū*,	*mūrr*,	a withe (fem.)
मूनू	*mūn^ū*,	*mūnn*,	wool of sheep (fem.)
जूनू	*zūn^ū*,	*zūnn*,	moon light (fem.)

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

तूरू	*tụ̄r^ū*, pronounced	*tụ̄r*,	cold.
पंचूष	*pụ̄tsūh*,	twenty-five.	
कूरू	*kụ̄r^ū*, pronounced	*kụ̄r*, cruel (fem.) (masc. कूरॢ *kūr^u*.)	
गूडू	*gụ̄d^ū*,	*gụ̄dd*, foolish (fem.) (masc. गूडॢ *gūd^u*.)	
कूच्यू	*kụ̄ts^ū*,	*kụ̄ts*, how much? (fem. sg., fem. pl. कूच्य *kụ̄ts^a*.)	
च्यूनॢ	*tsụ̄n*,	powdered.	
ठंकू	*thụ̄k^a*,	*thụ̄k*, attacked by the horns of any animal (fem.) (masc. ठॢ क *thụ̄k^u*).	

ह्यूतिन् *sụ̄tin*, by means of.

When the vowel *r* commences a word, it is pronounced *ryă*, and the mark ̲ is placed over it to show modification. Thus ऋतॢ, a season

pronounced *ryáth.* Similarly a medial *r* is modified and is pronounced *rǎ*, e.g., कॄन्योव *kr̥hanyauv*, he became black, pronounced *krǎhanyauv* With *ū-mātrā* following, it is pronounced *rü*, as in कॄम *krm^u*, pr. *krüm*, a tortoise (*kūrmah*). The usual pronunciation of *r* is *ru*, as in कॄप्योव *krpyaun*, he cut (with scissors), pr. *krupyaun.*

The vowel *ē*, is pronounced as in Sanskrit or Hindī: thus

येवन्	*çērun*, to arrange.	सेर्	*sēr*, a seer (masc.)
नेवन्	*gērun*, to laugh at (also गेलुन् *gēlun*).	नेर्	*nēr*, go thou out, come thou out.
चेर्	*tsēr*, delay, a yellow apricot (fem.)	फेर्	*phēr*, turn thou.
बेर्	*bēr*, a low wall or border (fem.)	मेल	*mēl*, unite thou.
फेल	*phēl*, a crime, a trick (masc.)	देर्	*dēr*, a heap.
हेर्	*hēr*, a ladder (fem.)	गेन्	*gēn*, verses (obsolete).
मेन्	*mēn*, measure thou.	चेन्	*tsēn*, take thou care.
जेन्	*zēn*, earn thou.	जेठ	*zēṭh*, be thou long.
चेठ	*tsēṭh*, pound thou.	मेठ	*mēṭh*, be thou sweet.
सेथ	*sēth*, a fit, epilepsy (fem.)	चेख	*çĕkh*, suspicion (masc.)

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

एल्	*ēl* or येल् *yēl*,	pronounced	*yēl*, subjection (masc.)
एर्	*ēr* or येर् *yēr*,		*yēr*, wool (masc.)
एवन्	*ērun* or येवन् *yērun*,		*yērun*, to sort (the warp.)

When *ē* is followed by *i-*, *u-*, or *ū-mātrā*, it becomes *ī*, *yū*, or *ī* respectively, and is so written. This occurs principally in the formation of the past tense of verbs. Thus, from the root फेर् *phēr*, 'turn,' we get the masc. sg. past by adding *u-mātrā*. This gives us फ्युर् *phyur^u* (for * फेर् *phēr-^u*). The fem. sg. is formed by adding *ū-mātrā*. Thus फीर् *phir^ū* (for *phēr-^ū*). The masc. pl. is formed by adding *i-mātrā;* and we get फीरि *phir^i* (for फेरि *phēr-^i*). Finally the fem. pl. is formed by adding *y^a*, which does not affect the *ē*, and we get फेर्य *phēry^a* (*phērĕ*, see page 304). Again take feminine bases. The base सेर् *sēr-*, a brick; its nom. sg. is सीर् *sir^ū* (for *sēr-^ū*), but its nom. pl. सेर्य *sēry^a* (*sēirĕ*). So खेत् *khēt-*, a field, nom. sg. खीति *khit^i* (for *khēt-^i*), but nom. pl. खेत्य *khēty^a* (*khētĕ*). Again take the masculine base चेन् *tsēn-* a wall, before *u-mātrā* we have the nom. sg. च्युन् *tsyūn^u*. Before *i-mātrā* we have the nom. pl. चीनि *tsin^i*, but the acc. sg. is चेनिस् *tsēnis*, because the *ē* is not followed by any *mātrā*-vowel.

The vowel *ai* is pronounced as in Sanskrit and Hindī. When at the

end of a word, it is indifferently written *ai* or *ay.* Thus रपै or रपय्.
The following are examples.

रपै *rupai*, a rupee (fem.)

सुरै *surai*, a goglet (fem.)

कोलै *kŏlai*, a wife (fem.)

मूलै *mūlai*, absolutely, root and branch.

खॉनै *khŏnai*, elbows even (*niçcay-ārthē*) (fem.)

सुबॱरै *sub*ᵃ*hai*, very early in the morning.

छूपै *tshŏpai*, even silent (H. *cup-hī.*)

फुलै *phulai*, a blossom (fem.)

ब्यनै *bŏnai*, from below, not I.

बुमै *bumai*, even eyebrows (fem.)

रुवै *ruwai*, I shall plant for thee.

वोनै *wōnai*, I shall weave for thee.

जुवै *zuwai*, I shall live for thee.

ब्यवै *bŏwai*, I shall be for thee.

वलै *walai*, I shall fold for thee.

सुवै *suwai*, I shall sew for thee.

कै *kai*, vomiting.

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

The following are examples.

ऐठ् *aiṭh*, eight, also आठ *ạ̄ṭh* (ö*ṭh.*)

वैंस् *waĩs*, age, also वाँस् *wạ̄̃s* (*wõs*) (fem.)

मैल् *mail*, desire, also मॉल् *mạ̄l* (*möl*) (masc.)

गैल् *gail*, name of place, also गॉल् *gạ̄l* (*göl*) (masc.)

सैद् *said*, a *saiyad*, also सॉद् *sạ̄d* (*söd*) (masc.)

मैन् *main*, a frog (word seldom used) (masc.)

जैन् *zain*, a wooden bucket, also जॉन् *zạ̄n* (*zön*) (fem.)

ऐब् *aib*, a defect, also आब् *ạ̄b* (ö*b*) (masc.)

वैद् *waid*, name of caste, also वाद् *wạ̄d* (*wöd*), masc.

पैठ् *paiṭh*, a road, also पाँठ् *pạ̃ṭh* (*põṭh*) or पान्थ् *pānth* (masc.)

ऐश् *aiç*, enjoyment, also आश् *ạ̄ç* (ö*ç*) (masc.)

वैर् *wair*, enmity, also वॉर् *wạ̄r* (*wör*) (masc.)

सैल् *sail*, a stroll, also सॉल् *sạ̄l* (*söl*) (masc.)

रैन् *rain*, name of caste, also रॉन् *rạ̄n* (*rön*) (masc.)

मैथ् *maith*, a corpse, also माथ् *mạ̄th* (*möth*) (masc.)

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

खोर् *khōr*, a foot (masc.)

जोर् *zōr*, force (masc.)

मोर् *mōr*, a peacock (masc.)

पोन् *pōn*, a frost-crack in hand or foot, the anus (masc.)

पोश् *pōç*, a flower (masc.)

बोश् *bōç*, dearness (in price.) (masc.)

रोठ् *rōṭh*, a kind of bread (masc.)

बोर् *bōr*, burden (masc.)

सोर् *sor*, a hog (masc.)

वोर् *tsōr*, four.

मोल् *lōl*, weight (masc.)

लोल् *lōl*, desire (masc.)

बोल् *bōl*, fickleness (masc.)

मोठ् *mōṭh*, a kind of grain (masc.)

चोठ् *cōṭh*, a bruise (fem.) (rare).

गोष् *gōs*, I went.

प्योष् *pyōs*, I fell.

निथोव् *niyōv*, it was taken by us.

प्रोव् *prōv*, it was obtained by us.

लेछ्योव् *lēchyōv*, it was written by us.

ख्योस् *khyōs*, it was eaten of him by us.

च्योस् *cyōs*, it was drunk of him by us.

लिव्योव् *livyōv*, it was plastered by us.

मिल्योव् *miḷyōv*, it has been reconciled by us.

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 *u* in the next syllable.

मोज़ूर् *mōzūr^u*, (*mōzūrr*) a cripple.

चोडुर् *tsōḍur^u*, (*tsōḍurr*) name of a village.

खोवुर् *khōwur^u*, (*khōwurr*) left, not right.

वोवुर् *wōwur^u*, (*wōᵤurr*) a weaver.

मोरख् *mōrukh*, they have killed him.

चोरख् *cōrukh*, they have tightened him.

वोलुख् *wōlukh*, they have brought down him.

पोवुख् *pōwukh*, they have thrown down him.

बोवुख् *bōwukh*, they have disclosed their wishes.

रोवुख् *rōwukh*, they have lost.

सोवुख् *sōwukh*, they have put to sleep.

चोवुख् *cōwukh*, they have given to drink.

सोरख् *sōrukh*, 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-mātrā* it is pronounced like *ạ̈* (*ö*). It is also so written. The real fact is, however, that this *i-mātrā* only occurs in masc. plurals, in the singular of which the *ō* was followed by *u-mātrā*. Thus क्रोन् *krōn^u*, a relation, nom pl. क्रानि *krän^i*. But this *ō* in *krōn_u* itself is not original. The base is क्रान् *krān-*, and owing to the following *u-mātrā*, the *ā* in the nominative becomes, and is written *ō*. See under *ā*, page 289. To say that *ō* followed by *i-mātrā* becomes *ạ*, is merely to repeat, less accurately, the statement that *ā* followed by *i-mātrā* becomes *ạ*. 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-mātrā* represents an original *ā*, for examples of which see page 290.

As regards *ō* followed by *ū-mātrā*, exactly the same remarks apply. Every instance is really one of *ā*, not *ō*, followed by *ū-mātrā*.

Thus take the base श्रार् *brār-*, cat. Its masc. nom. is formed by adding *u-mātrā*, and is therefore श्रोर् *brōr^u*. Its masc. pl. is formed by adding *i-mātrā* and is therefore श्रारि *brār^i*. So also by adding *ū-mātrā*, to form the feminine, we have श्रार्ू *brār^ū*, pronounced *brōrr*, 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 *ō* followed by *any* mātrā-vowel becomes *ū*. Thus—

Followed by *i-mātrā*.

The base पोथ् *pōth-* (fem.), makes its Nom Sg. पूथि *pūth^i* (for *pōth^u*) (pr. *pŭ'thi*), a book. But the Nom. Pl. is पोथ्य *pōthy^a* (*pōthĕ*). So also Dat. Sg. पोथि *pōthi* (pr. *pō'thi*), in which the final *i* is fully-pronounced.

Base बोल् *bōl-*, speech ; nom. sg. बूलि *būl^i* (for *bōl-^i*) (pr. *bŭili*)

The √ बोज् *bōz*, hear, makes the Pl. Masc. of its Past tense बूज़ि *būz^i* (for *bōz-^i*) (pr. *bŭ'z^i*), but Pl. Fem. बोज़ *bōz^a*. The vowel *^a* is not a *mātrā*-vowel.

√ रोज़ *rōz*, remain, Past tense, Pl. Masc. रूदि *rūd^i* (for *rōz-^i*) (pr. *rŭ'd^i*).

Followed by *u-mātrā*

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

√ बोज़ *bōz*, hear, Past tense, Sg. Masc. बूज़ *būz^u* (for *bōz-^u*) (pr. *bŭzz*)

√ रोज़ *rōz*, remain   „   „   रूदु *rūd^u* (for *rōz-^u*)(pl. *rŭdd*)

√ दोन *dōn*, card wool,   „   दूनु *dūn^u* (for *dōn-^u*)(pr. *dŭnn*)

Followed by *ū-mātrā*.

Base कोर् *kōr—*, a girl. Nom. sg. (formed by adding *ū-mātrā*) कूर्ू *kūr^ū* (for *kōr-^ū*) ; but nom. pl. कोर्य *kōry^a* (*kōrĕ*).

Base लोर् *lōr-*, a stick. Nom. sg. लूर्ू *lūr^ū* (for *lōr-^ū*)

√ बोज़ *bōz*, hear, Past tense, Fem. sg. (formed by adding *ū-mātrā*) बूज़ू *būz^ū* (for *bōz-^ū*) (pr. *bŭzz*).

√ रोज़ *rōz* remain, Past tense, Fem. sg., रूज़ू *rūz^ū* (for *rōz-^ū*), (pr. *rŭzz*).

√ दोन *dōn*, card, Past tense, fem. sg. दूनू *dūn^ū* (for *dōn-^ū*), (pr. *dŭnn*).

It will thus be seen, that *ō* never appears followed by *i-mātrā*, or by *ū-mātrā*, and that when it appears followed by *u-mātrā* it is not original, but represents an original *ā*.

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

गौव् *gauv*, he went.   ख्योव् *khyauv*, we ate.

प्योव् *pyauv*, he fell.   म्योव् *myauv*, mew of a cat.

च्योव् *cyauv*, we drank.

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. Elmslie, in his dictionary, and Wade represent *ya* by *ĕ* (short), but my paṇḍit assures me that the *y* in the following words is quite fully pronounced. Mr. Hinton Knowles' Musalmān Munshī pronounces all these words with *ĕ*. The difference is probably one of religion : and, as 90 per cent. of Kāçmīrīs are Musalmāns, it would be more generally correct to spell all there words with *ĕ*. As, however, this article is written with more special reference to the Hindū grammar of Īçwara Kaula, and the words are written in the Nāgarī character. I write them as follows :—

प्यख् *pyăkh*, thou wilt fall.   ख्यस् *khyas*, eat for him.

द्यद् *dyad*, mother.   व्यथ् *vyăth*, name of the river Jhelum.

म्यस् *myas*, a water-root.

च्यस् *cyas*, drink for him.   ख्याथ् *khyăth*, having eaten.

च्यथ् *cyăth*, thought.   र्यख् *ryăkh*, a fowl's dung.

द्यख् *dyăkh*, angry.   छ्यख् *chyăkh*, thou art (fem.)

च्यद् *tsyad*, patience.   ख्यख् *khyăkh*, thou wilt eat.

च्यल् *tsyal*, squeezing, shampooing.   द्यल् *dyal*, skin, peel.

ह्यल् *hyal*, dirt used as manure.   ज्यल् *zyal*, cream of tyre.

ल्यद् *lyad*, horse-dung.   द्यक *dyak^a*, forehead.

व्यस् *vyas*, a woman's confidante.

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

ल्यॅल् *lyal^u*,   pronounced *lyull*, a vessel for cooking rice.

ब्यॅन्न् *byann^u*,   *byunn*, separate.

प्यॅल् *pyal^u*,   *pyull*, a testicle.

द्यॅल् *dyal^u*,   *dyull*, a soft grass used for packing and matting

च्यॅल् *tsyal^u*,   *tsyull*, squeezed.

त्यॅठ् *tyath^u*,   *tyuṭṭh*, bitter.

ह्यॅल् *hyal^u*,   *hyull*, a lake weed.

छ्यॅट् *tshyaṭ^u*,   *tshyuṭṭ*, leavings.

प्यॅन् *pyan^u*,   *pyunn*, to fall, or the act of falling.

ख्यॅन् *khyan^u*,   *khyunn*, to eat, or the act of eating.

ज्ंनु *zyanⁿ*, pronounced *zyunn*, to be born, the act of being born.

च्ंनु *cyanⁿ*,   *cyunn*, to drink, the act of drinking.

So,——

च्यून *tsyūnⁿ*,   *tsyūnn*, a pillar.

म्यूम *myūnⁿ*,   *myūnn*, measured.

When, however, *ya* is followed by *i* or *y* in the next syllable, it is pronounced as a short *ĕ*, (as in *ebb*), and as such I write it in transliteration. So also a final *ya* (*yᵃ*) is pronounced *ĕ*. In each case a very faint *y* sound is audible before the *ĕ* when the speaker speaks slowly. Thus, it would be more absolutely accurate to represent व्यलिस् by *lyĕlis*, than by *lĕlis*, but the *y* may be omitted for practical purposes. A final ञ *ña* is treated as if it was *nyᵃ*, and is pronounced *ñĕ* or *nyĕ*. The following are examples :—

व्यलिस् *lĕlis*, a vessel for cooking rice (acc. sg.) (masc.)

व्यलि *lĕli*,   do.   nom. pl. Cf. *lyalᵘ* in the preceding list.

ब्यन्नि *bĕnnⁱ*, separate (masc. pl.)

प्यलिस् *pĕlis*,   a testicle (acc. sg.) (masc.)

प्यलि *pĕlⁱ*,   do.   nom. pl.

द्यलि *dĕlⁱ*, pl. of *dyalᵘ* (*dyoll*) in the last list.

च्यलि *tsĕlⁱ*, squeezed (masc. pl.)

त्यठि *tĕṭhⁱ*, bitter (masc. pl.)

ह्यलि *hĕlⁱ*, lake-weeds (masc. pl.)

छ्यटि *tshĕṭⁱ*, leavings.

पच्य *pacĕ*, tablets (fem. pl.)

पोथ्य *pōthĕ*, books (fem. pl.)

कर्य *karĕ*, they (fem.) were made by us.

तछ्य *tŏhĕ*, you (obl. pl.)

So also ब्यञ *byañᵃ*, pr. *bĕñyĕ*, a sister.

When the *ya* in this case commences a word, it is pronounced *yĕ*. Thus यमिस *yĕmis*, whom.

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

ग्वनु *gŏnⁿ*, pronounced *gonn*, a stack (masc.)

ग्वनि *gŏnⁱ*,   *gŏⁱnⁱ*, stacks.

द्वबु *dŏbᵘ*,   *dobb*, a washerman (masc.)

द्वबि *dŏbⁱ*,   *dŏⁱbⁱ*, washermen.

व्वठु *wŏthᵘ*,   *wotth*, arisen (masc. sg.)

व्वठि *wŏthⁱ*,   *wŏⁱthⁱ*, arisen (masc. pl.)

क्वख़	*hokh^u*,	*hokkh*, dry (masc.)
क्वब	*kob^u*,	*kobb*, a hunchback (masc.)
छ्वप	*t̠shop^u*,	*t̠shopp*, silent.
क्रत	*hot^u*,	*hott*, spoiled (masc.)
ल्वत	*lot^u*,	*lott*, light, not heavy (masc.)
क्वड़	*hod^u*,	*hodd*, plain boiled rice (masc.)
ल्वचि	*toh^i*,	*tŏ^ih^i*, ye (nom. pl.)
फ्वत	*phot^u*,	*phott*, a basket (masc.)

The fem. of छ्वप *t̠shop^u* is छ्वप *t̠shŏp^v*, and is pronounced *t̠shüpp*, and so for the others.

On the Kāçmīrī Consonantal System.— By G. A. Grierson,

C.I.E., Ph.D., I.C.S.

[Read May, 1897.]

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

Kāçmīrī has discarded the aspirated soft consonants, *gh, jh, ḍh, dh, bh.* When such sounds originally occurred the corresponding unaspirated sounds are substituted. Thus we have Kāçmīrī गेरुन् *gērun* to surround, but Hindī घेरना *ghēr'nā;* Kç. बुवि *bŏvi,* he will be, corresponding to the Sanskrit भवति *bhavati.*

Kāçmīrī has developed a new class of modified palatal consonants, *viz.,* च *tsa,* छ *tsha,* ज *za,* and ञ *ña.* These are mostly direct modifications of original palatals. Thus—

Skr.	Kç.
चोरः *cōraḥ,* a thief.	चुर् *tsūr,* a thief.
चलति *calati,* he goes.	चलि *tsali,* he will go.
छलयति *chalayati,* he deceives.	छलि *tshali,* he will deceive.
जलम् *jalam,* water.	जल् *zal,* water.

So also we have the Skr. उत्पद्यते *utpadyatē;* Pr. उप्पज्जइ *uppajjai;* from which is derived the Kç. 3rd pers. fut. व्यपजि *wŏpazi,* he will be born.

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

Thus, take the base रात् *rāt-,* night. Its nominative plural is formed by adding *ū-mātrā,* and is therefore रांच् *rāts^ū.*

Again take the root कत् *kat-,* spin. The feminine singular of its Past Participle is formed by adding *ū-mātrā,* and is कंच् *kạts^ū.* Its

Aorist Participle is formed by adding योव् *yōv*, and is कचोव् *katsōv*, the *y* first changing the *t* to *ts*, and then being elided under a subsequent rule.

Again take the adjective ततॢ *taṭ^u*, hot. Its abstract noun is formed by substituting र + यर् *i + ar*, *i.e.*, यर् *yar*, for the final ॢ *^u*. We thus get तचर् *tatsar*, heat, the *y* being elided as in the last case.

Similarly we have the base काथ *kŏth-*, a hank, Nom. Pl. क्वॢछ *kwaṭsh^u*; the root व्वथ *wŏth*, arise, Past Part., Fem. Sg., व्वॢछ *wwaṭsh^u*, Aorist Participle व्वछोव् *wŏtshōv*; the adj. वथॢ *waṭh^u*, open, वछर् *waṭshar*, openness.

So, पन्द् *grand-*, a counting: Nom. Pl. पन्झ् *granz^u*; √ बद् *lad-*, build, Past Part., Fem. Sg., लॣ *laz^u*, Aorist Part. लज़ोव् *lazōv*; थद् *thad^u*, high, थज़र् *thazar*, height.

Again ईरन् *yīran-*, an anvil: Nom. Pl. ईरॣ *yīrañ^u* (usually written ईरञ् *yīrañ*); √ रन् *ran-*, cook, Past Part., Fem. Sg., रॣ *rañ^u* (usually written रञ् *rañ*); तन् *tan^u*, thin, तनर् *tañar*, thinness.

Note that as in the last instances, a final ञ् *ñ^u*, is usually *written* ञ् *ñ*, but this does not affect the pronunciation.

Note, also, that the letter य् *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 Kāçmīrī verbs (*J. A. S. B.*, for 1896, p. 308).

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

(1) Cerebrals become Palatals before र *i*, य् *y*, but not before *i-mātrā*, or *ū-mātrā*. Thus—

Base पट *paṭ-*, a tablet: Nom. Sg. Fem., formed by adding *ū-mātrā*, पटॣ *paṭ^u*, Ag. Sg. formed by adding र *i* पचि *paci*; Nom. Pl. formed by adding य *y^a*, पच *pacĕ*.

Base काठ *kāṭh-*, a stalk: Nom. Sg. Fem., काठॣ *kāṭh^u*; Ag. Sg. काचि *kāchi*; Nom. Pl. काच *kāchĕ*.

Base बड *baḍ-*, great: Nom. Pl, formed by adding *i-mātrā*, बडि *baḍi*; Nom. Sg. Fem. बडॣ *baḍ^u*; Ag. Sg. Fem. बजि *baji*; Nom. Pl. Fem. बज *bajĕ*.

Again व्वट *mŏṭ^u*, fat: Nom. Pl. Masc. म्वटि *mwaṭi*; म्वचर् *mŏçyar*

fatness: द्रोठ् *drŏth*[u], hard; द्राच्यर् *drāchyar*, hardness: म्वंड् *mŏnḍ*[u], blunt; म्वझार् *mŏñjyar*, bluntness.

Again, √ फट *phaṭ*, split: Aorist Participle, फच्योव् *phacyŏv*, but Past Part., Fem. Sg., फटू *phaṭ*[ū]; Nom. Pl. Masc. फटि *phaṭ*[i].

मठ *maṭh*-, forgotten: Aorist Participle, मछ्योव् *manchyŏv*; but Past Part., Fem. Sg., मठू *maṭh*[ū]; Nom. Pl. Masc. मठि *maṭh*[i].

√ गंड *gaṇḍ*, bind: Aorist Participle, गंड्योव् *gañjyŏv*; but Past Part., Fem. Sg., गंड *gaṇḍ*[ū]; Nom. Pl. Masc. गंडि *gaṇḍ*[i].

(2) Gutturals become Palatals before *ū-mātrā*, and य *y*, but not before र *i* or *i-mātrā*.

Thus, बतुक् *batuk*[u], a duck: Fem. Sg., formed by changing *u-mātrā* to *ū-mātrā*, बत्च *bat°c*[ū].

ह्रोख *hŏkh*[u], dry: Fem. ह्रकू *hwach*[ū]; but Ag. Sg. Masc. ह्रखि *hwakh*[i]:
द्यूगु *dyūg*[u], a ball of thread: Fem. डीजू *dīj*[ū]; Ag. Sg. Masc. डीगि *dīg*[i].

Again निकु *nyuk*[u], little: Abstract Noun, formed by adding यर *yar*, निच्यर् *nicyar*, littleness. त्रिखु *tryukh*[u], clever; त्रिच्यर् *trichyar* cleverness:
ख्रुगु *srŏg*[u], cheap,　　　ख्रुज्यर् *srŏjyar*, cheapness.

Again, √ थक *thak*, be weary: Past Part., Fem. Sg., थच् *thac*[ū];
Aorist Part. थच्योव् *thacyŏv*; but Past Part., Masc. Pl., formed by adding र *i*, थकि *thak*[i].

√ लेख *lēkh*, write: Past Part., Fem. Sg. लीचू *lich*[ū]; Aorist Part. लेछ्योव् *lēchyŏv*; Past Part., Masc. Pl., लीखि *līkh*[i].

√ दग *dag*, pound: Past Part., Fem. Sg. दजू *daj*[ū]; Aorist Part. दज्योव् *dajyŏv*; Past Part., Masc. Pl. दगि *dag*[i].
Exceptions are

चक *tsok*[u], sour: Fem. चकू *tswak*[ū] (vi, 10); चक्यर् *tsŏkyar*, sourness (iv, 48).[1]

खूख *khūkh*[u], speaking through the nose, fem. खूख *khūkh*[ū] (vi, 10) Abstr. Noun खूख्यर् *khūkhyar* (iv, 48).

(3) ल *l* becomes ज *j*, when followed by *ū-mātrā*, or य *y*. Thus,

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[1] These and similar references are to the Kāçmīraçabdāmṛta of Īçvara-kaula.

वाह् *wāl*, a serpent's hole : Nom. Pl. वाज्ञ *wājᵃ*.

वोलु *wōlᵘ*, a large ring : Fem. वाज्ञ *wājᵃ*, a small ring.

कुमुलु *kumulᵘ*, delicate : कुमुज्यार *kumujyār*, delicateness.

वूलु *wūlᵘ*, fickle : वोज्यर *wōjyar*, fickleness.

√ पाल् *pāl*, protect : Past Part., Fem. Sg. पाज्ञ *pājᵃ*. But Masc. Pl. पालि *pāl*.

(4) ह् *h*, becomes श *ç* before *ū-mātrā*, or य् *y*. Thus,—

बाह् *bāh*, the twelfth lunar day : Nom. Pl. बाश्रू *bāçᵃ* ; पाह् *pāh*, ordure : Nom. Pl. पाश्रू *pāçᵃ*.

हिहु *hyuhᵘ*, like : Fem. Sg. हिश्रू *hiçᵃ* ; Abstr. Noun हिश्यर *hiçyar*, similarity. चोहु *tsōhᵘ*, acrid ; Fem. Sg. चाश्रू *tsāçᵘ* ; Abstr. Noun चाश्यर *tsāçyar*.

√ पिह् *pih*, pound : Past Part., Fem. Sg. पिश्रू *piçᵃ* ; Aorist Part. पिश्योव् *piçyōv* ; but Past Part., Masc. Pl. पिहि *pihi*.

(5) स् *s* shows a tendency to become च *tsh* before *ū-mātrā* or य् *y*. In such a case, also, the य् *y* is as usual elided. Thus,—

कूस् *kᴉsᵘ*, youngest : Fem. Sg. कूसु *kᴉsᵘ*, or कूचु *kᴉtshᵃ* ; Abstr. Noun कैसर *kaᵢsar*, or कैचर *kaᵢtshar*.

√ बस् *bas*, dwell : Past Part., Fem. Sg. बसु *basᵃ*, or (sometimes) बचु *batshᵃ* ; Fem. Pl. बस *basᵃ* (for बसे *basĕ*) or (rarely) बच *batshᵃ*.

√ लोस् *lōs*, be weary : Past Part., Fem. Sg. लूसु *lᴉsᵃ* or लूचु *lᴉtshᵃ*. Fem. Pl. लोस *lōsᵃ* or लोच *lotshᵃ*.

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

Finally,—in Kāçmīrī, 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 बक् *trak*, a certain grain measure, Nom. Sg. बख *trăkh*.

,,	अक् *ak*, one,		,,	अख *ăkh*.	
,,	काच् *kāts*, glass,		,,	काच *kātsh*.	
,,	कट् *kat*, a ram,		,,	कठ *kăth*.	
,,	हत् *hat*, a hundred,		,,	हथ *hăth*.	

Base रात् *rāt*, night,   Nom. Sg. राथ् *rāth*.

  ,,   कर् + त् *kạr^u + t*, done by thee,   कर्थ् *kạruth*.

  ,,   ताप् *tāp*, heat,   Nom. Sg. ताफ् *tāph*.

This aspiration does not occur if a final त् *t*, or च् *ts* forms part of a conjunct consonant. Thus,—

Base सच् *s^ats*, a tailor,   Nom. Sg. सच् *s^ats*.

  ,,   मस्त् *mast*, hair,   ,,   मस्त् *mast*.

This rule is commonly neglected when writing in the Persian character, in which, for instance कर्थ् *kạruth* is represented by کَرُتھ.

On the Kāçmīrī Noun.—*By* G. A. GRIERSON, C.I.E., PH.D., I.C.S.

A. Gender.

Kāçmīrī 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 *Kāçmīraçabdāmṛta* 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.*

Masc.	*Fem.*
स्वंगुर् *mŏ̆ṅgur*ᵘ, a male kid	स्वंगर् *mŏ̆ṅgᵃr*ᵘ̄ a female kid.
वछ़ु *waṯsh*ᵘ, a male calf	वछ़र् *waṯsh*ᵃ*r*, a female calf.

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

कतुर् *katur*ᵘ, a large potsherd	कत़र् *katᵃr*ᵘ̄, a small potsherd.

(*d.*) To denote artificiality, *e.g.*

चास् *ṯsās*, a cough	चाखर् *ṯsākh*ᵃ*r*, an artificial cough, a "hem."

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

कोथ् *koth*ᵘ, a load	कछ़ *kwaṯsh*ᵘ̄, a bag.
ततुर् *tatur*ᵘ, smarting (of a wound)	तत़र् *tatᵃr*ᵘ̄, the pain felt by an angry person.

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

नर् *naṛ*ᵘ, a sleeve	नऱ *naṛr*ᵘ̄, an arm.
खर् *khaṛ*ᵘ, having a scald-head	खऱ *khaṛr*ᵘ̄, the disease of scald-head.

1. Words signifying human castes or professions, form their feminines by adding बाय् *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 :—

बऽ *baṭ^a*, a Brāhmaṇ	बटबाय् *baṭabāy*, a wife of a Brāhmaṇ.
दर् *dar*, name of a Brāhmaṇ caste	दरबाय् *darabāy*, wife of a *Dar*.
कौल् *kaul*, name of a Brāhmaṇ caste	कौलबाय् *kaulabāy*, wife of a *Kaul*.
खनर् *sŏn^ar*, a goldsmith	खनर्बाय् *sŏn^arbāy*, the wife of a goldsmith.
खार् *khār*, a blacksmith	खारबाय् *khārabāy*, a blacksmith's wife.

We can only use this for human beings. Thus, कोतर्बाय् *kōtarbāy* means the wife of a man of the *kōtar* caste, and not the wife of a pigeon (कोतुर् *kōtur*), the feminine of which is कोतृू *kōt^ar^ū*.

Cf. No. 9.

2. When respect is not intended कालय् *kŏlay* is substituted for बाय् *bāy* in the meaning of wife (vi. 3). Thus :—

बटकालय् *baṭakŏlay* ;

So from

छान् *chān*, a carpenter	छानकालय् *chānakŏlay*, the wife of a carpenter.

Cf. No. 9.

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

पट *paṭ^u*, a board	पटू *paṭ^ū*, a tablet.
म्वट *mŏṭ^u*, fat	म्वटू *mwaṭ^ū*.
गर् *gar^u*, hard	गर्ू *gar^ū*.
गुर् *gur^u*, a horse	गुरू *gur^ū* a mare.
दब् *dob^u*, a washerman	दबू *dwab^ū*, a woman who does washing. [Thus जान दबू *Jān^a dwab^ū*, Jāna the washerwoman. A washerman's wife would be दबिबाय् *dwabⁱbāy*.]

खर् *kharᵘ*, having a scald head | खरॏ *kharᵃ*, the disease of scald-head.

गूर् *gūrᵘ*, a cowherd | गूरॏ *gūrᵃ*, as in ज़ून गूर् *Zūnᵃ gūrᵃ*, Zūna the cowherdess. A cowherd's wife is गूरिबाय् *gūribāy*.

Note also words like—

कतुर् *katurᵘ*, a large potsherd | कतॏर् *katᵃrᵃ*, a small ditto.

म्वंगुर् *moŋgurᵘ*, a male kid | म्वंगॏर् *mŏŋgᵃrᵃ* a female kid.

ततुर् *taturᵘ*, smarting of a wound | ततॏर् *tatᵃrᵃ* the pain of anger.

वोवुर् *wōwurᵘ*, a weaver | वोवॏर् *wōwᵃrᵃ*, a woman w e a v e r .

[A weaver's wife is वोवुरिबाय् *wōwᵃribāy*.]

गगुर् *gagurᵘ*, a rat | गगॏर् *gagᵃrᵃ*.

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

The word छुट *tshotᵘ*, small, makes its feminine छॏट *tshwatᵃ*, or छुटिञ् *tshwatiñ* (Cf. No. 8.) The latter is only used with reference to human beings. The former is universally used (vi. 5), thus :—छॏट (or छुटिञ्) कूर् *tshwatᵃ* (or *tshwatiñ*) *kūrᵃ*, a small girl.

So also we have खर् *khar*, an ass, feminine खर् *kharᵘ* or खरिञ् *khariñ* (see No. 8).

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

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

Feminine.

गाटुलु *gātulᵘ*, clever | गाटॏजु *gātᵃjᵃ*.

फुटुलु *phuṭulᵘ*, a bundle of things tied up in a shawl, &c. | फुटॏजु *phuṭᵃjᵃ* a small bundle.

चकुलु *tsakulᵘ*, circular | चकॏजु *tsakᵃjᵃ*.

पतुलु *patulᵘ*, a raft | पतॏजु *patᵃjᵃ*, a mat.

ग्वगुलु *gŏgulᵃ*, a big turnip | ग्वगॏजु *gŏgᵃjᵃ*, an ordinary turnip.

च्वतुलु *tsŏtulᵘ*, a sodomite | च्वतॏजु *tsŏtᵃjᵃ*.

वातुलु *wātul^u*, a low-caste man   वातृज़ु *wāt^aj^ū*.

टठुलु *ṭaṭhul^u*, a wooden vessel   टठज़ु *ṭaṭh^aj^ū*, a small ditto.

(b) Words ending in the suffix वोलु *wōl^u*, form the feminine in वाज्यञ़ *wājĕñ*, thus:—

गर्वोलु *gar^awōl^u*, a house-holder   गर्वाज्यञ़ *gar^awājĕñ*.

The word वोलु *wōl^u*, 'a ring' is not formed with this suffix.

(c) Other words in *l^u* form their feminines in ज़ु *j^ū*, thus:—

गूलु *gūl^u*, a kernel   गूज़ु *gūj^ū*, a small ditto.

Words in वोलु *ōl^u* change वो *ō* to वा *ā*, thus:—

वोलु *wōl^u*, a small ring   वाज़ु *wāj^ū*, a small ditto.

मोलु *mōl^u*, a father   माज़ु *māj^ū*, a mother.

च्रोलु *tsrōl^u*, watchman   च्राज़ु *tsrāj^ū*.

Irregular is—

डुलु *ḍul^u*, a large bowl   डलिजि *ḍulij^i*, a small ditto.

(5) Words ending in कु *k^u*, खु *kh^u*, गु *g^u* (and also in क् *k*, ख् *kh*, ग् *g*; but no examples are given) change क् *k* to च *c*, ख् *kh* to छ *ch*, and ग् *g* to ज *j* (vi. 9), thus:—

<div align="right">Feminine.</div>

बतुकु *batuk^u*, a drake   बतच़ू *bat^ac^ū*, a duck.

हृख hokh^u, dry   ह्वछ़ू *hwach^ū*.

च़ूगु *dyũg^u*, a ball of string   ड़ैज़ू *d^ĩj^ū*, a small ditto.

The vowel changes are those prescribed in the declension of nouns. Īçvara-kaula occasionally spells बतच़ू *bat^ac^ū* बतच़ *bat^ac*.

Exceptions are (vi. 10.)

खुँख *khũkh^u*, one who speaks through खुँख *khũkh^u*. his nose.

च़ुकु *tsok^u*, sour   च़्वकु *tswak^u*.

ड्रु

(6) Words in त *t*, थ *th*, द *d*, or न *n*, with or without *u-mātrā*, change तृ *t* to च् *ts*, थृ *th* to च्छ *tsh*, दृ *d* to ज् *z*, and न् *n* to ञ् *ñ*. As usual, *ū-mātrā* is omitted, in writing, after ञ् *ñ*, (vi. 11.)

मतृ *maṭ*[u], mad	मच् *maṭs*[a].
कोथु *koth*[u], a load	क्वछ् *kwatsh*[a], a bag.
व्यदृ *wŏrud*[u], a second husband of one woman.	व्यज् *wŏrᵃz*[a], a woman who has married twice.
वन् *wan*, a forest	वञ् *wañ*, a grove.
गान् *gān*, a brothel-keeper	गाञ् *gāñ*, a prostitute.
चान् *chān*, a carpenter	चाञ् *chāñ*, as in जुन चाञ् *Zūn*[a] *chāñ*, Zūna the carpentress.
हून् *hūn*[u], a dog	हूञ् *hūñ*, a bitch.

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

Feminine.

कंग् *kayg*, a brazier	कांगर *kã̄g*[a]*r*, a small ditto (vi. 12.)
चास् *tsās*, a cough	चासर *tsākh*[a]*r*, an artificial cough, (vi. 13.)
व्रष् *trăkh*, a certain grain weight	व्रकर *trak*[a]*r*, a scale, (vi. 14.)
व्वंड् *moṇḍ*[u], a log	व्वंडर *mŏṇḍ*[a]*r*, a small log (vi. 15.)
फतृ *phoṭ*[u], a basket	फतर *phŏṭ*[a]*r*, a small basket (vi. 16.)
लटृ *laṭ*[u], a tail	लटर *laṭ*[a]*r*, a small tail, कूटि लटर *kūṭ*[i] *laṭ*[a]*r*, a piece of wood cut off the end of a beam.
वछु *watsh*[u], a male calf	वछर *watsh*[a]*r*, a female calf.

(8) Certain words form their feminines in ञ् *iñ* (vi. 16–27), thus :—

Feminine.

हस्तृ *hast*[u], an elephant	हस्तिञ् *hastiñ*.
काव् *kāv*, a crow	काविञ् *kāviñ*.
नाग् *nāg*, a snake.	नागिञ् *nāgiñ*.

बूंट *wū̃ṭh*, a camel | बूंटिञ् *wū̃ṭiñ*.

खर् *khar*, an ass | खरिञ् *khariñ*, (see No. 3) or खरू् *kharᵘ*.

And so other words signifying animals.

व्यठ् *vyaṭhᵘ*, stout | व्यठू *vyaṭhᵘ*, stout, but व्यठिञ् *ve̥ṭhiñ* (in a bad sense) stout, fat.

गूठु *gū̃ṭhᵘ*, stupid | गूठिञ् *gū̃ṭhiñ*.

ब्वट *bŏṭᵃ*, a Tibetan | ब्वटिञ् *bŏṭiñ*, (बुटिञ् *buṭiñ*), or ब्वटबाय् *bŏṭabāy*, a Tibetan woman.

बुगिय् *bugiy*, a master | बुगिञ् *bugiñ*, a mistress.

ज़ल् *zal*, water | ज़लिञ् *zaliñ*, sweat of the feet.

गर *garᵃ*, a house | गरिञ् *gariñ*, a good mistress of a house; distinct from गरवाज्यञ् *garᵃwājĕñ*, a female house-holder (see No. 9.)

दुबु *dobᵘ*, a washerman | द्वबिञ् *dwabiñ*, a washerman's club, but द्वबिबाय् *dwabⁱbāy*, a washer-man's wife.

(9) Certain nouns take अञ् *añ* in the feminine (vi. 28.)

(a) Names of castes.

Note that बाय् *bāy* (No. 1) is used as a feminine of respect; कोटय् *kŏṭay* (No. 2) is only used of a married woman, when spoken of in con-nexion with her husband, and without respect; while अञ् *añ* is a general feminine, without signifying respect, thus :—

बट *baṭᵃ*, a Brāhmaṇ, | बटञ् *baṭañ*, a woman of that caste.

मुसल्मान् *musalmān*, a Musalmān | मुसल्मानञ् *musalmānañ*, a Muham-madan woman.

हाकग्राख् *hākagrākh*, a vegetable seller. | हाकग्राकञ् *hākagrākañ*.

वोञु *wŏñᵘ*, a shopkeeper | वाञ्यञ् *wāñyañ*, a female shop-keeper.

So also all nouns with the suffix वोलु *wōl^u*, (vi. 29) as given in No. 4 (*b*). Thus :—

गर्वोलु *gar^awōl^u*, a householder   गर्वाब्ञ *gar^awājĕñ*.

See also No. 8.

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

<div align="center">Feminine.</div>

सालर् *sāl^ar*, a member of bridegroom's   साल्यञ् *sāl^arĕñ*.
    party.

पहर् *pŏhar*, an invited guest   पहर्यञ् *pŏharĕñ*.

रंगुर् *raṇg^ur*, a dyer   रंग्यञ् *raṇg^arĕñ*.

सनर् *sŏn^ar*, a goldsmith   सन्यञ् *sŏn^arĕñ*.

दांदुर् *dād^ar*, a vegetable seller   दांदुर्यञ् *dād^arĕñ*.

कांदुर् *kād^ar*, a baker   कांदुर्यञ् *kād^arĕñ*.

So also we have—

सञु *sŏñ^u*, a co-father-in-law   सञुञ् *sŏñĕñ*.

महाराज *mahārāz^a*, a great king   महार्यञ् *mahārĕñ*, the wife of a great king, a bride.

राज *rāz^a*, a king   राज्यर्यञ् *rājyarĕñ*, a queen.

(11) Finally we have आञ् *āñ* in the following (vi. 31) :—

पंडिथ् *paṇḍith*, a paṇḍit   पंडितांञ *paṇḍ^itāñ*.

गुजुर् *gujur^u*, a forester   गुजरांञ *gujarāñ*.

(12) Irregular is (vi. 18)—

मख् *măkh*, an axe   मकच् *mak^ats*, a small axe.

<div align="center">B.   Number.</div>

Kāçmīrī, 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.

<div align="center">C.   Case.</div>

Kāçmīrī 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 Īçvara-kaula.

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, ĕ, i,* or *ŭ-mātrā* (36–40). When the longer form of the accusative singular ends in *i*, that *i* is always fully pronounced. Thus माटि *māli*, not माटि *māḷĭ*. 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 *mātrā* vowel. Thus from दय् *day*, God: acc. sg. दयस् *dayas;* gen. sing. दय षन्ॖ *day* *sạnd*ᵘ: acc. pl. दयन् *dayan;* gen. plur. दयन् षन्ॖ *dayan hạnd*ᵘ.

So from गुर् *gur*ᵘ, a horse: acc. sg. गुरिस् *guris;* gen. sg., गुरि षन्ॖ *gur*ⁱ *sạnd*ᵘ: acc. pl. गुर्यन् *guryan;* gen. pl. गुर्यन् षन्ॖ *guryan hạnd*ᵘ.

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

Thus माटि षन्ॖ न्यचिव *māḷĭ sạnd*ᵘ *necyuv,* the son of the father.

माटि षन्दि न्यचिव *māḷĭ sạnd*ⁱ *neciv*ⁱ, the sons of the father.

माज़ि सन्ज़ू कूरू *māl̤ sanzᵃ kūrᵃ*, the daughter of the father.

माज़ि सन्ज़ कोर्ये *māl̤ sanzᵃ kŏrĕ*, the daughters of the father.

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

Thus from मोलु *mōlᵘ*, a father, the genitive masculine is माज़ि सन्दू *māl̤ sandᵘ*, which may be declined like a masculine noun in *u-mātrā*, with a dative माज़ि सन्दि पुट्छ्य *māl̤ sandi putₛhy*, which can be used instead of the simple dative माज़ि पुट्छ्य *māli putₛhy*. 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, सन्दू *sandᵘ*, E.g., दय सन्दू *dayᵃ sandᵘ*, of God (46).
>
> (b) in the plural, हन्दू *handᵘ*, E.g., दयन् हन्दू *dayan handᵘ*, of Gods (42).

B. All feminine nouns without exception take हन्दू *handᵘ*, both in the singular, and in the plural. *E.g.*, ब्या हन्दू *bĕñĕ handᵘ*, of the sister; ब्यान् हन्दू *bĕñan handᵘ*, of the sisters; पोथ्य हन्दू *pōthĕ handᵘ*, of the book; पोथ्यन् हन्दू *pōthyan handᵘ*, of the books (42).

C. Masculine nouns without life take.

> (a) In the singular उकु *ukᵘ*, (48) before which *a* is elided (i. 4), and *i* becomes *y* (i. 10). While when it follows *ū-mātrā*, the *u* of *ukᵘ* is elided (i. 5). *E.g.*, ड्यकुकु *ḍyakukᵘ*, of a forehead; कुल्युकु *kulyukᵘ*, of a tree; दानुकु *dₐnᵘkᵘ*, of a pomegranate.
>
> (b) In the plural, the termination is हन्दू *handᵘ*, as above; e.g., ड्यकन् हन्दू *ḍyakan handᵘ*, of foreheads.

EXCEPTION.—The words सन् *sŏn*, gold, and वेप् *rŏp*, silver, take the termination सन्दू *sandᵘ* in the singular, when the genitive is used in the sense of 'composed of.' *E.g.*, सन सन्दू च्यर् *sŏnᵃ sandᵘ chathᵃr*, an umbrella of gold, a golden umbrella. सनुकु च्यर् *sŏnukᵘ chathᵃr*, would mean an umbrella belonging to gold,—a possessive genitive in fact (ii. i. 47).

NOTE.—When a genitive in उकु *uk^u* is treated as a declensional base, the उ *u* becomes अ *a* in the oblique cases (64). Thus पटु *paṭ^u*, a woollen cloth. Gen. sg. पट्युकु *paṭyuk^u*: Dative, पटि युछ् *paṭi putshy* or पट्यकि युछ् *paṭeki* (spelled *paṭyaki*) *putshy*.

D. Masculine nouns which are proper names form their genitive singular in उनु *un^u*, which is treated exactly like उकु *uk^u*, (50). *E.g.,* राधाकृष्णुनु *Rādhākṛṣṇun^u* of Rādhākṛṣṇa : राधाकृष्णनि युछ् *Rādhākrisṇani putshy*, for Rādhākṛṣṇa.

The plural is formed regularly with हन्दु *hand^u*, e.g. रामन् हन्दु *Rāman hand^u*, of (many) Rāmas.

It will thus be seen that the suffix of the genitive of all plural nouns, and of all feminine nouns is हन्दु *hand^u*.

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

THING POSSESSED IN THE

SINGULAR		PLURAL	
Masculine.	*Feminine.*	*Masculine.*	*Feminine.*
सन्दु *sand^u*	सन्ज़ू *sanz^ū* (46, 44)	सन्दि *sand^i* (46, 43)	सन्ज़ *sanz^a* (46, 45)
हन्दु *hand^u*	हन्ज़ू *hanz^ū* (44)	हन्दि *hand^i* (43)	हन्ज़ *hanz^a* (45)
उकु *uk^u*	चू *c^ū* (49)	कि *k^i* (48)	च *c^a* 1 (49)
उनु *un^u*	ञ् *ñ* (51)	नि *n^i* (50)	ञ *ñĕ* (51)

Examples in order as :—

मालि सन्दु न्यचिवु *māli sand^u nĕcyuv*, the son of the father.

मालि सन्ज़ू कूरू *māli sanz^ū kūr^u*, the daughter of the father.

1 So written by Īçvara-kaula. च *cĕ* would be more correct, but, च *c* being a palatal letter, there is practically no difference in the pronunciation.

मालि संन्दि न्यचिवि *mā̤li sạndi nĕcivi*, the sons of the father.

मालि सन्ज कोर्य *mā̤li sanzᵃ kōrĕ*, the daughters of the father.

माल्यन् हन्दु गुरु *mālyan hạndᵘ gurᵘ*, the horse of the fathers.

माल्यन् हन्जू गुरू *mālyan hạnzᵘ gurᵘ*, the mare of the fathers.

माल्यन् हन्दि गुरि *mālyan hạndi gurᵢ*, the horses of the fathers.

माल्यन् हन्ज्र गुर्य *mālyan hanzᵃ gurĕ*, the mares of the fathers.

कुल्युकु लंग *kulyukᵘ laŋg*, a bough of a tree.

कुलिचू लंडू *kulicᵘ lạṇḍᵘ*, a twig of a tree.

कुलिकि लंग *kuliki laŋg*, the boughs of the tree.

कुलिच लंज्र *kulicᵃ lạnjĕ*, the twigs of the tree.

रामुनु न्यचिवु *Rāmunᵘ nĕchyuv*, Rāma's son.

रामञ् कूरू *Rāmañ kūrᵘ*, Rāma's daughter.

रामनि न्यचिवि *Rāmani nĕcivi*, Rāma's sons.

रामञ् कोर्य *Rāmañĕ kōrĕ*, Rāma's daughters.

Locative, 1.

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 अन्दर् *andar* (ii. i. 52), in; मंज़् *manz* (52), in; प्यठ *pyăṭh* (52), upon; क्यथ *kyăth* (53), in; to the longer form of the Accusative. In Poetry, वेष *vēṣᵃ* is also used in the sense of 'upon' (52). Thus मूल् *mūl*, a root; Acc. sg. मूलस् *mūlas*; Loc. sg. मूलस् अन्दर् *mūlas andar*; मूलस् मंज़ *mūlas manz*, in a root; मूलस् प्यठ *mūlas pyăṭh*, on a root; Acc. pl. मूलन् *mūlan*; मूलन् अन्दर् *mulan andar*, in roots.

The postposition क्यथ *kyăth* can only be used with words which mean a receptacle. Thus we can say थालस् क्यथ *thālas kyăth*, in a dish; or even नाॱवि क्यथ *nāvi kyăth*, in a boat; but we cannot say गरस् क्यथ *garas kyăth*, in a house or मूलस् क्यथ *mūlas kyăth*, in a root, because a house, or a root, are not used as receptacles for putting things into.

क्यथ् *kyăth* can also be used with any word signifying a means of conveyance, and it must then sometimes be translated by ' on.' Thus गुरिस् क्यथ् *guris kyăth*, or गुरिस् प्यठ *guris pyăfh*, 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 किन् *kyut*[u], 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 किन् *kyut*[u] takes :—

Sing. Masc. किन् *kit*[u] (*kyut*[u])

     Fem. किच् *kits*[a]

Pl. Masc. किति *kit*[i]

     Fem. किच् *kits*[a]

Thus मालिष् किन् ग्रनुन् पोञ् *mālis kyut*[u] *anun pōñ*[u], he brought water (masc. sg.) for the father.

मालिस् किच् ग्रञ्न् गाव् *mālis kits*[a] *añ*[a]*n gāv*, he brought a cow (fem. sg.) for the father.

गुरिस् किति ग्रनिन् रव *guris kit*[i] *anin rav*[a], he brought blankets (masc. pl.) for the horse.

ग्वरस् किच् ग्रञ्रन् पोथ्य *gŏras kits*[a] *añyan pōthĕ*, 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 स्रतिन् *sŭtin* or स्रत्य *sŭty* to the longer form of the Accusative (ii. i. 60). Thus मालिस् स्रतिन् ग्राव्

mālis sūtin āv, he came with his father; वायिस् स्ूत्य् म्यूऌ *bāyis sūty myūᶦᵘ*, he met with his brother; माल्यन् स्ूतिन् *mālyan sūtin*, 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 सान् *sān*. Thus मालिस् सान् आव् *mālis sān āv*, he came with his father, means 'he brought his father along with him.' If स्ूतिन् *sūtin* 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 अन् *an ;* thus दय् *day*, God; Ag. sg. दयन् *dayan*. In the older forms of the language the suffix was इ *i :* e. g., द्यि द्ᵖ *dạyᶦ dạpᵘ*, by God it was said, God said. The modern phrase would be दयन् द्ᵖ *dayan dạpᵘ* (ii. i. 58).

(2) In the case of Masculine nouns (except pronouns) ending in *a*, the same suffixes appear. Thus from द्यक *dyakᵃ*, a forehead; Ag. sg. द्यकन् *dyakan*, or (old) दॆकि *dĕkᶦ* (58). Pronouns take *i-mātrā* in the masc. sg., *e.g.,* तॆमि *tạmi*, by him, (58).

(3) In the case of Masculine nouns ending in *u-mātrā, i-mātrā* is substituted for *u-mātrā*. Thus, कर् *kạrᵘ*, a bracelet; Ag. sg. करि *kạrᶦ* (56).

(4) In the case of Masculine nouns ending in *ū-mātrā*, by adding न् *n ;* e.g., from दान् *dạ̄nᵘ̣*, a pomegranate; Ag. sg. दानन् *dạ̄nᵘ̣n*. [Īçvara-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 *i* (which is fully pronounced, and not *i-mātrā*) for *a :* e.g..

from ब्यञ *bĕñĕ* (spelled *byañ^a*), a sister; Ag. sg. ब्यञि *bĕñi* (56).

(6) In the case of Feminine nouns ending in *i-mātrā* or *ū-mātrā*, a fully pronounced *i* is substituted for the *i-mātrā* or *ū-mātrā*: e.g., from पूथि *pūthⁱ*, a book; Ag. sg. पोथि *pōthi.*

So from कूर् *kūr^u*, a girl; Ag. sg. कोरि *kōri* (56).

(7) In the case of Feminine nouns ending in consonants, by adding a fully pronounced *i*: e.g., from माल् *māl* a garland, मालि *māli* (56). The irregular nouns, however, which end in *t*, *th*, *d*, *n*, *h*, and *l*, add *ū-mātrā*: e.g., from रात् *rāt*, night; Ag. sg. राच् *rāts^u*. [This last rule is not expressly stated by Īçvara-kaula, but may be inferred from *sūtra* 7, read with *sūtra* 17.]

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

From	Ag. Plural.
दय् *day*, God	दयौ *dayau*
ब्यक *dyak^a*, the forehead	ब्यकौ *dyakau*
कंर् *kạr^u*, a bracelet	कयैं *karyau*
दानू *dān^u*, a pomegranate	दानूव् *dān^uv*
ब्यञ *bĕñĕ* (*byañ^a*), a sister	ब्यञौ *bĕñau*
पूथि *pūthⁱ*, a book	पोथ्यौ *pōthyau*
कूर् *kūr^u*, a girl	कोयैं *kōryau*
माल् *māl*, a garland	मालौ *mālau*
रात् *rāt*, night	राच्व् *rāts^uv*

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 मूल् *mūl*, Ag. sg. मूलन् *mūlan*; Instr. मूल स्तिन् *mūl^a sụtin*, not मूलन् स्तिन् *mūlan sụtin* (4). [The same rule applies to masculines in *ū-mātrā*, though not stated by Īçvara-kaula.]

Instrumental.

The Instrumental is formed by adding सॄतिन् *sṵtin* or सॄत्य् *sṵty* to the Agent, the final *n* of Masculine nouns in consonants, *a*, or *ū-mātrā* being elided, (ii. i. 4, 59.). Thus—

मूल् *mūl*, a root; Ag. sg. मूलन् *mūlan*; Instr. sg. मूल सॄतिन् *mūlͣ sṵtin*, by means of a root; Ag. pl. मूलो *mūlau*; Instr. pl. मूलो सॄतिन् *mūlau sṵtin.*

When सॄतिन् *sṵtin* follows *i-mātrā*, the *i* is fully pronounced (6). Thus कॄड् *kaṛͧ*, a bracelet; Ag. sg. कॄरि *kaṛⁱ*; Instr. sg. कॄरि सॄतिन् *kari sṵtin.*

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 व्यक *ḍyakͣ*, a forehead; masc. gen. sg. व्यकुक् *ḍyakukͧ*; Agent of ditto, व्यकॄकि *ḍyakaḳⁱ*; Instr. व्यक सॄतिन् *ḍyakͣ sṵtin* or व्यककि सॄतिन् *ḍyakaki sṵtin.*

So from गुड् *gurͧ*, a horse. Ag. sg. गुरि *gurⁱ*; Gen. Sg. गुरि सन्डु *gurⁱ sanḍͧ*; Instr. गुरि सॄतिन् *gurⁱ sṵtin*, or गुरि सन्डि सॄतिन् *gurⁱ sandi sṵtin.*

Locative 2.

The Locative 2 has the meaning of 'from in,' and is formed by adding the postposition अन्द्र *andrͣ* to the Agent, (*n* being dropped in the case of masculines in consonants, and *a*, and *ū-mātrā*.) Thus, from गर *garͣ*, a house; Ag. sg. गरन् *garan*; Loc. 2, sg. गर अन्द्र *garͣ andrͣ*, from in the house; ag. pl. गरो *garau*; Loc. 2, pl. गरो अन्द्र *garau andrͣ*, (ii. i. 57).

Examples of the use of this case are गर अन्द्र अन् *garͣ andrͣ an* bring out from the house, lit. bring from in the house.

गर अन्द्र छुड् जान् लाॅक *garͣ andarͣ chuh jān lā̃kͣ*, among the people in (lit. from in) the house, (only) so and so is good.

गरो अन्द्र छुड् जान् आॅगुन् *garau andarͣ chuh jān ā̃gun*, the only good thing in the houses is the court-yard.

This form can only be used in the meaning called in Skr. *nirdhāraṇē*, *i.e.*, in words meaning जाति *jāti*, a species (including all plurals); गुण *guṇa*, a quality; क्रिया *kriyā*, an act; संज्ञा *samjñā*, an appellation; and means that one of several is taken.

जात्या गुणेन क्रियया संज्ञया वा प्रथक्कृतिः ।

समूदादेकदेशस्य निर्धारणमिति स्मृतम् ॥

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 Kaumudī (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 Īçvara-kaula, this form is only used to a moderate extent (*sāmānya*) (ii. i. 63). It is in fact rarely used. It has the same meaning as the Dat. 1. It is formed by adding पुछ् *putshy* to the Agent, or (as has been explained under the head of the Instrumental) to the Agent case of the Genitive. Before पुछ् *putshy*, as in the case of स्तिन् *sūtin*, *i-mātrā* is fully pronounced. Thus,— पुच पुछ् *putr^a putshy*, or पुच सन्दि पुछ् *putr^a sandi putshy*.

Ablative.

The Ablative is formed from the Agent by adding the postpositions प्यठ *pyath^a*, literally from on, hence, from near ; निश *niç^a*, from near ; अन्द्र *andr^a*, from among, from in (ii. i. 65).

Thus, गाम प्यठ *gām^a pyath^a*, from the village ; गामौ प्यठ *gāmau pyath^a* from the villages ; सर्पौ निश *sarpau niç^a*, from the serpents ; गर अन्द्र द्राव् *gar^a andr^a drāv*, he came out from the house ; नावि अन्द्र द्राव् *nāvi andr^a drāv*, he came out from the boat. (65).

[Masculine living beings can also add these postpositions, in the singular only, to the longer form of the Accusative. Thus चूरस् निश्र *tsūras niç^a*, from the thief; गुरिस् निश्र *guris niç^a*, from the horse.]

The ablative of comparison is formed with the postpositions ख्रत *khŏt^a* or ख्रतन् *khŏtan*, निश्र *niç^a* or निशिन् *niçin*, 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.*, ग्वर *gŏr*, a teacher, only the latter idiom is used.

E.g., ग्वर सन्दि ख्रत छुह् गाटुल्ॻ *gŏr^a sandi khŏt^a chuh gāṭul^a*, he is more clever than the teacher. We cannot say ग्वर ख्रत *gŏr^a khŏt^a*. कञ्र सन्दि (or कञ्र) ख्रत छुह् चक्रुर् *kañ^a handi* (or *kuñ^a*) *khŏt^a chuh trakur^a*, he is harder than a stone; षेप निश्र छुह् सन् जान् *rŏp^a niç^a chuh sŏn jān*, gold is better than silver (ii. i. 62).

D. Declension.

Kāçmīrī nouns have four declensions.

The first declension consists of masculine nouns ending in a consonant, in च *a*, or in ऊ़ *ū-mātrā*. The base in this declension ends in *a*.

The second declension consists of masculine nouns ending in उ़ *u-mātrā*. The base in this declension ends in *i*.

The third declension consists of feminine nouns ending in ऱ *i-mātrā*, ऊ़ *ū-mātrā*, or ञ़ *ñ*. The last is only another way of writing ञ़ *ñ^a*. 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 च *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.

First Declension.

Masculine nouns ending in a consonant, in अ *a*, or in ऊ *ū-mātrā*.

(a). Noun ending in a consonant.

चूर् *tsūr*, a thief.

	SINGULAR.	PLURAL.
Nom.	चूर् *tsūr* (ii. i. 3).	चूर् *tsūr* (3).
Acc.	चूरस् *tsūras* (36, 38).	चूरन् *tsūran* (13, 38).
	चूर् *tsūr* (39).	चूर् *tsūr* (39).
Gen.	चूर सन्दु *tsūra sandᵘ* (41, 42, 45).	चूरन् हन्दु *tsūran handᵘ* (42).
Loc. 1.	चूरस् प्यठ् *tsūras pyăṭh* (52), &c.	चूरन् प्यठ् *tsūran pyăṭh* (52), &c.
Dat. 1.	चूरस् कित् *tsūras kyutᵃ* (54, 55).	चूरन् कित् *tsūran kyutᵘ* (54, 55).
Concom.	चूरस् स्तिन् *tsūras sŭtin* (60).	चूरन् स्तिन् *tsūran sŭtin* (60).
Agent.	चूरन् *tsūran* (58).	चूरौ *tsūrau* (56).
	चूरि *tsūrⁱ* (58) (obsolete).	
Instr.	चूर स्तिन् *tsūra sŭtin* (6, 59).	चूरौ स्तिन् *tsūrau sŭtin* (59).
	चूर सन्दि स्तिन् *tsūra sandi sŭtin* (61).	चूरन् सन्दि स्तिन् *tsūran handi sŭtin* (61).
Loc. 2.	(चूर अन्द्र *tsūra andrᵃ*) (4, 57).	चूरौ अन्द्र *tsūrau andrᵃ* (57).
Dat. 2.	चूर पुछ् *tsūra putshy* (63).	चूरौ पुछ् *tsūrau putshy* (63).
	चूर सन्दि पुछ् *tsūra sandi putshy* (63).	चूरन् सन्दि पुछ् *tsūran handi putshy* (63).
Abl.	चूर निश *tsūra niçᵃ* (65).	चूरौ निश *tsūrau niçᵃ* (65).
	[or चूरस् निश *tsūras niçᵃ*].	

Similarly are declined दय् *day*, God; काव् *kāv*, a crow; सन् *sŏn*, gold; रोप् *rŏp*, silver; पुत्र् *putr*, a son; वथर् *wath^ar*, a leaf; तमुल् *tŏmul*, husked rice; हार् *hār*, name of a month, Āṣāḍha; म्वंग् *mŏŋg*, name of a grain, *phaseolus mungi*; माग् *māg*, name of a month, Māgha; दह् *dŏh*, a day; नाग् *nāg*, a spring; कट् *kaṭ* [nom. sg. and pl. कठ् *kăṭh* (66)], a ram; रत् *rat* [nom. sg. and pl. रथ् *răth*, (66)], blood; पोष् *pōṣ*, a flower; वाल् *wāl*, hair; गल् *gal*, the cheek; गर् *gŏr*, a preceptor, a Brāhman.

Numerals take *i* instead of *a* in the Agent and connected cases, *e.g.*, सति स्हतिन् *sati sūtin*, by sevens (ii. i. 5).

If a noun ends in अर् *ur* [or अन् *un*], the *u* is changed to *a* in all cases except the nominative singular, *e.g.*, वांदुर् *wādur*, a monkey; nom. pl. वांदर् *wādar*; instr. वांदरौ स्हतिन् *wādarau sūtin* (32). [So infinitives like करुन् *karun*; acc. करनस् *karanas*].

If in the case of masculine nouns of the first declension the final consonant is preceded by the vowel *ū*, that *ū* becomes *ō*, 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 *ū* (35).

मूल् *mūl*, a root.	लूदर् *lūd^ar*, eagerly desirous.
चूल् *chūl*, a cascade.	लूबर् *lūb^ar*, eagerly desirous.
डूस् *ḍūs*, a stout club.	वूंट् *wŭṭ* (nom. sg. वूंठ् *wŭṭh*, 66), a camel.
बूत् *būt* (nom. sg. बूथ् *būth*, 66), a ghost.	सूर् *sūr*, ashes.
रूद् *rūd*, rain.	हूस् *hŭs*, an uproar.
	[चूर् *tsūr*, a thief], and others.
लूक् *lūk* (nom. sg. लूख् *lūkh*, 66), people.	

Thus from मूल् *mūl*, acc. pl. मूलन् *mūlan*, not मोलन् *mōlan*.

If a masculine noun ends in क् *k*, च् *ch*, च़् *ts*, ट् *ṭ*, त् *t*, or प् *p*, this final consonant is aspirated in the nom. sg. and pl. (66); thus:—

	Nom. sg. and pl.
चक् *trak*, a certain grain measure.	चख् *trăkh*.
काच़् *kāts*, glass, a disease of the chest.	काछ़् *kātsh*.
कट् *kaṭ*, a ram.	कठ् *kăṭh*.
रत् *rat*, blood.	रथ् *răth*.
हत् *hat*, a hundred.	हथ् *hăth*.
ताप् *tāp*, sunshine.	ताफ् *tāph*.

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.*, चक ख़तिन् *trakᵃ sŭtin* (instr.); काच़ ख़तिन् *kātsᵃ sŭtin*; कट पुछ़् *kaṭᵃ putshy* (dat. 2); तापस् प्यठ् *tāpas pyăth* (loc.).

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

सच़् *sᵃts*, a tailor (Elmslie, *suts*); nom. sg. and pl. सच़् *sᵃts*, not सछ़् *sᵃtsh*.

मस्त् *mast*, hair; nom. sg. and pl. मस्त् *mast*, not मस्थ् *măsth*.

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

	SINGULAR.	PLURAL.
Nom.	ब्याख् *byākh*	बिय् *biy*.
Acc.	बियिस् *biyis*.	बियन् *biyan*.
Ag.	बियि *biyⁱ*.	बियौ *biyau*.

The Fem. Ag. is बियि *biyi*. In other forms it is the same as the Masc. This is really a compound word: made up of बि *bi*, other, and यख् *ăkh*, one. The oblique forms are made up of the base बि *bi*, together with the emphatic particle य् *y*, which accounts for the apparent irregularities. बि *bi* is of the 2nd declension.

Noun ending in व *a*.

यक *ḍyakᵃ* a forehead.

SINGULAR.		PLURAL.	
Nom.	ड्‌यक *ḍyakᵃ* (ii. i. 1).	ड्‌यक *ḍyakᵃ* (1).	
Acc.	ड्‌यकस् *ḍyakas* (38).	ड्‌यकन् *ḍyakan* (38).	
	यक *ḍyakᵃ* (39).	यक *ḍyakᵃ* (39).	
Gen.	यककु *ḍyakukᵘ* (41, 48).	यकन् हन्दु *ḍyakan hạndᵃ* (42).	
Loc. 1.	यकस् प्यठ *ḍyakas pyăṭh,* &c., (52, 53).	यकन् प्यठ *ḍyakan pyăṭh,* &c. (52, 53).	
Dat. 1.	यकस् कितु *ḍyakas kyutᵃ* (54, 55).	यकन् कितु *ḍyakan kyutᵃ* (54, 55).	
Concom.	यकस हृतिन् *ḍyakas sụtin* (60).	यकन् हृतिन् *ḍyakan sụtin* (60).	
Agent.	ड्‌यकन् *ḍyakan* (i. 5*a*) or यकि *ḍĕkⁱ* (obsolete) . (58; i. 4).	ड्‌यकौ *ḍyakau* (56; i. 4).	
Instr.	यक हृतिन् *ḍyakᵃ sụtin* (6, 59).	यकौ हृतिन् *ḍyakau sụtin* (59).	
	यककि हृतिन् *ḍyakaki sụtin* (61).	यकन् हन्दि हृतिन् *ḍyakan handi sụtin* (61).	
Loc. 2.	यक अन्द्र *ḍyakᵃ andrᵃ* (4, 57).	यकौ अन्द्र *ḍyakau andrᵃ* (57).	
Dat. 2.	यक पुछ्य *ḍyakᵃ puṯshy* (63).	यकौ पुछ्य *ḍyakau puṯshy* (63).	
	यककि पुछ्य *ḍyakaki puṯshy* (67).	यकन् हन्दि पुछ्य *ḍyakan handi puṯshy* (63).	
Abl.	यक निश *ḍyakᵃ niçᵃ* (65).	यकौ निश *ḍyakau niçᵃ* (65).	

Similarly are declined गर *garᵃ*, a house; अथ *ăthᵃ*, a hand; दाञ *dāñĕ*, rice; बत *batᵃ*, boiled rice.

(*c*).   Noun ending in ऊ *ū-mātrā*.

दानू *dān̄ᵘ*, a pomegranate.

Nom.	दानू dā̄n̄ᵘ (ii. i. 2).	दानू dā̄n̄ᵘ (2).
Acc.	दानूस् dā̄n̄ᵘs (38).	दानून् dā̄n̄ᵘn (31, 13, 33).
	दानू dā̄n̄ᵘ (39).	दानू dā̄n̄ᵘ (39).
Gen.	दानूकु dā̄n̄ᵘkᵘ (41, 48).	दानून् हन्दु dā̄n̄ᵘn handᵘ (42).
Loc. 1.	दानूस् प्यठ् dā̄n̄ᵘs pyăṭh, &c. (52, 53).	दानून् प्यठ् dā̄n̄ᵘn pyăṭh, &c. (52, 53).
Dat. 1.	दानूस् कितु dā̄n̄ᵘs kyutᵘ (54, 55).	दानून् कितु dā̄n̄ᵘn kyut (54, 55)
Concom.	दानूस् स्ॖतिन् dā̄n̄ᵘs sᵤtin (60).	दानून् स्ॖतिन् dā̄n̄ᵘn sᵤtin (60).
Agent.	दानून् dā̄n̄ᵘn.	दानूव् dā̄n̄ᵘv (20, 31, 56).
Instr.	दानू स्ॖतिन् dā̄n̄ᵘ sᵤtin (59).	दानूव् स्ॖतिन् dā̄n̄ᵘv sᵤtin (59).
	दानूकि स्ॖतिन् dā̄n̄ᵘki sᵤtin (61).	दानून् हन्दि स्ॖतिन् dā̄n̄ᵘn handi sᵤtin (61).
Loc. 2.	दानू अन्द्र dā̄n̄ᵘ andrᵃ (57).	दानूव् अन्द्र dā̄n̄ᵘv andrᵃ (57).
Dat. 2.	दानू पुछ् dā̄n̄ᵘ putshy (63).	दानूव् पुछ् dā̄n̄ᵘv putshy (63).
	दानूकि पुछ् dā̄n̄ᵘki putshy (63).	दानून् हन्दि पुछ् dā̄n̄ᵘn handi putshy (63).
Abl.	दानू निश्र dā̄n̄ᵘ niçᵃ (65).	दानूव् निश्र dā̄n̄ᵘv niçᵃ (65).

Içvara-kaula gives no rule for forming the agent singular of these nouns. but दानून् *dā̄n̄ᵘn* is the correct form.

The following words are optionally declined as if ending in consonants, गंज़ू *ganzᵘ*, a leather-worker; गासू *gāsᵘ*, a grass-seller; बाछू *bātsᵘ*.

people of a house ; चांॗ *hānz^a*, a boatman. Thus, acc. plur. गंज॒न् *gạnz^a n* or गंज॒न् *ganzan* (15).

It must be remembered that *ŭ-mātrā* at the end of a word is not pronounced. Before a consonant (as in *dạn^a v*) it is pronounced like a short German *ü*. It is, also, slightly pronounced in the Instr. Loc. 2, Dat. 2, and Abl. Sing. Before *ŭ-mātrā*, a preceding *a* or *ā* must be modified to *ạ* or *ą̄* respectively (70) ; *e.g.*, as in दां॒ॗ *d ạn^ŭ*.

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SECOND DECLENSION.

Masculine Nouns in ॗ *u-mātrā*.

कंॗ *kạr^u*, a bracelet.

</div>

Nom.	कंॗ **kạr^u** (ii. i. 8).	कंरि **kạr^i** (30).
Acc.	करिस् **karis** (30, 38).	कयॅन् **karyan** (12, 30, 38).
	कंॗ *kạr^u* (39).	कंरि *kạr^i* (39).
Gen.	कर्यॗकॗ *karyuk^u* (41, 48).	कयॅन् हंॗ *karyan hạnd^u* (42).
Loc. 1.	करिस् प्यठॗ *karis pyặth,* &c. (52, 53).	कयॅन् प्यठॗ *karyan pyăth,* &c. (52, 53).
Dat. 1.	करिस् कितॗ *karis kyut^u* (54, 55).	कयॅन् कितॗ *karyan kyut^u* (54, 55).
Concom.	करिस् स्ॗतिन् *karis sụtin* (60).	कयॅन् स्ॗतिन् *karyan sụtin* (60).
Agent.	कंरि **kạr^i** (6, 56).	कयॅॗ **karyau** (56, 80 ; i. 10).
Instr.	करि स्ॗतिन् *kari sụtin* (59).	कयॅॗ स्ॗतिन् *karyau sụtin* (59).
	कयॅकि स्ॗतिन् *karĕki sụtin* (61).	कयॅन् हंन्दि स्ॗतिन् *karyan handi sụtin* (61).
Loc. 2.	करि अन्द *kari andᵃ* (57).	कयॅॗ अन्द *karyau andᵃ* (57).
Dat. 2.	करि पुछ्ॗ *kari putshy* (63).	कयॅॗ पुछ्ॗ *karyau putshy* (63).
	कयॅकि पुछ्ॗ *karĕki putshy* (63).	कयॅन् हंन्दि पुछ्ॗ *karyan handi putshy* (63).
Abl.	करि निश्र *kari niçᵃ* (65).	कयॅॗ निश्र *karyau niçᵃ*.

[also गुरिस् निश्र *guris niçᵃ* (in the case of masculine nouns with life).]

Similarly are declined गुर् *gur*[u], a horse; गूर् *gūr*[u], a cow-herd; गूल् *gūl*[u], a kernel, especially of the singārā; कुल् *kul*[u], 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 *ū*, that *ū* becomes *ō* in all cases of the Plural except the nominative. It does not change in the singular, or in the nominative plural, (34).

Thus गूर् *gūr*[u], a cowherd; acc. sg. गूरिस् *gūris*; nom. pl. गूरि *gūr*[i], but acc. pl. गोर्यन् *gōryan*.

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

कस्तूर् *kastūr*[u], the nightingale.

कूट् *kūṭ*[u], a tree-trunk.

च्ँट् *ts̈ūṭ*[u], an apple.

टूर् *ṭūr*[u], a woman's eating platter.

डूर् *ḍūr*[u], a flower-bed.

नस्तूर् *nastūr*[u], having a deformed nose.

Thus from कस्तूर् *kastūr*[u], acc. pl. कस्तूर्यन् *kastūryan*.

If a masculine noun ends in *u-mātrā*, and has वो *ō* in the penultimate, this *ō* becomes *ā* in all cases of the singular except the nominative, and throughout the plural. Moreover, this *ā* is modified to *ạ* before *i-mātrā*, and in the accusative singular (69, 70). Thus, वोल् *wōl*[u], an earring; acc. sg. वालिस् *wālis*; gen. sg., वाल्युक् *wālyuk*[u] (from मोल् *mōl*[u], a father, मालि सन्द् *māl*[i] *sạnd*[u]); ag. sg. वालि *wạl*[i]; instr. sg. वालि स्रुतिन् *wāli sụtin* (here the *i* is not *i-mātrā*, but is fully pronounced); nom. pl. वालि *wạl*[i]; acc. pl. वाल्यन् *wālyan*; ag. pl. वाल्यौ *wālyau*. Similarly are declined मोल् *mōl*[u], a father, and बोय् *bōy*[u], a brother; also masculine possessive pronouns, such as म्योन् *myōn*[u], mine; च्योन् *cyōn*[u] thine; सोन् *sōn*[u], our.

Thus nom. sg. म्योनु *myōn^u*; acc. sg. म्यानिष् *myānis*; gen. sg. म्यानि
संदु *myāni sand^u*; ag. sg. म्यानि *myān^i*; nom. pl. म्यानि *myān^i*; acc. pl.
म्यान्यन् *myānyan*; ag. pl. म्यान्यौ *myānyau*; Instr. sg. म्यानि स्तुतिन् *myāni
sūtin*, or म्यानि सन्दि स्तुतिन् *myān^i sandi sūtin*. So also the others (ii. iii.
11 and ff.)

Moreover, whenever, in this declension, the letter *a* or *ā* is followed
by *i-mātrā*, or *u-mātrā*, the *a* or *ā* become *ạ* or *ạ̄* respectively. (ii. i. 70);
thus,—

Base पट् *pat*, a woollen cloth; nom. sg. पटु *pạt^u*; ag. sg. पटि *pạt^i*;
nom. pl. पटि *pạt^i*; but, acc. sg. पटिष् *patis* (not पटिष् *pạtis*, as in the
case of बोलु *wōl^u*); Instr. sg. पटि स्तुतिन् *pati sūtin* (fully pronounced *i*);
acc. pl. पट्यन् *patyan*; ag. pl. पट्यौ *patyau*. So also हटु *hạt^u*, the neck;
तनु *tạn^u*, the body; संदु *sạnd^u*, suffix of genitive (acc. sg. सन्दिष् *sandis*;
ag. sg. सन्दि *sạnd^i*; instr. sg. सन्दि स्तुतिन् *sandi sūtin*; nom. pl. सन्दि
sạnd^i; acc. pl. सन्द्यन् *sandyan*; ag. pl. सन्द्यौ *sandyau*): similarly पट्युकु
patyuk^u of a woollen cloth; acc. sg. पट्यकिष् *patĕkis*; ag. sg. पट्यकि
patyạk^i; instr. sg. पट्यकि स्तुतिन् *patĕki sūtin*; nom. pl. पट्यकि *patyạk^i*;
acc. pl. पट्यकन् *patĕkyan*; ag. pl. पट्यकौ *patĕkyau*.

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

गाटुलु *gāṭul^u*, clever; acc. sg. गाटलिष् *gāṭalis*; ag. sg. गाट्लि *gāṭl^i*
(pronounced *gāṭạl^i*); instr. sg. गाटलि स्तुतिन् *gāṭali sūtin*; gen. sg.
गाट्लि संदु *gāṭl^i sand^u*; nom. pl. गाट्लि *gāṭl^i*; acc. pl. गाटल्यन् *gāṭalyan*;
ag. pl. गाटल्यौ *gāṭalyau*.

This does not occur in the case of dissyllables; *e.g.*, from कुलु
kul^u, a tree; acc. sg. कुलिष् *kulis*, and not कलिष् *kalis*.

The following words in *u-mātrā*, with *u* in the penultimate, change

the penultimate *n* to *a* in all cases except the nominative, and are then declined like nouns of the first declension ending in consonants (74.)

कॺुल्ॖ *kŏtshul^u*, a porter.

च्ॖतुल्ॖ *tsŏtul^u*, a sodomite.

चकुल्ॖ *tsakul^u*, circular.

ग्वगुल्ॖ *gŏgul^u*, globular.

वातुल्ॖ *wātul^u*, a low-caste man.

बतुक्ॖ *batuk^u*, a drake.

गगुर् *gagur^u*, a rat.

म्ॖङुर् *mŏngur^u*, a kid.

कॺुर् *kŏkur^u*, a cock (iv. 1).

कोतुर् *kŏtur^u*, a pigeon (iv. 1).

So also words in र् *r^u* signifying professions, &c. (iv. 6, 99 and ff.), *e.g.*, स्ॖनुर् *sŏnur^u*, a goldsmith, मनुर् *manur^u*, a shell worker.

See secondary suffixes No. 39.

Thus,—

Nom. sg. कॺुल्ॖ *kŏtshul^u*; acc. sg. कॺलस् *kŏtshalas*; gen. sg. कॺल स्ॖन्दु *kŏtshal^a sạndu*; ag. sg. कॺलन् *kŏtshalan*; instr. sg. कॺल स्ॖतिन् *kŏtshal^a sụtin*; nom. pl. कॺल् *kŏtshal*; acc. pl. कॺलन् *kŏtshalan*; ag. pl. कॺलौ *kŏtshalau*.

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 महन्युव् *mahanyuv^u*, or मह्निव् *mahaniv^u*, a man, both pronounced *mahanyuv*; ज्युठ *zyuth^u*, or ज़िठ *zith^u*, old, but both pronounced *zyuth*. On the other hand, in other cases, except the nominative, we have only *i*, pronounced as *i*]: thus; ज्युठ *zyuth^u*, old; acc. sg. ज़िठिस् *zithis*; ag. sg. ज़िठि *zith^i*; nom. pl. ज़िठि *zith^i*; acc. pl. ज़िठ्यन् *zithyan*; ag. pl. ज़िठ्यौ *zithyau*.

Similarly, when the penultimate is *yū*, it becomes *ī* before *i-mātrā* or *is*, and *ē* in other cases, except the nom. sg. (77, 78) ; thus,—

Nom. sg. च्यून *tsyūn^u*, a wall ; acc. sg. चीनिस् *tsīnis* ; gen. sg. च्येन्युक् *tsēnyuk^u* ; ag. sg. चीनि *tsīn^i* ; instr. sg. चेनि स्वतिन् *tsēni sūtin* (not *i-mātrā*) ; nom. pl. चीनि *tsīn^i* ; acc. pl. च्येन्यन् *tsēnyan* ; ag. pl. च्येन्यौ *tsēnyau*.

[The word न्यूल् *nyūl^u*, blue, however, has *ī* throughout. Thus, gen. sg. नील्युक् *nīlyuk^u* ; instr. sg. नीलि स्वतिन् *nīli sūtin* ; acc. pl. नील्यन् *nīlyan* ; ag. pl. नील्यौ *nīlyau*.

So also in घ्यूत् *yyūt^u*, how much ; त्यूत् *tyūt^u*, so much ; यूत् *yūt^u*, this much ; change the यू *yū* to *ī* throughout (ii. iii. 27). Thus, यीति *yīt^i*, how many (nom. pl.) ; तीति *tīt^i* ; इति *īt^i*, pr. *yīt^i*.]

The ऊ *ū* in क्रूत् *kūt^u*, how many ? (ii. iii. 25, 26) becomes ऊॅ *ų*, in all cases except the nominative singular. In the obl. cases of the plural, it may optionally become ए *ai*. Thus —

	SINGULAR.		PLURAL.
Nom.	क्रूत् *kūt^u*.		क्रूॅति *kųt^i*.
Acc.	क्रूॅतिस् *kųtis*.		क्रूॅत्यन् *kųtyan* or कैत्यन् *kaityan*.
Ag.	क्रूॅति *kųt^i*.		क्रूॅत्यौ *kųtyau* or कैत्यौ *kaityau*.

Its fem. is क्रूॅच् *kųts^u*.

The word क्रूह् *kūh*, or कांह् *kāh*, a certain person, is declined as a feminine ending in a consonant (ii. iii. 29).

Third Declension.

Feminine nouns ending in इ *i-mātrā*, उ *ū-mātrā*, or ञ् *ñ*.

पूथि *pūth*[i], a book.

(*a*). Nouns ending in इ *i-mātrā*.

Nom.	पूथि *pūth*[i] (ii. i. 9).	पोथ्य *pōthĕ* (11, 33).
Acc.	पोथ्य *pōthĕ* (21, 33, 38, 40).	पोथ्यन् *pōthyan* (12, 38).
	पूथि *pūth*[i] (39).	पोथ्य *pōthĕ* (39).
Gen.	पोथ्य हन्दु *pōthĕ hạnd*[u] (42).	पोथ्यन् हन्दु *pōthyan hạnd*[u] (42).
Loc. 1.	पोथ्य प्यठ *pōthĕ pyăṭh*, &c. (52, 53).	पोथ्यन् प्यठ *pōth yan pyăṭh* (52 53).
Dat. 1.	पोथ्य कितु *pōthĕ kyut*[u] (54, 55).	पोथ्यन् कितु *pōthyan kyut*[u] (54, 55).
Concom.	पोथ्य स्खतिन् *pōthĕ sụtin* (60).	पोथ्यन् स्खतिन् *pōthyan sụtin* (60).
Agent.	पोथि *pōthi* (6, 56).	पोथ्यौ *pōthyau* (56; i. 4).
Instr.	पोथि स्खतिन् *pōthi sụtin* (33, 59).	पोथ्यौ स्खतिन् *pōthyau sụtin* (59).
	पोथ्य हन्दि स्खतिन् *pōthĕ handi sụtin* (61).	पोथ्यन् हन्दि स्खतिन् *pōthyan handi sụtin* (61).
Loc. 2.	पोथि अन्द्र *pōthi andr*[a] (57).	पोथ्यौ अन्द्र *pōthyau andr*[a] (57).
Dat. 2.	पोथि पुछ्य *pōthi puṯshy* (63).	पोथ्यौ पुछ्य *pōthyau puṯshy* (33, 63).
	पोथ्य हन्दि पुछ्य *pōthĕ handi puṯshy* (63).	पोथ्यन् हन्दि पुछ्य *pōthyan handi puṯshy* (63).
Abl.	पोथि निश *pōthi niç*[a] (65).	पोथ्यौ निश *pōthyau niç*[a] (65).

Similarly are declined, ञूरि *ñūr*[i], a hoof; खीलि *khīl*[i], a field; चीरि *cīr*[i], a lottery ticket.

If the penultimate of a feminine word contains the vowel *ū*, that *ū* becomes *ō* in all cases except the nominative singular. Thus पूथि *pūth*[i] a book; nom. pl. पोथ्य *pōthĕ* (33).

So also a penultimate *i* becomes a *ĕ* in the same circumstance Thus खीति *khĭti*, a field; nom. pl. खेत्य *khĕtĕ*. The word चीरि *cīr*ᶦ, a lottery-ticket or slip, does not, however, change its long *ī*, and its nom. pl. is चीर्य *cīrĕ* (33).

(b). Nouns ending in ऊ *ū-mātrā.*

कूऋ *kūr*ᵃ, a girl.

Nom.	कूऋ **kūr**ᵃ (ii. i. 9).	कोर्य **kōrĕ** (11, 30, 33).	
Acc.	कोर्य **kōrĕ** (21, 33, 38, 40).	कोर्यन् **kōryan** (12, 30, 33, 38).	
	कूऋ *kūr*ᵃ (39).	कोर्य *kōrĕ* (39).	
Gen.	कोर्य हन्द् *kōrĕ hand*ᵃ (42).	कोर्यन् हन्द् *kōryan hand*ᵘ.	
Loc. 1.	कोर्य य़ठ *kōrĕ pyăṭh*, &c. (52, 53).	कोर्यन् य़ठ *kōryan pyăṭh*, &c. (52, 53).	
Dat. 1.	कोर्य किनु *kōrĕ kyut*ᵘ (54, 55).	कोर्यन् किनु *kōryan kyut*ᵘ (54, 55).	
Concom.	कोर्य स्ऺतिन् *kōrĕ sụtin* (60).	कोर्यन् स्ऺतिन् *kōryan sụtin* (60).	
Agent.	कोरि **kōri** (6, 56).	कोर्यैं **kōryau** (56, 30; i. 4).	
Instr.	कोरि स्ऺतिन् *kūri sụtin* (6, 30, 59).	कोर्यैं स्ऺतिन् *kōryau sụtin* (33, 59).	
	कोर्य हन्दि स्ऺतिन् *kōrĕ handi sụtin* (61).	कोर्यन् हन्दि स्ऺतिन् *kōryan handi sụtin* (61).	
Loc. 2.	कोरि अन्द्र *kōri andr*ᵃ (57).	कोर्यैं अन्द्र *kōryau andr*ᵃ (57).	
Dat. 2.	कोरि युछ् *kōri putṣhy* (63).	कोर्यैं युछ् *kōryau putṣhy* (63).	
	कोर्य हन्दि युछ् *kōrĕ handi putṣhy* (63).	कोर्यन् हन्दि युछ् *kōryan handi putṣhy* (63).	
Abl.	कोरि निश *kūri niç*ᵃ (65).	कोर्यैं निश *kōryau niç*ᵃ (65).	

Similarly are declined पंटॖ *paṭ^u*, a tablet ; हंटॖ *haṭ^u*, wood ; कांठॖ *kāṭh^u*, a stalk, especially the non-edible part of asparagus, sugarcane, &c.; बंडॖ *baḍ^u*, a great woman ; तंञॖ *taññ^u* (or तंञ *taññ*) a slender woman ; लंंडॖ *laṇḍ^u*, a branch.

The final *ū-* becomes *i* (or *y*) throughout, except in the nom. sg. (30).

All nouns of this declension ending in टॖ *ṭ^u*, ठॖ *ṭh^u*, or डॖ *ḍ^u*, change the consonant to the corresponding palatal, in all cases except the nominative singular. Thus —

Nom. sing.	Nom. pl.
पंटॖ *paṭ^u*.	पच्च *pacĕ*.
कांठॖ *kāṭh^u*.	कांछ्य *kāchĕ*.
बंडॖ *baḍ^u*.	बज्य *bajĕ*.

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

If the penultimate of a feminine word contains the vowel *ū*, that *ū* becomes *ō* in all cases except the nom. singular, thus कूरॖ *kūr^u*, a girl, nom. pl. कोर्यं *kōrĕ* (33).

The following are exceptions and do not change the *ū* (35). तूरॖ *tūr^u* cold; दूरॖ *dūr^u*, a lane ; मूरॖ *mūr^u*, a twig. Thus from तूरॖ *tūr^u*; nom. pl. तूर्यं *tūrĕ*.

So also a penultimate *ī* becomes *ē* in the same circumstances. Thus, सीरॖ *sīr^u*, a brick, nom. pl. सेर्यं *sērĕ*. The following words (33) however, do not change,—

	Nom. pl.	
गीरॖ *gīr^u*, red-chalk.		गीर्यं *gīrĕ*.
गीडॖ *gīḍ^u*, child's excrement.		गीड्य *gīḍĕ*.
टींठॖ *ṭīṭh^u*, pride.		टींछ्य *ṭīchĕ* (22).
टीरॖ *ṭīr^u*, cold-boiled-rice-pudding.		टीर्यं *ṭīrĕ*.
पीरॖ *pīr^u*, a table.		पीर्यं *pīrĕ*.

Whenever in this declension *ū-mātrā* is preceded by *a* or *ā*, the *a* or *ā* become modified to *ạ* or *ạ̄* respectively (70). Thus,

Base पट् *paṭ*, a tablet; nom. sg. पटੂ *paṭ^u*, but acc. sg. पच्य *pacyĕ*; ag. sg. पचि *paci* (*i* fully pronounced,—not *i-mātrā*); nom. pl. पच्य *pacĕ*; acc. pl. पच्यन् *pacyan*; ag. pl. पच्यौ *pacyau*.

So,—Base माज् *māj*, a mother; nom. sg. माजੂ *māj^u*; but acc. sg. माज्य *mājĕ*.

Again; Base, काठ् *kāṭh*, wood; nom. sg. काठੂ *kạ̄ṭh^u*; acc. sg. काछ्य *kāchĕ*.

(c). Nouns ending in ञ् *ñ*.

Similarly are declined all feminine nouns in ञ् *ñ*, thus म्याञ् *myạ̄ñ*, mine (fem.).

	SINGULAR.	PLURAL.
Nom.	म्याञ् *myạ̄ñ*.	म्याञ *myāñĕ*.
Acc.	म्याञ *myāñĕ*.	म्याञन् *myāñan*.
Ag.	म्याञि *myāñi*.	म्याञौ *myāñau*.

The vowel is only modified in the nom. sing. So also च्याञ् *cyạ̄ñ* thine (fem.); साञ् *sạ̄ñ*, our (fem.) (ii. iii. 11 and ff).

As the semivowel य *ya* cannot, as a rule, immediately follow च् *ts*, च्ह् *tsh*, or ज़् *z*, when a noun ends in चੂ *ts^u*, च्हੂ *tsh^u*, or ज़ੂ *z^u*, the य *ya* is elided in declension. Thus मच् *maṭs^u*, mad, (feminine): nom. pl. मच *maṭs^a*, not मच्य *maṭsĕ*. काछੂ *kwạṭsh^u*, a small bag : pl. काछ *kŏṭs^a*. व्रज़ੂ *wŏr^az^u* wŏr^az^u, a woman who has married twice, pl. व्रज़ *wŏr^az^a*. (iv. 51). The य *ya* is, however, retained in the singular. Thus the acc. sg. is मच्य *maṭsĕ*, काछ्य *kŏṭshĕ*, and व्रज़्य *wŏr^azĕ*.

FOURTH DECLENSION.

Nouns ending in ब *a*, or a consonant.

(a). Nouns ending in ब *a*

ब्यञ *běñĕ*, a sister.

Nom.	ब्यञ **běñĕ** (ii. i. 1).	ब्यञ **běñĕ** (1).
Acc.	ब्यञ **běñe** (38, 40, 39).	ब्यञन् **běñan** (38).
		ब्यञ *běñĕ* (39).
Gen.	ब्यञ ह्न्दु *běñĕ handᵘ* (42).	ब्यञन् ह्न्दु *běñan handᵘ* (42).
Loc. 1.	ब्यञ प्यठ् *běñĕ pyăṭh* (52, 53).	ब्यञन् प्यठ् *běñan pyăṭh*, &c. (52, 53).
Dat. 1.	ब्यञ कित् *běñĕ kyutᵘ* (54, 55).	ब्यञम् कित् *běñan kyutᵘ* (54, 55).
Concom.	ब्यञ स्ढ़तिन् *běñe sṳtin* (60).	ब्यञन् स्ढ़तिन् *běñan sṳtin* (60).
Agent.	ब्यज्ञि **běñi** (56; i. 4).	ब्यञौ **běñau** (56, i. 4).
Instr.	ब्यज्ञि स्ढ़तिन् *běñi sṳtin* (59).	ब्यञौ स्ढ़तिन् *běñau sṳtin* (59).
	ब्यञ ह्न्दि स्ढ़तिन् *běñĕ handi sṳtin* (61).	ब्यञन् ह्न्दि स्ढ़तिन् *běñan handi sṳtin* (61).
Loc. 2.	ब्यज्ञि ब्न्द्र *běñi andrᵃ* (57).	ब्यञौ ब्न्द्र *běñau andrᵃ* (57).
Dat. 2.	ब्यज्ञि पुछ् *běñi putshy* (63).	ब्यञौ पुछ् *běñau putshy* (63).
	ब्यञ ह्न्दि पुछ् *běñĕ handi putshy.*	ब्यञन् ह्न्दि पुछ् *běñan handi putshy* (63).
Abl.	ब्यज्ञि निश *běñi niçᵃ* (65).	ब्यञौ निश *běñau niçᵃ* (65).

(*b*).   Nouns ending in a consonant.

माल् *māl*, a garland.

Nom.	**माल् māl** (ii. i. 10).	**माल māl**ᵃ (11).
Acc.	**मालि māli** (37, 38, 40).	**मालन् mālan** (12, 38).
	माल् *māl* (39).	माल *māl*ᵃ (39).
Gen.	मालि ह्न्दॖ *māli hạnd*ᵘ (42).	मालन् ह्न्दॖ *mālan hạnd*ᵘ (42).
Loc. 1.	मालि प्यठ *māli pyăṭh,* &c., (52, 53).	मालन् प्यठ *mālan pyăṭh,* &c., (52, 53).
Dat. 1.	मालि किन्तॖ *māli kyut*ᵘ (54, 55).	मालन् किन्तॖ *mālan kyut*ᵘ.
Concom.	मालि स्द्तिन् *māli sụtin* (60).	मःलन् स्द्तिन् *mālan sụtin* (60).
Agent.	**मालि māli** (56).	**मालौ mālau** (56).
Instr.	मालि स्द्तिन् *māli sụtin* (59).	मालौ स्द्तिन् *mālau sụtin* (59).
	मालि च्न्दि स्द्तिन् *māli handi sụtin* (61).	मालन् च्न्दि स्द्तिन् *mālan handi sụtin* (61).
Loc. 2	मालि च्न्द *māli andr*ᵃ (57).	मालौ च्न्द *mālau andr*ᵃ (57).
Dat. 2	मालि पुछॖ *māli puṯshy* (63).	मालौ पुछॖ *mālau puṯshy* (63).
	मालि च्न्दि पुछॖ *māli handi puṯshy* (63).	मालन् च्न्दि पुछॖ *mālan handi puṯshy* (63).
Abl.	मालि निश्र *māli niç*ᵃ (65).	मालौ निश्र *mālau niç*ᵃ (65).

Similarly are declined क्रक् *krak*, a loud noise; नारिज् *nārij*, a conduit; ज़ंग् *zaᵑg*, a thigh.

Note that when a noun ends in क् *k*, च् *c*, च् *ts*, ट् *ṭ*, त् *t* or प् *p*, these letters are aspirated in the nom. sing. (66, 67) ; thus—

	Nom. sg.	but Nom. pl.
क्रक् *krak*, a loud noise.	क्रख् *krăkh*.	क्रक *krak^a*.
रच् *rats*, abrus precatorius.	रछ् *rătsh*.	रच *rats^a*.
ऋच् *ṛts*, a sub-caste.	ऋछ् *ṛtsh*.	ऋच *ṛts^a*.
नट् *naṭ*, trembling.	नठ् *năṭh*.	नट *naṭ^a*.
वत् *wat*, a road.	वथ् *wăth*.	वत *wat^a*.
चाप् *tsāp*, food.	चाफ् *tsāph*.	चाप *tsāp^a*.

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 त् *t* or च् *ts* 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.
बत्च् *bat^ac*, a duck.	बत्च् *bat^ac* (elsewhere spelled बत्चू *bat^ac^ū*, see p. 32).
ब्वक्च् *bŏk^ats*, a female puppy.[1]	ब्वक्च् *bŏk^ats*.
मक्च् *mak^ats*, an axe.	मक्च् *mak^ats*.
नस्त् *nast*, nose.	नस्त् *nast*.

Other compounds are, however, aspirated. Thus,—

	Nom. sg.	Nom. pl.
रेम्प् *rēmp*, a little.	रेम्फ् *rēmph*.	रेम्प *rēmp^a*.
चाम्प् *tsāmp*, consolation.	चाम्फ् *tsāmph*.	चाम्प *tsāmp^a*.

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

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1 So Īçvara-kaula. Mr. H. Knowles informs me that this word means the young of any animal.

ज़ोम् *zōm*; nom. pl. ज़ोम् *zōm*; acc. pl. ज़ोमन् *zōmªn*; ag. pl. ज़ोमव् *zōmªv*; instr. sg. ज़ोम् ख़्तिन् *zōm sụtin*; gen. sg. ज़ोम् हन्द् *zōm haṇdª*, &c.

The word म्ूंष् *mĩṣ* (ii. iii. 28), a buffalo-cow, changes ऊ *ū* to *ai* in all cases except the nom. sg., thus —

	SINGULAR.		PLURAL.	
Nom.	म्ूंष्	*mĩṣ*	मैंष	*maĩṣª*.
Acc.	मैंषि	*maĩṣi*.	मैंषन्	*maĩṣan*.
Ag.	मैंषि	*maĩṣi*.	मैंषो	*maĩṣau*.

The word क्ूंह् *kũh* or काह् *kãh*, any one, some one, though of both genders, is always declined as a feminine, in the sg. number. It changes ऊ *ū* and आ *ā* to ऐ *ai* and ह् *h* to ष् *s* in all cases except the nom. sg. (ii. iii. 29). It becomes केन्ष् *kēnts* in the plural (ii. iii. 30) and is then declined as a masculine.

Thus,—

	SINGULAR.		PLURAL.	
Nom.	क्ूंह्, काह्	*kũh*, *kãh*.	केन्ष्	*kēnts*.
Acc.	कैंषि	*kaĩsi*.	केन्षन्	*kēntsan*.
Ag.	कैंषि	*kaĩsi*.	केन्षो	*kēntsau*.

(c).　Irregular Feminine Nouns, ending in Consonants.

रात् *rāt*, night.

Nom.	राथ् **rāth** (ii. i. 10, 66).	रांचू **rāͅtsᵘ** (16, 23).
Acc.	रांचू **rāͅtsᵘ** (16, 23, 38, 40).	रांचून् **rāͅtsᵘn** (14, 16, 23, 38).
	राथ् *rāth* (39).	रांचू *rāͅtsᵘ* (39).
Gen.	रांचू इन्दु *rāͅtsᵘ hạndᵘ* (42).	रांचून् इन्दु *rāͅtsᵘn hạndᵘ* (42).
Loc. 1.	रांचू मन्जु *rāͅtsᵘ manz*, &c. (52, 53).	रांचून् मन्जु *rāͅtsᵘn manz*, &c. (52, 53).
Dat. 1.	रांचू कितु *rāͅtsᵘ kyutᵘ* (54, 55).	रांचून् कितु *rāͅtsᵘn kyutᵘ* (54, 55)
Concom.	रांचू स्ह्तिन् *rāͅtsᵘ sụtin* (60).	रांचून् स्ह्तिन् *rāͅtsᵘn sụtin*.
Agent.	रांचू **rāͅtsᵘ** (7, 17).	रांचूव् **rāͅtsᵘv** (20, 56).
Instr.	रांचू स्ह्तिन् *rāͅtsᵘ sụtin* (59).	रांचूव् स्ह्तिन् *rāͅtsᵘv sụtin* (59).
	रांचू हन्दि स्ह्तिन् *rāͅtsᵘ handi sụtin* (61).	रांचून् हन्दि स्ह्तिन् *rāͅtsᵘn handi sụtin* (61).
Loc. 2.	रांचू अन्द्र *rāͅtsᵘ andrᵃ* (57).	रांचूव् अन्द्र *rāͅtsᵘv andrᵃ*.
Dat. 2.	रांचू पुछ्य् *rāͅtsᵘ putshy* (63).	रांचूव् पुछ्य् *rāͅtsᵘv putshy* (63).
	रांचू हन्दि पुछ्य् *rāͅtsᵘ handi putshy* (63).	रांचून् हन्दि पुछ्य् *rāͅtsᵘn handi putshy* (63).
Abl.	रांचू निष *rāͅtsᵃ niçᵃ* (65).	रांचूव् निष *rāͅtsᵘv niçᵃ* (65).

This group of irregular nouns consists of most feminine nouns in तृ *t*, थ्र *th*, द्र *d*, न्र *n*, ह्र *h*, and certain nouns in ल्र *l*. In all these cases the final consonant is changed as follows :—

तृ *t* becomes च्र *ts*

थ्र *th*   छ्र *tsh*

द्र *d*   ज्र *z*

न्र *n*   ञ्र *ñ*

ह्र *h*   ष्र *ç*

ल्र *l*   ज्र *j*

e.g., रातृ *rāt*, night ;   Nom. pl. राच्र *rāts^a* (23. 14, 16).

कॊथ्र *kŏth*, a hank ;   कछ्र *kwatsh^a* (23, 14, 16).

ग्रन्द्र *grand*, a counting ;   ग्रञ्ज्र *granz^a* (23, 14, 16).

ईरन्र *yīran*, an anvil ;   ईरञ्र *irañ^a* (23, 14, 16).

काह्र *kāh*, eleventh lunar day ;   काष्र *kāç^a* (19, 14, 16).

वाल्र *wāl*, a hole ;   वाज्र *wāj^u* (27, 14, 16).

Other examples are सत्र *sat*, hope ; हान्र *hān*, loss ; चामन्र *tsāman*, cheese.

The words in ल्र *l* which follow this declension are वाल्र *wāl*, a hole (as that of a serpent) ; साल्र *sāl*, a wife's sister ; ज़ाल्र *zāl*, a net ; कल्र *kal*, thought, consideration ; and हाल्र *hāl*, a house, a hall (27, 28). The word हाल्र *hāl* when it is at the end of a *masculine* compound is, however, declined regularly ; thus चाटहालस् अन्दर *tsāṭahālas andar* (not चाटहाज्र अन्दर *tsāṭahāj^u andar*,) in the school-house, because चाटहाल्र *tsāṭahāl* is masculine (28). The words कुंडल्र *kuṇḍal*, a kind of cup (especially the cup of a portable stove), and कर्तल्र *kartal* a sword, may optionally be regular. Thus कुंडज्र स्तिन् *kuṇḍaj^u sṭin* or कुंडलि स्तिन् *kuṇḍali sṭin*, by the cup, (29).

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

वत् *wat*, a road.

लत् *lat*, a kick.

दत् *dat*, a clod.

थ्वत् *thŏt*, an impediment.

च्वत् *tsŏt*, the anus.

चिन्न *tsitt*, a sprain.

च्वत् *tsêt*, tumbling head over heels.

गत् *gᵃt*, a rise in a river, a swift flood.

पैत् *pĭt*, a trifle.

तोंत् *tŏt*, a beak.

कथ् *kăth*, a story.

व्यथ् *vyăth*, the river Jhelum.

ख्वन् *khŏn*, the elbow.

तन् *tan*, the body.

नान् *nān*, the navel.

स्वन् *sŏn*, a co-wife.

हन् *han*, a little.

बन् *ban*, a heap, pile.

Thus वति स्वतिन् *wati sŭtin*, not व्चू स्वतिन् *wats^a sŭtin*.

It must be remembered that the *ū-mātrā* modifies a preceding *a* to *o*, and *ā* to *ǭ* (71). When final it is not pronounced. When it precedes a consonant it is pronounced like a short German *ü*. Thus रात्सूव् *rǭts^üv* is pronounced something like, German, *rötsüv*.

It must also be remembered that words ending in *t* form the nominative singular in *th* (66). Thus the nom. sg. of रात् *rāt*, night, is राथ् *rāth*, and of वत् *wat*, a road, is वथ् *wath*.

The words यड् *yaḍ*, belly; गाव् *gāv*, a cow; थर् *thar*, the back; कठ

kŏṭh, a fragrant root, *Aucklandia Oostus ;* यड् *waḍ*, discount ; are similarly declined, except that they do not change their final consonant. Thus यडू छ्तिन् *yaḍ^u sūtin*, by the belly (7). Nom. pl. यडू *yaḍ^u* (17).

The words खार् *khār*, an ass's load, a certain measure ; मार् *mār*, the name of a river ; सार् *sār*, a cross-beam, for strengthening ; राश् *rāç*, stock-in-trade ; follow the same rule. *E.g.*, nom. pl. खारू *khār^u* (18). [*Sūtra* 18, apparently only refers to the plural. But the singular follows the same rule, *e.g.*, खारू छ्तिन् *khār^u sūtin*, by the measure].

The word गाव् *gāv*, abovementioned, changes its *ā* to *ō* in all cases except the nom. sg. (72) ; thus, acc. sg. गोवू *gōv^u* ; ag. sg. गोवू *gōv^u* ; nom. pl. गोवू *gōv^u* ; acc. pl. गोवून् *gōv^un* ; ag. pl. गोवूव् *gōv^uv*.

E. Composition and Concordance.

Īçvara-kaula, in his *Kāçmīra-çabdāmrta*, 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 *karmadhāraya*, 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 *baḍ^u lar^u*, in Kāçmīrī means a large house, and *baji lari pyaṭh^a*, means from a great house.

In the case of all compounds and concordances 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, छ्तु गुर् *chaṭ^u gur^u* means, a white horse. The instrumental plural of छ्तु *chaṭ^u* is छ्त्यौ छ्तिन् *chatyau sūtin*, and of गुर् *gur^u* is गुर्यौ छ्तिन् *guryau sūtin*, but the instrumental plural of छ्तु गुर् *chaṭ^u gur^u*, is छ्त्यौ गुर्यौ छ्तिन् *chatyau guryau sūtin*, not छ्त्यौ छ्तिन् गुर्यौ छ्तिन् *chatyau sūtin guryau sūtin*, by white horses. When there is no postposition these remarks, of course, do not apply. Thus the accusative singular is छ्तिस् गुरिस् *chatis guris*, and the nom. pl. is छ्ति गुरि *chaṭⁱ gurⁱ*.

Karmadhāraya or adjectival compounds are expressed in Kāçmirī by an adjective agreeing with its substantive in gender, number and case. The above rule about postpositions must be applied. Thus बड् च्यार् *baḍ[u] dyār* (masc.), great wealth; बड्यन् च्यारन् छुह् ज़ेनान् *baḍyan dyāran chuh zēnān*, he is earning great wealth (acc. pl.); म्वचि च्चचि स्धतिन् *mŏci tsŏci sūtin*, by a thick (म्वट् *mŏṭ[u]*) cake (च्वट् *tswaṭ[u]*, fem.); चिचि कोरि पुछ्य *trichi kōri putshy*, for a clever (च्युख् *tryukh[u]*, fem. चिच् *trich[u]*) girl (कूर् *kūr[u]*); बजि लरि प्यठ *baji lari pyaṭh[a]* from the big (बड् *baḍ[u]*) house (लर् *lar[u]*); बज्ये ग्रन्ज् ह्न्द् *bajĕ granz[u] hand[u]*, of the big counting (ग्रन्द् *grand*); बडिस् गुरिस् प्यठ् *baḍis guris pyăṭh*, on the great horse (गुर् *gur[u]*). 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 ताप् *tāp*, light (masc.); गट *gaṭ[a]*, darkness (fem.). The nom. sg. of ताप् *tāp* is ताफ् *tāph* and the instr. sg. is ताप स्धतिन् *tāp[a] sūtin*. So from गट *gaṭ[a]*, the nom. sg. is गट *gaṭ[a]*, and the instr. sg. गटि स्धतिन् *gaṭi sūtin*. The compound noun, 'light and darkness' is nom. sg. ताफ् गट *tāph-gaṭ[a]*; instr. sg. ताप-गटि स्धतिन् *tāp[a]-gaṭi sūtin*, and so on. Again वार् *wăr[u]* (fem.) is a garden; कुल् *kul[u]* (masc.) is a tree; फल् *phal* (masc.) is fruit; and ज़ल् *zal* (masc.) is water. Making these into a copulative compound we have in the dative sg. वारि-कुलि-फल-ज़ल पुछ्य *wāri-kuli-phal[a]-zal[a] 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 माज् *māj[u]*, a mother, nom. pl. माज्ये *mājĕ*; कूर् *kūr[u]*, a daughter, nom. pl. कोर्ये *kōrĕ*. Hence माज्ये-कोर्ये *mājĕ-korĕ*, mother and daughter. So मालि पुथर् *māl[i]-puth[a]r*, father and son (मोल् *mōl[u]*, a father; पुथर् *puth[a]r*, a son); हश-न्वष *haç[a]-nŏṣ[a]*, mother-in-law (हश *haç*) daughter-in-law (न्वष् *nŏṣ*); ज़ोम्-काकञ् *zōm-kākañĕ*, husband's sister (ज़ाम् *zām*) and brother's wife (काकञ् *kākañ*); पच्ये-कूच्ये *pacĕ-kūcĕ*, board (पट् *paṭ[u]*) and wood (कूट् *kūṭ[u]*).

In **Tatpuruṣa** or appositional compounds, the first member usually takes the form which the word adopts in the agent, the न् *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, श्राकि-खश् *çrāki-khaç*, the cut of a knife (श्राख् *çrākh*, fem.).

टोपि-फंजु *ṭopi-phạlᵘ*, the border of a cap (टूपि *ṭūpⁱ*, fem.).

सर्प-बय ख्तिन् *sarᵃpᵃ-bayᵃ sụtin*, by the fear (बय *bayᵃ*, masc.) of a snake (सर्फ़् *sarᵃph*, masc.).

राज़-न्यचिवि पुछ् *rāzᵃ-něcivi putṣhy*, for the son (न्युचुव् *něcyuvᵘ*) of the king (राज़् *rāzᵃ*).

बट-कोय॑ इन्ड् *baṭᵃ-kořě hạndᵘ*, of the daughter (कुर् *kūrᵃ*) of the brāhmaṇa (बट *baṭᵃ*).

खन-डब खन् *sŏnᵃ-ḍabᵃ an*, bring the box (डब *ḍabᵃ*, masc.) of gold (खन् *sŏn*, masc.), *i.e.*, the gold box.

म्यचि-फ्तु थव् *měṭsi-photᵘ thav*, put down a basket (फ्त *photᵃ* masc.) (full) of earth (म्यच् *myạtsᵘ*).

Irregular formations.

1. When the word पोञु *pōñᵘ*, water, forms the second member of one of these compounds, it becomes वोञु *wōñᵃ* (iii. 6). Thus,—

गंग-वोञु *gaṇgᵃ-wōñᵘ*, the water of the Ganges.

व्यथ-वोञु *vyathᵃ-wōñᵘ*, the water of the Jhelum.

श्रीन-वोञु *çīnᵃ-wōñᵘ*, snow-water.

वुग-वोञु *wugᵃ-wōñᵘ*, flood-water.

मार्-वोञु *mārᵘ-wōñᵘ*, the water of the Mār .

क्रौरि-वोञु *krīrⁱ-wōñᵘ*, well (क्र्यूर् *kryūrᵘ*, masc.) water.

रूद-वोञु *rūdᵃ-wōñᵘ*, rain-water.

नाग-वोञु *nāgᵃ-wōñᵘ*, spring-water.

2. The words पोञु *põñ^u*, water, दाञ *dāñĕ* (masc.) rice, बोञु *wõñ^a*, a merchant, and others, become पां *pā̃*, दां *dā̃*, and वां *wā̃* respectively, when (iii. 7, 8) they are first members of one of these compounds.

Thus,—

पां-वख़ *pā̃-trăkh*, a measure (4¾ sērs) of water.

पां-नटु *pā̃-naṭ^u*, a water-bucket.

दां-खार *dā̃-khār*, a measure (16 *trăkhs*) of rice.

दां-फ़ोतु *dā̃-phot^u*, a basket (full) of rice.

वां-ब्यलु *wā̃-dyạl^u*, the merchant's straw.

वां-कूरु *wā̃-kūr^u*, the merchant's daughter.

3 The प *p* of the word पंथर *pạth^ar*, a leaf, becomes व *w* in masculine compounds (iii. 9). Thus,—

बोञि-वथर *bōñi-wạth^ar*, plane-tree-leaves.

पोष-वथर *pōṣ^a-wạth^ar*, a flower-petal.

ख्यञ-वथर *khyall^a-wạth^ar*, a leaf of the lotus-grass.

हाक-वथर *hāk^a-wạth^ar*, spinach-leaves.

When, however, the compound is feminine, the word पंथर *pạth^ar*, becomes पंतर *pạt^ar*. Thus

मुजि पंतर *muji-pạt^ar* (fem.), a radish-leaf.

गगजि-पंतर *gŏg^aji-pạt^ar* (fem.), a turnip-leaf.

4. The word चुट *tswaṭ^u*, a cake (fem.), is restricted in composition to cakes made of grain (iii. 12). Thus

तमल-चुट *tŏm^al^a-tswaṭ^u*, rice-cake.

कनक-चुट *kan^ak^a-tswaṭ^u*, wheat-cake.

बुष्कि-चुट *wuṣki-tswaṭ^u*, barley-cake.

If not made of grain, the word म्वंडु *mwaṇḍ^u*, must be substituted.

Thus

ठूल-म्वंड *ṭhūlᵃ-mwạṇḍᵘ*, egg-cake.

नदुरि-म्वंड *nạdᵃrⁱ-mwạṇḍᵘ*, lotus-stalk-cake.

च़ामञ-म्वंड *ts̱āmañᵘ-mwạṇḍᵘ* (also written, च़ामञ *ts̱āmuñ-*), cheese-
cake.

अद्रक्-म्वंड *adrak-mwạṇḍᵘ*, ginger-cake [apparently irregular].

The masculine form म्वंड *moṇḍᵘ*, can, however, be used for grain
cakes, thus

तमुल-म्वंड *tŏmᵃlᵃ-moṇḍᵘ*, rice-cake, (तमुल् *tŏmul*, rice).

अब-म्वंड *abᵃ-moṇḍᵘ*, a cake of parched meal.

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

यड-बड *yạḍᵃ-bạḍᵘ* (not यडु-बड *yạḍᵘ-bạḍᵘ*, as we might expect),
   big-bellied, Skr. *bṛhad-udara*, quasi *udara-bṛhat*.

दारि-ज़्यूठ *dāri-zyūṭhᵘ*, long (ज़्यूठ *zyᵘṭhᵘ*) bearded (दार *dārᵘ*, fem.,
   a beard).

कन-च़ट *kanᵃ-ts̱oṭᵘ* having the ear (कन् *kan*, masc.) cut (च़ट *ts̱oṭᵘ*).

ह़ुनि-बुथ *hūnⁱ-buthᵘ*, dog (ह़ुन *hūnᵘ*, a dog) faced (बुथ *buthᵘ*, a
   face).

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

दु-वह़र *du-wạhạrᵘ*, occurring every two years.

सत-बोच़ु *satᵃ-bōts̱ᵘ*, having a family of seven.

पाँच़-घतुर *pq̃ts̱ᵃ-potur*, having five sons.

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

ठ़ल-ठ़ल *ṭhŏlᵃ-ṭhŏl*, mutual pushing with horns.

टप-टफ् *ṭapᵃ-ṭăph*, mutual kicking.

ठ़ूक-ठ़ूख *ṭhū̃kᵃ-ṭhū̃kh*, mutual pushing with horns.

च़प-च़फ् *capᵃ-căph*, 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,—

ग्वबु ग्वबु छुछ पकान् *gob^u gob^u chuh pakān*, he is going slowly.

चतुर (or चतुर चतुर) ख्रवान छुछ *tsạtur* (or *tsạtur tsạtur*) *khyawān chuh*, he is eating quickly.

ल्वतु करान् छुछ *lot^u karān chuh*, he is doing slowly.

F.   Numerals.

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

CARDINALS.	ORDINALS.
1 अख् *ăkh*.	अक्युमु *akyum^u* or ग्वडञुकु *gŏdañuk^u*.
2 ज़्ह *z^ah*.	द्युमु *dŏyum^u*.
3 त्रिह् *trih* or त्र्यह् *trĕh*.	त्रयुमु *trĕyum^u*.
4 च्वोर् *tsōr*.	चूर्युम *tsūryum^u*.
5 पान्च् *pānts* or पान्च् *pānts*.	पून्च्युमु *pụntsyum^u*.
6 षह् *ṣah*.	षयुमु *ṣayum^u*.
7 सथ् *săth*.	सत्युमु *satyum^u*.
8 ऐठ् *aiṭh*.	ऐठ्युमु *aiṭhyum^u*.
9 नव् *nav*.	नव्युम *navyum^u*.
10 दह् *dah*.	दह्युमु *dahyum^u*.
11 काह् *kāh*.	काह्युम *kāhyum^u*.
12 बाह् *bāh*.	बाह्युम *bāhyum^u*.
13 त्रुवाह् *truwāh*.	त्रुवाह्युमु *truwāhyum^u*.
14 च्दाह् *tsŏdāh*.	च्दाह्युमु *tsŏdāhyum^u*.
15 पन्दाह् *pandāh*.	पन्दाह्युमु *pandāhyum^u*.

16 सुराऺ *ṣurāh.*   सुराॆम् *ṣurāhyum^u.*

17 सदाऺ *sadāh.*   सदाॆम् *sadāhyum^u.*

18 सरदाऺ *aradāh.*   सरदाॆम् *aradāhyum^u.*

19 कुनवुऺ *kunawuh.*   कुनवुॆम् *kunawuhyum^u.*

20 वुऺ *wuh.*   वुॆम् *wuhyum^u.*

21 सकवुऺ *akawuh.*   सकवुॆम् *akawuhyum^u.*

22 ज़तोवुऺ *z^atōwuh.*   ज़तोवुॆम् *z^atōwuhyum^u.*

23 च्रवुऺ *trĕwuh.*   च्रवुॆम् *trĕwuhyum^u.*

24 च्वुऺ *tsŏwuh.*   च्वुॆम् *tsŏwuhyum^u.*

25 पूॅच्चूऺ *pūnts^ah.*   पूॅच्चूॆम् *pūnts^ahyum^u.*

26 सवुऺ *ṣawuh.*   सवुॆम् *ṣawuhyum^u.*

27 सतोवुऺ *satōwuh.*   सतोवुॆम् *satōwuhyum^u.*

28 ऐठोवुऺ *aiṭhōwuh.*   ऐठोवुॆम् *aiṭhōwuhyum^u.*

29 कुनच्ऺ *kunatr^ah.*   कुनच्ॆम् *kunatr^ahyum^u.*

30 च्ऺ *tr^ah.*   च्ॆम् *tr^ahyum^u.*

31 सकच्ऺ *akatr^ah.*   सकच्ॆम् *akatr^ahyum^u.*

32 दॖयच्ऺ *dŏyatr^ah.*   दॖयच्ॆम् *dŏyatr^ahyum^u.*

33 त्ययच्ऺ *tĕyatr^ah.*   त्ययच्ॆम् *tĕyatr^ahyum^u.*

34 च्ययच्ऺ *tsŏyatr^ah.*   च्ययच्ॆम् *tsŏyatr^ahyum^u.*

35 पान्च्वऺ *pāntsatr^ah* or पान्च्वऺ   पान्च्च्ॆम् *pāntsatr^ahyum^u.*
     pāntsatr^ah.

36 सयच्ऺ *ṣayatr^ah.*   सयच्ॆम् *ṣayatr^ahyum^u.*

37 सतच्ऺ *satatr^ah.*   सतच्ॆम् *satatr^ahyum^u.*

38 सरच्ऺ *aratr^ah.*   सरच्ॆम् *aratr^ahyum^u.*

39 कुनताजिऺ *kunatājih.*   कुनताजिॆम् *kunatāj^ihyum^u.*

40 च्तजिऺ *tsatajih.*   च्तजिॆम् *tsatajihyum^u*

41 अकतॊजिह् *akatājih.*   अकतॊजिछ्युम् *akatājⁱhyumᵘ.*[1]

42 दयतॊजिह् *dŏyatājih.*   दयतॊजिछ्युम् *dŏyatājⁱhyumᵘ.*

43 त्ययतॊजिह् *tĕyatājih.*   त्ययतॊजिछ्युम् *teyatājⁱhyumᵘ.*

44 चयतॊजिह् *tsŏyatājih.*   चयतॊजिछ्युम् *tsŏyatājⁱhyumᵘ.*

45 पॉन्चतॊजिह् *pānts̲atājih.*   पॉन्चतॊजिछ्युम् *pānts̲atājⁱhyumᵘ.*

46 षयतॊजिह् *ṣayatājⁱh.*   षयतॊजिछ्युम् *ṣayatājⁱhyumᵘ.*

47 सततॊजिह् *satatājih.*   सततॊजिछ्युम् *satatājⁱhyumᵘ.*

48 अरतॊजिह् *aratājih.*   अरतॊजिछ्युम् *aratājⁱhyumᵘ.*

49 कुनवञ्ज़ाह् *kunawanzāh.*   कुनवञ्ज़ाह्युम् *kunawanzāhyumᵘ.*

50 पन्चाह् *pants̲āh.*   पन्चाह्युम् *pants̲āhyumᵘ.*

51 अकवञ्ज़ाह् *akawanzāh.*   अकवञ्ज़ाह्युम् *akawanzāhyumᵘ.*

52 दवञ्ज़ाह् *dŏwanzāh.*   दवञ्ज़ाह्युम् *dŏwanzāhyumᵘ.*

53 च्रवञ्ज़ाह् *traᵃwanzāh.*   च्रवञ्ज़ाह्युम् *traᵃwanzāhyumᵘ.*

54 चवञ्ज़ाह् *tsŏwanzāh.*   चवञ्ज़ाह्युम् *tsŏwanzāhyumᵘ.*

55 पॉन्चवञ्ज़ाह् *pānts̲awanzāh.*   पॉन्चवञ्ज़ाह्युम् *pānts̲awanzāhyumᵘ.*

56 षवञ्ज़ाह् *ṣawanzāh.*   षवञ्ज़ाह्युम् *ṣawanzāhyumᵘ.*

57 सतवञ्ज़ाह् *satawanzāh.*   सतवञ्ज़ाह्युम् *satawanzāhyumᵘ.*

58 अरवञ्ज़ाह् *arawanzāh.*   अरवञ्ज़ाह्युम् *arawanzāhyumᵘ.*

59 कुनहैठ् *kunahaiṭh.*   कुनहैठ्युम् *kunahaiṭhyumᵘ.*

60 श्रैठ् *çaiṭh.* or श्रेठ् *çēṭh.*   श्रेठ्युम् *çiṭhyumᵘ.*

61 अकहैठ् *akahaiṭh.*[2]   अकहैठ्युम् *akahaiṭhyumᵘ.*

62 दहैठ् *dŏhaiṭh.*   दहैठ्युम् *dŏhaiṭhyumᵘ.*

63 च्रहैठ् *traᵃhaiṭh.*   च्रहैठ्युम् *traᵃhaiṭhyumᵘ.*

64 चहैठ् *tsŏhaiṭh.*   चहैठ्युम् *tsŏhaiṭhyumᵘ.*

65 पॉन्चहैठ् *pānts̲ahaiṭh.*   पॉन्चहैठ्युम् *pānts̲ahaiṭhyumᵘ.*

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1 Sometimes pronounced *akatājyumᵘ*, and so throughout the forties; except forty-nine.

2 Also pronounced *akahāṭh*, *akahāṭhyumᵘ*, and so throughout the sixties, except sixty-nine.

66 ष॒द्वैठ *ṣᵃhaiṭh.*   ष॒द्वैयुम् *ṣᵃhaiṭhyumᵛ.*

67 सतद्वैठ *satahaiṭh.*   सतद्वैयुम् *satahaiṭhyumᵛ.*

68 अरद्वैठ *arahaiṭh.*   अरद्वैयुम् *arahaiṭhyumᵛ.*

69 कुनसतथ् *kunasatăth.*   कुनसतत्युम् *kunasatatyumᵛ.*

70 सतथ् *satăth.*   सतत्युम् *satatyumᵛ.*

71 अकसतथ् *akasatăth.*   अकसतत्युम् *akasatatyumᵛ.*

72 दुसतथ् *dusatăth.*[1]   दुसतत्युम् *dusatatyumᵛ.*

73 च्रसतथ् *trᵃsatăth.*   च्रसतत्युम् *trᵃsatatyumᵛ.*

74 च्सतथ् *t͜sŏsatăth.*   च्सतत्युम् *t͜sŏsatatyumᵛ.*

75 पान्च्सतथ् *pāntsasatăth.*   पान्च्सतत्युम् *pāntsasatatyumᵛ.*

76 ष्सतथ् *ṣᵃsatăth.*   ष्सतत्युम् *ṣᵃsatatyumᵛ.*

77 सतसतथ् *satasatăth.*   सतसतत्युम् *satasatatyumᵛ.*

78 अरसतथ् *arasatăth.*   अरसतत्युम् *arasatatyumᵛ.*

79 कुनश्रीथ् *kunaçith.*   कुनश्रीत्युम् *kunaçityumᵛ.*

80 श्रीथ् *çith.*   श्रीत्युम् *çityumᵛ.*

81 अकश्रीथ् *akaçith.*   अकश्रीत्युम् *akaçityumᵛ.*

82 द्वयश्रीथ् *dŏyaçith.*   द्वयश्रीत्युम् *dŏyaçityumᵛ.*

83 च्यश्रीथ् *trĕyaçith.*   च्यश्रीत्युम् *trĕyaçityumᵛ.*

84 च्यश्रीथ् *t͜sŏyaçith.*   च्यश्रीत्युम् *t͜sŏyaçityumᵛ.*

85 पान्च्श्रीथ् *pāntsaçith.*   पान्च्श्रीत्युम् *pāntsaçityumᵛ.*

86 षयश्रीथ् *ṣayaçith.*   षयश्रीत्युम् *ṣayaçityumᵛ.*

87 सतश्रीथ् *sataçith.*   सतश्रीत्युम् *sataçityumᵛ.*

88 अरश्रीथ् *araçith.*   अरश्रीत्युम् *araçityumᵛ.*

89 कुननमथ् *kunanamăth.*   कुननमत्युम् *kunanamatyumᵛ.*

90 नमथ् *namăth.*   नमत्युम् *namatyumᵛ.*

91 अकनमथ् *akanamăth.*   अकनमत्युम् *akanamatyumᵛ.*

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[1] Not दुसतथ् *dŏsatăth,* as we might expect.

92	दुनमथ् *dunamăth.*[1]	दुनमत्युम् *dunamatyum*[u].
93	च्रनमथ् *trᵃnamăth.*	च्रनमत्युम् *trᵃnamatyum*[u].
94	च्सॊनमथ् *tsŏnamăth.*	च्सॊनमत्युम् *tsŏnamatyum*[u].
95	पान्च्नमथ् *pāntsanamăth.*	पान्च्नमत्युम् *pāntsanamatyum*[u].
96	च्सनमथ् *sᵃnamăth.*	च्सनमत्युम् *sᵃnamatyum*[u].
97	सतनमथ् *satanamăth.*	सतनमत्युम् *satanamatyum*[u].
98	अरनमथ् *aranamăth.*	अरनमत्युम् *aranamatyum*[u].
99	नमानमथ् *namānamăth.*	नमानमत्युम् *namānamatyum*[u].
100	हथ् *hăth.*	हत्युम् *hatyum*[u].
101	अख्हथ् त अख् *ăkh hăth tᵃ ăkh,* and so on.	अख्हथ् त अक्युम् *ăkh hăth tᵃ akyum*[u] and so on.
110	अख्हथ् त दह् *ăkh hăth tᵃ dah,* and so on.	अख् हथ् त दह्युम् *ăkh hăth tᵃ dahyum*[u] and so on.
200	ज़ह् हथ् *zᵃh hăth.*	दुहत्युम् *duhatyum*[u].
300	त्रिहथ् *trihăth.*	च्रहत्युम् *trᵃhatyum*[u].
400	च्सॊर् हथ् *tsŏr hăth.*	च्सुहत्युम् *tsuhatyum*[u].
500	पान्च् हथ् *pānts hăth.*	पान्च्हत्युम् *pāntsahatyum*[u].
600	षहथ् *şahăth.*	षहत्युम् *şahatyum*[u].
700	सथ् हथ् *săth hăth.*	सतहत्युम् *satahatyum*[u].
800	ऎठ् हथ् *aiţh hăth.*	ऎठहत्युम् *aiţhahatyum*[u].
900	नव् शथ् *nav çăth.*	नवशत्युम् *navaçatyum*[u].
1000	सास् *sās.*	सास्युम् *sāsyum*[u].
10000	अय्वथ् *ayŏth.*	अय्वत्युम् *ayŏtyum*[u].
100000	लछ् *lăch.*	लछ्युम् *lạchyum*[u].
1,000,000	प्रय्वथ् *prayŏth.*	प्रय्वत्युम् *prayŏtyum*[u].
10,000,000	कॊरॊर् *kŏrōr.*	कॊरोयुँम् *kŏrōryum*[u].

अख् *ăkh* is one : अखाह् *akhāh,* or अखाह् खण्डा *akhāh khandā* means 'some one,' or 'about one,' (ii, iii. 38, 45).

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[1] Not दुनमथ् *dŏnamăth,* as we might expect.

अख़् *ăkh* is thus declined.

Nom.   अख़् *ăkh.*

Acc.   अकिस् *akis.*

Gen.   अक्युक़् *akyuk*ᵘ, or अकि संद़ *ạkⁱ sạndᵘ.*

Ag.   अकि *ạkⁱ.*

अखाऱ् *akhāh* is only used in the nominative (ii. iii. 38).

अकुय *aku-y*, fem. अक़ुय *ạkᵘ-y*, is 'only one.' So also कुऩ *kun*ᵘ, fem. कुञ्ज *kuñ*, means 'only one' (iv. 191).

ज़ऱ् *zᵃh*, two, becomes द़ *dw* in all cases except the nom. pl., and is thus declined (ii. iii. 32, 33).

	Sg. (a pair).	Pl. (two).
Nom.	(जोर *jōr*ᵃ).	ज़ऱ् *zᵃh.*
Acc.	(जोरस् *jōras*).	द़न् *dwan.*
Ag.	(जोरन् *jōran*).	द़यो *dwayau.*
Instr.	द़यि ख़ुतिन् *dwayi sụtin*	द़यो ख़ुतिन् *dwayau sụtin.*
	(जोर ख़ुतिन् *jōr*ᵃ *sụtin*).	

जोराऱ् *jōrāh*, 'any pair,' 'some pair,' or 'about two,' is declined in the plural. Thus जोराहौ ख़ुतिन् *jōrāhau sụtin* (ii. iii. 38). जोराऱ् खण्डा *jōrāh khaṇḍa*, means 'about two, but a little less' (ii. iii. 45). ज़ुय *zᵃ-y*, means 'only two.'

There are two words signifying 'a pair,' (iv. 192). These are हऱ् *hạr*ᵘ (pl. हरि *hạrⁱ*) and जोर *jōr*ᵃ or जूरि *jūrⁱ.*

हऱ् *hạr*ᵘ is generally used of things without life; thus,—

अख्यहऱ् *dĕjĕhạr*ᵘ, a pair of ear pendants.

दूरहऱ् *dūr*ᵃ*hạr*ᵘ, a pair of ear rings.

वालिहऱ् *wạlⁱhạr*ᵘ, a pair of rings (वोल़ *wōl*ᵃ).

पुलहऱ् *pul*ᵃ*hạr*ᵘ, a pair of grass sandals.

ह्रावꣳहर् *khrāv°har^u*, a pair of wooden sandals.

अखꣳहर् *ăkhhar^u*, one pair; अ़हꣳहरि *z^ahhari*, two pairs; ्यहꣳहरि *trĕhharⁱ*, three pairs.

In the villages we find the word हूरि *hūrⁱ*. Thus दाॅदहूरि *dā̃dahūrⁱ* a pair of bullocks. Here the word is used of a thing with life.

जोर *jōr^a* or जूरि *jūrⁱ* is used generally of things with life, but not always. Thus,—

म्वक्तजूरि *mŏktajūrⁱ*, a pair of pearls.

दाॅदजूरि *dā̃dajūrⁱ*, a pair of bullocks.

कोतर्जूरि *kōtarjūrⁱ*, a pair of pigeons (कोतुर् *kōtur*, a pigeon).

गुर्इजूरि *gurⁱjūrⁱ*, a pair of horses (गुर् *gur^u*, a horse).

अखजोर *akhjōr^a*, one pair; अ़हजोर *z^ahjōr^a*, two pairs; ्यहजोर *trĕhjōr^a*, three pairs.

Note that जोर *jōr^a* and जूरि *jūrⁱ* are not interchangeable.

्रिह् *trih*, three, is thus declined (ii. iii. 34).

Nom.	्रिह्	*trih*.
Acc.	्यन्	*tryan* (*trĕn*).
Ag.	्यथौ	*trĕyau*

The word तार *tār^a* is indefinite, and means 'about three.' ्रिय् *tri-y*, is 'only three' (ii. iii. 39).

'A group of three,' 'a trio,' is ्रिल्ल *tril^a*, (masc.), or (iv. 192) ्रिच *tric^a* (fem.).

So also षह् *ṣah*, six (ii. iii. 34).

Nom.	षह्	*ṣah*.
Acc.	षन्	*ṣan*.
Ag.	षयौ	*ṣayau*

'About six' is षखाह् *ṣakhāh*. 'Only six' is षय् *ṣa-y* (ii. iii. 42).

'A group of six' (iv. 192) षक *ṣak^a*. It is also षखाह् *ṣakhāh*, and

षखाह खण्डा *sakhāh khanḍā* means 'a group of about six' (ii. iii. 42). The latter usually means a group of a little less than six.

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

Nom. चोर *tsōr*.

Acc. चोरन् *tsōran* or चन् *tsŏn*.

Ag. चोरौ *tsōrau*.

चमर *tsŏmar*ᵃ, (ii. iii. 40), means 'about four,' and चोरय *tsōra-y* is 'only four' (ii. iii. 40).

चाख् *tsākh* means 'a group of four,' 'a four' (iv. 192). चाखाह *tsākhāh* means 'a group of about four, and चाखाह खण्डा *tsākhāh khanḍā* means 'a group of a little less than four' (ii. iii. 45).

This numeral in composition becomes च *tsŏ*. Thus (*vide post*) चष्ववय *tsŏçaway*, even the four; चदाह *tsŏdāh*, fourteen: चवुष् *tsŏwuh*, twenty-four, and so on.

The word for 'five' is पान्च् *pā̃nts* or पान्च् *pānts*

Nom. पान्च् *pā̃nts*.

Acc. पान्चन् *pāntsan*.

Ag. पान्चौ *pā̃tsau*.

'About five' is पेश *paĩç*ᵃ, and 'only five' is पान्चय *pāntsa-y* (ii. iii. 41). पन्जु *panz*ᵘ means 'a group of five' (iv. 192). पन्ज्वाह खण्डा *panzwāh khanḍā* means 'about five but a little less.'

For 'six,' see under 'three.'

The word for 'seven' is सथ *săth*. It is thus declined—

Acc. सतन् *satan*.

Ag. सतौ *satau*.

'About seven' is सठेठ *saṭĕṭh*ᵃ. 'Only seven' is सतय *sata-y* (ii. iii. 43).

सतु *sat*ᵘ is a group of seven (iv. 192). सत्वाह खण्डा *saṭvāh khanḍā* is 'about seven, but a little less.'

The declension and formation of the remaining numerals is regular.

'About' is signified by adding चमर *amar^a*, and 'only' by adding. चय् *ay* (ii. iii. 44).

Thus ऐठ *aiṭh*, (acc. pl. ऐठन् *aiṭhan*); 'about eight,' ऐठमर *aiṭhamar^a*; 'only eight,' ऐठय् *aiṭha-y*. ऐठि *aiṭhⁱ*, is a group of eight (iv. 192).

ऊठि *ūṭhⁱ* (pl.) is groups of eight (*e.g.* four eights=thirty-two, चोर ऊठि द्‌यच्‌ह *tsōr ūṭhⁱ dŏyatr^ah*).

नव् *nav*, nine; नवमर *navamar^a*, about nine; नवय् *nava-y*, only nine.

नम् *nạm^u* is a group of nine (iv. 192). नम्वाह् खण्डा *nạmwāh khaṇḍā* is a group of about nine, but a little less.

दह् *dah*, ten; दहमर *dahamar^a*, about ten; दहय् *daha-y*, only ten.

दह् *dạh^u* is a group of ten (iv. 192), and दह्‌वाह् खण्डा *dạhwāh khaṇḍā* is a group of about ten, but a little less.

हथ् *hăth* is a hundred; हथाह् खण्डा *hăthāh khaṇḍā* is a group of about a hundred, but a little less.

The word for 'fifty' is पन्चाह् *pantsāh*, the प *pa* of which becomes व *wa* in composition (iii. 10). Thus, चक-वझ्‌ाह् *aka-wanzāh*, fifty-one; द-वझ्‌ाह् *dŏ-wanzāh*, fifty-two; कुन-वझ्‌ाह् *kun^a-wanzāh*, forty-nine.

The word for 'sixty' is षेठ *çēth* (iv, 176) or षैठ *çaiṭh*, the ष *ç* of both of which becomes ह *h* in composition (iii. 11). Thus कुन-हैठ *kun^a-haiṭh*, fifty-nine; द-हैठ *dŏ-haiṭh*, sixty-two.

हथ् *hăth;* this is the form which a hundred takes in composition up to and including eight hundred (iv. 115); thus

चखहथ् *ăkhhăth*, one hundred, ज़हहथ् *z^ahhăth* two hundred, त्रिहथ् *trihăth* (dropping ह *h*), three hundred.

षथ् *çăth;* this is the form which a hundred takes in composition after eight hundred (iv. 116); thus

नवषथ् *navçăth*, nine hundred; काहषथ् *kāhçăth*, eleven hundred; बाहषथ् *bāhçăth*, twelve hundred.

The following terms are peculiar to counting (iv. 174–177).

(*a*) टूक *t̃ku* means two pice.

(*b*) हथ् *hăth* means a pice, when more than two are referred to in counting. Thus, त्रिहथ् *trihăth*, three pice; चोर्हथ् *tsōrhăth*, four pice; पाँच्हथ् *pā̃ts-hăth*, five pice. As in the case of numerals, हथ् *hăth*, becomes शथ् *çăth* from nine on. Thus ;—नवशथ् *navçăth*. Ten pice are also called सास् *sās*, lit. a thousand.

(*c*) ज़न *zăn̯u*, this is the word used in counting persons. Thus ज़नि पंच़ाइमर *zăni pantsāhmara*, about fifty men. षेठ ज़नि *çĕṭh zăn̯i*, sixty men.

(*d*) लूख *lūkh*. This word must be used in counting persons by hundreds or thousands. Thus हथ् लूक *hăth lūka*, a hundred people; ज़इह्थ् लूक *zahhăth lūka*, two hundred persons; त्रिहथ् लूक *trihăth lūka* three hundred people. We also sometimes, however, but rarely, have हथ् ज़नि *hăth zani*, a hundred people, सास् ज़नि *sās zani*, a thousand people, in both of which the *i* is fully pronounced.

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

दशवय् *dŏçawa-y*, or दनवय् *dŏnawa-y* even both.

त्रेशवय् *trĕçawa-y* or त्र्यनवय् *tryanăwa-y*, even all three.

च्शवय् *tsŏçawa-y* or च्नवय् *tsŏnawa-y*, even all four.

पाँच्शवय् *pā̃tsawa-y*, even all five.

षशवय् *şăçawa-y* or षनवय् *şănawa-y*, even all six.

सतवय् *sătawa-y*, even the seven.

ऐठवय् *aiṭhawa-y*, even the eight.

नववय् *navawa-y* even the nine.

And so on.

The acc. is नववनी *navawanī*. The agent is नववय़ि *nawawăy̆i*, and so for all, (iv. 186–188).

We may also say द्वश् दशवय् *dwăçi dŏçawa-y*; नवि नववय् *năwi nawawa-y*, and so in all, repeating the first element, (iv. 189).

In multiplication, the numerals take special forms, as follows :—

1. ब्ंकि क्या नाम् *ạkⁱ kyā nām.*   16. षुरॉचि *ṣurāhⁱ.*

2. द्गॅनि *dŏganⁱ.*   17. सदॉचि *sadāhⁱ.*

3. च्यान *trānᵃ.*   18. ब्ंरदॉचि *aradāhⁱ.*

4. चाख् *tsākh.*   19. कुनवुचि *kunawuhⁱ.*

5. पँज्ि *pạnzⁱ.*   20. वुचि *wuhⁱ.*

6. षक *ṣakᵃ.*   21. ब्ंकवुचि *akawuhⁱ.*

7. संति *sạtⁱ.*   30. च्ंचि *trᵃhⁱ.*

8. जठि *ūṭhⁱ.*   31. ब्ंकच्ंचि *akatrᵃhⁱ.*

9. नँमि *nạmⁱ.*   40. चतजिचि *tsatajihⁱ.*

10. दॅचि *dạhⁱ.*   50. पन्चॉचि *pantsāhⁱ.*

11. कॉचि *kāhⁱ.*   60. श्ेठि *çïṭhⁱ.*

12. बॉचि *bāhⁱ.*   70. सनॅति *satᵃtⁱ.*

13. चुवॉचि *truwāhⁱ.*   80. श्ेठि *çïṭhⁱ.*

14. चदॉचि *tsŏdāhⁱ.*   90. नँमति *namạtⁱ.*

15. पन्दॉचि *pandāhⁱ.*   100. हॅति *hạtⁱ.*

They are used as follows :—

ब्ंख् ब्ंकि क्या नाम् ब्ंख् *ăkh ạkⁱ kyā nām ăkh,* one one (is) one.

ज़ंह ब्ंकि क्या नाम् ज़ंह *zᵃh ạkⁱ kyā nām zᵃh,* two ones (are) two.

चिह् द्गॅनि षह् *trih dŏganⁱ ṣah,* three twos (are) six.

सथ् षक द्ृयतॉजिह् *săth ṣakᵃ dŏyatājih,* 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 कॉह् बॉचि ब्ंख् हंथ् त द्ृयच्ंह् *kāh bāhⁱ ăkh hăth tᵃ dŏyatrᵃh,* eleven twelves (are) a hundred and thirty-two. We cannot say च्ोर् बॉचि ब्ंरतॉजिह् *tsōr bāhⁱ aratājih,* four twelves are forty-eight, because four is not greater than ten. We can only say बाह् चाख् ब्ंरतॉजिह् *bāh tsākh aratājih,* twelve fours (are) forty-eight.

G. Pronouns.

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

<p align="center">ब॑ऺह् *bŏh*, I.</p>

Nom.	ब॑ऺह् *bŏh* (ii. iii. 8).	अ॑सि *ǫs'* (15).
Acc.	म्य *mĕ* (8).	अस्य *asĕ* (15).
Ag.	म्य *mĕ* (8, 9).	अस्य *asĕ* (15).
Gen.	म्योन्ु *myōn^u* (11).	सोन्ु *sōn^u* (19).

<p align="center">*Genitive Forms.*</p>

	SINGULAR.	PLURAL.
Masc.	म्योन्ु *myōn^u*.	म्यानि *myā̆n'*.
Fem.	म्याञ् *myā̆ñ*.	म्याञ्य *myā̆ñĕ*.

<p align="center">*Similarly for the Plural.*</p>

<p align="center">चु॑ह् *tsᵃh*, thou.</p>

Nom.	चु॑ह् *tsᵃh* (ii. iii. 8).	ब॑ि *twah'* (15).
Acc.	च्य *tsĕ* (8).	तब्य *tŏhĕ* (15).
Ag.	च्य *tse* (8, 9).	तब्य *tŏhĕ* (15).
Gen.	चोन्ु *cyōn^a* (11).	तु॑ह॑न्दु *tuhand^u* (18).

<p align="center">*Genitive Forms.*</p>

	SINGULAR.	PLURAL.
Masc.	चोन्ु *cyōn^a*.	च्यानि *cyā̆n'*.
Fem.	च्याञ् *cyā̆ñ*.	च्याञ्य *cyā̆ñĕ*.

<p align="center">*Similarly for the Plural.*</p>

तिह् *tih,* that (out of sight), he, she, it.

Nom.	Masc. सुह् *suh* (ii. iii. 2) ;	तिम् *tim* (16).	
	fem. स्वह् *sŏh,* or स *sa*		
	(3) ; neut. तिह् *tih* (1).		
Acc.	(Masc. fem.) तमिस् *tamis*	तिमन् *timan* (16).	
	(5) ; तस् *tas* (20) ; neut.		
	तथ् *tăth* (7).		
Ag.	(M. n.) तंमि *tạmⁱ* (5) ; f.	तिमौ *timau* (16).	
	तमि *tami.*		
Gen.	(M. f.) तंमि संन्दु *tạmⁱ*	तिहंन्दु *tihạndᵘ* ; तिमन् हंन्दु	
	sạndᵘ ; तसंन्दु *tasạndᵘ* ;	*timan hạndᵘ* (16, 20).	
	तस् *tas* (20) ; (n.) तम्युकु		
	tamyukᵘ.		

This pronoun only refers to things not within sight. For things within sight ङुह् *huh* is used.

The neuter form agrees with all things without life, whether their grammatical gender is masculine or feminine. Thus तथ् पोथ्य परनस् कित्यु प्रङ् *tăth pōthĕ paranas kyutᵘ prạ̄g,* 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.

यिह् *yih,* who.

Nom.	Masc. युस् *yus* (ii. iii. 2) ;	यिम् *yim* (16).	
	fem. य्वस्स *yŏssᵃ* (4) ;		
	neut. यिह् *yih* (1).		
Acc.	(Masc. fem.) यिमिस् *yĕmis*	यिमन् *yiman* (16).	
	(5) ; यस् *yas* (20),		
	neut. यथ् *yăth* (7).		
Ag.	(M. n.) यंमि *yạmⁱ* (5) ; (f.)	यिमौ *yimau* (16).	
	यमि *yami* (5).		

Gen. (M. f.) य�easi संद् *yạmᵗ* यिहंद् *yihạndᵘ*; यिमन् संद् *sạndᵘ*; यसंद् *yasạndᵘ* *yiman hạndᵘ* (16, 20). (20); यस् *yas* (20); (n.) यम्युक् *yĕmyukᵘ*.

क्याह् *kyāh*, who, what?

Nom. Masc. कुस् *kus* (ii. iii. 2); कम् *kam* (16).

fem. कॉस्स *kŏssᵃ* (4);

neut. क्याह् *kyāh* (1).

Acc. (Masc. fem.) कमिस् (5); कमन् *kaman* (16). कस् *kas* (20); (neut.) कथ् *kăth* (7).

Ag. (M. n.) कॉमि *kạmᵗ* (5); कमौ *kamau* (16). (f.) कमि *kami* (5).

Gen. (M. f.) कॉमि संद् *kạmᵗ* कहंद् *kahạndᵘ*; कमन् संद् *sạndᵘ*; कसंद् *kasạndu*; *kaman hạndᵘ* (16, 20). कस् *kas* (20); n. कम्युक् *kamyukᵘ*.

रिह् *yih*, this.

Nom. Masc. रिह् *yih* (ii. iii. 2); रिम *yim* (16).

fem. रिह् *yih* (3); neut. रिह् *yih* (1).

Acc. (Masc. fem.) रिमिस् *yimis* रिमन् *yiman* (16). (5); न्वमिस् *nŏmis* (5); neut. रिथ् *yith* (7); न्वथ् *nŏth* (7).

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Ag. (M. n.) दिमि *yimi* (5); दिमो *yiman* (16).
निमि *nwami* (5); (f.)
दिमि *yimi* (5); चिमि *nomi* (5).

Gen. (M. f.) दिमि सुन्दु *yimi sandu*; दिसन्दु *yisandu* (20); निमि सन्दु *nwami sandu*; (n.) दस्युकु *yim-yuku*; च्यम्युकु *nŏmyuku*.

दुहन्दु *yihandu*; दसन् *yiman handu* (16, 20).

दुह् *huh*, that (within sight).

Nom. Masc. दुह् *huh* (ii. iii. 2); छुम् *hum* (16).
fem. हो॒ह् *hŏh* (3);
neut. दुह् *huh* (1).

Acc. (Masc. fem.) छमिस् *humis* (5); चमिस् *amis* (6); neut. छम् *huth* (7).

छमो *human* (16).

Ag. (M. n.) छमि *humi* (5); चमि *ami* (6); (f.) छमि *humi* (5); चमि *ami* (5).

छमो *humau* (16).

Gen. (M. f.) छमि सन्दु *humi sandu*; चमि सन्दु *ami sandu*; छमन्दु *husandu*; चसन्दु *asandu* (20); (n.) छम्युकु *humyuku*; चम्युकु *amyuku*.

छमन्दु *huhandu*; छसन् *huhand* (16, 20).
human handu (16, 20).

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

The Reflexive Pronoun.

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

Nom.	पान *pān^a*, self or selves.	
Acc.	पानस् *pānas*, self or selves.	
Gen.	पनुन् *panun^u* (fem. पनञ् *panañ*).	
Ag.	पान *pān^a*, by self or selves (NOT पानन् *pānan*).	

[Example म्य पान करुम् *mĕ pān^a kạru-m* by me, myself, it was done].

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

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

यूत् *yūt^a*, this much.		Fem.	यूच् *yūṭs^u*.
त्यूत् *tyūt^u*, that much.			त्यूच् *tyūṭs^u*.
य्यूत् *yyūt^u*, how much.			य्यूच् *yyūṭs^u*.
कूत् *kūt^u*, how much.			कूच् *kūṭs^u*.

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

Indefinite Pronouns.

कांह् *kā̃h* or कूंह् *kũh* or कांछाह् *kā̃tshāh* any one, some one, (m. and f.) (ii. iii. 29, 30, 31).

	SINGULAR.	PLURAL.
Nom.	कूंह् *kũh* कांह् *kā̃h* or कांछाह् *kā̃tshāh*.	केन्च् *kĕnṭs*.
Acc.	कैंसि *kaĩsi*	केन्चन् *kĕnṭsan*.
Ag.	कैंसि *kaĩsi*	केन्चौ *kĕnṭsau*.

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

कांछाह् *kẽtshāh*, means 'any thing' (ii. iii. 31).

It is not declined.

H.　Emphatic and Indefinite Particles.

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

The particle य़ *y* 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 ऊय़ *ᵘy*. Thus,—

तसंन्दुय़ *tasạnduy*, even his,　　　from　तसंन्दु *tasạndᵘ*, his.

तंमि संन्दुय़ *tạmⁱ sạnduy*, even his,　　　तंमि संन्दु *tạmⁱ sạndᵘ*, his.

ग्वरसूय़ ब्न्दर् *gŏrasᵘy andar*, even in the preceptor.　　　ग्वरस् ब्न्दर् *gŏras andar*, in the preceptor.

ग्वरनुय़ ब्न्दर् *gŏranᵘy andar*, even in the preceptors.　　　ग्वरन् ब्न्दर् *gŏran andar* in the preceptors.

ग्वरनुय़ ह्न्दि पुछ् *gŏranᵘy handi puṯshy*, even to the preceptors.　　　ग्वरन् ह्न्दि पुछ् *gŏran handi puṯshy* to the preceptors.

　　　or

ग्वरन् ह्न्दिय़ पुछ् *gŏran handiy puṯshy*

　　　or

ग्वरन् ह्न्दि पुछिय़ *gŏran handi puṯshiy*.*

गाटुलुय़ *gāṭuluy*, certainly clever,　from　गाटुलु *gāṭulᵘ*, clever.

करानूय़ छुह् *karānᵘy chuh*, he is certainly doing.　　　करान् छुह् *karān chuh*, he is doing.

कर्योनूय़ *karyōnᵘy*, he certainly did.　　　कर्योन् *karyōn*, he did.

करिय़ *kariy*, he will certainly do.　　　करि *kari*, he will do.

तिथय़ *tithay*, even in that manner.　　　तिथ *tithᵃ* in that manner.

The word सोर् *sōrᵘ*, all, always takes this suffix (ii. iii. 22).

Thus,—

Nom. sg. सोरुय़ *sōruy* ; Nom. pl. सारिय़ *sạriy* ; instead of सोर् *sōrᵘ* सारि *sạrⁱ*, respectively.

* पुछ् *puṯshy* is really another way of writing पुछि *puṯshⁱ*.

When य *y* is suffixed to the letter बौ *au*, the two together become बवूय *av^uy*, (ii. iii. 23).

Thus,—

गुर्यवूय छूतिन् *guryav^uy sūtin*, by the horses certainly, from गुर्यौ छूतिन् *guryau sūtin*, by the horses.

नमवूय छूतिन् *namav^uy sūtin*, even by the nails, from नमौ छूतिन् *namau sūtin*.

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

कथाह् *kathāh*, any story, from कथ् *kăth*, a story; अखाह् *akhāh*, some one, any one, from अख *ăkh*, one; जोराह् *jōrāh*, some pair or other, from जोर *jōr^a*, a pair. The last may, however, be declined, thus जोराहौ छूतिन् *jōrāhau sūtin* by any pair.

When खण्डा *khaṇḍā* is added to these words, it indicates a slight diminution. Thus क्रुह् *kruh*, a *kōs*; क्रुहाह् *kruhāh*, about a *kōs*; क्रुहाह् खण्डा *kruhāh khaṇḍā*, about a *kōs*, but a little less; so दोहाह् खण्डा *dŏhāh khaṇḍā*, about a day, but something less; रथाह् खण्डा *ṛathāh khaṇḍā*, about a season but something less; रुपयाह् खण्डा *rupayāh khaṇḍā*, about a rupee, but something less. The syllable आह् *āh* may be omitted, and then खण्ड *khaṇḍ* not खण्डा *khaṇḍā* is used. Thus, क्रुह् खण्ड *kruh khaṇḍ*, about a *kōs*, but a little less.

The suffix ज़ *z^u* added to a word signifies a group, or number. Thus, from कठ् *kăṭh*, rams, कटज़ *kăṭaz^u*, a number of rams; from गुरि *gurⁱ*, horses, गुरिज़ *guriz^u*, a number of horses, a troop of horses; from रुपय *rupayĕ*, rupees, रुपयेज़ *rupayĕz^u*, a number of rupees; कञ *kañĕ* stones, कञज़ *kañĕz^u*, a heap of stones (ii. iii. 46).

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

बड पहान् *baḍ^u pahān*, somewhat big.

ब्यठ पहान् *ryăṭh^v pahān*, somewhat stout.

वुसुष् पष्टान् *wuṣuṇ pahān*, somewhat hot.

दूर् पष्टान् *dūr pahān*, somewhat distant.

न्यूर् पष्टान् *nyūr pahān*, somewhat near.

ब्रॊठ् पष्टान् *brŏṭh pahān*, somewhat in front.

पथ् पष्टान् *păth pahān*, somewhat behind.

चीरि पष्टान् *tsīrⁱ pahān*, after some time (चेर् *tsēr*, delay).

काॽुर् पष्टान् *kāçurᵘ pahān*, somewhat Kashmīrī.

बंगालुक् पष्टान् *baṅgālukᵘ pahān*, somewhat Bengali.

वुहुर्युंद् पष्टान् *wuhuryundᵘ pahān*, somewhat in that direction.

यहुर्युंद् पष्टान् *yahuryundᵘ pahān*, somewhat in this direction.

The following conjunctions are given by Īçvara-kaula.

त *tᵃ*, and (iv. 178). *E.g.*, सुह् त चॽह् *suh tᵃ tsᵃh*, he and thou.

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

Thus,—सुह् ति चॽह् ति *suh ti tsᵃh ti*, he also, you also. मइनिवि ति गुपन् ति आय् *mahanivⁱ ti gupan ti āy*, both the men and the cattle came. We cannot say मइनिवि त गुपन् त आय् *mahanivⁱ tᵃ gupan tᵃ āy*.

बिय *biyᵃ*, means, 'again.' It also means 'other,' (iv. 180). Thus, बिय कॄरिज़ि *biyᵃ kạrⁱzi*, you should do it again. बिय वति *biya wati* by another road.

ज़न् *zan*, like (iv. 181). *E.g.*, तॊत ज़न् चुह् परान् *tŏtᵃ zan chuh parān*, he reads like a parrot. मालिस् ज़न् चुह् रछान् *mālis zan chuh rachān*, he protects him as if he (the object) was his father.

ह्युह् *hyuhᵘ* (also written हिह् *hihᵘ*), fem. हिच् *hiçᵘ*, means 'like,' (iv. 182, 183). *E.g.*, मालिस् ह्युह् *mālis hyuhᵘ*, like his father, (*e.g.*, this child is like his father). मोलु ह्युह् चुस् *mōlᵘ hyuhᵘ chu-s* (*s* is the dative pronominal suffix of the 3rd person), he is like a father to him. सॊन् ह्युह् चुह् नांपान् *sŏn hyuhᵘ chuh nā̃pān*, it is shining like gold. We also have phrases like बुड् ह्युह् ॲनिज़्यन् *buḍᵘ hyuhᵘ ạnⁱzyan*, bring whoever (amongst them) is old, ——— not, bring him like an old man.

I. On the Rhyming Repetition of words (*anuprāsa*).

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

> करान् वरान् छुस् *karān warān chuh*, he is doing it or nearly doing it.

> द्यार् व्यार् अनिन् *dyār vyār anin*, let him bring the wealth, &c.

> बत वत खयिन् *butᵃ watᵃ khyayin*, let him eat rice, &c.

> अनवार वनवार *anwār wanwār* or अनवार पनवार *anwār panwār*, turn and turn about.

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

> पर् वर् *par war*, read (imperative), &c.

> पैंस वैंस दितिन् *paĩsᵃ waĩsᵃ ditin*, let him give pice and the like.

> वांगन् पांगन् अन् *wãgan pãgan an*, bring brinjals and other like vegetables.

> वाज़ पाज़ छिह् *wāzᵃ pāzᵃ chih*, they are cooks, &c.

The word व्युत्सु (विचु) *vyutsᵘ*, a collection, makes व्युत्सु पोत्सु *vyutsᵃ pōtsᵘ*, an omnium gatherum.

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

> न्युकु (निकु) सुकु *nyukᵘ sukᵘ*, a collection.   न्युकु *nyukᵘ* means literally 'a little.'

> म्यंड त्यंड *myanḍᵃ ṭyanḍᵘ*, mouthfuls, &c.

> हलु कलु *haḷᵘ kaḷᵘ*, crooked, &c. ; but

> हलु वलु *haḷᵘ waḷᵘ*, girdles and the like.

> हांज़ू गांज़ू *hānzᵘ gānzᵘ*, boatmen, &c.

> फलु फ्यतु *phaḷᵘ phyatᵘ*, ornaments, &c.

> ओंत वोंत *ōntᵘ wōntᵘ*, 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, Kāçmīrī 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 Īçvara-kaula, in the *Sambuddhi-pāda* (ii. 2) of his grammar. As a rule, before interjectional suffixes, उ *u-mātrā* and ऊ *ū-mātrā* are changed to इ *i* (or य् *y*).

Ref. to No. of Sūtra.	Interjection.	How used.	Word.	Form of address.
2	हे *hē*.	Respectful. By man to man.	नारान् *nārān* (N. P.)	हे नारान् *hē nārān*.
	हे *hē*—जुव् *juv* (or a caste-word instead of *juv*).			हे नारान् जुव् *hē nārān juv*.
			गण कौल् *gaṇᵃ-kaul* (N. P.)	हे गण कौल् *hē gaṇᵃ-kaul*.
3	सा *sā* may be added after any of the above.	Ditto.		हे नारान् सा *hē nārān sā*.
				हे नारान् जुव् सा *hē nārān juv sā*.
				हे राम कौल् सा *hē rāmᵃ-kaul sā*.
4	हतसाहे *hatasāhē* may be substituted for हे *hē*.	Ditto.		हतसाहे नारान् जुव् *hatasāhē nārān juv*.
				हतसाहे राम कौल् *hatasāhē rāmᵃ-kaul*.
				हतसाहे नारान् जुव् सा *hatasāhē nārān juv sā*.

No.	Formation	Usage	Noun	Examples
5	Or हसाहे hasāhē. With these, if neither जुव् juv nor any caste-word is used, then वा् sā must be added.			हतसाहे राम कौल वा hatasāhē rām-kaul sā. / हसाहे नारान् जुव hasāhē nārān juv. / हतसाहे गण वा. hatasāhē gaṇ sā.
	है hē—वा bā used without जुव् juv or caste-word.	In addressing a priest, a person of the middle class, or a servant.	नारन् nārān.	है नारान् वा hē nārān bā.
6	हतसाहे or हतबाहे hatasāhē or hatabāhē.	If the above are old.	सहज़ sahaz^a (N. P.)	हतसाहे सहज़ वा hastasāhē sahaz bā. / हतबाहे ज़न वा hatabāhē zan^a bā.
7	—वा ā added either to the bare name or to the caste-word.	In addressing male juniors or inferiors.	ज़न zan^a (N. P.)	नाराना nārānā. / नारान् जुवा nārān juvā.
8	Or preceded by हता hatā.	Ditto.	मान mān^a (N. P.) / मान कौल mān^a-kaul. / गुल् gul^u (N. P.)	हता माना hatā mānā. / हता मान कौला hatā mān^a-kaulā. / हता गुल्या hatā gulyā (note the change of ٭ to y).
9	वा hā—वो ō.	In addressing a person at a distance, or in sorrow.		वा नारानो hā nārānō.
			काक् kāk, a father.	वा काको hā kākō.

Ref. to No. of Sūtra.	Interjection.	How used.	Word.	Form of address.
10	हतो *hatō* may be substituted for हा *hā.*	In addressing a person at a distance, or in sorrow.	पर् *par^u* (N. P.)	हतो पर्यो *hatō paryō* (note vowel change).
11	—माज् *māj^ū* added to the bare name.	When a man addresses an elder woman.	पर्वत् *pārvat* (N. P.)	पर्वत् माज् *pārvat māj^ū.*
12	बिञ् *biñ.*	When she is moderate in age, or of an age equal to that of the speaker.		पर्वत् बिञ् *pārvat biñ.*
13	हतमाज् *hatamāj^ū* or हतबिञ् *hatabiñ* may precede.	As in the two last.	सरस्वत् *saraswat* (N. P.)	हतमाज् पर्वत् माज् *hatamāj^u pārvat māj^ū.*
				हतबिञ् सरस्वत् बिञ् *hatabiñ saraswat biñ.*
				हतबिञ् पर्वत् माज् *hatabiñ pārvat māj^ū.*

No.	Nominative forms	Base word	Usage	Examples
14) 15)	वाय् *hāy*—व *y.* वय् *hatay*—व *y.* वताय् *hatāy*—व *y.*	वछ् *wạtshərə*, child.	In addressing female juniors or inferiors.	चाय वछिरिव् *hāy watshariy* (note change of vowel). वछय् वछिरिव् *hatay watshariy.* वताय् वछिरिव् *hatāy watshariy.*
16) 18) 25)	वछा *hatabā*—वा *bā.*	हिमत् *himat* (N. P.)	When a woman addresses a man or woman respectfully. More especially in addressing a priest.	वछा छिमत् वा *hatubā himat bā.* वछो छिमत् कोलो *hatau himat kōlau.*
17) 18) 25)	वछा *hatabā*—छो *au.* वछो *hatau*—छो *au.*	काछ् *kāk*, a father.	Ditto, in addressing familiars or juniors (male or female).	वछा काको *hatabā kākau.* वछो काको *hatau kākau.*
19) 25)	वछा *hatabā*—व *a.* वछो *hatau*—व *a.*	गछ *gaṇə*, (N. P.)	Ditto.	वछा काछ *hatabā kākə.* वछो गछ *hatau gaṇə.*
20) 25)	वछा *hatabā*—व वाय *a* वाया *bāyə.* वछा *hatabā*—व वाछो *a bayau.* वछो *hatau*—	सछादेव् *mahādēv* (N. P.)	Used by women in addressing men or women by their proper names only,	वछा सछादेव वाछ *hatabā mahādēvə bāyə.* वछा सछादेव वाछो *hatabā mahādēvə bāyau.*

Ref. to No. of Sūtra.	Interjection.	How used.	Word.	Form of address.
	बायौ *a bāyₐu.*	we cannot say इतबा काक बाय *hatabā kākₐ bāyₐ*, O father.		इतौ मद्गारेव बायौ *hatau mahādēvₐ bāyau.*
21 } 25 }	इतोव् *hatōv*—बौ *au.*	Used by women in addressing a man or woman at a distance.	मनसा राम् *manasā rām* (N. P.)	इतोव् मनसा रामौ *hatōv manasā rāmau*
22		Also by Musalmān women in addressing their husbands.	कादिर् *kₐdir.*	इतोव् कादिरौ *hatōv kₐdirau.*
23		Not by Brāhmaṇī women, who only use the following.		
24	इत *hatₐ.*	Used by a Brāhmaṇī women when addressing her husband, when she is		इत *hatₐ.*

		alone with him, and she is near by. She does not mention his name. Merely uses the interjection.		
26	वाह्न् *āhan.*	May be prefixed to any of the foregoing to signify concurrence, 'yes.'		वाह्न्सा *āhansā.* वाह्न्बा *āhanbā.* वाह्नो *āhanō.* वाह्न् माज़ू *āhan mājū.* वाह्न् बिञ् *āhan biñ.* वाह्निय् *āhaniy.* वाह्नू *āhanū.* वाह्नुव् *āhanuv.*
27 28 30	ह *ha.*	Used affirmatively with verbs, with the above.		वाह्न्सा करान् हसा चुह् *āhansā karān hasā chuh,* yes, Sir, he *is* doing. वाह्न्सा कंरन् हसा *āhansā kạru-n hasā,* yes, Sir, he *did* do.

Ref. to No. of Sūtra.	Interjection.	How used.	Word.	Form of address.
29	न *na.*	Similarly used as a negative.		आहन्सा बत छुस् छुद् रनान् *āhansā̤ bat^a hasā̤ chuh ranān,* yes, Sir, he *is* cooking rice.
				नबा करान् नबा छुद् *nabā karān nabā chuh,* no, Sir, he is not doing.
				आहन्सा नारान् हसा छुद् पूथि परान् *āhansā̤ nārān hasā̤ chuh pŭthⁱ parān* yes, Sir, Nārāyaṇa *is* reading the book.
				आहन्बा राम हबा छुस् न्यन्द्र करान् *āhanbā Rām^a habā chu-s nĕnd^ar karān,* yes, Sir, Rāma *is* having his sleep.

On Primary Suffixes in Kāçmīrī.—*By* G. A. Grierson, C.I.E.,
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[Read August, 1898.]

These are treated in the *Kṛdanta-prakriyā* of Īcvara-kaula's *Kaç-mīra-çabdāmṛta*. They form nouns (including adjectives and participles)
by direct accretion to verbal roots. Many of them would be properly
classed as verbal forms.

1. आन् *ān.* 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).[1]
Thus,—

Root.	Present Participle.
कर *kar,* do.	करान् *karān,* doing.
बोज़ *bōz,* hear.	बोज़ान् *bōzān,* hearing.

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

दि *di,* give.	दिवान् *diwān,* giving.
खि *khi,* eat.	ख्यवान् *khyawān,* eating.
चि *ci,* drink.	चवान् *cyawān,* drinking.

Note that all verbs ending in इ *i* change इ *i* to य *ya,* except नि *ni,*
take, दि *di,* give, यि *yi,* come.

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

This form corresponds to the Sanskrit present participle.

2. इथ् *ith.* Used to form a past participle absolute or conjunc-
tive participle, corresponding to the Sanskrit conjunctive participle in
त्वा *tvā,* or य *ya* (त्य *tya*). Thus,—

कर *kar,* do.	करिथ् *karith,* having made.

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[1] References, here, and elsewhere, to Īçvara-kaula's *Kaçmīra-çabdāmṛta*.

A preceding long श्रा *ā* (not short श्र *a*) is modified. Thus,—

दार *dār*, place.   दारिथ् *dārith*.

श्रो *ō* and ए *ē* become ऊ *ū* and ई *ī* respectively before this prefix (14,15). Thus,—

बोज़ *bōz*, hear.   बुज़िथ् *būzith*, having heard.

मेन् *mēn*, measure.   मीनिथ् *mīnith*, having measured.

If a root ends in इ *i*, the final इ *i*, together with the suffix become यथ् *yăth* (ix. i. 7, 8). Thus,—

हि *hi*, take.   ह्यथ् *hyăth*, having taken.

खि *khi*, eat.   ख्यथ् *khyăth*, having eaten.

Exceptions are—

नि *ni*, take.   निथ् *nith*, having taken.

दि *di*, give.   दिथ् *dith*, having given.

यि *yi*, come.   यिथ् *yith*, having come.

When the root वुड *wuḍ*, fly, signifies *mōkṣa*, final release, it becomes वुज़िथ् *wujith*, having obtained final release; but वुडिथ् *wuḍith*, having flown (ix. i. 9).

The root मष़राव *maṣ*ᵃ*rāv*, cause to forget, usually forms मष़राविथ् *maṣ*ᵃ*rāvith*, regularly, but in the phrase 'to cause to forget death,' it becomes माषविथ् *māsawith*. Thus,—

मरुन् माषविथ् *marun māsawith*, having caused (so and so) to forget death (ix. i. 10).

The suffix क्यथ् *kyăth*, may be added to this form. Thus, करिथ् क्यथ् *karith kyăth*, having done (ix. i. 6).

3. इ *i* (ix. i. 11–15). This is used instead of इथ् *ith*, when the word is repeated to represent frequentative action. In this case both a preceding श्र *a* and a preceding श्रा *a* are modified. Thus,—

कर *kar*, do.   करि करि *kạr*ⁱ *kạr*ⁱ, having made over and over again.

मार *mār*, beat.   मारि मारि *mạr*ⁱ *mạr*ⁱ, having beaten repeatedly.

कार *kār*, boil.   कारि कारि *kạr*ⁱ *kạr*ⁱ, having boiled repeatedly.

As in the case of रथ् *ith*, preceding ए *ē* and ओ *ō* become इ *i* and ऊ *ū* respectively. Thus,—

चेट *tsēṭ*, pound.

चौटि चौटि *tsiṭⁱ tsiṭⁱ*, having pounded continually.

बोज़ *bōz*, hear.

बूज़ि बूज़ि *būzⁱ būzⁱ*, having heard continually.

So also we have—

ब्यह *bĕh*, sit.

बिहि बिहि *bihⁱ bihⁱ*, having sat continually.

When a root ends in इ *i*, the final vowel together with the suffix become य *ya* (*ĕ*); or the form in थ् *th* may be used (12). Thus,—

खि *khi*, eat.

ख्य ख्य *khĕ khĕ* or ख्याथ् ख्याथ् *khyăth khyăth*, having eaten frequently.

चि *ci*, drink.

च्य च्य *cĕ cĕ* or च्याथ् च्याथ् *cyăth cyăth*, having drunk frequently.

Exceptions are, as usual,—

नि *ni*, take.

नि नि *ni ni* or निथ् निथ् *nith nith*, having taken frequently.

दि *di*, give.

दि दि *di di* or दिथ् दिथ् *dith dith*, having given frequently.

यि *yi*, come.

यि यि *yi yi* or यिथ् यिथ् *yith yith*, having come frequently.

4. वुनु *wun^u* (fem. वञ *wañ*; plur. masc. वनि *wanⁱ*, fem. वञ *wañĕ*) used to form nouns of agency (ix. i. 25–27). Thus,—

कर *kar*, make.

करवुनु *karawun^u*, a maker.

If a root ends in इ *i*, अव *aw* is inserted and the इ *i* changed to य *y*. Thus,—

खि *khi*, eat.   ख्यववुनु *khyawawun^u*.

चि *ci*, drink.   च्यववुनु *cyawawun^u*.

Exceptions are,—

नि *ni*, take.   निववुनु *niwawun^u*.

दि *di*, give.   दिववुनु *diwawun^u*.

यि *yi*, come.   यिववुनु *yiwawun^u*.

5. वोलॄ *wōl^u*, (fem. वाज्यञ् *wājĕñ*; plur. masc. वालि़ *wāl^i*, fem. वाज्यञॆ *wājĕñĕ*) is also used to form nouns of agency. For examples, see below (ix. i. 28-31).

6. ग्राख़ *grākh* (fem. ग्राकंञ् *grākañ*, *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 छन् *un* (No. 16), the छन् *un* being changed to षन् *an*. Thus,—

| कर *kar*, make. | कषन् *karun*, making. | करन्वोलॄ *karanwōl^u*, or करन्ग्राख़ *karangrākh*, a maker. |
| पर *par*, read. | पषन् *parun*, reading. | परन्वोलॄ *paranwōl^u*, or परन्ग्राख़ *parangrākh*. |

If the abstract noun is feminine (see No. 31m) and ends in न् *n*, that न् *n* is changed to ञॄ *ñ^u* or ञ् *ñ*.

| ज्ञान *zān*, (31m) know. ज्ञान् *zān* (fem.) or ज्ञानुन् *zānun* (masc.) knowledge. | ज्ञाञॄवोलॄ (ज्ञाझ्वोलॄ) *zāñ^uwōl^u* (*zāñwōl^u*) or ज्ञानन्वोलॄ *zānanwōl^u*, or ज्ञाञॄ्ग्राख़ *zāñ^ugrākh*, (ज्ञाझ्ग्राख़ *zāñgrākh*), or ज्ञानन्ग्राख़ *zānangrākh*, 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 ज्ञान *zān*, know, expresses a condition of the mind, and therefore we can say ज्ञाझ्वोलॄ *zāñwōl^u*. But the verb यझ् *graz*, roar, which also has a feminine abstract noun (see No. 31g.) यझ् *graz*, cannot form यझ्वोलॄ *grazwōl^u*, because the verb does not express a condition of the mind or body. We can only use the masculine abstract noun, thus, यझन्वोलॄ *grazanwōl^u*.

If a root ends in इ *i*, the इ *i* becomes य् *y* before षन् *an*, and षन् *an* becomes षन *ana*. Thus,—

| खि *khi*, eat. | ख्यनवोलॄ *khyanawōl^u*, ख्यनग्राख़ *khyanagrākh*, } an eater. |
| चि *ci*, drink. | च्यनवोलॄ *cyanawōl^u*, a drinker. |

Exceptions are,—

नि *ni*, take. निनवोलु *ninawŏl*ᵘ, or निनग्राछ् *ninagrākh*, a taker.

दि *di*, give. दिनवोलु *dinawŏl*ᵘ, &c., a giver.

यि *yi*, come. यिनवोलु *yinawŏl*ᵘ, &c., a comer.

7. नल् *nal*.

8. लल् *lal*.

9. अल् *al*, ल् *l*.

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

दिनल् *dinal*, an unchaste woman.

मास्यदिनल् *mājĕdinal*, "*mātṛgāmī*;" ब्यअदिनल् *bĕñĕdinal*, "*svasṛgāmī*," कोरिदिनल् *kōridinal*, "*kanyāgāmī*."

मास्यदिलल् *mājĕdilal*, "*mātṛgāmī*."

दावल् *dāwal*, an unchaste woman.

मास्यदावल् *mājĕdāwal*, "*mātṛgāmī*;" ब्यअदावल् *bĕñĕdāwal*, "*svasṛgāmī*;" कोरिदावल् *kōridāwal*, &c.

मास्यदिल् *mājĕdil*, "*mātṛgāmī*," &c. (ix. i. 32–35).

10. उ ᵘ (fem. ज् ᵘ̄; plur. masc. इ ⁱ, fem. य ĕ). This is the termination 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. कॅरु *kạr*ᵘ, (it was) made.

पर *par*, read. पॅरु *pạr*ᵘ, (it was) read.

खन *khan*, dig. खॅनु *khạn*ᵘ, (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, कॅरु *kạr*ᵘ may mean, 'it was done by me,' or 'it was done by him,' but cannot mean 'it was done by you.' So अॅसु *ạs*ᵘ, 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 Kāçmīrī 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,—

चल *tsal*, flee.　　　　　　　　चलु *tsal^u*, he fled.

Non-listed Intransitive Verbs, which I shall in future call verbs of the third conjugation, do not use this form in उ *u*, but take the Aorist form in औव् *auv*, or ओव् *ōv*, used in their case for the Past third person sing. Thus,—

व्यठ *vyaṭh*, be fat.　　　　　व्यठ्यौव् *vyaṭhyauv*, (not व्यठु *vyaṭh^u*), he was fat.

The final व् *v* is dropped before suffixes, and we thus get व्यठ्यौस् *vyaṭhyau-s*, I was fat.

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

　चि *ci*, drink,　　makes　च्यौव् *cyauv* (it was) drunk.

　खि *khi*, eat,　　　　　　　ख्यौव् *khyauv* (it was) eaten.

　नि *ni*, take,　　　　　　　न्यूव् *nyūv* (it was) taken.

Besides this there are other irregular forms, such as द्युतु *dyut^u*, from √ *di*, 'give'; which will be subsequently described under the head of verbs.

This suffix, उ *u*, is frequently met in other nouns, which are not verbal forms, *e.g.*, व्यठु *vyaṭh^u*, fat.

11. औव् *auv*, or ओव् *ōv* (fem. एय *ēy^a*; plur. masc. एय् *ēy*, fem. एय *ēy^a*).

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 व् *v* and य् *y* are omitted before suffixes. The form is an old past participle, and can be used with all verbs.

12. मतु *mat^u* (fem. मच् *mats^u*; plur. masc. मति *mat^i*, fem. मच *mats^a*). 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 मुतॣ *mut*ᵘ, (fem. मच़ॣ *maṭṣ*ᵘ; plur. masc. मति *maṭ*ⁱ, fem. मच़ *maṭṣ*ᵃ) (ix. i. 40).

Examples of the use of this participle are,—

A. First Conjugation. (Form 10).

कॣरॣमतॣ *kạr*ᵘ*maṭ*ᵘ, or कॣरॣमुतॣ *kạr*ᵘ*mut*ᵘ, made.

Singular.

	Masc.		Fem.	
Nom	कॣरॣमतॣ	*kạr*ᵘ*maṭ*ᵘ.	कॣरॣमच़ॣ	*kạr*ᵘ*maṭṣ*ᵘ.
Acc.	कॣरिमतिसॣ	*kạr*ⁱ*matis.*	कयॅमच़ॅ	*karĕmaṭṣĕ.*
Ag.	कॣरिमति	*kạr*ⁱ*maṭ*ⁱ.	कॣरिमच़ि	*karimaṭṣi.*

Plural.

	Masc.		Fem.	
Nom.	कॣरिमति	*kạr*ⁱ*maṭ*ⁱ.	कयॅमच़	*karĕmaṭṣ*ᵃ.
Acc.	कॣरिमत्यनॣ	*kạr*ⁱ*matyan.*	कयॅमच़नॣ	*karĕmaṭṣan.*
Ag.	कॣरिमत्यौ	*kạr*ⁱ*matyau.*	कयॅमच़ौ	*karĕmaṭṣau.*

Note,—1. The irregular declension of the first half of the compound.

    2. The feminine termination of the singular, मच़ॅ *maṭṣĕ*. We should (according to iv. 51) except मच़ *maṭṣ*ᵃ, but my pandit assures me that मच़ॅ *maṭṣĕ* is the correct form. Compare p. 59, ante.

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

B. Second Conjugation. (Form 10).

च़ॣलॣमतॣ *ṭsạl*ᵘ*maṭ*ᵘ, or च़ॣलॣमुतॣ *ṭsạl*ᵘ*mut*ᵘ, fled.

Sing.	Masc.	च़ॣलॣमतॣ	*ṭsạl*ᵘ*maṭ*ᵘ.
	Fem.	च़जॣमच़ॣ	*ṭsạj*ᵘ*maṭṣ*ᵘ (*vide ante*, pp. 32, 33).
Plur.	Masc.	च़ॣलिमति	*ṭsạl*ⁱ*maṭ*ⁱ.
	Fem.	च़ज्यॅमच़	*ṭsajĕmaṭṣ*ᵃ.

C.   THIRD CONJUGATION.   (Form 11).

SINGULAR.

	Masc.	Fem.
Nom.	ब्यथोमंतॢ *vyaṭhyōmạt^u*.	ब्यथेमंचू *vyaṭhyēmạts^u*.
Acc.	ब्यथेमतिष् *vyaṭhyēmatis*.	ब्यथेमच्य *vyaṭhyēmatsĕ*.
Ag.	ब्यथेमंति *vyaṭhyēmạtⁱ*.	ब्यथेमचि *vyaṭhyēmatsi*.

PLURAL.

	Masc.	Fem.
Nom.	ब्यथेमंति *vyaṭhyēmạtⁱ*.	ब्यथेमच *vyaṭhyēmats^a*.
Acc.	ब्यथेमत्यन् *vyaṭhyēmatyan*.	ब्यथेमच्चन् *vyaṭhyēmatsan*.
Ag.	ब्यथेमत्यौ *vyaṭhyēmatyau*.	ब्यथेमचौ *vyaṭhyēmatsau*.

The following forms are irregular :—

FROM	PAST PARTICIPLE.
यि *yi*, come.	चामंतॢ *āmạt^u*.
चच *ats*, enter.	च्चामंतॢ *tsāmạt^u*.
नेर *nēr*, issue.	द्रामंतॢ *drāmạt^u*.
प्रस *pras*, give birth.	प्यामंतॢ *pyāmạt^u*.
ज़ि *zi*, be born.	ज़ामंतॢ *zāmạt^u*.
मर *mar*, die.	मूमंतॢ *mūmạt^u*, or मूद्मंतॢ *mūd^umạt^u*.

Of all these, except मूद्मंतॢ *mūd^umạt^u*, the first number of the compound does not change for number or case. Thus,—

Sing.	Masc.	चामंतॢ *āmạt^u*.
	Fem.	चामंचू *āmạts^u*.
Plur.	Masc.	चामंति *āmạtⁱ*.
	Fem.	चामंच *āmats^a*.

The forms for बूद॒मंतृ *mūdᵘmạtᵃ* are.

Sing. Masc. बूद॒मंतृ *mūdᵘmạtᵘ*.

Fem. बूमच्छृ *mūmạtṣᵘ*.

Plur. Masc. बूद॒िमंति *mūdⁱmạtⁱ*.

Fem. बूमच्छ *mūmạtṣᵃ*.

In other words बूद॒मंतृ *mūdᵘmạtᵘ* is only used in the Masculine.

13. मुतृ *mutᵘ*, see No. 12 मंतृ *mạtᵘ*.

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

कर *kar*, make.	करनय् *karanay*, not having made.
गर *gar*, make.	गरनय् *garanay*, not having made.
पर *par*, read.	परनय् *paranay*, not having read.
पोठ *pōṭh*, be fat.	पोठनय् *pōṭhanay*, not having become fat.
हि *hi*, buy.	ह्यनय् *hĕnay*, not having bought.

Irregular are,—

नि *ni*, take.	निनय् *ninay*, not having taken.
दि *di*, give.	दिनय् *dinay*, not having given.
यि *yi*, come.	यिनय् *yinay*, not having come.

15. अनी *anī*. This is the first of a series of forms, connected with
the Sanskrit participle in अनीयः *anīyaḥ*. It is used as an impersonal
future passive participle, like the Latin *faciendum* (ix. i. 50). Thus,—

कर *kar*, make.	करनी *karanī*, it is to be made.
पक *pak*, go.	पकनी *pakanī*, it is to be gone.
व्थ *wŏth*, rise.	व्थनी *wŏthanī*, it is to be risen (one must rise).
चि *ci*, drink.	च्यनी *cĕnī*, it is to be drunk.
हि *hi*, buy.	ह्यनी *hĕnī*, it is to be bought.

Irregular, as usual are,—

नि *ni* take.	निनी *ninī*, it is to be taken.
दि *di*, give.	दिनी *dinī*, it is to be given.
यि *yi*, come.	यिनी *yinī*, it is to be come.

16. उन् *un.*

17. अन् *an^u.*

18. उन् *un^u.*

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 :—

	SINGULAR.	PLURAL.
Nom.	करुन् *karun.*	करन् *karan.*
Acc.	करनस् *karanas.*	करनन् *karanan.*
Ag.	करनन् *karanan.*	करनौ *karanau.*
Obl.[1]	करन *karan^a*	करनौ *karanau.*
Nom.	करन् *karan^u* or करुन् *karun^u.*	करनि *kar^anⁱ.*
Acc.	(not used).	(not used).
Ag.	करनि *kar^anⁱ.*	(not used).
Obl.[1]	करनि *karani.*	(not used).

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

	NOM. MASC.	ACC. SING.
खि *khi*, eat.	ख्यन् *khyan^u.*	ख्यनस् *khyanas.*
हि *hi*, buy.	ह्यन् *hyan^u.*	ह्यनस् *hyanas.*
चि *ci*, drink.	च्यन् *cyan^u.*	च्यनस् *cyanas.*

Exceptions, as usual, are,—

नि *ni*, take.	निन् or न्युन् *nyun^u.*	निनस् *ninas.*
दि *di*, give.	दिन् or द्युन् *dyun^u.*	दिनस् *dinas.*
यि *yi*, come.	यिन् or य्युन् *yyun^u.*	यिनस् *yinas.*

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 अनीयः *anīyaḥ.* Thus, करुन् *karun* or करन् *karan^u*, means 'it is to be

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[1] The oblique form is that form which the agent case assumes before postpositions.

made ' (masc.). Its feminine is करॆञ् *karañ*. Examples of its use are,—

इॆह पाठ् छुह परुन् (or परॆन्ु) *yih pāṭh* (masc.) *chuh parun* (or *parọn͡u*), this lesson is to be read.

इॆह पूथि छॆह परॆञ् *yih pūth[i]* (fem.) *chĕh parañ* this book is to be read.

This adjective is used in a peculiar idiom with the verb गछ् *gaṭsh*, go, be proper (Cf. French *ça ira*). The past of this verb, in this sense is गॆछ्ु *gọṭsh[u]*, not गौव् *gauv*. It is only used in the future and past tenses, not in the present. Examples of the idiom are (ix. i. 42).

च्ॆह गछख् मारॆन्ु (or मारुन्ु) *tsĕah gaṭshakh mārọn[u]* (or *mārun[u]*) you deserve a beating, literally you will go with propriety to be beaten.

च्या गछि छुह मारॆन्ु *tsĕ gaṭshi suh mārọn[u]*, you ought to beat him, literally, he will go to be beaten by you.

च्या गछि स ज़नान मारॆञ् *tsĕ gaṭshi s[a] zanān[a] mārañ*, you should beat that woman, literally, that woman will go to be beaten (fem.) by you.

च्या गॆछ्ु छुह न्ॆच्युव् मारॆन्ु *tsĕ gọṭsh[u] suh nĕchyuv[u] mārọn[u]*, you should have beaten that boy, lit., that boy went to be beaten by you.

च्या गॆछ्ु स ज़नान मारॆञ् *tsĕ gọṭsh[u] s[a] zanān[a] mārañ*, you should have beaten that woman.

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

तॆतु लगि च्य गछॆन्ु *tọt[u] lagi tsĕ gaṭshan[u]*, 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,—

च्य लगि मारॆञ् स ज़नान *tsĕ lagi mārañ s[a] zanān[a]*, you should beat that woman, literally, that woman will be proper to be beaten by you.

So, also in the Past Conditional तॆतु लगिहॆ गछुन्ु *tọt[u] lagihē gaṭshun[u]* one (I, you, &c.) should have gone there.

The root पज़ *paz*, be proper, is used in exactly the same way (ix. i. 44). Thus, च्य पज़िहॆ छुह मारुन्ु *tsĕ pazihē suh mārun[u]* 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,—

च्योनॢ गछि सुछ मार्नॢ *cyōnᵘ* (instead of *tsĕ*) *gatshi suh māraṇᵘ*.

च्याञ् गछि स ज्ञनान मार्ञ् *cyāñ* (fem.) *gatshi sᵃ zanānᵃ māraṇ̃*.

So also in the plural,—

च्यानि गछन् तिम् मार्नि *cyānⁱ gatshan tim mārᵃnⁱ*, you should beat them.

च्याञ् गछन् तिम मार्ञ् *cyāñĕ gatshan timᵃ mārañĕ*, 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.

गछुस् कर्नॢ *gatshu-s karunᵃ*, it should have been done *to him*.

गछुय् कर्नॢ *gatshu-y karaṇᵘ*, it should have been done for thee.

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

पज्यम् कर्न् *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,—

कर *kar*, make.	कर्न् *karun*, कर्नॢ *karaṇᵘ*, or करनॢ *karunᵘ*, the act of making, to make.

The accusative singular is used with the post-position कितॢ or क्युतॢ *kyutᵘ* (ix. i. 17) to form a dative. *E.g.,* परनस् कितॢ *paranas kyutᵘ*, for reading. Thus,—

परनस् कितॢ प्रङ् *paranas kyutᵘ praŋg*, a couch for reading. कितॢ *kyutᵘ* is an adjective.

We thus have,—

परनस् कितॢ प्रङ् *paranas kyutᵘ praŋg*, a couch (masc. sg.) for reading.

परनस् किति गर *paranas kitⁱ garᵃ*, houses (masc. pl.) for reading.

परनस् कित्सू चूकि *paranas kitsᵘ cūkⁱ*, a chair (fem. sg.) for reading.

परनस् कित्स चोक्य *paranas kitsᵃ cōkĕ*, 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 *pūthᵢ*, a book, is feminine, but we still say

इह पूथि (or इथ पोथ्य) परनस् किनु प्रङ् *yih pūthᵢ* (or *yith pōthĕ*) *paranas kyutᵘ praŋg*, a couch for reading this book.

We may also use the dative of other verbal nouns in the same way. Thus, च्रेटनस् किनु *tsēṭanas kyutᵘ* or (No. 30*d*.) च्रेटस् किनु *tsēṭas* (masc.) *kyutᵘ*, for grinding to powder; ग्रजनस् किनु *grazanas kyutᵘ* or (No. 31*g*.) ग्रजि किनु *grazi* (fem.) *kyutᵘ*, for roaring.

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

परञ् किच्चू पूथि *parañ kitsᵘ pūthᵢ*.

On the other hand we say परनस् किच्चू चूकि *paranas kitsᵘ cūkᵢ*, 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 किच्चू *kitsᵘ*.

We may also use the nominative masculine before किनु *kyutᵘ* (ix. i. 22, 23) when the verb is used passively. Thus परनु (or परन or परन्) किनु घस्तुख *parunᵘ* (or *parun* or *paranᵘ*) *kyutᵘ pŏstukh* (masc. sg.), a book for reading. We thus get the following adjectival forms when the verb is used passively,—

Masc. Sg. परनु किनु घस्तुख *paranᵘ kyutᵘ pŏstukh*, a book for reading.

(We cannot say परनु किनु प्रङ् *paranᵘ kyutᵘ praŋg*, a couch for reading).

Masc. Pl. रननि किनि हाख *ranᵃnᵢ kitᵢ hākh*, vegetables for cooking.

Fem. Sg. परञ् किच्चू पूथि *parañ kitsᵘ pūthᵢ*, a book for reading.

Fem. Pl. करञ किच कास्य *karañĕ ki̱ts⁰ kāmĕ,* businesses (fem. pl.) to be done.

These are all capable of declension. Thus,—(acc.) परनस् कितिस् प्रत्तकस् कुड् थवान् *paranas kitis pŏstakas chuh thawān,* he places a book for reading.

The oblique base of the form in ञन् *ɑnᵘ* is used to indicate a purpose (ix. i. 18). I note that in poetry the form ends in ञने *anē,* not in ञनि *ani.* Thus,—

परनि (or poetical परने) गछान् कुड् *parani* (or poetical *paranē*) *ga̱tshān chuh,* he goes to read. रननि गौव् *ranani gauv,* he went to cook.

When the word समख *samakh,* meet, is used in this form, it means to pay a visit of condolence. Thus, समखनि गौव् *samakhani gauv,* he went to pay a visit of condolence. Otherwise the ordinary dative of the verbal noun in ञन् *un* is used. Thus, समखन पुछ्य् रूद् *samakhana pu̱tshy 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 ञन् *ɑnᵘ* or ञन् *unᵘ,* and the verb हि *hi,* take (viii. i. 57). Thus, सुड् कुड् खथ् लेखुन् ह्यवान् *suh chuh khăth lēkhunᵘ hyawān,* he begins to write a letter; करुन् ह्यवान् कुड् *karun hyawān chuh,* he begins to do. If the object is feminine, the feminine infinitive is used. Thus, सुड् कुड् ज़नान् मारञ् ह्यवान् *suh chuh zanānᵃ mārañ hyawān,* he begins to beat the woman. These forms are however, almost always used in the past tense. Thus, करुन् ह्यतुन् *karun hya̱tun,* he began to read, (and is doing it now). तमि कुड् खथ् लेखुन् ह्यतुमत् *ta̱mⁱ chuh khăth lēkhunᵘ hya̱tᵘma̱tᵘ,* he has begun to write the letter. Literally, by him the letter to-be-written has been taken. So तमि छछ् ज़नान् मारञ् ह्यच्मच् *ta̱mⁱ chhĕh zanānᵃ mārañ he̱ts̯ᵘma̱ts̯ᵘ,* 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 लग *lag* already mentioned. Thus,—

सुड् करनि लग् *suh karani la̱gᵘ,* he began to do.

सुह् लग्गु खथ् लेखनि *suh lạgᵘ khăth lēkhani*, he began to write the letter.

सुह् लग्गु ज़नान मारनि *suh lạgᵘ zanānᵃ mārani*, he began to beat the woman. It will be observed that this form of the verbal noun does not change for gender.

Similarly, **Desiderative compounds** are made with the verb रछ् *yiṯsh*, wish. Thus,—

सुह् छुह् खथ् लेखुनु रछान् *suh chuh khăth lēkhunᵘ yiṯshān*, he wishes to write the letter.

सुह् छुह् ज़नान मारञ् रछान् *suh chuh zanānᵃ mārã yiṯshān*, he wishes to beat the woman.

तमि रछु ज़नान मारञ् *tạmⁱ yiṯshᵘ zanānᵃ mārã*, he wished to beat the woman.

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,—

तल् *tal*, fry.   तलुन् *talun* or तल्युन् *talyun*.

बज़् *baz*, fry, serve.   बज़ुन् *bazun* or बज़्युन् *bazyun*.

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.

छर् *tsar*, be inwardly wrathful   छरिञ् *tsarĩ̱*, inward wrath.
    (impersonally).

छुव *tsuv*, quarrel (impersonally).   छुविञ् *tsuvĩ̱*.

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

अमिस् छेछुन् छरञ् *amis hẹṯsᵘn tsarã̱*, he began to be angry. Literally, being angry began to him].

मोरव *mōrav*, bear (of pain, impersonally).   मोरवुञ् *mōravᵘ̃*.

मर्छ *marṯs*, be impatient (used impersonally).   मर्छुञ् *marṯsᵘ̃*.

19. ब्ज़् *añ.*

20. इज़् *iñ.*

21. ज़्ज़् *uñ.*

These are all Feminine forms of the masculine verbal adjectives, and of the masculine abstract nouns or infinitives, in उन् *un*, बन् *anᵘ*, or उन् *unᵘ* (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.

चेन *tsēn*, know by a sign, चेनवज़् *tsēnavañ* the giving of a sign (ix. ii. 43).

In the case of the following verbs it is only used in the fem. pl. (ब्ज़ *añᵃ*) (ix. ii. 42),—

कड *kaḍ*, bring out.	कडज़ *kadañᵃ*, blaming.
पाम़र *pāsᵃr*, blame.	पाम़रज़ *pāsᵃrañᵃ*, blaming.
ग्रुक *çruk*, weep.	ग्रुकज़ *çrukañᵃ*, 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 इज़् *iñ*, or ज़्ज़् *uñ*. For easy reference, I repeat them here.

The two following form their abstract or infinitives in इज़् *iñ*, and in no other way (ix. ii. 24). That is to say they have no infinitive in उन् *un*.

ब्र *tsar*, be inwardly wrathful, whether referring to a man or a woman, always used impersonally, and always in the feminine. Thus, तम् ब्रू *tas tsarᵘ* (fem.), of him or her inward wrath was felt, *i.e.*, he or she was inwardly angry. Abstract noun or infinitive ब्रिज़् *tsariñ*, not ब्रन् *tsarun* or ब्रज़् *tsarañ*, inward wrath. ब्रन् *tsarun*, does occur, but it is the abstract noun or infinitive of another verb, ब्र *tsar*, increase.

Other examples of the use of this curious verb is तम् ब्रान् छ्ह् *tas tsarān chhĕh* (fem.) he or she is inwardly angry. तम् ब्रि *tas tsari*, he or she will be angry.

चुव *tṣuv*, (ix. ii. 24) quarrel, also used impersonally, and in the feminine. Abstract noun or infinitive चुविञ *tṣuviñ*, quarrelling.

Examples of use,—

Present tense, सुह् चुह् चुवान् *suh chhuh tṣuvān*, he is quarrelling.

Future tense, सुह् चुवि *suh tṣuvi*, he will quarrel.

Past tense, only used in the feminine,—

तॆमि चुव *tạmⁱ tṣuvᵘ*, by him quarrelling was done.

तमि चुव *tami tṣuvᵘ*, 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 चर *tṣar* is always construed with the genitive (तस् *tas*), but चुव *tṣuv*, 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 ऊञ् *ᵘñ*, and in no other way.

मोरव *mōrav*, (viii. iii. 25) bear pain, used impersonally and in the feminine in the past tenses only. Abstract noun or infinitive मोरवञ् *mōravᵘñ*.

Examples of the use of this verb,—

Present tense, सुह् चुह् मोरवान् *suh chuh mōravān*, he is bearing pain.

Future tense, सुह् मोरवि *suh mōravi*, he will bear pain.

Past tense, तॆमि मोरव *tạmⁱ mōravᵘ* (fem. impersonal) (pain) was borne by him, he bore pain.

मर्च *martṣ* (ix. ii. 25), be impatient. Abstract noun, or infinitive, मर्चञ् *martṣᵘñ*.

Examples of use,—

Present tense, तस् छॆह् मर्चान् *tas chhĕh* (fem.) *martṣān*, of that man, or of that woman, there is impatience.

Future tense, तस् मर्चि *tas martṣi*, of that man, or of that woman, there will be impatience.

Past tense, तस् मर्च *tas martṣᵘ*, of that man, or of that woman, there was impatience.

It is thus construed exactly like चर *tṣar*.

The following verbs optionally form feminine abstract nouns or infinitives in ऌञ् *ᵘñ*, in addition to the ordinary masculine one in उन् *un* (ix. ii. 26).

ख़स् *khᵃs*, pluck the hair. In the case of this verb, ख़सुन् *khᵃsun* (masc.) is used when men are referred to, and ख़ॄञ् *khᵃsᵘñ* (fem.) when women are referred to (*sensu obscœno*).

फिट्स् *phits*, forget; ऋ्रस् *phŏç*, be inwardly angry; फुष *phuh*, be inwardly angry. In the last two the fem. abstract noun is used of the wrath of females.

वज़व *wazav*, moisten; बुट्स् *wuts*, be burnt.

The following verbs optionally form the feminine abstract noun in इञ् *iñ*, in addition to the ordinary masculine one in उन् *un* (ix. ii. 27-32).

सार *sār*, feel (see No. 26); खुत *khut*, dig from below; टुव *ṭuv*, close (of a flower); डुव *ḍuv*, sweep; डल *ḍal*, pass over; त्रुक *truk* (see No. 30a), bite in pieces; थ्येक *thĕk*, praise; नट्स *nats*, dance; नट *naṭ*, tremble; नम *nam*, bend; बुज़ *wuz*, appear (as water from a spring); बुठ *wuṭh*, twist; बुप *wup*, burn inside; लिव *liv*, smear (makes लिविञ् *liviñ*, or लिपिञ् *lipiñ*); ल्यव *lyav*, lick; कर *kar*, do (करिञ् *kariñ*, however, only means a mason's trowel); वट *wat*, twist (वटिञ् *watiñ* means a collection); फर *phar*, steal (फरिञ् *phariñ* means a female thief). Thus, सारिञ् *sāriñ*, feeling.

If the secondary suffix अल् *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 इञ् *iñ* (ix. ii. 27). This अल *al* is only used with a few verbs. Thus, थ्येकिञल् *thĕkiñal*, a praiser; नटिञल् *naṭiñal*, a trembler, and so on.

22. अन् *an*, (masculine). Used to form masculine abstract nouns in the case of three verbs (ix. ii. 41). Thus,—

चि *ci*, drink.	च्यन् *cyan* (masc.) drinking.
खि *khi*, eat.	ख्यन् *khyan* (masc.) drinking.
हि *hi*, place.	ह्यन् *hyan* (masc.) placing.

20. अन् *an* (fem.). Used to form feminine abstract nouns in the case of the following verbs (ix. ii. 35, 37) कपट *kapaṭ*, cut; दन *dᵃn*,

shake out dust ; नहाव *nahāv*, obliterate ; पिल *pil*, arrive ; फिर *phir*, turn over (pages) ; माज़ *māz*, be intent upon ; मिलव *milav*, unite ; मुत्सर *mutsar*, open ; मूर *mūr*, shell (pease, &c.) ; ल्यव *lyav*, lick ; वुठ *wuth*, twist ; वुह *wuh*, be not extinguished ; आदर *ādᵃr*, mix ; खंडर *khạndᵃr*, divide ; छुटर *tshŏṭᵃr*, make small ; ज़ीठर *zīṭhᵃr*, make long ; ट्रोटर *ṭŏṭᵃr*, have insufficient means of livelihood ; पीठर *pīṭhᵃr*, blame and instruct ; फुटर *phuṭᵃr*, break ; बड़र *bạḍᵃr*, make great ; बागर *bāgᵃr*, divide ; मोटर *mŏṭᵃr* make thick ; वोवर *wŏwᵃr*, shave metal.

Thus, कपटन् *kapaṭan* (fem.) cutting.

The verb गिलव *gilav*, whirl about, forms गिलन् *gilan*, which means 'an attempt' (ix. ii. 36).

The verb नव *nav*, be new, forms नोवरन् *nŏvᵃran*, raking up an old story against a person (ix. ii. 38).

The verb लार *lār*, touch, forms लारन् *lāran*, which means 'trembling' (ix. ii. 40).

Some people use this form with the roots तञर *tạñᵃr*, dilute : तत्सर *tạtsᵃr*, make hot ; स्यज़र *syạzᵃr*, make straight (ix. ii. 39).

24. रब् *rab*. This is optionally used in the case of the root मस् *mas*, to form a masculine verbal abstract noun (ix. ii. 5). Thus, मस्रब् *masrab*, forgetting.

25. उ *u*, this is optionally used to form masculine verbal abstract nouns from the three following roots (ix. ii. 6).

दॆदर *dŏdạr*, rot.	दॆदर् *dŏdạrᵘ*, rotting.
ज़ॆज़र *zŏzạr*, wither.	ज़ॆज़र् *zŏzạrᵘ*, withering.
सॆसर *sŏsạr*, decay.	सॆसर् *sŏsạrᵘ*, decaying.

26. ऊ *ū* is used optionally to form feminine verbal abstract nouns in the case of the following verbs (viii. ii. 62, 63, 68, 72, 79).

तछ *tach*, pare, तछ *tạchᵘ*, scratching (also तछ *tặch*) ; रछ *rach*, protect, रछ *rạchᵘ*, protection ; छाड *tshāḍ*, search, छाड *tsāḍᵘ*, searching ; छांड *tshā̃ḍ*, search (with a nasal), makes either छांड *tshā̃ḍᵘ*, or छाड *tshāḍ* ; छान *chān*, sift, छाञ *chāñᵘ* ; दोन *dōn*, card cotton, दूञ *dūñᵘ* ; चार

thār, be quick, थाॡ *thār^u* ; वाॅबर *bã̄bar*, be quick, वाॅबॅॡ *bã̄bar^u* ; सार *sār*,

feel, साॡ *sār^u* (vide p. 210) ; चॅन्दर *haṇd^ar*, be cold, चॅन्दॅॡ *haṇd^ar^u*.

27. व *a* (masc.) ; used optionally to form masculine verbal abstract

nouns in the case of the following verbs (ix. ii. 7).

छुम्ब *chŏmb*, husk ; ज़ॅस *zŏs*, cough ; बगार *bagār*, fry in oil ; ब्यॅह *bĕh*,

sit ; लम *lam*, pull ; लॉस *lōs*, be weary ; वुन *wun*, be unlucky.

Thus, छुम्ब *chŏmb^a*, the act of husking, and so on.

28. व *a* (fem.) used optionally to form a feminine abstract verbal

noun in the case of the verb वुंग *wuŋg*, to howl like a dog, in a special

meaning (ix. ii. 57).

Thus, वुंग *wuŋg^a*, lying awake at night on account of some care.

वुंग् *wuŋg*, means a dog's howl.

29. वाव् *āv*. Used optionally in the case of the verb लद *lad*,

send, build, elevate, push, when it means ' build,' to form a masculine

abstract noun. लदाव् *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 चव *av*, the चव *av* is dropped.

(a) क *k*, certain verbs in क *k* and कव *kav*, make optional verbal

abstract nouns by changing the क *k* or कव *kav* to ख *kh* (ix. ii. 9).

These verbs are,—

> छुकव *chŏkav*, wash.
>
> छूक *tshŏk*, become speechless.
>
> टक *ṭak*, bite in two with a noise.
>
> टुक *ṭuk*, bore like a rat.
>
> ट्कव *ṭŏkav*, cause to disappear.
>
> ठुक *thuk*, bury.
>
> त्रुक *truk*, cut to pieces, eat (vide p. 210).
>
> थक *thak*, be weary.
>
> पाकव *pākav*, cook.
>
> फुक *phuk*, blow up fire.
>
> ब्रक *brak*, clench with the teeth.

Thus, चोख *chŏkh*, the act of washing. च्होख *tshŏkh*, speechlessness and so on. The root फुक *phuk* becomes फ्होख *phŏkh*, when it means 'to puff.' Otherwise it is simply फुख *phukh*, 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.

दगव *dŏgav*, husk.	दग् *dŏg*, husking.
रंग *raᵑg*, paint.	रंग् *raᵑg*, painting.
सगव *sagav*, water plants.	सग् *sag*, watering.

(*c*) च *ts* (ix. ii. 11). It occurs only in the case of the verb,—

वाच *wą̄ts*, cheat; abstract noun वाच् *wą̄tsh*, cheating.

(*d*) ट *ṭ* (ix. ii. 12).

चेट *tsēṭ*, powder; लूट *lūṭ*, rob; वाट *wāṭ*, join. These can form abstract nouns in ठ *ṭh*. Thus, चेठ *tsēṭh*, pounding to powder.

(*e*) ड *ḍ* (ix. ii. 13).

गंड *gaṇḍ*, tie; optional abstract noun, गंड् *gaṇḍ*, tieing.

(*f*) न *n* (ix. ii. 14).

खन *khan*, dig; च्हेन *tshĕn*, cut; optional abstract nouns, खन् *khan*, digging, च्हेन् *tshĕn*, cutting.

(*g*) प *p*. The following verbs optionally make their abstract nouns in फ *ph* (ix. ii. 15).

कांप *kāmp*, tremble; कृप *kṛp*, cut with scissors; चाप *tsāp*, chew (Cf. No. 31*n*.); जप *zap*, mutter prayers; टप *ṭap*, kick of a horse, &c.

Thus, कांफ *kāmph*, trembling, and so on.

(*h*) म *m* (ix. ii. 16).

ब्रम *bram*, be in error; abstract noun, optionally, ब्रम् *bram*.

(*i*) र *r* (ix. ii. 17).

चार *cār*, tie tightly.

चीर *cīr*, wring out.

तार *tār*, cross over (active).

फुकार *phukār*, speak in anger, bubble up (of steam).

फ्यार *phyār*, strain (liquid).

मार *mār*, beat.

स्वर *sŏr*, remember.

Thus, optional abstract noun, चार *cār*, tieing tightly.

(*j*) ल *l* (ix. ii. 18).

च्यल *tsĕl*, force inside (active).

छल *tshal*, cheat.

ज़ल *zᵃl*, scrape.

तोल *tōl*, weigh.

दल *dal*, split (active).

मेल *mēl*, meet.

Thus, optional abstract noun, च्यल *tsĕl*, forcing inside.

(*k*) व *w* (ix. ii. 19).

ज़ुव *zuv*, live.

डुव *ḍuv*, sweep.

ताव *tāv*, heat.

व्हव *wŏhav*, curse.

These optionally form their abstract nouns in व् *v*. Thus, ज़ुव् *zuv*, life ; व्हव् *wŏhav*, cursing.

(*l*) स *s* (ix. ii. 20).

रस *ras*, be juicy.

ह्सव *hᵃsav*, incite.

Thus, रस् *ras*, juiciness ; ह्स् *hᵃs*, inciting.

(*m*) ह *h* (ix. ii. 21, 22).

गह *gᵃh*, grind.

च्ह *tsᵃh*, suck.

गह् *gᵃh*, grinding ; च्ह् *tsᵃh*, sucking. The former also makes गस् *gas*, 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 चव *av*, the चव *av*, is dropped. The following are the verbs :—

(*a*) क *k* (ix. ii. 56).

> चक *chak*, scatter.
>
> चिक *chik*, sprinkle.
>
> चमक *camak*, shine.
>
> टॅक *ṭᵃk*, run.
>
> फूंक *phū̃k*, smell.
>
> शंक *çẽk*, doubt.

Thus, चख *chăkh*, (fem.) a scattering, a sowing of seed ; शंख *çẽkh* (fem.), doubting.

(*b*) ख *kh* (ix. ii. 75).

There is only one, and it is irregular. लेख *lẽkh*, write, makes लेफ *lẽph*, a writing (nom. pl. लेफ *lẽphᵃ*).

(*c*) ग *g* (ix. ii. 57).

> ज़ाग *zāg*, be watchful.
>
> टांग *ṭā̃g*, emit a loud cry.
>
> दग *dag*, beat.
>
> मंग *maṅg*, ask.
>
> लग *lag*, be with.
>
> लाग *lāg*, imitate.
>
> वुंग *wuṅg*, bark (of a dog).
>
> शंग *çŏṅg*, sleep.

Thus, ज़ाग *zāg*, watchfulness. वुंग *wuṅg*, is, specially, a dog's howl. वुंग *wuṅgᵃ*, means the lying awake at night owing to some care.

(*d*) च *ch* (ix. ii. 61).

> तच *tach*, pare.
>
> मन्दच *mandach*, be ashamed.

Thus, तच *tăch*, scratching. The first may also form तच *ṭach*ᵃ (62).

(*e*) च *ts* (ix. ii. 58).

> पच *pats*, trust with a loan.
>
> रोच *rōts*, be preferred.
>
> श्रोच *çrōts*, be pure.

Thus, पच़ *pătsh*, trust (of all kinds), रौच़ *rōtsh*, preference.

(*f*) च़ *tsh* (ix. ii. 59).

पंक्तिबद्ध येच़ *yitsh*, wish.

प्रिच़ *pritsh*, ask.

Thus, येच़ *yitsh*, wishing. We say प्रिच़गाऺर कऺरुनस् *pritsh^a-găr^a kạr^a-n-as*, asking, &c., was done by him for him.

(*g*) ज़ *z* (ix. ii. 64).

ग्रज़ *graz*, roar.

Thus, ग्रज़ *graz*, a roaring; ग्रज़ि किमु *grazi kyut^u*, for roaring (ix. i. 17).

(*h*) ट *ṭ* (ix. ii. 65).

च़ूट *tsū̃ṭ*, break wind with noise.

छट *tshaṭ*, winnow.

फुट *phuṭ*, be broken.

Thus, छठ *tshăṭh*, winnowing.

(*i*) ठ *ṭh* (ix. ii. 66).

त्यठ *tyăṭh*, be bitter. The abstract noun, त्यठ *tyăṭh*, means necessity, necessariness.

Thus, तमाकि त्यठ *tamạki tyăṭh*, the want of tobacco.

(*j*) ड *ḍ* (ix. ii. 67, 68).

मांड *māḍ*, mix.

छांड *tshā̃ḍ*, search.

The latter makes छांड *tshā̃ḍ*, or छांडु *tshā̃ḍ^u*. [The verb छाड *tsāḍ*, search, without the nasal, always makes छाडु *tsāḍ^u*].

(*k*) त *t* (ix. ii. 69).

न्यत *nyat*, shear.

लतव *latav*, kick.

Thus, न्यथ *nyăth*, a shearing; लथ *lăth*, a kick.

(*l*) द *d* (ix. ii. 70).

पद *pad*, break wind.

प्यद *pyad*, be cognisant of.

घंद *pŏnd*, sneeze.

Thus, घंद *pŏnd*, a sneeze.

(*m*) न *n* (ix. ii. 71).

>आमन *āman*, change for the bad.

>ज़ान *zān*, know.

Thus, आमन् *āman*, a change for bad.

(*n*) प *p* (ix. ii. 73).

>त्साप *tsāp*, gnaw.

Thus, त्साफ़ *tsāph*, a gnawing (Cf. No. 30*g*.).

(*o*) फ *ph* (ix. ii. 74).

>वुफ *wuph*, fly.

Thus, वुफ़् *wuph* a flying.

(*p*) ब *b* (ix. ii. 76).

>रंब *ramb*, be beautiful.

>प्रूब *çūb*, be beautiful.

Thus, रंब् *ramb*, beauty.

(*q*) य *y* (ix. ii. 77).

>प्रय *pray*, be pleased with.

Thus, प्रय् *pray*, love.

(*r*) र *r* (ix. ii. 78).

>आवर *āwar*, cover.

>डंखर *ḍakh^ar*, depend upon.

>तूर *tŭr*, be cold.

>थाथर *thāthar*, be quick.

>दोर *dōr*, run.

>मूर *mūr*, husk.

>लार *lār*, touch.

>सखर *sakhar*, set forth.

लार *lār*, means absconding. The verb डुंछर *dūntsh^ar*, separate, forms डुंछ् *dūntsh*, separating (ix. ii. 60). The verb, वंडर *waḍ^ar*, bury makes वड *waḍ* (ix. ii. 67).

(s) ल *l* (ix. ii. 80).

गांगल *gãgal,*
प्रांगल *grãgal,* } be disturbed in one's work.

टाल *ṭāl,* go away with indifference.

तंबल *tambal,* change one's mind.

म्वकल *mŏkal,* be released.

व्वलल *wŏlal,* adorn.

शहल *çahal,* be cold.

Thus म्वकल् *mŏkal,* release.

(t) व *w,* (ix. ii. 81).

द्व *dav,* run.

Thus, द्व् *dav,* running.

32. इश् *iç* (ix. ii. 33). This is used optionally to form feminine abstract nouns or infinitives, in the case of the following verbs.

च्क *tsŏk,* be angry ; तप *tap,* become hot ; ल्ंग *laŋg,* be lame.

Thus, च्किश् *tsŏkiç,* anger.

The √ मिल्व *milav,* unite, irregularly forms मिल्मिश् *milamiç* (ix. ii. 34).

33. अक *ak* (nom. sg. अख *akh*) (fem.), used to form a feminine abstract noun in the case of the verb पोठ *pōṭh,* be fat ; *e.g.,* पोठख *pōṭhakh,* fatness (ix. ii. 45).

34. अत् *at* (nom. sg. अथ् *ath*) (fem.), used to form feminine abstract nouns in the case of the following verbs (ix. ii. 44).

अर्ज़ *arz,* earn ; बाव *bāv,* declare one's intentions ; व्वपज़ *wŏpaz,* become ; श्रप *çrap,* decay ; स्यद् *syad,* succeed ; गर *gar,* make ; वट *waṭ,* twist ; शहल *çahal,* be cold ; ह्यक *hyak,* be able.

Thus, अर्ज़त् *arzat ;* nom. sg. अर्ज़थ् *arzath,* earning.

35. अय् *ay* (fem.), used to form feminine abstract nouns in the case of the following verbs (ix. ii. 46).

वखन *wakhan,* tell ; खार *khār,* ascend ; ज़ाग *zāg,* be watchful ; वाल *wāl,* take down ; नत्स *nats,* dance ; ह्वख *hŏkh,* be dry ; आमन *āman,* change for the bad.

Thus, वखनय् *wakhanay*, telling. The verb मंग *mang*, ask, forms माँगय् *māgay*, asking (ix. ii. 47).

The verb बाग॰र *bāg^ar*, divide, forms बागय् *bāgay*, division, or बागनय् *bāganay* (ix. ii. 48, 54).

The verb ज़ेन *zēn*, conquer, forms ज़िय् *ziy*, victory (ix. ii. 49).

From the verb साव *sāv*, sleep, comes the derivative, उदसावय् *udasāvay*, waking, lying awake (ix. ii. 50).

The simple word सावय् *sāvay*, means 'happiness' (ix. ii. 51).

From the verb आमन *āman*, change for the worse, already mention-ed, we also have हामनय् *hāmanay*, a false charge (ix. ii. 52).

From the verb लाग *lāg*, cultivate, we have लागनय् *lāganay*, culti-vation (ix. ii. 53).

From the verb साद *sād*, accomplish, we have सादनय् *sādanay*, a chief cause (ix. ii. 55).

36. अवञ् *awañ* (fem.) (with unmodified vowel). This is added to a verb to signify wages (ix. ii. 82, 83, 84). Thus,—

क�रवञ् *karawañ*, (fem.), the wages of doing; परवञ् *parawañ*, the wages of reading; लोनवञ् *lōnawañ*, the wages of reaping; रोज़वञ् *rōzawañ*, the wages of remaining.

If the root ends in a vowel the suffix is ववञ् *wawañ*. Thus,—

(दि *di*) दिववञ् *diwawañ*, the wages of giving; निववञ् *niwawañ*, the wages of taking; ख्यववञ् *khyawawañ*, the wages of eating; च्यववञ् *cyawawañ*, the wages of drinking.

37. अनहार *anhār*, used to signify fitness (ix. ii. 91). Thus,—

करनहार *karanhār*, fit to be done.

गंडनहार *gaṇḍanhār*, fit to be bound.

If the verb ends in a vowel, the suffix becomes अनहार *anahār*. Thus,—

ख्यनहार *khyanahār*, fit to be eaten.

च्यनहार *cyanahār*, fit to be drunk.

ह्यनहार *hyanahār*, fit to be placed.

But as usual,—

     निनहार् *ninahār*, fit to be taken ;

     दिनहार् *dinahār*, fit to be given ;

     यिनहार् *yinahār*, fit to come.

The verb लग *lag* makes लगहार् *lagahār*, which simply means 'worthy.'

On Secondary Suffixes in Kāçmīrī.— By G. A. Grierson, C.I.E.

The following account of Secondary Suffixes in Kāçmīrī is based on the fourth part of Īçvara-kaula's *Kaçmīra-çabdāmṛta.* 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. पूत *pūt^a* (iv. 1).[1] This Suffix (the Skr. पोत: *pōtaḥ*) added to a noun in the form of the instrumental singular case (the न *n* of the first declension being dropped), signifies son, *e.g.,*—

> हर *dar,* (instr. हरन् *daran*) a certain caste, हर-पूत *dar^a-pūt^u*, the son of a man of that caste.

> कौल् *kaul,* a certain caste, कौल-पूत *kaul^a-pūt^u*, the son of a man of that caste.

> त्युक् *tyuk^u* (instr. तिकि *tik^i*), a certain caste, तिकि-पूत *tik^i-pūt^u*, the son of a man of that caste.

> काव् *kāv,* a crow, काव-पूत *kāv^a-pūt^u*, a young crow.

> कट *kaṭ,* a ram, कट-पूत *kaṭ^a-pūt^u*, a young ram.

Apparently irregular are,—

> म्यां-पूत *myā̃-pūt^u,* a young ram; कोकर-पूत *kŏkar-pūt^u* a chicken; कोतर-पूत, *kōtar-pūt^u* a young pigeon; and पछिन्-पूत *pachin-pūt^u*, 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 चूर-पूत *tsūr^a-pūt^u*, either means the son of a thief (चूर *tsūr*), or may be applied to children as a term of endearment (iv. 3).

[1] References here and elsewhere to the *Kaçmīra-çabdāmṛta.*

When the Suffix is added to the word मिञ्‌ *miñ*, a kiss, मिञ्‌-पूत्‌ *miñĕ-pūt*, or म्वञ्‌-पूत्‌ *mŏñĕ-pūt*, means simply a kiss (iv. 4).

2. कठ्‌ *kăth*. This word also means son, but is rarely used, except in abuse, or anger (iv. 5), *e.g.*,—

चूर्‌-कठ्‌ *tsŭr*ᵃ*-kăth*, son of a thief.

गान-कठ्‌ *gān*ᵃ*-kăth*, son of a pimp.

पोग-कठ्‌ *pōg*ᵃ*-kăth*, son of destruction.

वाज़-कठ्‌ *wāz*ᵃ*-kăth*, son of a cook.

रास-कठ्‌ *rās*ᵃ*-kăth*, son of adultery.

क्‌-कठ्‌ *kŏ-kăth*, (कुपुत्रः) a bad son.

We also, however, find ख-कठ्‌ *sŏ-kăth*, a good son (सुपुत्रः) and सख-कठ्‌ *sŏkh*ᵃ*-kăth*, a son of happiness (सुखपुत्रः).

3. कंट्‌ *kaṭ*ᵘ. This Suffix, on the contrary is used as a term of praise, with words signifying castes or professions (iv. 6), *e.g.*,—

बट-कंट्‌ *baṭ*ᵃ*-kaṭ*ᵘ, a real son of a brāhman (*i.e.*, a good brāhman).

So हर-कंट्‌ *dar*ᵃ*-kaṭ*ᵘ, कौल-कंट्‌ *kaul*ᵃ*-kaṭ*ᵘ·

छान-कंट्‌ *chān*ᵃ*-kaṭ*ᵘ, a real son of a carpenter, a good carpenter.

Apparently irregular in not having a final ᵃ for the first member, are words like,—

सनर्‌-कंट्‌ *sŏn*ᵃ*r-kaṭ*ᵘ, a real son of a gold-smith, a good gold-smith.

मनर्‌-कंट्‌ *man*ᵃ*r-kaṭ*ᵘ, a real son of a shell-worker, a good shell-worker, cf. No. 38.

We find also (from म्ह्‌ष्‌ *mŭ̃ṣ*, a buffalo, *ante*, p. 63), मे़ष-कंट्‌ *maĩṣ*ᵃ*-kaṭ*ᵘ, a buffalo-calf.

4. तुर्‌ *tur*ᵘ, fem. तर्‌ *t*ᵃ*r*. This Suffix is associated with the relationship of first-cousin (iv. 8, 9, 10). Thus,—

घफतुर्‌ बोयु़ *pŏphatur*ᵘ *bōy*ᵘ, the son of a paternal aunt (*lit.*, brother by a paternal aunt).

मासतुर्‌ बोयु़ *māsatur*ᵃ *bōy*ᵘ, the son of a maternal aunt.

मामतुर्‌ बोय *māmatur*ᵃ *bōy*ᵘ, the son of a maternal uncle.

घफतर्‌ ब्ञ्‌ *pŏphat*ᵃ*r bĕñĕ*, the daughter of a paternal aunt.

मासतॄर ब्यञ *māsat^ar bĕñĕ*, the daughter of a maternal aunt.

मामतॄर ब्यञ *māmat^ar bĕñĕ*, the daughter of a maternal uncle.

Irregular is पितुर् बोय *pitur^u bōy^u* (fem. पितॄर ब्यञ *pit^ar bĕñĕ*), the son (daughter) of a paternal uncle.

So also we have प्फतॄर बॉयि काकञ् *p̌ŏphat^ar bāyⁱ kākąñ*, the wife of the son of a paternal aunt.

Similarly for the other wives, मासतॄर बॉयि काकञ् *māsat^ar bāyⁱ kākąñ* ; मामतॄर बॉयि काकञ् *māmat^ar bāyⁱ kākąñ*, and पितॄर बॉयि काकञ् *pit^ar bāyⁱ kākąñ*.

5. युर *th^ar*, fem. ज़ *z^a* indicates, with a change in the termination of the root-word, the relationship of nephew (iv. 11, 12, 13). Thus,—

बाबयुर *bābath^ar*, brother's son (बोय *bōy^u*, a brother).

बावज़ *bāw^az^a*, brother's daughter.

ब्यनयुर *byanath^ar*, sister's son (ब्यञ *bĕñĕ* a sister).

ब्यनज़ *byan^az^a*, sister's daughter.

द्यारयुर *dyārath^ar*, son of a husband's brother, (द्र्युय *dryuy^u*, a husband's brother).

द्यारज़ *dyāraz^a*, the daughter of a husband's brother.

The following Suffixes form **adjectives of possession.**

6. अल् *al*, fem. अल् *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 अ *a*, इ *i* becomes य् *y*, and अ *a*, for अन् *an*, is dropped. Thus,—

From.	We have.	
दॉर् *dą̆r^u*, a beard.	दार्यल् *dāryal*, fem. दार्यल् *dāryal*,	bearded.
गॉछ *gŏ̆tsh*, a moustache.	गॉछल् *gŏ̆tshal*,	moustached.
डख *dăkh*, a hair-curl.	डखल् *dakhal*,	curly-headed.
बब *bab*, bosom.	बबल् *babal*,	bosomed.
कोछ *kŏch*, belly.	कोछल् *kŏchal*,	bellied.

ह्याङ् *hyaṅg*, a horn.	ह्याङ्गल् *hyaṅgal*,	horned.
ठूँख् *ṭhŭkh*, blow of a horn.	ठूँकल् *ṭhŭkal*,	striking with the horn.
ठ्वल् *ṭhŏl*, blow of a horn.	ठ्वलल् *ṭhŏlal*,	striking with the horn.
त्सफ् *tsăph*, a bite.	त्सपल् *tsapal*,	biting.
फश् *phaç*, brightness, cleanness.	फशल् *phaçal*,	well-dressed.
ग्येञ् *gĕñ*, a wrinkle.	ग्येञल् *gĕñal*,	wrinkled.
स्यस् *syas*, a wart.	स्यसल् *syasal*,	warted.
पंद् *pŏnd*, a sneeze.	पंदल् *pŏndal*,	one who sneezes.
मछ्यच *machĕṭĕcᵃ*, moles.	मछ्यचल् *machĕṭĕcal*,	covered with moles.
त्सास् *tsās*, a cough.	त्सासल् *tsāsal*,	one who has a cough.
च्ँट् *tsŭ̃ṭ*, crepitus ventris.	च्ूटल् *tsŭ̃ṭal*,	one who breaks wind.

So also we have,—

वाछ् *hātsh*, an accusation (fem.).	दाछल् *hātsal*,	one who brings an accusation (*not* an accused person).
्ज्यव् *zyav*, a tongue.	ज्यवल् *zyaval*,	a calumniator. The

word does not mean possessing a tongue, which is ज्यविषस्त् *zĕvisąstᵘ*, or ज्यविवोल् *zĕviwōlᵘ*, (No. 9).

When this suffix is added to the words ब्येञ् *bĕñĕ*, a sister, and कूर् *kūrᵘ*, a daughter, the compound implies incestuous sexual connexion, thus, ब्येञल् *bĕñĕl*, कोर्यल् *kōryal*. To convey the idea of possessing a sister or a daughter we must say ब्येञवोल् *bĕñĕwōlᵃ*, कोर्यवोल् *kōrĕwōlᵘ*, (No. 9).

The word दाड् *dārᵘ*, a beard, optionally takes the suffix याल् *yāl* thus दार्यल् *dāryal*, or दारियाल् *dārⁱyāl*, bearded (iv. 19).

The word यड् *yaḍ*, a belly, becomes यडल् *yaḍal*, having a large belly, pot-bellied (iv. 30). On the other hand यडल् *yaḍᵃl*, means 'gluttonous' (iv. 31). So from हर् *har*, a quarrel, we have हरल् *harᵃl*,

quarrelsome (iv. 32), and from जट् *jat*, hair, जटल् *jat*ᵉ*l*, very hairy (iv. 33).

7. लद् *lad*, fem. लद् *lad*. This suffix is sometimes used instead of अल् *al*, but usually in a bad sense (iv. 20, 21). Thus,—

फक् *phak*, a stink.	फकलद् *phakalad*	fem. फकलद् *phakalad*	stinking.
छुक् *tshŏk*, slyness.	छुकलद् *tshŏkalad*,		sly.
छुक् *chŏk*, a sore.	छुकलद् *chŏkalad*,		full of sores.
बक् *bak*, a cry.	बकलद् *bakalad*,		prating.
दख् *dŏkh*, pain.	दखलद् *dŏkhalad*,		pained.
द्राग् *drāg*, a famine.	द्रागलद् *drāgalad*,		afflicted with famine.

This termination cannot be substituted for अल् *al* in every case. For instance we cannot say गोछुलद् *gŏtshalad*, दखलद् *dakhalad*, or बबलद् *babalad*. But with some words both अल् *al* and लद् *lad* can be used. Thus besides ग्यञल् *gĕñal*, we can have ग्यञलद् *gĕñalad*, wrinkled; besides स्यसल् *syasal*, स्यसलद् *syasalad*, warted; and besides त्सासल् *tsāsal*, त्सासिलद् *tsāsilad* (sic). When the word फश् *phaç* means eccentricity, it takes the termination लद् thus फशलद् *phaçalad*, mad, eccentric. When it means brightness, it takes the termination अल् thus फशल् *phaçal*.

8. योर् *yōr*ᵘ, fem. यार् *yār*ᵘ. 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) :—

पंज़ु *paẓ*ᵘ, truth.	पंज़ियोर् *paẓ*ⁱ*yōr*ᵘ,	fem. पंज़ियार् *paẓ*ⁱ*yār*ᵃ,	truthful.
अपंज़ु *apaẓ*ᵘ, untruth.	अपंज़ियोर् *apaẓ*ⁱ*yōr*ᵘ,	fem. अपंज़ियार् *apaẓ*ⁱ*yār*ᵃ,	untruthful.
मंज़िमु *manzyum*ᵘ,	मंज़िमुयोर् *manzyum*ᵘ*yōr*ᵘ,	a go between, a medium.	

The last word is really a compound substantive and its fem. is मंज़िमुयारेञ् *manzim*ᵘ*yārĕñ*.

9. बोलु *wōl^a*, fem. वाज्यञ् *wājĕñ*; 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,—

द्यार् *dyār*, (masc.) wealth.	द्यारबोलु *dyārawō'l^u* fem.	द्यारवाज्यञ् *dyārawājĕñ*, wealthy.
लरू *lạr^u*, (fem.) a house.	लरिबोलु *lariwōl^u*,	लरिवाज्यञ् *lariwājĕñ*, possessing a house.
ग्राय् *çāy*, (fem.) a place.	ग्रायिबोलु *çāyiwōl^u*,	ग्रायिवाज्यञ् *çāyiwājĕñ*, possessing a place.
कूरू *kūr^u*, a daughter.	कोरिबोलु *kōriwōl^u*,	कोरिवाज्यञ् *kōriwājĕñ*, possessing a daughter.
न्यचिवु *nĕcyuv^u*, a son.	न्यचिविबोलु *nĕcivⁱwōl^u*,	न्यचिविवाज्यञ् *nĕcivⁱwā-jĕñ*, possessing a son.

But,—

गुपुन् *gupun*, a quadruped.	गुपनुबोलु *gupanwōl^u*, possessing herds.
गर *gar^a*, a house.	{ गर्वोलु *garwōl^u*, the master of a house. { गरबोलु *garawōl^u*, possessing a house.

10. ग्राख् *grākh*, fem. ग्राकञ् *grakañ*. This may be used instead of बोलु *wōl^u* in the same sense (iv. 24). Thus,—

लरू *lạr^u*, a house, लरिग्राख् *larigrākh*, fem. लरिग्राकञ् *larigrākañ*, possessing a house, and so on.

11. हतु *hạt^u*, fem. हच् *hạts^u*. 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,—

न्यंदर् *nyand^ar* (fem.), sleep, न्यंदुरिहतु *nyand^arihạt^u*, fem. न्यंदुरिहच् *nyand^arihạts^u*, afflicted with sleep.

चेष *trēṣ* (masc.) thirst.	चेषहतु *trēṣahạt^u*, thirsty.
बुछ *bŏch^a*, hunger.	ब्बछहतु *bŏchahạt^u*, hungry.
क्रूद् *krūd*, anger.	क्रूदहतु *krūdahạt^u*, angry.
गुम *guma*, sweat.	गुमहतु *gumahạt^u*, sweaty.

तापू *tāph*, sunshine.   तापहतू *tāpahaṭ^u*, feeling the sunshine.

तूर *tūr*, cold.   तूरिहतू *tūrihaṭ^u*, feeling cold.

आर *ār*, pity.   आरहतू *ārahaṭ^u*, pitiful.

In the two following the adjectives formed do not necessarily refer to mind or feeling,—

ऌव *law^a*, dew.   ऌवहतू *lawahaṭ^u*, dewy.

ताव *tāw*, warmth.   तावहतू *tāwahaṭ^u*, warm.

E.g., तावहत्सू बुतराथ *tāwahaṭs^u butarāth*, warm ground.

12. य्यतु *vyaṭ^u*, fem. य्यच्चू *vyaṭs^u*. This suffix is added in the case of the words मंदछ *mandach^a*, shame; मोद *mōd^a*, respect; मान *mān^a*, honour, in the same meaning as वोलू *wōl^u* (iv. 26). Thus,—

मंदछय्यतु *mandachavyaṭ^u*,   fem. मंदछय्यच्चू *mandachavyaṭs^u*, ashamed.

मोद्य्यतु *mōdavyaṭ^u*,   fem. मोद्य्यच्चू *mōdavyaṭs^u*, respected.

मानय्यतु *mānavyaṭ^u*,   fem. मानय्यच्चू *mānavyaṭs^u*, honoured.

So also,—

बसय्य्यतु *barsāvyaṭ^u*,   fem. बसय्य्यच्चू *barsāvyaṭs^u*, wealthy.

13. आन् *ān*, fem. आन् *ān*, added to the words दंद *dand*, a tooth, and नस्त *nast*, a nose, in a bad sense (iv. 28).

Thus, दंदान् *dandān*, fem. दंदान् *dandān*, having an ugly tooth.

नस्तान् *nastān*, having an ugly nose.

14. ॶ ^a, fem. ॷ ^ü. This is used with the same words in the same meaning (iv. 29).

नस्त *nast^a*, fem.   नस्त *nast^ü*.

दंद *dand^u*, fem.   दंद *dand^ü*.

15. ॶर् *ūr^u*, fem. ॷर् *ūr^ü*, a variant of the preceding (iv. 29).

नस्तूर् *nastūr^u*, fem. नस्तूर् *nastūr^ü*.

दंदूर् *dandūr^u*, fem. दंदूर् *dandūr^ü*.

16. यट *aṭ*, fem. यट *aṭ*, added to वैस *wais*, age, gives वैसट *waisaṭ*, meaning 'very old.' Added to रष *r^aṣ*, malice, we have रषट *r^aṣaṭ*, malicious (iv. 34, 35).

17. इट् *iṭ*, fem· इट् *iṭ*, is used as follows (iv. 36–38).

From अ॑छि *ạchi*, the eye. अछीट् *achīṭ*, fem. अछीट् *achīṭ*, having
             the evil eye.

  रूप् *rūp*, beauty.   रूपिट् *rūpiṭ*, very beautiful.

  लूब् *lūb*, desire.   लूबिट् *lūbiṭ*, covetous.

  ज़्यव् *zyav*, tongue.   ज़्यविट् *zĕviṭ*, a calumniator.

18. ऊठ् *ūṭh*, fem. ऊठ् *ūṭh*, as in ल्यख़ *lyăkh* (fem.) abuse, ल्यकल्
lyakal, or ल्यकलूठ् *lyakalūṭh*, abusive (iv. 39).

The following suffixes form **Abstract Nouns.**

19. अर् *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* becom-
ing *y*. Thus,—

बियु़ *byuy^u*, stale.   बिय्यर् *biyyar*, staleness.

च़रु़ *tsạr^u*, much.   च़र्यर् *tsaryar*, excess.

फहुरु़ *phahur^u*, hard.   फहर्यर् *phaharyar*, hardness.

नवु़ *nạv^u*, new.   नव्यर् *navyar*, newness.

पपु़ *pạp^u*, ripe.   पप्यर् *papyar*, ripeness.

फफु़ *phạph^u*, stammering. फफ्यर् *phaphyar*, stammeringness.

ग़बु़ *gŏb^u*, heavy.   ग़ब्यर् *gŏbyar*, heaviness.

ओमु़ *ōm^u*, unripe.   आम्यर् *āmyar*, unripeness.

गछु़ *gạç^u*, silent.   गछ्यर् *gạçyar*, silence.

च़ोषु़ *tsōṣ^u*, acrid.   च़ाष्यर् *tsāṣyar*, acridity.

फरिछु़ *phạriç^u*, hard (fem). फरिछ्यर् *phạri^{i}çyar*, 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, अर *ar* becomes
आर् *ār* (iv. 42). Thus,—

व्ज़लु़ *wŏzul^u*, red.   व्ज़ज्यार् *wŏzajyār*, redness (see *i.*
              below).

म्वकुल् *mŏkul^u*, free.   म्वकज्यार् *mŏkajyār*, free.

(b) This rule is, however, not universal (iv. 44). Thus,—

चपज़ु *apaz^u*, untruthful.

चपज़र *apazar*, untruthfulness (see *h.* below).

क्रहनु *kṛhan^u*, black.

क्रहनर *kṛhañar*, blackness (see *h.* below).

कासुर *kātsur^u*, tawny.

कासर्यर *kātsaryar*, tawniuess.

कावुर *kāwur^u*, dark-blue.

कावर्यर *kāwaryar*, dark-blueness.

क्रपुनु *kṛpun^u*, miserly.

क्रपनर *kṛpañar* miserliness (see *h.* below).

कायुर *kāyur^u*, pinewood.

काय्यर *kāyaryar*, the nature of pinewood.

खोवुर *khōwur^u*, left (not right).

खोवर्यर *khōwaryar*, leftness.

ग्यश्योमु *gĕçyōm^u*, light black.

ग्यश्याम्यर *gĕçyāmyar*, light blackness.

चतुर *tsatur^u*, skilful.

चत्र्यर *tsat^aryar*, skilfulness.

विसमु *wisam^u*, uneven.

विसम्यर *wisamyar*, unevenness.

(c) The word टोठु *ṭōṭh^u*, dear, beloved, forms टाठनार *ṭāṭhuñār* or टाच्यर *ṭāchyar*, belovedness (iv. 43).

(d) When the word हश *haç*, a mother-in-law, takes अर *ar*, the word हशर *haçar* is only used in low abuse. The right word for the condition of a mother-in-law is हशतोनु *haçatōn^u* (No. 27) (iv. 45).

(e) The suffix is optional in the case of the following (iv. 46).

कॊबु *kŏb^u*, hunchbacked.

कॊबु *kŏb^u*, or कॊब्यर *kŏbyar*, hunchbackedness.

गॆश *gaç^u*, silent.

गॆश *gaç^u* or गश्यर *gaçyar*, silence.

(f) When the adjective ends in *u-mātrā* preceded by क *k*, ख *kh*, or ग *g*, these letters become च *c*, छ *ch*, and ज *j* respectively (iv. 47). Thus,—

निकु *nyuk^u*, little.

निच्यर *nicyar*, littleness.

टकु *ṭak^u*, sharp.

टच्यर *ṭacyar*, sharpuess.

हॊखु *hŏkh^u*, dry.

हॊछ्यर *hŏchyar*, dryness.

विछ्र *tryukh^u*, clever. | विछ्यर् *trichyar*, cleverness.

द्रग़ *drŏg^u*, dear. | द्रझ्यर् *drŏjyar*, dearness.

स्वग़ *srŏg^u*, cheap. | स्वझ्यर् *srŏjyar*, cheapness.

Exceptions are (iv. 48), *vide ante,* pp. 32, 182,—

च्क़ *tsŏk^u*, sour. | च्कयर् *tsŏkyar*, sourness.

खूख़ *khũkh^u*, speaking through the nose. | खूँख्यर् *khũkhyar*, nasality of voice.

(*g*) Under similar conditions, ट *ṭ* becomes च *c*, ठ *ṭh* becomes छ *ch*, ड *ḍ* becomes ज *j*, and ण *ṇ* becomes ञ *ñ* (iv. 49). Thus,—

म्वट *mŏṭ^u*, fat. | म्वचर् *mŏcyar*, fatness.

गट *gaṭ^u*, dark. | गच्यर् *gacyar*, darkness.

द्रॊठ *drŏṭh^u*, hard. | द्राँछर् *drãchyar*, hardness.

म्ूँठ *mũṭh^u*, lazy. | मेँछर् *maĭchyar*, laziness.

म्वंड *mŏṇḍ^u*, blunt. | म्वंझ्यर् *mŏñjyar*, bluntness.

बंड *baḍ^u*, great. | बझ्यर् *bajyar*, greatness.

प्रॊणु *prŏṇ^u*, old. | प्राञर् *prãñar*, oldness, (see *h*, for elision of *y*).

(*h*) Under similar circumstances, त *t* becomes च *ts*, थ *th* becomes छ *tsh*, द *d* becomes झ, and न *n* becomes ञ *ñ*, after all of which य *y* is elided (iv. 50, 51). Thus,—

तंत *ṭaṭ^u*, hot. | तच्रर् *tatsar*, heat.

मंत *maṭ^u*, madness. | मच्रर् *matsar*, madness.

रत *r^aṭ^u*, good. | रच्रर् *r^atsar*, health of body (iv. 41).

वथ *waṭh^u*, open. | वछर् *watshar*, openness.

थद *thad^u*, high. | थझर् *thazar*, height.

मंद *mand^u*, sick. | मंझर् *manzar*, sickness.

तंन *ṭan^u*, thin. | तझर् *tañar*, thinness.

गुमन *guman^u*, slightly dirty. | गुमझार् *gumañār* (see *a*) slight dirtiness.

तमन *taman^u*, black. | तमझार् *tamañār*, blackness.

तूरन *ṭŭran^u*, cold. | तूरझार् *tŭrañār*, coldness.

अन्ꣳ *aṇ*[u], blind.   अञर् *añar*, blindness.

कटमलिन्ꣳ *kaṭamalyun*[u], half-clean.   कटमलिञार् *kaṭamaliñār*, half-cleanness.

From the word पनुन्ꣳ *panun*[u], own, we get irregularly पानञार् *pānañār*, selfness.

Similarly य् *y* is elided in other cases after modified consonants. Thus, in प्राञर् *prāñar* in (*g*) above, so,—

छुट्ꣳ *tshŏṭs*[u], empty.   छुछर् *tshŏṭsar*, emptiness.

अछ्ꣳ *aṭsh*[u], weak.   अछर् *aṭshar*, weakness.

पज़्ꣳ *paz*[u], true.   पज़र् *pazar*, truth.

(*i*) So also, when *u-mātrā* is preceded by ल् *l*, the ल् *l* becomes ज् *j* (iv. 52). Thus,—

खल्ꣳ *khal*[u], open.   खज्यर् *khajyar*, openness.

वूल्ꣳ *wūl*[u], fickle.   वोज्यर् *wōjyar*, fickleness.

कुमुल्ꣳ *kumul*[u], delicate (see *a*).   कुमज्यार् *kumajyār*, delicateness.

व्ज़ुल्ꣳ *wŏzul*[u], red.   व्ज़ाज्यार् *wŏzajyār*, redness.

ज़ायुल्ꣳ *zāyul*[u], fine.   ज़ाय्ज्यार् *zāy*[a]*jyār*, fineness.

पिछुल्ꣳ *piçul*[u], soft.   पिछज्यार् *piçajyār*, softness.

(*j*) Similarly we have (iv. 53),—

चकुर्ꣳ *trakur*[u], hard.   चकज्यार् *trakajyār* or

    चकर्यर् *trakaryar*, hardness (see *b*).

(*k*) Similarly ह् *h* becomes श् *ç* (iv. 54). Thus,—

ह्युह्ꣳ *hyuh*[u], like.   हिश्यर् *hiçyar*, similarity.

च्सोह्ꣳ *tsŏh*[u], acrid.   च्साश्यर् *tsāçyar*, acridity.

(*l*) Similarly स् *s* optionally becomes छ् *tsh* (iv. 55). Thus,—

कूस्ꣳ *kũs*[u], youngest.   कैꣳछर् *kaĩtshar* or कैꣳसर् *kaĩsar*, the condition of a youngest son.

20. ईमी *imī* (fem.). This is optionally used instead of अर् *ar*, after बड्ꣳ *baḍ*[u], great, thus बडीमी *baḍimī*, or बज्यर् *bajyar* (No. 19, *g*), greatness (iv. 56).

21. याऋ़ *yā̆rᵘ* (fem.).　This is optionally used instead of अ़ऋ़ *ar*, in the two following words (iv. 57).

श्रूस़ *çrūtsᵘ*, pure.

　　श्रूत्रियाऋ़ *çrūtsⁱyā̆rᵘ* or श्रोस़ऋ़ *çrōtsar* (20, *h*), purity.

छ़ट़ *tshyạṭᵘ*, impure.

　　छ़टियाऋ़ *tshĕṭⁱyā̆rᵘ* or छ़स़ऋ़ *tshĕ̆çyar* (20, *g*), impurity.

22. ज़ *z* (fem.).　This is added to words ending in योऋ़ *yōrᵘ*.　Thus from (iv. 58).

मज्जिमु-योऋ़ *manzyumᵘ-yōrᵘ*,
　　a go-between (see No. 8).

　　मज्जिमु-याऋ़ज़ *manzimᵘ-yā̆rᵃz* (the fem. form of मज्जिमु *manzyumᵘ* is used), the office of a go-between.

पंज़ियोऋ़ *paz̆ⁱyōr*, truthful.

　　पंज़ियाऋ़ज़ *paz̆ⁱyā̆rᵃz*, truthfulness.

अपंज़ियोऋ़ *apaz̆ⁱyōrᵘ*, untruthful.

　　अपंज़ियाऋ़ज़ *apaz̆ⁱyā̆rᵃz*, untruthfulness.

So (cf. No. 21).

श्रूत्रियाऋ़ज़ *çrūtsⁱyā̆rᵘz*, purity, and

छ़टियाऋ़ज़ *tshĕ̆ṭⁱyā̆rᵘz*, impurity.

23. इऌ *il* (fem.), used to form abstract nouns from substances, not from adjectives (iv. 59).

Thus, पंडिथ़ *paṇḍith*, a paṇḍit, पंडितिऌ *paṇḍⁱtil*, the condition of a paṇḍit.

छाऩ *chān*, a carpenter.

　　छानिऌ *chạnil*, the condition of a carpenter.

गोऋ़ *gōr*, a priest.

　　गूरिऌ *gūril*, 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 ऺसिऌ *dŏsil*, a plasterer, ऺसिलिऌ *dŏsⁱlil*, the office of a plasterer.　We can only say ऺसिलाज़ *dŏsⁱlāz* (iv. 60).

The word ल़ट्छ़ *lā̆tsh*, a eunuch, is irregular.　It forms ल़ट्छ़िऌ *lā̆tshil*, or ल़ूट्छ़िऌ *lū̆tshil* (iv. 62).

24. वाज़ *āz*, (fem.), used optionally instead of the procceding (iv. 59, 60). Thus,—

> पांडितोज़ *paṇḍⁱtāz*, the condition of a paṇḍit.
>
> छानाज़ *chānāz*, the condition of a carpenter.
>
> गोराज़ *gūrāz*, the condition of a priest.
>
> दॅसिलाज़ *dŏsⁱlāz*, the condition of a plasterer.

25. रलाज़ *ilāz*, (fem.), is a compound of the two preceding which is sometimes used (iv. 61).

मंतु *maṭᵘ*, a madman.	मतिल् *matil* or मंतिलाज़ *matⁱlāz*, the condition of a madman. If मंतु *maṭᵘ* is used to mean 'mad,' (as an adjective), its abstract noun would be मत्सर *maṭsar* (No. 19, *h*).
ब्रेठ् *brēṭh*, ignorant.	ब्रीठिलाज़ *brīṭhⁱlāz*, ignorance.

So गूरिलाज़ *gurⁱlāz,* छानिलाज़ *chānⁱlāz.*

26. वय् *way*, (fem.), used to mean the wages of any act (ix. ii. 85–87). Thus,—

छानवय् *chānaway* (fem.), the wages of a carpenter.

दॅसिल्वय् *dŏsilᵃway* (fem.), the wages of a plasterer.

From नाव् *nāv*, a boat, we have नावय् *nāvay*, the hire of a boat.

From बोरु *bōrᵘ* or बार् *bār*, a burden, we have बारुवय् *bārᵘvay*, the wages of a porter.

27. तोनु *tōnᵘ* (masc.). This gives a meaning of **relationship**. It is added, as usual to the agent form (iv. 63). Thus,—

मोलु *mōlᵘ*, a father.	मालितोनु *mālⁱtōnᵘ*, fatherhood.
माजु *mājᵘ*, a mother.	माजितोनु *mājitōnᵘ*, motherhood.
बोयु *bōyᵘ*, a brother.	बायितोनु *bāyⁱtōnᵘ*, brotherhood.
पुथर् *puthᵃr*, a son.	पुतरतोनु *putᵃratōnᵘ*, sonhood.
हश् *haç*, mother-in-law.	हशतोनु *haçatōnᵘ*, mother-in-law-hood.

28. पोन *pōn^u*, used instead of No. 27 when the relationship is not intimate (iv. 63). Thus,—

व्यस् *vyas*, a comrade. व्यसपोन *vyasapōn^u*, comradeship.

दाय् *dāy*, a nurse. दायपोन *dāyapōn^u*, nursehood.

पोज़ु *pōj^*, low. पाज़िपोन *pāj^ipōn^u*, lowness of position (in a household).

29. उत् *ut* (masc.), used with the following words (iv. 64).

शथुर् *çath^ar*, an enemy. शतुरत् *çat^arut*, enemyhood.

म्यथुर् *myath^ar*, a friend. म्यतुरत् *myat^arut*, friendhood.

पितुर् *pitur*, a father. पितुरत् *piturut*, fatherhood.

ऋष *ṛṣ^u*, a saint. ऋष्युत् *ṛṣyut*, sainthood.

बन्द् *band*, a relation. बन्दुत् *bandut*, relationship.

30. उन *un* (masc.), used with the following word (iv. 65).

मैथ् *maith*, a corpse. मैतुन *maitun*, the condition of a corpse.

31. उस् *us* (masc.), used with the following words (iv. 66, 67).

म्वण्ड् *mŏnḍ*, a widow. म्वण्डुस् *mŏnḍus*, widowhood.

द्बु *dob^u*, a washerman (Cf. p. 34). द्बुस् *dŏbus*, a washerman's club, but द्बिल् *dŏbil*, the condition of a washerman (No. 23).

32. बड़ *baḍ^u* (masc.), used in the following (iv. 68).

स्न *sŏn*, a co-wife. स्नबड़ *sŏnbaḍ^u*, co-wifehood.

[So also पितुरिबड़ *pit^aribaḍ^u*, fatherhood; बायिबड़ *bāy^ibaḍ^u*] or बाजिबड़ *bāj^ibaḍ^u*, brotherhood, commensality (iv. 69).

The suffix is used with the numerals 100, and above (iv. 70), as follows :—

हथ *hăth*, a hundred. हतबड़ *hatabaḍ^u*, hundreds.

सास् *sās*, a thousand. सासबड़ *sāsabaḍ^u*, thousands.

लछ *lăch*, a hundred thousand. लछबड़ *lachyabaḍ^u*, hundreds of thousands.

Applied to vegetables, it means a bundle,—

शाख् *hākh*, spinach.

शाकबद् *hākabạd^u*, a bundle of spinach.

मुज् *muj*, a radish.

मुजिबद् *mujibạd^u*, a bundle of radishes.

ग्वग्ज् *gŏg^aj*, a turnip.

ग्वगजिबद् *gŏg^ajibạd^u*, a bundle of turnips.

In all the above, as usual, the suffix is added to the form of the agent. मुज् *muj*, may also be मुजि *mujⁱ*, and it would then form मुज्यबद् *mujĕbạd^u*. Cf. No. 82 post.

33. बद् *bặth* (fem.), used in the following, बाजिबद् *bājⁱbặth*, commensality (see No. 32), (iv. 69).

34. उल्लु *ul^u* fem. ज्ञु *^aj^u*, used to form **adjectives** as follows (iv. 72–87).

गाट *gāṭ^a*, wisdom.

गाटुल्लु *gāṭul^u*, fem. गाटज्ञु *gāṭ^aj^u*, skilful.

क्वण्ड *kŏṇḍ*, a large spring, also a large round earthen vessel.

क्वण्डुल्लु *kŏṇḍul^u*, fem. क्वण्डज्ञु *kŏṇḍ^aj^u* circular.

गण्ड् *gaṇḍ*, a knot.

गण्डुल्लु *gaṇḍul^u*, fem. गण्डज्ञ *gaṇḍ^aj^u*, in quantities, wholesale.

गथ् *g^ath*, current of a river.

गतुल्लु *g^atul^u*, fem. गतज्ञु *g^at^aj^u*, excessive, very much.

गद् *gad*, (not used).

गदुल्लु *gadul^u*, fem. गदज्ञु *gad^aj^u*, very much.

टठ *ṭaṭh^u*, a weight (usually of grain) weighing twelve seers.

टठुल्लु *ṭaṭhul^u*, fem. टठज्ञु *ṭaṭh^aj^u*, large enough to hold a *ṭaṭh^u*.

द्रगु *dŏg^u*, a fist.

द्रगुल्लु *dŏgul^u* fem. द्रगज्ञु *dŏg^aj^u*, shaped like a fist, lumpish.

घत *pŏt^u*, a child.

घतुल्लु *pŏtul^u*, fem. घतज्ञु *pŏt^aj^u*, an image, an idol.

मोल् *mŏl*, price.　　　　　मोलुल् *mŏlul^u*, fem. मोलज़ *mŏlᵃj^u*, costly, high-priced.

साद् *sād*, taste.　　　　　सादुल् *sādul^u*, fem. सादज़ *sādᵃj^u*, taste, nice to eat.

काछ् *kŏtsh*, bag.　　　　　काछुल् *kŏtshul^u*, fem. काछज़ *kŏtshᵃj^u*, a porter.

छुख् *chŏkh*, cleansing.　　छुकुल् *chŏkul^u*, fem. छुकज़ *chŏkᵃj^u*, clear, distinct.

च्रट् *tsăṭh*, cutting.　　　च्रटुल् *tsaṭul^u*, fem. च्रटज़ *tsaṭᵃj^u*, a thief.

पथ् *păth*, trust.　　　　　पतुल् *patul^u*, fem. पतज़ *patᵃj^u*, a raft (fem. a mat).

च्र्थ् *tsŏth*, the anus.　　च्रतुल् *tsŏtul^u*, fem. च्रतज़ *tsŏtᵃj^u*, a sodomite.

राथ् *rāth*, night.　　　　रातुल् *ratul^u*, night-time.

दह् *dŏh*, day.　　　　　　दुहुल् *duhul^u*, day-time.

मून् *mūn*, wool.　　　　मुनुल् *munul^u*, fem. मुनज़ *munᵃj^u*, woollen (with short antepenult).

35. युल् *yul^u*, fem. इज़ *ij^u*, used to form adjectives as follows (iv. 88-95).

टप् *ṭap^u*, ringlets.　　　टप्युल् *ṭapyul^u*, fem. टपिज़ *ṭapij^u*, having much hair.

जट *jaṭᵃ* (pl.), matted hair.　जट्युल् *jaṭyul^u*, fem. जटिज़ *jaṭij^u*, having matted hair.

दाह् *dāh*, burning.　　　　दह्युल् *dahyul^u*, fem. दहिज़ *dahij^u*, piteous (with short antepenult).

रस् *ras* flavour.　　　　　रस्युल् *rasyul^u*, fem. रसिज़ *rasij^u*, full of flavour, imparting flavour. *E.g.,* रस्युल् छुह ग्यवान् *rasyul^u chuh gyawān*, he is singing sweetly.

मछ् *mătsh*, consolation.

मछुलु *matshyul*[u], fem. मछिज़ू *matshij*[u], consolatory.

स्य्रेह् *srĕh*, affection.

स्रिहुलु *srihyul*[u], fem. स्रिहिज़ू *srihij*[u], affectionate (with change of antepenult, vowel).

मिष् *miṣ*, a rag-nail, a piece of loose skin at the nail, a dolly-idler.

मिष्युलु *miṣyul*[u], the same as *miṣ*; also a splinter or thorn under the nail.

स्याख *syăkh*, sand.

स्येकुलु *sĕkyul*[u], fem. स्येकिज़ू *sĕkij*[u], sandy, e.g., स्येकिज़ू बुतराथ् *sĕkij*[u] *butarāth*, sandy soil; also sandy-tasty, mealy, of fruit.

माजु *māj*[u], a mother.

माच्युलु *mājyul*[u], shy, tied to his mother's apron strings.

36. युनु *yun*[u], fem. इञ् *iñ*, occurs as follows (iv. 96).

मल् *mal*, dirt.

मल्युनु *malyun*[u], fem. मलिञ् *maliñ*, dirty.

The termination also implies measure or weight (iv. 109). Thus,—

चख् *trăkh*, a weight or measure of four and three quarter seers.

चाक्युनु कठ् *trākyun*[u] *kăṭh*, a ram weighing a *trăkh*; चाक्युनु नटु *trākyun*[u] *naṭ*[u], a jar holding a *trăkh*.

सेर् *sēr*, a seer.

सीर्युनु थाल् *sīryun*[u] *thāl*, a dish holding a seer.

खार् *khār*, a measure of sixteen *trăkhs*.

खार्युनु बोरु *khāryun*[u] *bōr*[u], a load weighing a *khār*.

च्चोकु *tsŏtrŏk*[u], a measure of four *trăkhs*.

च्चोक्युनु *tsŏtrākyun*[u], containing that measure.

पल् *pal*, four *tolahs*.

पल्युनु *palyun*[u], weighing four tolahs.

पाँज़ुव *pāzuv*[u], half a *trăkh*.

पाँज़्युनु *pāzaçun*[u], measuring half a *trăkh* (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).

ग्रेठ *çēṭh*, sixty.   श्रीयुन् *çīṭhyun*[u], worth sixty.

सतथ् *satath*, seventy.   सतत्युन् *satatyun*[u], worth seventy.

We cannot do this with other numbers. Thus we say दहन इन्दु दांद् *dahan hạnd*[u] (genitive) *dā̃d*, a bullock worth ten.

It is also used with pronouns (iv. 112). Thus,—

त्यूत् *tyūt*[u], so much.   तीत्युन् *tītyun*[u], worth so much.

ग्यूत् *yyūt*[u], how much.   यीत्युन् *yītyun*[u], worth how much.

कूत् *kūt*[u], how much ?   कॄत्युन् *kụtyun*[u], worth how much ?

यूत् *yūt*[u], this much.   ईत्युन् *yītyun*[u], worth this much.

We also have (iv, 113).

वरिह्य *warihy*, a year.   वार्ष्युन् *wạ̄rṣyun*[u], of one year ; one year old.

37. उन् *un*[u], is used as follows (iv. 97-98).

कूट् *k*[ū]*ṭ*[u], a beam.   कूटुन् *kūṭun*[u], a small beam, a stick.

दग् *dag*, a blow.   दगुन् *dagun*[u], a club, a mace.

38. र *r*, is used with the following words to signify profession or calling (iv. 99-108).

रंग *raṅg*, colour.   रंगर् *raṅg*[a]*r*, a dyer.

सन् *sŏn*, gold.   सनर् *sŏn*[a]*r*, a goldsmith.

मन् *man*, a precious stone.   मनर् *man*[a]*r*, a lapidary.

चम् *tsam*, skin.   चमर् *tsam*[a]*r*, a leather worker.

दांद् *dā̃d*, a bull.   दांदर् *dā̃d*[a]*r*, a vegetable seller.

कांद् *kā̃d* (not used).   कांदर् *kā̃d*[a]*r*, a baker.

डास् *ḍās*, destruction.   डासर् *ḍās*[a]*r*, a destroyer.

फास् *phās*, discord.   फासर् *phās*[a]*r*, a causer of discord.

बंग *baṅg*[a], Indian hemp.   बंगर् *baṅg*[a]*r*, a hemp-smoker.

बम *bam*, an impediment.   बमर् *bam*[a]*r*, an impeder.

लम *lam*[a], delay.   लमर् *lam*[a]*r*, a delayer.

लाब *lāb*, interest.   लाबर् *lāb*[a]*r*, a money lender.

साल् *sāl*, invitation.

सालर् *sāl^ar*, a member of a bride-groom's party.

लूठ *lūṭh*, plunder.

लूटर् *lūṭ^ar*, a plunderer.

ब्रम् *bram*, delusion.

ब्रमर् *bram^ar*, a deluder.

Irregular is,—

लूब् *lūb*, covetousness.

लूदर् *lūd^ar*, a coveter.

[Others write these words रंगुर् *rangur^u*, सनुर् *sŏnur^u*, &c. Thus making the termination उर् *ur^u*, not र *r*].

39. गर् *gar^u*, (masc.), fem. गर् *gar^u*, used to signify a profession relating to anything sold (ix. ii. 88, 89). Thus,—

लायगर् *lāĕgar^u*, (लाय *lāĕ* is fem. pl.), a seller of parched grain.

गंडनगर् *gaṇḍangar^u*, a book binder.

कंगञगर् *kaṇgañ^a*-(plur.)-*gar^u*, a comb-seller.

मंडनगर् *maṇḍangar^u*, a man who kneads cloth in water (to soften it).

This is not used with words which have other forms, like सनुर् *sŏn^ar*, in preceding list.

From दाञ *dāñĕ*, paddy, we have, irregularly, दाँगर् *dā̃gar^u*, a paddy seller, *vide ante*, p. 70.

40. युम् *yum^u*, fem. इम् *im^u*, used to form ordinals (iv. 114.)

अख् *ăkh*, one.

अक्युम् *akyum^u*, fem. अकिम् *akim^u*, first.

दह् *dah*, ten.

दह्युम् *dahyum^u*, fem. दहिम् *dahim^u*, tenth.

वुह् *wuh*, twenty.

वुह्युम् *wuhyum^u*, twentieth.

हथ् *hăth*, a hundred.

हत्युम् *hatyum^u*, hundredth.

सास् *sās*, a thousand.

सास्युम् *sāsyum^u*, thousandth.

कच् *kats^ū* (masc.)), how many? कच्युम् *katsyum^u*, fem. कत्सिम्

कच *kats^a* (fem.) }, (plur.) *katsim^u*, which out of many?

यीति *yītⁱ* (masc. plur.), how many. यीत्युम् *yītyum^u*, fem. यीतिम् *yītim^u*, which out of many.

नीति *tīt[i]*, that many.　　　　नीत्युम् *tītyum[u]*, fem. नीतिम् *tītim[u]*, that out of many.

ईति *yīt[i]*, this many.　　　　ईत्युम् *yītyum[u]*, fem. ईतिम् *yītim[u]*, this out of many.

41.　 र् *i*, fem. र् *i*, denotes place of origin (iv. 117).　Thus,—

सोवपोर् *sōvpōr*, Sopor, name of a town.　　　सोवपूरि नाव् *sōvpūr[i] nāv*, a boat of Sopor; fem. सोवपोरि *sōvpōri*.

ईरान् *yīrān* Persia.　　　ईरानि गुर् *yīrān[i] gur[u]*, a Persian horse; fem. ईरानि *yīrāni*.

चीन् *cīn*, China.　　　चीनि खोस् *cīn[i] khōs[u]*, a China cup; fem. चीनि *cīni*.

हिन्दुस्तान् *hindustān*, India.　　　हिन्दुस्तानि कपुर् *hindustān[i] kapur*, Indian cloth; fem. हिन्दुस्तानि *hindustāni*.

42.　उर् *ur[u]*, used as follows (iv. 118).

कश्मीर् *kaçīr* (fem.), Kash-mīr.　　　काश्मुर् कंग् *kāçur[u] kŏṅg* Kashmīrī saffron.

So काश्मुर् पश्मीन *kāçur[u] paçmīn[a]*, Kashmīrī *pashmeena*; काश्मिर् कोठ *kāçir[u] kŏth* (fem.), aucklandia costus from Kashmīr.

43.　उक् *uk[u]*, fem. च *c[u]*.　This is used to signify origin, either in place or time.　If उक् *uk[u]* is preceded by य् *y*, युक् *yuk[u]* becomes *ic[u]* in the feminine.　It is really one of the genitive particles (p. 37) (iv. 119, 120).

कति *kati*, where?　　　कत्युक् *katyuk[u]*, fem. कतिच् *katic[u]*, of where?

तति *tati*, there.　　　तत्युक् *tatyuk[u]*, fem. ततिच् *tatic[u]*, of there.

यिति *yiti*, here.　　　यित्युक् *yityuk[u]*, fem. यितिच् *yitic[u]*, of here.

यति *yati*, where.　　　यत्युक् *yatyuk[u]*, fem. यतिच् *yatic[u]*, of where.

हुति *huti*, here.　　　हुत्युक् *hutyuk[u]*, fem. हुतिच् *hutic[u]*, of here.

कर् *kar*, when.

कवकु *karuk^u*, fem. कर्चु *karạc^u*, of what time.

गर *gar^a*, a house.

गवकु *guruk^u*, fem. गर्चु *gurạc^u*, domestic.

राथ् *rāth*, yesterday.

रातुकु *rātuk^u*, fem. रात्चु *rātạc^u*, of yesterday.

परसु *parus^u*, the day before yesterday.

पर्सुकु *par^asuk^u*, fem. पर्संचु *par^asạc^u*, of the day before yester-day.

दछुनु *dachyun^a*, south.

द्छिन्युकु *dạchⁱnyuk^u*, of the south.

खोवुरु *khōwur^u*, north.

खोव्यंकु *khōw^aryuk^u*, of the north.

The word अझ् *az*, to-day, makes अझ्युकु *azyuk^u*, of to-day.

44. युमु *yum^u* (or इमु), fem. इमु *im^u*. This termination is added to the post-position पारि *pārⁱ*, beyond (cf. No. 70). When phrases like कमि पारि *kami pārⁱ* occur, the मि *mi* of the pronoun is elided when this suffix is added (iv. 120). Thus,—

पारि *pārⁱ*, beyond.

पार्युमु *pāryum^u*, fem. पारिमु *pārim^u*, born in the country beyond (the hills). May also be written पारिमु and so through-out.

कमिपारि *kamipārⁱ*, in what direction.

कपार्युम *kapāryum^u*, of what direc-tion.

तमिपारि *tamipārⁱ*, in that direction.

तपार्युमु *tapāryum^u*, of that direc-tion.

यमिपारि *yamipārī*, in what direction.

यपार्युमु *yapāryum^u*, of what direc-tion.

ङमिपारि *humipārⁱ*, beyond that.

ङपार्युम *hupāryum^u*, of over there.

यिमिपारि *yimipārⁱ*, in this direction.

यपार्युमु *yipāryum^u*, of this direction.

अमिपारि *amipārⁱ*, in that (visible) direction.

अपार्युम *apāryum^u*, of that direction.

So also we have,—

ब्रोंठ *brŏṭh*, in front.	ब्रूंठ्युम् *brūṭhyum*ⁿ, of the front.
पथ् *păth*, behind.	पत्युम् *patyum*ⁿ, of the rear.
ह्यूर् *hyūr*ᵘ, above.	हीर्युम् *hīryum*ᵛ, of above.
प्यठ *pyăṭh*, above.	प्यठ्युम् *pĕṭhyum*ᵛ, of above.
तल् *tal*, below.	तल्युम् *talyum*ᵘ, of below.
बॊन् *bŏn*, below.	बॊन्युम् *bŏnyum*ᵘ, of below.
अन्दर् *and*ᵃ*r*, within.	अन्द्र्युम् *and*ᵃ*ryum*ʷ, of within.
न्यबर् *nyab*ᵃ*r*, outside.	न्यब्र्युम् *nyab*ᵃ*ryum*ᵘ, of outside.
मन्ज़ *manz*, in.	मन्ज़्युम् *manzyum*ʷ, internal (Cf. Nos. 8 and 22).

45. ख्यल् *khyal*ᵘ, fem. ख्ॆज़ *khĕj*ᵘ, signifies multitude (iv. 121).

गाव् *gāv*, a cow.	गोव्ख्यल् *gōv*ᵘ*khyal*ᵘ, a herd of cows. *Vide ante*, p. 67.
गुर् *gur*ᵘ, a horse.	गुरिख्यल् *gur*ⁱ*khyal*ᵃ, a troop of horse.
गुपन् *gupan*, cattle.	गुपनख्यल् *gupankhyal*ᵃ, a herd of cattle.
त्यूर् *tyūr*ᵘ, a ram.	तीरिख्यल् *tīr*ⁱ*khyal*ᵃ, a herd of rams.
ज़नान *zanān*ᵃ, a woman.	ज़नानख्यल् *zanān*ᵃ*khyal*ᵘ, a group of women.
मह्न्युव् *mahanyuv*ᵘ, a man.	मह्निविख्यल् *mahaniv*ⁱ*khyal*ᵘ, a crowd of men.

It will be observed that the termination is added to the Nominative Plural.

46. अय् *ay*, used as follows (iv. 122).

लूख् *lūkh*, people.	लूकय् *lūkay*, a crowd of people.

47. उन् *un*ᵘ, fem. ञ् *ñ*, the genitive termination. It is used to form adjectives also (iv. 123). Thus,—

पान *pān*ᵃ, self.	पनुन *panun*ᵘ, fem. पनञ़ *panañ*, own.

Note that in this word the long vowel of the base is shortened.

48. उद् *ud^u*, fem. ज़ू *z^a*. This is used as follows (iv. 124).

पर् *par*, another.   परुद् *parud^u*, fem. परज़ू *paraz^a*, another's.

49. थ *th^a*, used to form **adverbs of manner** (iv. 125), with elision of a preceding ह *h* (iv. 131). So also in other cases. Thus,—

तिह् *tih*, that.	तिथ *tith^a*, in that manner.
यिह् *yih*, who.	यिथ *yith^a*, how.
क्याह् *kyāh*, what ?	क्यथ *kyath^a*, how ? (vowel shortened, iv. 129).
इह् *yih*, this.	इथ *yith^a*, thus.
डुह् *huh*, thus.	डुथ *huth^a*, in that manner.

50. थु *th^u*, fem. त्शू *tsh^a*, forming **adjectives of manner** (iv. 126). Thus,—

तिथु *tyuth^u*, fem. तित्शू *titsh^a*, of that kind.

यिथु *yyuth^u*, fem. यित्शू *yitsh^a*, of what kind.

किथु *kyuth^u*, fem. कित्शू *kitsh^a*, of what kind ?

इथु *yuth^u*, fem. इत्शू *yitsh^a*, of this kind.

डुथु *huth^u*, fem. डुत्शू *hutsh^a*, of that kind.

51. पाठि *pāṭhⁱ* or पाठिन् *pāṭhin*, used pleonastically after adverbs of manner, and similarly after other words (iv. 127, 128, 129). Thus,—

तिथपाठि *tith^apāṭhⁱ*, in that way.

यिथपाठि *yith^apāṭhⁱ*, how.

क्यथपाठि *kyath^apāṭhⁱ*, how ?

इथपाठि *yith^apāṭhⁱ*, thus.

डुथपाठि *huth^apāṭhⁱ*, in that way.

So also तिथपाठिन् *tith^apāṭhin*, &c.

So also we have,—

बिय *biy^a*, other.	बियपाठिन् *biy^apāṭhin*, otherwise.
सोरुय *sōruy*, all.	सारियपाठि *sāriypāṭhⁱ*, in every way.
हल् *hạl^u*, crooked.	हलिपाठि *hạlⁱpāṭhⁱ*, crookedly.

In the same way the termination can be added to the genitive of any noun.

     E.g., तसन्दि पाठि *tasąndᵢ pāṭhᵢ*, like that.

     गुरि सन्दि पाठि *gurᵢ sąndᵢ pāṭhᵢ*, like the horse.

So also we have phrases like क्यथतान्पाठि *kyathᵃ-tāñ-pāṭhᵢ*, in any manner. तान् *tāñ* = Skr., अपि *api*.

52. रंग *raŋgᵃ*, used to form **adverbs of manner** as follows (iv. 130).

     तमिरंग *tamiraŋgᵃ*, in that manner.

     यमिरंग *yamiraŋgᵃ*, how.

     कमिरंग *kamiraŋgᵃ*, how ?

     इमिरंग *yimiraŋgᵃ*, thus.

     ङमिरंग *humiraŋᵃ*, in that manner.

     अमिरंग *amiraŋgᵃ*, in that manner.

     अकिरंग *akiraŋgᵃ*, in one manner (from अख् *ăkh*, one).

     द्वयिरंग *dwayiraŋgᵃ*, in two ways (from ज़ह् *zᵃh*, two).

     ब्रयरंग *trĕyaraŋgᵃ*, in three ways (from त्रिह् *trih*, three).

     सारिरंग *sāriraŋgᵃ*, in every way (from सोर् *sōrᵘ*, all).

     यत्सिरंग *yatsiraŋgᵃ*, in many ways (from यच् *yạtsᵘ*, very).

     सिठाहिरंग *siṭhāhiraŋgᵃ*, in many ways (from सिठाह् *siṭhāh*, very).

53. इ *ᵢ*, to form **adverbs of place** from pronominal bases (iv. 132). Thus,—

     तति *tạtᵢ*, there.

     यति *yạtᵢ*, where.

     कति *kạtᵢ*, where ?

     इति *yitᵢ*, here.

     ङति *hutᵢ*, there.

     अति *ạtᵢ*, there.

So also we have (iv. 155), formed from words which are not pronominal bases,—

ब्रोंठ *brŏ̃ṭh*, before.   ब्रूंठि *brũ̈ṭhᵢ*, in front.

पथ् *păth* behind.   पति *pạtᵢ*, in behind.

खीवुद् *khōwur^u*, left.   खोवुरि *khōw^erⁱ* (p. 53), on the left.

दछुनु *dachyun^u*, right.   दछिनि *dachinⁱ* (p. 54), on the right.

तल् *tal*, below.   तलि *ṭalⁱ*, below.

प्यठ् *pyă̆ṭh*, above.   प्यठि *pyaṭhⁱ*, above.

54. अन *an*, अनी *anī*, अनस् *anas*, अनन् *anan*, added pleonastically to the adverbs of place mentioned in No. 53 (iv. 133, 135). Thus,—

> कत्यन् *katyan*, कत्यनी *katyanī*, कत्यनस् *katyanas*, or कत्यनन् *katyanan*, where?

> तत्यन् *tatyan*, तत्यनी *tatyanī*, तत्यनस् *tatyanas*, or तत्यनन् *tatyanan*, there.

> यत्यन् *yatyan*, यत्यनी *yatyanī*, यत्यनस् *yatyanas*, or यत्यनन् *yatyanan*, where.

> अत्यन् *atyan*, अत्यनी *atyanī*, अत्यनस् *atyanas*, or अत्यनन् *atyanan*, there, &c.

55. इ *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?

> यिति *yiti*, hence.

> हुति *huti*, thence.

> अति *ati*, thence.

56. प्यठ *pyaṭh^a*, added pleonastically to the adverbs of motion from, mentioned in No. 55 (iv. 134). Thus,—

> ततिप्यठ *tatipyaṭh^a*, thence.

> यतिप्यठ *yatipyaṭh^a*, whence.

> कतिप्यठ *katipyaṭh^a*, whence?

> यितिप्यठ *yitipyaṭh^a*, hence.

> हुतिप्यठ *hutipyaṭh^a*, thence.

This is merely the post-position of the ablative. Cf. Hindūstānī कहाँ से *kahā̃ sē*.

57. ओर् *ōr* used to form **adverbs of place** as follows (iv. 136).

तोर् *tōr* there; योर् *yōr*, where; कोर् *kōr*, where? योर् *yōr*, here ; होर् *hōr*, there ; ओर् *ōr*, there.

When the suffix य् *y*, even, is added, ओ *ō* becomes ऊ *ū*. ⋆ Thus,—

तूर्य् *tūry*, even there ; यूर्य् *yūry*, even where ; कूर्य् *kūry*, even where ? यूर्य् *yūry*, even here ; ऊर्य् *ury*, even there.

58. तु *t*ᵘ, or तुथ् *tuth*, used to form **adverbs of place** (iv. 136). Thus,—

तंतु *tạt*ᵘ or नतुथ् *tatuth*, there ; यंतु *yạt*ᵘ or यतुथ् *yatuth*, where ; कंतु *kạt*ᵘ or कतुथ् *katuth*, where ? इतु *yit*ᵘ or इतुथ् *yituth*, here ; ड्तु *hut*ᵘ or ड्तुथ् *hututh*, there ; वंतु *ạt*ᵘ, or वतुथ् *atuth*, there.

With emphatic य् *y*, these become, तंतुय् *tạtuy*, नतुथूय् *tatuth*ᵃ*y*, even here ; यंतुय् *yạtuy* or यतुथूय् *yatuth*ᵃ*y*, even where, and so on (p. 88).

59. ओर *ōr*ᵃ, used to make **adverbs of motion from** (iv. 137). Thus,—

तोर *tōr*ᵃ, thence ; योर *yōr*ᵃ, whence ; कोर *kōr*ᵃ, whence ? योर *yōr*ᵃ, hence ; होर *hōr*ᵃ, thence ; ओर *ōr*ᵃ, thence.

60. वलि *ali* or वॅलि *ạl*ⁱ, used to make **adverbs of time** (iv. 138). Thus,—

त्यलि *tĕli*, or त्यॅलि *tĕl*ⁱ, then ; य्यलि *yĕli* or य्यॅलि *yĕl*ⁱ, when ; क्यलि *kĕli* or क्यॅलि *kĕl*ⁱ, when ?

This termination is not used with other pronouns. The word for 'now' is व्ज्ञ *wŏñ*. 'Even now' is व्ज्ञ *wuñ* (iv. 139). 'When ?' is also कर् *kar* (iv. 140).

61. इ *i*, or इ *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 विज्ञि *wizi* understood) fem. Thus,—

From—

रातुल् *rātul*ᵘ, night time.   रात्लि *rāt*ᵃ*li*, by night.

We also have रात्कितु *rātkyut*ᵘ, with the dative post-position (iv. 142).

ड्ड्हुल् *dŏhul*ᵘ, day time.   ड्ड्हलि *dŏh*ᵃ*li*, by day.

न्यह्फ्ऑल् *nyahaphŏl*ᵘ, break of   न्यह्फ्ऑलि *nyahaphŏli*, at daybreak.
dawn.

सुलु *sul*ᵘ, earliness.   सुलि *suli*, early.

यंचूकाल् *yaṭsᵘkūl*, delay. यंचूकालि *yaṭsᵘkāli*, late.

काल् *kūl*, time. कालि *kāli*, at the (right) time.

We have also कालिक्याथ् *kālikyāth*, the day after to-morrow. क्याथ् *kyāth* is the sign of the Locative. Again ततिकालिक्याथ् *totikālikyāth*, two days after to-morrow.

विज़ू *wizᵘ*, time, takes this suffix, which is in this case, clearly the agent singular, in the following phrases.

कमिविज़ि *kamiwizi*, when ? तमिविज़ि *tamiwizi*, then ; यमिविज़ि *yami-wizi*, when ; &c.

62. स् *s*, used to form **adverbs of time** in the following. It is really the accusative singular (iv. 144).

कोजु *kōjᵘ*, the forenoon meal. काजिस् *kājis*, at the time of the forenoon meal.

मिम्युज़ू *mimyuzᵘ*, the after-noon meal. मिमिज़िस् *mimizis*, at the time of the afternoon meal.

63. अन् *an*, used to form **adverbs of time**, especially with regard to the divisions of the day (iv. 145).

मन्दिज़ू *mandyuñᵘ*, midday. मन्दिज़न् *mandiñan* at midday.

दुपहर् *dupahar*, midday. दुपहरन् *dupaharan*, at midday.

कालचन् *kālacan*, evening. कालचनन् *kālacanan*, at evening.

बतन्यंग् *batanyaŋg*, the time of the night meal. बतन्यंगन् *batanyaŋgan*, at the time of the night meal.

बतदब् *batadab*, the time of going to bed after the night meal. बतदबन् *batadaban*, at bed time.

अड्राथ् *aḍrāth*, midnight. अड्रातन् *aḍrātan*, at midnight.

पत्युम्पहर् *patyumᵘpahar*, the last watch of the night. पतिम्पहरन् *patimpaharan*, in the last watch of the night.

We even find this with foreign words, as,—

सुब्ह् *subᵃh*, morning. सुब्हन् *subᵒhan*, at morn.

श्राम् *çām*, evening. श्रामन् *çāman*, at eve.

64. अ *a*, used to signify **distribution**, with the prefix प्रथ *prāth* (iv. 146). Thus,—

दोह् *dŏh*, a day. प्रथ्दोह *prāthdŏhᵉ*, day by day.

(Also दॄइ *dŏh^a*, day by day, iv. 147).

पहर् *pahar*, a watch. प्रथ्पहर *prăthpahar^a*, at each watch.

वरिह्य *warihy*, a year. प्रथ्वरिह्य *prăthwarihy^a*, yearly.

प्रथ् *prăth*, also simply governs the accusative.

Thus,—

अख् *ăkh*, one. प्रथ् अकिस् *prăth akis*, one by one.

विज़ू *wiz^u*, time. प्रथ् विज़ि *prăth wizi*, each time.

मह्निव् *mahanyuv^u*, a man. प्रथ् मह्निविस् *prăth mahanivis*, man by man.

ज़नान *zanān^a*, a woman. प्रथ् ज़नानि *prăth zanāni*, woman by woman.

When य् *y*, even, is added to the phrase प्रथ्दॄइ *prăthdŏh^a*, the प्रथ् *prăth* is always dropped. Thus, always, दॄइय् *dŏhay*, even day by day (iv. 148). प्रथ्दॄइय् *prăthdŏhay*, is not used.

65. पथ् *păth*, is also used to signify **distribution**, as follows (iv. 149).

दॄइपथ् दॄइ *dŏhapăth dŏh^a*, day by day.

वरिह्यपथ् वरिह्य *warihyapăth warihy^a*, year by year.

ज़निपथ् ज़नि *zanipăth zani*, person by person.

66. उस् *us*, used as follows (iv. 150, 151, 152).

यिह् *yih*, this. यिहुस् *yihus*, this year.

ब्रोंठ् *brŏṭh*, before. ब्रोंठुस् *brŏṭhus*, next year.

पथ् *păth*, behind. परुस् *parus*, last year (with change of *t* to *r*).

प्रोर् *prŏr^u*, belonging to the year before last. प्रार्युस् *prāryus*, in the year before last.

67. किनि *kin^i*, used to form **adverbs of direction from** (iv. 153); added to No. 55. Thus,—

ततिकिनि *tatikin^i*, thence; यतिकिनि *yatikin^i*, whence; कतिकिनि *katikin^i*, whence? यितिकिनि *yitikin^i*, hence; हुतिकिनि *hutikin^i*, thence.

ब्रोंठ् *brŏṭh*, before. ब्रुठिकिनि *brūṭh^ikin^i*, from before.

पथ् *păth*, behind. पतिकिनि *pat^ikin^i*, from behind.

दछुनु *dachyun^u*, right.

दछिनिकिनि *dachin^ikin^i*, from the right.

खोवुरु *khōwur^u*, left.

खोवुरिकिनि *khōw^ar^ikin^i*, from the left.

तल् *tal*, below.

तलिकिनि *t̤al^ikin^i*, from below.

प्यठ *pyăṭh*, above.

पेठिकिनि *pĕth^ikin^i*, from above.

68. कनि *kani*, used to form **adverbs of direction from** (iv. 153), with No. 59. तोरकनि *tōrakani*, from there; योरकनि *yōrakani*, from where; कोरकनि *kōrakani*, whence? होरकनि *hōrakani* or ओरकनि *ōrakani*, thence.

So also we have, signifying **cause**,—

तमिकनि *tamikani* or तवकनि *tawakani*, for that reason.

यमिकनि *yamikani* or यवकनि *yawakani*, for what reason.

कमिकनि *kamikani* or कवकनि *kawakani*, for what reason ?

यिमिकनि *yimikani* or यिवकनि *yiwakani*, for this reason.

हुमिकनि *humikani* (not हुवकनि *huwakani*), for that reason.

अमिकनि *amikani* or अवकनि *awakani*, for that reason.

It is also used with words of **time** to signify **uncertainty** (iv. 154). Thus,—

अज़कनि *azkani*, perhaps to-day; पगाह्कनि *pagāhkani*, perhaps to-morrow; कालिक्यथ्कनि *kāl^ikyăthkani*, (see No. 61), about the day after to-morrow; ऊत्रकनि *ūtrakani*, about the day before yesterday; दहुम्कनि *dahumkani*, about the tenth (lunar) day; हारकनि *hārakani*, about *asāḍha*.

69. पत *pat^a*, used to form **adverbs of time after** (iv. 153). Thus,—

तमिपत *tamipat^a*, after then.

तवपत *tawapat^a*, after then, and so on, as in No. 68.

70. पारि *pār^i*, to indicate **direction from** or **in** (iv. 156). Cf. No. 44). Thus,—

कमिपारि *kamipār^i* or कपारि *kapār^i*, in or from what direction ?

तमिपारि *tamipār^i*, or तपारि *tapār^i*, in or from that direction.

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यमिपारि *yamipār*[i], or यपारि *yapār*[i], in or from what direction.

दमिपारि *yimipār*[i] or दपारि *yipār*[i], in or from this direction.

ऊमिपारि *humipār*[i] or ऊपारि *hupār*[i], in or from that direction.

अमिपारि *amipār*[i] or अपारि *apār*[i], in or from that direction.

And so on. So also,—

दछिनिपारि *dachin*[i]*pār*[i], from or on the right; खोवरिपारि *khōuꬱr*[i]-*pār*[i], from or on the left; ब्रूठिपारि *brū̃ṭh*[i]*pār*[i], in or from the front; पतिमिपारि *patim*[i]*pār*[i], in or from behind.

From च्वोर् *tsōr*, four, we have च्वपारि *tsŏpār*[i] or च्ववापारि *tsŏwāpār*[i], in or from all round, *i.e.*, all four directions.

But च्वोरिपारि *tsōripār*[i], in or from four directions only (iv. 157). As usual these nouns take the case of the agent.

71. कुन् *kun*, added to **adverbs of place** to signify **direction** (iv. 158). Thus (No. 57), तोर्कुन् *tōrkun*, in that direction; योर्कुन् *yōrkun*, in what direction; कोर्कुन् *kōrkun*, in what direction ? योर्कुन् *yōrkun*, in this direction; होर्कुन् *hōrkun*, in that direction; ओर्कुन् *ōrkun*, in that direction.

तूर्येकुन् *turykun*, even in that direction; यूर्येकुन् *yūrykun*, even in what direction.

Again (No. 58), तंतुकुन् *tat*[u]*kun*, in that direction; यंतुकुन् *yat*[u]*kun*, and so on.

In these last the final तु *t*[u] of the first element may be changed to थ् *th*. Thus,—

तथ्कुन् *tathkun*, in that direction; यथ्कुन् *yathkun*, in what direction; कथ्कुन् *kathkun*, in what direction ? दथ्कुन् *yithkun*, in this direction; ऊथ्कुन् *huthkun*, in that direction; अथ्कुन् *athkun*, in that direction. With emphatic य् *y* we get, तथ्यकुन् *tathykun*, even in that direction; यथ्यकुन् *yathykun*, even in what direction, and so on.

Similarly we have,—

गाम् *gām*, a village.	गामकुन् *gāmkun*, in the direction of the village.
गर *gar*[a], a house.	गरकुन् *garakun*, in the direction of the house.

कोल् *kŏl*, (fem.), a river.

वार् *wā̆rᵘ*, a garden.

ह्यर् *hyărᵘ*, ह्युर् *hyurᵘ*, or ह्यूर् *hyūrᵘ*, above.

ब्वन् *bŏn*, below.

कोलिकुन् *kŏlikun*, towards the river.

वारिकुन् *wārikun*, towards the garden.

ह्यर्कुन् *hyărᵘkun*, ह्युर्कुन् *hyurᵘkun*, or ह्यूर्कुन् *hyūrᵘkun*, towards above.

ब्वनकुन् *bŏnkun*, towards below.

The suffix can also be used as a post-position added to the accusative. Thus,—

मोल् *mōlᵘ*, a father.

माज् *mājᵘ*, a mother.

मालिस् कुन् *mālis kun*, towards the father.

माज्य कुन् *mājĕ kun*, towards the mother.

So तमिस् कुन् *tamis kun*, towards him ; यमिस् कुन् *yamis kun*, towards whom.

72. उव् *uvᵘ*, (fem. अव् *ăvᵘ*), signifies **composed** of (iv. 159). Thus,—

सन् *sŏn*, gold.

म्यच् *mĕ̆tsᵘ*, earth.

काठ् *kāṭh*, wood.

सनुव *sŏnuvᵘ*, fem. सनव *sonăvᵘ*, made of gold.

म्यचुव *mĕ̆tsyuvᵘ*, fem. म्यचव *mĕ̆tsyăvᵘ* made of earth.

काठुव *kāṭhuvᵘ*, made of wood.

In all the above, the suffix is added to the form of the agent, but a final *a* is elided.

73. बुज्य *buzy*, fem. the same, signifies **dependent on** (iv. 160). Thus,—

लूख् *lūkh*, people.

ख्वड् *khŏḍ*, a hollow.

कोलय् *kŏlay*, a wife.

लूकबुज्य *lūkabuzy*, dependent on people ; belonging to other people.

ख्वडबुज्य *khŏḍabuzy*, dependent on a hollow ; *i.e.*, buried in the ground.

कोलयबुज्य *kŏlayabuzy*, dependent on a wife ; having only one relation,—his wife.

74. ल्यक् *lyakᵘ*, fem. ल्यच् *lĕcᵘ*, used with अड् *aḍ*, half, as follows (iv. 161).

अडल्यक् *aḍalyakᵘ*, incomplete : *e.g.*

अडल्यच् कॉम् *aḍlĕcᵘ kōm*, an incomplete action.

अडल्यच् लर् *aḍalĕcᵘ larᵘ*, an incomplete house.

75. रिंग् *riṅg*, used as follows (iv. 162) to make **diminutives**.

अबर् *aᵇar*, a cloud.	अबररिंग् *aᵇariṅg*, a slight cloud.
दह् *dᵃh*, smoke.	दहरिंग् *dᵃhariṅg*, a slight cloud of smoke.
वाव् *wāw*, wind.	वावरिंग् *wāwariṅg*, a little wind.

76. लथ् *lᵃth*, (fem.), used to form **diminutives** of words signifying breath or light (iv. 163). Thus,—

प्राण् *prāṇ*, life.	प्राणलथ् *prāṇalᵃth*, a spark of life.
शाह् *çāh*, breath.	शाहलथ् *çāhalᵃth*, a trace of breath.
गाश् *gāç*, light.	गाशलथ् *gāçalᵃth*, a very little light.
च़ॉंग् *tsŏ̃gᵘ*, a lamp.	च़ॉंगिलथ् *tsǎ̃gⁱlᵃth*, a little lamp.

The final थ् *th* becomes त् *t* in declension. Thus, acc. sg. प्राणलति *prāṇalᵃti* (not प्राणलच़् *prāṇalᵃtsᵘ*).

77. तर् *tᵃr* (fem.), used to form **diminutives** of words meaning cloths (iv. 164).

कपुर् *kapur*, cotton cloth.	कपर्तर् *kapartᵃr*, a piece of cloth.
पट् *paṭᵘ*, woollen cloth.	पटितर् *paṭⁱtᵃr*.

78. छल् *chal* (fem.), used to form **diminutives**, especially of clothes (iv. 165).

कपुर् *kapur*, cotton cloth.	कपरछल् *kaparchal*, a piece of cotton cloth.
च़ट् *tsŏṭᵘ*, a cake.	च़च़छल् *tsŏcĕchal*, a piece of cake.
बुर्ज *burjᵃ*, a *bhurja* leaf.	बुर्जछल् *burjachal*, a piece of *bhurja* leaf.
पट् *paṭᵘ*, a tablet.	पचछल् *pacĕchal*, a piece of board.
छ्रहमाज़ *kṛhnamāz*, the liver.	छ्रहमाज़छल् *kṛhnamāz chal*, a piece of liver.

79. तिलिम् *tilim*, also forms similar **diminutives** (iv. 165).

Thus कपर्तिलिम् *kapartilim;* च्यचतिलिम् *tšŏcĕtilim;* बुर्जतिलिम् *burja-tilim*, &c.

It is smaller than a thing formed with No. 78.

80. रेम्फ् *rēmph* (fem.) (*vide ante*, p. 62), used to form **diminutives,** and **in pity** (iv. 166). Thus,—

य्रुर् *çur^u*, a boy.	ग्रुरिरेम्फ् *çurⁱrēmph*, a poor little boy.
गुर् *gur^u*, a horse.	गुरिरेम्फ् *gurⁱrēmph*, a poor little horse.
मह्निव् *mahanyuv^u*, a man.	मह्निविरेम्फ् *mahanivⁱrēmph*, a poor man.
च्ंठ *tšŭth^u*, an apple.	च्ंठिरेम्फ् *tšŭthⁱrēmph*, a little apple.

81. रेच् *rētsh* (fem.), indicates **connexion,** including the idea of **partition** (iv. 167). Thus,—

कपुर् *kapur*, cotton cloth; कपर्रेच् *kaparrētsh*, a piece of cloth.

मातामाल्रेच् छेह् *mātāmālrētsh chĕh*, there is some slight relationship with his maternal grandfather.

82. ज़ंड *zaṇḍ* (masc.), added to words signifying vegetables or wood, to signify **a little** (iv. 168). Thus,—

हाख् *hākh*, spinach.	हाकज़ंड *hākazaṇḍ*, a little spinach.
काठ् *kāṭh*, wood.	काठज़ंड *kāṭhazaṇḍ*, a little wood.
पोष् *pōṣ*, a flower.	पोषज़ंड *pōṣazaṇḍ*, a few flowers.
ज्युन् *zyun^u*, firewood.	ज़िनिज़ंड *zinⁱzaṇḍ*, a little firewood.
स्युन् *syun^u*, vegetables, meat, &c., (eaten with rice).	सिनिज़ंड *sinⁱzaṇḍ*, a few vegetables (not meat. If meat is included in the idea, *zaṇḍ* cannot be used).
मुज्ज़ि *mujⁱ*, a radish (Cf. No. 32 *ante*).	मुच्यज़ंड *mujĕzaṇḍ*, a few radishes.

83. कान्ञ् *kāñ* (fem.), used in the same way as No. 82 (iv. 168). Thus,—

हाककान्ञ् *hākakāñ*, a little spinach; काठकान्ञ् *kāṭhakāñ*, a little wood; पोषकान्ञ् *pōṣakāñ*, a few flowers; so ज़िनिकान्ञ् *zinⁱkāñ;* सिनिकान्ञ् *sinⁱkāñ;* मुच्यकान्ञ् *mujĕkāñ.*

84. तुलु *tul^u* (masc.), also used in the same way as No. 82 (iv. 168). Thus ;— हाकतुलु *hākatul^u*, a little spinach ; काठतुलु *kāṭhatul^u*, a little wood : पोषतुलु *pōṣatul^u*, a few flowers. So ज़िनितुलु *zinⁱtul^u* ; सिनितुलु *sinⁱtul^u* ; मुच्यतुलु *mujĕtul^u*.

We may also add वा *ā* (iv. 170). Thus हाकतुलुवा *hākatulwā*, a little spinach.

85. थोपु *thōp^u* (masc.), also used in the same way as No. 82 (iv. 168). Thus,—

हाकथोपु *hākathōp^u* ; काठथोपु *kāṭhathōp^u* ; पोषथोपु *pōṣathōp^u* ; ज़िनिथोपु *zinⁱthōp^u* ; सिनिथोपु *sinⁱthōp^u* ; मुच्यथोपु *mujĕthōp^u*.

86. फलु *phạl^u*, used to signify **a little** more especially of any kind of grain (iv. 169). Thus,—

दाञ्ञ *dāñĕ*, paddy.	दाँफलु *dā̃phạl^u*, a little paddy.
	Vide ante, p. 70.
त्रमुलु *tŏmul*, rice.	त्रमलफलु *tŏm^alaphạl^u*, a little rice.
कर *kar^a*, peas.	करफलु *karaphạl^u*, a few peas.
म्वंग *mŏɳg*, mung.	म्वंगफलु *mŏɳgaphạl^u*, a little *mung*.

So also,—

च्ज़ *ts^añ*, charcoal.	च्ज़फलु *ts^añĕphạl^u*, a little charcoal.
बठु *bạth^u*, cowdung fuel.	बठिफलु *bạthⁱphạl^u*, a little cowdung fuel.
म्यच्यु *mĕts^u*, earth.	म्यच्यफलु *mĕtsĕphạl^u*, a little earth.

फलु *phạl^u*, in the plural, means 'grains,' and is not used as a diminutive. Thus,—

दाँफलि *dā̃phạlⁱ*, grains of paddy ; त्रमलफलि *tŏm^alaphạlⁱ*, grains of rice, &c.

वा *ā* may be added to फलु *phạl^u*. Thus (iv. 170) बतफलुवा *bata-phạlwā*, a little boiled rice.

87. म्वय् *mŏy* or म्वया *mŏyā*, 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 ;—

अबरम्वय् *ạb^aramŏy* or अबरम्वया *ạb^aramŏyā*, a small cloud ; दुहम्वया *d^ahamŏyā*, slight smoke ; वावम्वया *wāwamŏyā*, slight wind ; हाकम्वया

hākamŏyā, a little spinach (only used of cooked spinach. वाकतुला *hākatulā* (cf. 84) means both cooked and uncooked); पोषम्वया *pōṣamŏyā,* a few flowers; त्सअम्वया *tsaⁿĕmŏyā,* a little charcoal; म्यत्सेम्वया *mĕṭsĕmŏyā,* a little earth; वतम्वया *batamŏyā,* a little boiled grain.

88. हन् *han* or हना *hanā,* used exactly like No. 87 (iv. 170). Thus,—

अबअरहन् *ạbᵃrahan* or अबअरहना *ạbᵃrahanā,* and so on.

89. वल् *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.

व्यथवल् *vyathabal,* wherever the water of the Jhelam flows. *E.g.,* (to a man going to bathe) त्सुह् कत्‌ᵘ गत्सखः? व्यथवल् *tsᵃh kạt ᵘ gạtshakh?* *vyathabal.* Where are you going? (Answer) to *vyathabal, i.e.,* to bathe in the Jhelam.

So गंगवल् *gaŋgabal,* name of a well-known bathing place. मार्‌वल् *mārᵃbal, vide ante,* p. 67, the water of the river Mār. पोखरिवल् *pŏkharibal,* a tank (with water in it), name of a well-known tank. क्रीरिवल् *krīrⁱbal,* a well; आवरिञेवल् *āwariñĕbal,* a place where a funeral pyre is set up (always on the bank of a river); शिमुश्रानवल् *çimçānabal,* a burning ghat, (always on the bank of a river).

सववल् *sababal,* a place where a wedding dinner party is carried on वुरवल् *wurabal,* the place where the cooking fires (*wur*) for a bridegroom's party are used; कोंद्‌वल् *kŏdabal,* a brick or potter's kiln; राज़वल् *rāzabal,* a burning *ghāṭ* (*rāz* is the superintendent of a burning ghāṭ. Hence, here used for a ghat). घटवल् *graṭabal,* the site of a Persian wheel. यारवल् *yārabal,* the place where water (Skr. वारि *vāri,*) is offered to ancestors; *i.e.,* according to Kāçmīrī custom, a bathing place.

On the Kāçmīrī Verb.—By G. A. GRIERSON, C.I.E., PH.D., I.C S.

[Read January, 1899.]

The Kāçmīrī Verb is treated in the *Akhyāta-* and *Kṛdanta-prakṛi-yās* of Īçvara-kaula's *Kāçmīraçabdāmṛtu.*

Verbal roots may end either in a consonant or in a vowel. When a root ends in a consonant, the vowel व *a* is added to assist the pronunciation. Thus the root कर् *kar* is written कर *kar^a*. It is still, however, considered to be a root ending in a consonant and is referred to as such. The final व *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 व *a* of roots ending in consonants, although that final व *a* will be written in the Nāgarī character.

When a root ends in a vowel, that vowel is always इ *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.—खि *khi*, eat ; चि *ci*, drink ; दि *di*, give ; नि *ni*, take ; and हि *hi*, take.

Third Conjugation.—ज़ि *zi*, be born ; पि *pi*, fall ; and यि *yi*, come.

As in the above examples, all verbs will be quoted under their root-forms.

Excepting the verbs नि *ni*, take, दि *di*, give, and यि *yi*, come, all verbs whose roots end in vowels change the final इ *i* to य *ya(ĕ)* throughout (viii. ii. 11). Thus, the present participle of all these verbs is made by adding वान् *wān* to the root. But the present participle of खि *khi*, eat, is ख्यवान् *khyawān*, not खिवान् *khiwān*. On the other hand, the present participle of नि *ni*, take, is निवान् *niwān*, not न्यवान् *nyawān*. 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 उन् *un*, that is to say, the shortened form of the Instrumental Singular which is used before post-positions, and which ends in अन *an^a*, with the verb यि *yi*, come, which may either precede or follow. Thus, from the verb कर *kar*, make, the verbal noun is करुन *karun*. The oblique form of this is करन *karan^a*, and the Passive is करन यि *karan^a yi*, be made, literally, come into making. Compare the Hindi देख्ने में आता है *dēkh'nē mē̃ ātā hai*, it comes into seeing, it is seen (viii. i. 49).

Examples of the use of the Passive are (viii. i. 50).

> रनन निवान् छुस् बत *ranan^a yiwān chuh bat^a*, the rice is coming into cooking, *i.e.*, is being cooked.

2

पानय् छुष् यिवान् करन pāna-y chuh yiwān karanᵃ, he, himself, is being made.

Even neuter verbs can take the passive form, without, in this case, changing their meaning (viii. i. 51). Thus,—

ज्ञोतान् छुष् zōtān chuh ; or

ज्ञोतन यिवान् छुष् zōtanᵃ yiwān chuh, he is shining. The latter example is literally, he is coming into shining.

दज्ञान् छुष् dazān chuh, or

दज्ञन यिवान् छुष् dazanᵃ yiwān chuh, he is burning.

The root बोज़ bōz, hear, when used in the passive means 'see' (viii. i. 52). Thus,—

बोज़ान् छुष् bōzān chuh, he hears, but,

बोज़न यिवान् छुष् bōzanᵃ yiwān chuh, he is being seen.

बोज़न आव bōzanᵃ āv (āv, is the irregular past tense of yi), he was seen.

बोज़न यियि bōzanᵃ yiyi, he will be seen.

If we want to express the passive of the verb ' to hear,' we must use a periphrasis. Thus,—

बोज़नस् अन्दर् यिवान् छुष् bōzanas andar yiwān chuh, he is coming into hearing, he is being heard.

The root गर gar, work metal, may mean ' to become hard ' in the Passive (viii. i. 53). Thus,—

गरन यिवान् छुष् garanᵃ yiwān chuh, it is being worked, or it is becoming hard.

The root नि ni, take, may mean ' to have the attention distracted ' in the Passive (viii. i. 55). Thus,—

निन यिवान् छुष् ninᵃ yiwān chuh, he is being distracted, or he is being taken.

The root हि hi, take, may mean ' to be engaged in ' in the Passive (viii. i. 56). Thus, ह्यन यिवान् छुष् hyanᵃ yiwān chuh, he is engaged (in a business), or he is being taken.

The root डेष dēṣ, see, is irregular. Its Passive is formed thus, ड्रेठ् यिवान् छुष् drēṭh yiwān chuh, he is being seen (viii. i. 54).

3

In adding this termination चन *an*[a], we must remember that in the case of the verbs नि *ni*, take, दि *di*, give, यि *yi*, come, the first च *a* is elided (viii. ii. 11). Thus, निन यिवान् छुद् *nin*[a] *yiwān chuh*, he is being taken.

दिन यिवान् छुद् *din*[a] *yiwān chuh*, he is being given.

यिन यिवान् छुद् *yin*[o] *yiwān chuh*, it is being come by him, *i.e.*, he is coming. In the case of other verbs ending in इ *i*, that vowel becomes य् *y*. Thus,—

खि *khi*, eat, ख्यन यिवान् छुद् *khyan*[a] *yiwān chuh*, he is being eaten.

हि *hi*, take, ह्यन यिवान् छुद् *hyan*[a] *yiwān chuh*, he is being taken.

चि *ci*, drink, च्यन यिवान् छुद् *cyan*[a] *yiwān chuh*, it is being drunk.

THE CAUSAL VOICE.

A root is made causal by adding चनाव् *anāw* (viii. iv. 2, 3). Thus, कर *kar*, make; करनाव *karanāw*, cause to make. So, in the present tense, करान् छुद् *karān chuh*, he makes; करनावान् छुद् *karanāwān chuh*, he causes to make.

Exceptions—

The root वुफ *wuph*, fly, is regular. Thus, वुफनावान् छुद् *wuphanāwān chuh*, he causes to fly. But when the causal verb means 'to incite,' the *n* is changed to *l* (viii. iv. 4). Thus, वुफलावान् छुद् *wuphalāwān chuh*, he incites.

Intransitive roots containing three *akṣaras* omit the चन *an* of चनाव् *anāw* in forming causals (viii. iv. 7). Thus,—

From—

व्बर *wŏbar*, be finished.	व्बरावान् छुद् *wŏbarāwān chuh*, he finishes.
कात्सर *kātsar*, be tawny.	कात्सरावान् छुद् *kātsarāwān chuh*, he makes tawny.
कुमल *kumal*, be tender.	कुमलावान् छुद् *kumalāwān chuh*, he makes tender.
चोखर *cŏkhar*, be contracted.	चोखरावान् छुद् *cŏkharāwān chuh*, he makes contracted.

र्हिन *tshā̆tshan*, be light.	र्हिनावान् छुड़ *tshā̆tshanāwān chuh*, he makes light.
मन्दछ *mandach*, be ashamed.	मन्दछावान् छुड़ *mandachāwān chuh*, he makes ashamed.
व्यज़ल *wŏzal*, be red.	व्यज़लावान् छुड़ *wŏzalāwān chuh*, he makes red.
समख *samakh*, become visible.	समखावान् छुड़ *samakhāwān chuh*, he makes visible.
व्यपज़ *wŏpaz*, be born.	व्यपज़ावान् छुड़ *wŏpazāwān chuh*, he produces.

This exception does not apply to transitive verbs, which are regular. Thus,—

कमव *kamav*, earn.	कमवनावान् छुड़ *kamavanāwān chuh*, he causes to earn.
कतर *katar*, slice.	कतरनावान् छुड़ *kataranāwān chuh*, he causes to cut in slices.
कपट *kapaṭ*, cut (clothes).	कपटनावान् छुड़ *kapaṭanāwān chuh*, he causes to cut.

The root बुष्ण *wuṣṇ*, be hot, also drops the वन *an*. Thus, बुष्णावान् छुड़ *wuṣṇāwān chuh*, he makes hot (viii. iv. 8).

The verbs वुज़ *wuz*, be awake; व्वड *bŏḍ*, dive; ज्ञार *lār*, touch; पिल *pil*, arrive; काम्प *kămp*, tremble, and रञ्ज *ranz*, be pleased, add optionally वव् *av*, instead of वनाव् *anāv* (viii. iv. 5, 14). Thus, वुज़वान् छुस् *wuzawān chu-s*, or वुज़नावान् छुस् *wuzanāwān chu-s*, he wakens him. So काम्पवान् छुस् *kămpawān chu-s*, or काम्पनावान् छुस् *kămpanāwān chu-s*, he causes him to tremble. The root प्रस *pras*, be born, has three forms (viii. iv. 5, 15); *viz.* प्रसवान् छुड़ *prasawān chuh*; प्रसनावान् छुड़ *prasanāwān chuh*, and पीनवान् छुड़ *pīnawān chuh*, he causes to bear children.

The verb यि *yi*, come, makes its causal वननाव *ananāw*. [This is really the causal of वन *an*, bring]. Thus, वननावान् छुड़ *ananāwān chuh*, he causes to bring.

The root फट *phaṭ*, be split, makes its causal फाडवान् छुड़ *phāṭawān chuh*, or फाडनावान् छुड़ *phāṭanawān chuh* (viii. iv. 17).

5

With regard to roots ending in र *i*, the following are the forms (viii. iv. 9–13).

SIMPLE VERB.	CAUSAL.
पि *pi*, fall.	पावान् छुद् *pāwān chuh*, he causes to fall.
दि *di*, give.	दावान् छुद् *dāwān chuh*, or दिवनावान् छुद् *diwanāwān chuh*, he causes to give.
नि *ni*, take.	न्यावान् छुद् *nyāwān chuh*, or निवनावान् छुद् *niwanāwān chuh*, he causes to take.
चि *ci*, drink.	च्यावान् छुद् *cyāwān chuh*, or च्यावनावान् छुद् *cyāwanāwān chuh*, he gives to drink.
खि *khi*, eat.	ख्यावान् छुद् *khyāwān chuh*, or ख्यावनावान् छुद् *khyāwanāwān chuh*, he gives to eat.
हि *hi*, take.	ह्यावान् छुद् *hyāwān chuh*, or ह्यवनावान् छुद् *hyawanāwān chuh* (sic), he causes to take.

Regarding यि *yi*, come, see *supra*, p. 5.

Regarding ज़ि *zi*, be born, see *post*, p. 9.

Other verbs of the **third conjugation** form their causals by adding *°rāw* (viii. iv. 20). Before this,—

if the root vowel is	अ *a*	it becomes	अॅ *ą*.
	आ *ā*	,,	आॅ *ą̄*.
	ए *ē*	,,	ई *ī*.
	ओ *ō*	,,	ऊ *ū* (viii. iv. 27).

Moreover,—

if the final consonant of the root is त *t* it becomes च़ *ts*.

द *d*	,,	ज़ *z*.
न *n* or न्न *nn*	,,	ञ *ñ* (viii. iv. 25).

[The only root of the third conjugation which ends in त्*th* is पाथ *pāth*, become, and, according to my Paṇḍit, its causal is regular, पाथनावान् चुष् *pāthanāwan chuh.* पाछ्रावान् चुष् *pā*ᵗₛʰ*ᵃrāwan chuh*, is possible, but unusual].

कळ *kal*, be dumb.	कळ्रावान् चुष् *kalᵃrāwan chuh*, he makes dumb.
ग्वब *gŏb*, be too heavy.	ग्वबरावान् चुष् *gŏbarāwan chuh*, he makes too heavy.
व्यठ *vyaṭh*, be fat.	व्यठरावान् चुष् *vyaṭhᵃrāwan chuh*, he makes fat.
कान *kān*, be one-eyed.	कान्ज्रावान् चुष् *kāñᵃrāwan chuh*, he makes one-eyed.
ठीक *ṭhīk*, stand firmly.	ठीक्रावान् चुष् *ṭhīkᵃrāwan chuh*, he makes to stand firmly.
तेज़ *tēz*, be sharp.	तीज़्रावान् चुष् *tīzᵃrāwan chuh*, he makes sharp.
ब्रेठ *brēṭh*, be a fool.	ब्रीठ्रावान् चुष् *brīṭhᵃrāwan chuh*, he makes foolish.
पोठ *pōṭh*, be fat.	पूठरावान् चुष् *pūṭhᵃrāwan chuh*, he makes fat.
ळोक *lōk*, be small.	लूकरावान् चुष् *lūkᵃrāwan chuh*, he makes small.
छत *chut*, be white.	च्छ्रावान् चुष् *chaₜₛᵃrāwan chuh*, he makes white.
तत *tat*, be hot.	तच्रावान् चुष् *taₜₛᵃrāwan chuh*, he makes hot.
थद *thad*, be high.	थझ्रावान् चुष् *thazᵃrāwan chuh*, he elevates.
ष्वद *çŏd*, be pure.	ष्वझ्रावान् चुष् *çŏzᵃrāwan chuh*, he purifies.
बन *ban*, be.	बज्रावान् चुष् *baññᵃrāwan chuh*, he causes to be.
तन *tan*, be thin.	तंज्रावान् चुष् *tañᵃrāwan chuh*, he makes thin.

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The verb चक *tsŏk*, if it means 'be sour,' makes its causal चुक्रावान् छुछ *tsŏkᵃrāwān chuh*; but if it means 'be angry,' its causal is चुक्रावान् छुछ *tsukᵃrāwān chuh*. The verb खल *khal*, be loose, makes its causal खल्रावान् छुछ *khalᵃrāwān chuh*, or खज्रावान् छुछ *khajᵃrāwān chuh*.

The following verbs form their causals optionally by adding either *anāw*, or *ᵃrāw*, (viii. iv. 19, 21, 22, 23).

First Conjugation : चक *chak*, scatter ; चप *chap*, pass time ; चेन *tsēn*, know by a sign ; मान *mān*, confess.

Second Conjugation : चल *tsal*, flee ; छम्न *tshyann*, be split ; थक *thak*, be weary ; फस *phas*, be entangled ; फुट *phuṭ*, be broken ; फोल्ल *phŏll*, expand (of a flower) ; मष *maṣ*, forget ; राव *rāv*, be lost ; होख *hŏkh*, be dry ; होच *hŏts*, decay ; स्रप *çrap*, be digested.

Third Conjugation : च्यठ *tyaṭh*, be bitter.

Thus, चीन्रावान् छुछ *tsiñᵃrāwān chuh*, or चेननावान् छुछ *tsēnanāwān chuh*; चल्रावान् छुछ *tsạlᵃrāwān chuh*, or चलनावान् छुछ *tsalanāwān chuh*; च्यठ्रावान् छुछ *tyaṭhᵃrāwān chuh*, or च्यठनावान् छुछ *tyaṭhanāwān chuh*.

The root चक *chak* does not alter its meaning in the causal in *ᵃrāw*. Thus, चकान् छुछ *chakān chuh*, चक्रावान् छुछ *chạkᵃrāwān chuh*, both mean 'he scatters.' To give a causal meaning it has चकनावान् छुछ *chakanāwān chuh*, or चक्रनावान् छुछ *chạkᵃranāwān chuh*.

The root चप *chap* has for its causal चप्रावान् छुछ *chapᵃrāwān chuh*, चपनावान् छुछ *chapanāwān chuh*, or चूप्रावान् छुछ *chŏpᵃrāwān chuh*.

The following verbs of the third conjugation form their causals in *anāw*, and not in *ᵃrāw* (viii. iv. 17) कच *kᵃts*, be wet ; गोह *gŏh*, shine ; ग्रक *grak*, boil over ; ज़ोत *zŏt*, shine ; टक *ṭᵃk*, run ; तेल *tēl*, smart ; तोष *tŏṣ*, be satisfied (according to my Paṇḍit, this verb belongs to the 2nd conjugation) ; दोर *dŏr*, run ; नाँप *nāp̃*, shine ; नील *nīl*, become blue ; पिस *pis*, boil over ; पेड *pēḍ*, exude ; पोर *pŏr*, be competent ; प्रार *prār*, wait (according to my Paṇḍit, this verb belongs to the 2nd conjugation) ; फब *phab*, be excellent ; फर *phar*, be stolen ; फल *phal*, become old (of clothes) ; फुश *phuç* or फुह *phuh*, be inwardly angry ; फेर *phēr*, go round ; फोर *phŏr*, quiver (according to my Paṇḍit, this verb belongs

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to the 2nd conjugation); बाद *bād*, be powerful; बास *bās*, become clear (according to my Paṇḍit, this verb belongs to the 2nd conjugation); बुड *buḍ*, be old : ब्रज़ *braz*, shine; याप *yāp*, pervade; रंब *ramb*, be beautiful; रस *ras*, be full of juice; रोत्स *rŏts*, be preferred; रोट *rŏṭ*, be stopped; रद *r^aḍ*, persistently follow; रण *r^aṇ*, be worn out; ल्यड *lyaḍ*, be conquered; लोर *lŏr*, become deficient. Thus, कत्सनावान् चुछ *k^atsanāwān chuh*, not कत्सरावान् चुछ *k^atsᵃrāwān chuh*.

All causal verbs in *ᵃrāw*, may optionally drop the syllable *āw* in the termination, and add *ᵃr* instead of *ᵃrāw* (viii. iv. 24). Thus,—

Instead of—	We may have—
कलरावान् चुछ *kal^arāwān chuh*	कलरान् चुछ *kal^arān chuh*
ग्वबरावान् चुछ *gŏb^arāwān chuh*	ग्वबरान् चुछ *gŏb^arān chuh*
चकरावान् चुछ *tsŏk^arāwān chuh*	चकरान् चुछ *tsŏk^arān chuh*

and so on.

The following verbs form their causals by merely lengthening their root vowels (viii. iv. 28).

तर *tar*, be crossed. Causal तारान् चुछ *tārān chuh*, he crosses.

मर *mar*, die. मारान् चुछ *mārān chuh*, he kills.

डल *ḍal*, pass over. डालान् चुछ *ḍālān chuh*, he causes to pass over.

लग *lag*, be with. लागान् चुछ *lāgān chuh*, he unites.

When मर *mar* (18, 28), means 'unite,' and when लग *lag* (28) means 'suffer pain,' or 'fit,' they are regular. Thus, मरनावान् चुछ *maranāwān chuh*, he causes to unite; लगनावान् चुछ *laganāwān chuh*, he causes to suffer pain.

The following are quite irregular,—

ज़ि *zi*, be born. Causal ज़ोवरान् चुछ *zŏv^arān chuh*, he brings forth (26).

खस *khas*, ascend. खारान् चुछ *khārān chuh*, he causes to ascend (29).

वस *vas*, descend. वारान् चुछ *wārān chuh*, he brings down (29).

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ᄫᅳᅍ *r̆ŏgg*, go to sleep.

दज़ *daz*, burn.

ड़ेष *d̆ēṣ*, see.

गछ *gatsh*.

व्यथ *w̆ŏth*, rise.

सावान् छुᄫ *sāwān chuh*, he puts to sleep (30).

ज्ञालान् छुᄫ *zālān chuh*, he burns (act.) (31).

ह्यावान् छुᄫ *hāwān chuh*, he shows (32).

पकनावान् छुᄫ *pakanāwān chuh*, he drives.

गछनावान् छुᄫ *gatshanāwān chuh*, he despatches (33).

Thus, गोव॑न् पकनावान् छुᄫ *gŏv⁽ᵘ⁾n pakanāwān chuh*, he drives the cows;

गंगाय॑ गछनावान् छुᄫ *gaṅgāy⁽ᵃ⁾ gatshanāwān chu-s*, he sends him to the Ganges.

तुलान् छुᄫ *tulān chuh*, he raises, he lifts up; but व्यथनावान् छुᄫ *w̆ŏthanāwān chuh*, he causes so and so to rise (34).

Verbal Suffixes.

Before proceeding to the consideration of the conjugation of the verb, it is necessary to describe in detail one remarkable feature of the Kāçmīrī 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 क므ᄫ *kar⁽ᵘ⁾*. 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 तᆖ॒मि क므ᄫ *tami kar⁽ᵘ⁾*, 'by him made,' i.e., 'he made.' Instead, however of using तᆖ॒मि *tami*, the instrumental singular of the third

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personal pronoun, in Kāçmīrī we may optionally add the suffix न् *n*, which means 'by him,' just as much as तॖमि *tạmⁱ* does, and we get कॢवन् *kạru-n*, 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 बॢह कॢवन् *bŏh kạru-n*, 'I was made by him,' *i.e.*, 'he made me.' Instead, however, of बॢह *bŏh*, we may add the suffix बॢस् *as*, which means 'I.' We thus get कॢवनस् *kạrᵘ-n-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 ति *ti*, and we get the form कॢवनसुति *kạrᵘ-n-as-ti*, 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, बा *ā*, thus, कॢवनसुत्या *kạrᵘ-n-as-ty-ā*, '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 Kāshmīrī. 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 ह *h* of a verbal form is elided (iv. 131). The ordinary rules of *sandhi* also occur. Thus *i* and *u* before *ā* become *y* and *w* respectively, *yạ* (*ĕ*) + *ā* becomes *yā*, and *a* + *ā* becomes *ā*.

1. न *nᵃ*. This negatives the verb (viii. i. 13). Thus,—

करान् चुह् *karān chuh*, he makes.

करान् चुन *karān chunᵃ*, he does not make.

करान् छिह् *karān chih*, they make.

करान् छिन *karān chinᵃ*, they do not make.

करान् छेह् *karān chĕh*, she makes.

करान् छेन *karān chĕnᵃ*, she does not make.

करान् छेख *karān chĕkh*, thou (fem.) makest.

करान् छेखन *karān chĕkhnᵃ*, thou dost not make.

करि *kari*, he will make.

करिन *karinᵃ*, he will not make.

गयॊव् *gayŏv*, he went.

गयॊव्न *gayŏvnᵃ*, he did not go.

पॆकु *pạkᵘ*, he went.

पॆकन *pạkᵘnᵃ*, he did not go.

2. चा *ā.* This gives an interrogative force to the verb (viii. i. 14). Thus,—

करान् छुद् *karān chuh,* he makes.

करान् छेद् *karān chĕh* (lit. *chyah*), she makes.

करि *kari,* he will make.

परव् *parav,* we shall read.

करयोन् *karyōn,* he made.

कॅवन् *kạrun,* he made.

गयोव् *gayōv,* he went.

पॅकु *pạk^u,* he went.

करान् छ्वा (for छुद्+चा, छु+चा) *karān chwā,* does he make ?

करान् छ्या *karān chyā,* does she make ?

करया *karyā,* will he make ?

परव्वा *parawā,* shall we read ?

करयोना *karyōnā,* made he ?

कॅवना *kạr^unā,* made he ?

गयोवा *gayōvā,* did he go ?

पॅकष्वा *pạk^uā,* did he go ?

In the first and third persons Feminine, अय् *ay* is substituted for चा *ā,* when the person addressed is a woman. If a man is addressed, च *a* is used in the first person Singular, and चा *ā* in the first person Plural, and in the third person.

Thus, करान् छस *karān chĕs^a,* am I (fem.) making ? here a man is addressed. If a woman is addressed, the speaker would say छसय् *chĕsay.*

करान् छ्या छसि *karān chyā* (*chĕh + ā*) *ạs^i,* are we (fem.) making ? If a woman is addressed, the speaker must say छय् *chĕy.* See No. 4.

3. च *a.* This may be substituted for चा *ā,* in the following cases.

(a) In the first person Singular Masculine (viii. i. 15) Thus,—

करान् छुस् *karān chus,* I make.

करान् छुस *karān chus^a* (instead of करान् छुसा *karān chusā*), am I making ?

(b) Always in the first person Singular Feminine, when a man is addressed (viii. i. 17). Thus,—

करान् छस् *karān chĕs,* I (fem.) make.

करान् छस *karān chĕs^a,* am I (fem.) making ? Here the speaker is addressing a man. If she was addressing a woman she would say करान् छसय् *karān chĕsay.*

(c) Honorifically in the second person Singular and Plural (viii. i. 15).

करान् चुख् *karān chukh*, thou makest.

करान् चुख॰ *karān chukh॰*, does Your Honour make ?

करान् चिव *karān chiw॰*, you make.

करान् चिव *karān chiw॰*, do your Honours make ? Note here that the vowel remains short.

4. अय् *ay* or, after a vowel, य् *y*. Used as follows, instead of आ *ā* or अ *ă*.

(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,—

करान् चस् *karān chĕs*, I (fem.) make.

करान् चसय् *karān chĕsay* am I (fem.) making ? Here the speaker is addressing a woman. If she were addressing a man, she would say करान् चस *karān chĕs॰*.

करान् चय् छसि *kārān chĕh asⁱ*, we (fem.) make.

करान् चय् छसि *karān chĕy asⁱ*, are we (fem.) making ?

करान् चह् सह् *karān chĕh sŏh*, she makes.

करान् चय् सह् *karān chĕy sŏh*, is she (fem.) making ?

करान् चह् तिम *karān chĕh timᵃ*, they (fem.) make.

करान् चय् तिम *karān chĕy timᵃ*, are they (fem.) making ?

In the three last, the speaker is also addressing a woman. If she were addressing a man, she would say च्या *chyā*, instead of चय् *chĕy*.

(b) In the second person Feminine optionally instead of अ *ă*, when a woman is addressed honorifically (viii. i. 16). Thus,—

करान् चख् *karān chĕkh*, thou (fem.) makest.

करान् चखय् *karān chĕkhay*, or करान् चख *karān chŏkh॰*, is Your Honour (fem.) making ? Here the speaker is necessarily addressing a woman.

करान् चव *karān chĕw॰*, you (fem.) make.

करान् चवय् *karān chĕway*, or करान् चव *karān chĕw॰*, are Your Honours (fem.) making ? The speaker is again addressing women.

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5. ति *ti* (iv. 179). This suffix is used to signify 'also,' 'indeed.' Thus,—

करान् छुह् *karān chuh*, he makes. | करान् छुति *karān chuti*, he makes also.

करि *kari*, he will make. | करिति *kariti*, he will indeed make.

6. ना *nā*, नय् *nay* (viii. i. 14, 16). This is a compound of न *na* (No. 1) and षा *ā* (No. 2) or ष *a* (No. 3), or of न *na*, and षय् (No. 4). It gives the force of an interrogative negative, and is used like the separate parts. Thus,—

करान् छुह् *karān chuh*, he makes. | करान् छुना *karān chunā*, does he not make?

So करान् छना *karān chĕnā*, does she not make?

कयोन् *karyōn*, he made. | कयोन्ना *karyōnnā*, did he not make?

करि *kari*, he will make. | करिना *karinā*, will he not make?

करान् छख् *karān chĕkh*, thou (fem.) makest. | करान् छखना *karān chĕkhnā*, dost thou (fem.) not make? करान् छखनय् *karān chĕkhnay*, does Your Honour (fem.) not make?

करान् छव *karān chĕwᵃ*, you (fem.) make. | करान् छवना *karān chĕwᵃnā*, do you (fem.) not do? or करान् छवनय् *karān chĕwᵃnay*, do Your Honours (fem.) not make?

7. त्या *tyā* or त्यय् *tyay*. This is a combination of ति *ti*, (No. 5) and षा *ā* (No. 2), or षय् *ay* (No. 4). It implies a question with emphasis (viii. i. 14). Thus,—

करान् छुत्या *karān chutyā*, does he *make* (it)?

कयोन्त्या *karyōntyā*, did he *make* (it)?

करित्या *karityā*, will he *make* (it)?

करान् छवत्यय् *karān chĕwᵃtyay*, do Your Honours (fem.) *make* (it)?

8. सन *sanᵃ*, सना *sanā*, षासन *āsanᵃ*, 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. [सना *sanā* is not used with a verb].

The **आ** *ā* of **सना** *sanā* and **आसन** *āsanᵃ*, is suffix No. 2 already described (viii. i. 25, 28). Thus,—

> **ख्यवान् छासन** *khyawān chwāsanᵃ* (*chuh + āsanᵃ*), is he really eating ?

> **क्यासन ख्यवान् छा** *kyāsanᵃ* (*kyāh + sanᵃ*) *khyawān chwā*, what, is he really eating ?

> **क्यासना ख्यवान् छुह** *kyāsanā khyawān chuh*, what, is he eating ?

> **बट कैत्यासन आसान् छिह** *baṭᵃ kaityāsanᵃ* (*kaitⁱ + āsanᵃ*) *āsān chih* how many brahmans are there really ?

> **कर्सना बाग़ि यिवान् छुह** *karsanā bāg̣ⁱ yiwān chuh*, at what hour is he coming ? (*kar* = when ? **बाग़ि** *bāg̣ⁱ* = Skr. *bhāga*, a portion of the day or night).

> **कर्सना यियि** *karsanā yiyi*, when will he come ?

> **कूतिसना आसहान्** *kūtⁱsanā āsahạn*, how many may there be ?

> **कतिसना ओसु** *katisanā ōsᵘ*, where was he ?

9. **सा** *sạ*. This is the vocative particle (*vide ante*, Vol. lxvii, p. 92). It is used exactly like **सन** *sanᵉ*. Thus,—

> **कैत्यासा लूख् आसि** *kaityāsạ* (*kaitⁱ + ā-sạ*) *lūkh ạsⁱ*, how many people were there ?

PRONOMINAL SUFFIXES.

1. Before these as before all other suffixes, the final **ह** *h* of a verb is elided (iv. 131). So also, an initial **अ** *a* of a suffix is elided when the verb, either after the elision of **ह** *h* or not, ends in a vowel (viii. i. 39). Thus, **छुह + अम** *chuh + am* becomes first **छु + अम** *chu + am*, and then **छु + म** *chu + m* = **छुम** *chum*, there is to me.

2. If the final **ख** *kh* of a suffix is followed by another pronominal (not an adverbial) suffix commencing with a vowel, the **ख** *kh* becomes **ह** *h* (viii. i. 38). Thus,—

> **करान् छुहस** *karān chu-h-as* (for *chu-kh + as*), thou makest for him.

> **करान् छुहख** *karān chu-h-akh*, thou makest for them.

3. The termination **अव** *av* becomes **ओ** *ō* before suffixes (viii. ii. 18). Thus,—

> **करोथ** *karō-th* (*karav + ath*), we shall make thee.

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4. The termination रव् *iv* becomes यू *yū* before suffixes. Thus,—

करयूम् *karyū-m* (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 उ *u* is inserted (viii. i. 16). Thus,—

कर *kar*, make thou.   करुम् *karu-m*, make thou for me,
                                        or make me.

When suffixes are added to the 3rd person singular of the Future, indicative, the अ *a* of the suffix is not elided. Thus, करि *kari*, he will make, करयस् *kary-as*, not करिस् *kari-s*, he will make for him. This does not hold with the suffixes of the second person. Thus, करिय् *kari-y*, he will make for thee, करिव *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.*, छुमा *chu-m-ā*, is there to me ? So छुमासन *chu-m-āsanᵃ*, &c.].

Some verbs are never used without pronominal suffixes of the dative case (viii. i. 45). These are,—

च्वर *tsar*, be inwardly wrathful.

फ़ॅच् *phŏç*, be inwardly wrathful.

फुह *phuh*, be inwardly wrathful.

मर्च् *marts*, be inwardly wrathful.

वुच् *wuts*, be burnt.

फिच् *phits*, forget.

त्यंब *tyamb*, 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,—

च्वरान् छस् *tsarān chĕ-s*, lit. there is inward anger to him. *I.e.*, he is inwardly angry.

Similarly, फ़ॅचान् छस् *phŏçān chĕ-s*, फुहान् छस् *phuhān chĕ-s*, मर्चान् छस् *martsān chĕ-s*. Again च्वरान् छम् *tsarān chĕ-m*, there is inward anger to me, I am inwardly angry, and so on. Again, वुच्रान् छस् *wutsān chĕ-s*, there is burning to him, *i.e.*, he is burning (inwardly) ; फिच्रान् छस् *phitsān chĕ-s*, there is forgetfulness to him, he forgets : त्यंबान् छस् *tyambān chĕ-s*, he looks eagerly.

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Sometimes full pronouns are used instead of suffixes (viii. i. 46). Thus,—

तमिस् त्सरान् छेह् *tamis t̤sarān chĕh*, there is inward anger to him.

The verb गछ् *gat̤sh*, be proper, be desirable, is also used with the dative (viii. i. 47). Thus,—

तमिस् गछान् छुह् ज़ि परहॅ *tamis gat̤shān chuh zi parahă̆*, 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,—

गछान् छुम् *gat̤shān chu-m*, it is proper for me.

गछान् छुह् *gat̤shān chuh* (no suffix), it is proper for us.

गछान् छुय् *gat̤shān chu-y*, it is proper for thee.

गछान् छुव *gat̤shān chu-w^a*, it is proper for you.

गछान् छुस् *gat̤shān chu-s*, it is proper for him.

गछान् छुख् *gat̤shān chu-kh*, it is proper for them.

This applies only to the present tense.

First Person.

The suffix of the *Nominative Singular* is चस् *as*, which is not used with the Future tense (viii. i. 43). Thus,—

करान् छुस् *karān chu-s*, I make.

पॅकुस् *p̤aku-s*, I went.

कर्योनस् *karyō-n-as*, I (*as*) was made (*karyō*) by him (*an*). *I.e.*, he made me.

But कर *kar^a*, not करस् *kara-s*, I shall make. करस् *kara-s* means ' I shall make for him ' (*vide post*, third person).

For *other cases of the singular*, the suffix is चम् *am* (viii. i. 24). Thus,—

करान् छुम् *karān chu-m*, he makes me, or for me.

करान् छिम् *karān chi-m*, they make me, or for me.

कॅवम् *k̤avu-m*, made by me, I made.

There are no *Plural Suffixes* of the first person: the full pronouns are used instead (viii. i. 44). Thus,—

करान् छुह् चस्य *karān chuh asĕ*, he makes us, and so on.

Second Person.

For the *Nominative Singular* the suffix is क्ख् *akh*, which is used as follows (viii. i. 36). Thus,—

करान् छुख् *karān chhu-kh*, thou makest.

करख् *kara-kh*, thou wilt make.

करहाख् *karahā-kh*, (if) thou hadst made.

पॅकुख् *paku-kh*, thou wentest.

कॅरॅमख् *kar\u-m-akh*, thou wast made by me, *i.e.*, I made thee.

कयेॅनख् *karyō-n-akh*, thou wast made by him, *i.e.*, he made thee.

For the *Accusative Singular*, क्थ् *ath* is used in the first person singular and plural (viii. i. 37). Thus,—

करथ् *kara-th*, I shall make thee.

करोथ् *karō-th* (*karav* + *ath*), we shall make thee.

करान् छुसथ् *karān chu-s-ath*, I make thee.

करान् छिथ् *karān chi-th*, we make thee.

We cannot use this suffix with the third person. Thus, we cannot say करिथ् *kari-th*, he will make thee. We must use instead the suffix क्य् *ay*, which properly belongs to the Dative. Thus,—

सुह् करिय् *suh kari-y*, he will make thee, or for thee.

तिम् करनय् *tim karan-ay*, they will make thee, or for thee.

सुह् करान् छुय् *suh karān chu-y*, he makes thee, or for thee.

तिम् करान् छिय् *tim karān chi-y*, they make thee, or for thee.

The same suffix (क्थ् *ath*) is also used for the *Agent Singular* with the past tenses of transitive verbs. Thus,—

कॅरुथ् *karu-th*, made by thee, *i.e.*, thou madest.

कयेॅथ् *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 क्य् *ay* is used (viii. i. 40). Thus,—

करान् छुय् *karān chu-y*, he makes for thee, or thee.

करान् छुसय् *karān chu-s-ay*, I make for thee.

करान् छिय् *karān chi-y*, we make for thee.

करान् छिय् *karān chi-y*, they make for thee, or thee.

करिय् *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 *wᵃ*. Thus,—
Nominative—

करान् छिव *karān chi-wᵃ*, you make.

Accusative or Dative—

करान् छुव *karān chu-wᵃ*, he makes you, or for you.

करान् छिव *karān chi-wᵃ*, they make you, or for you.

करान् छुस्व *karān chu-s-wᵃ*, I make you, or for you.

Agent —

कहृव *karᵘ-wᵃ*, 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 अस् *as* (viii. i. 33). Thus,— (masculine).

करान् छुसस् *karān chu-s-as*, I make for him.

करान् छुहस् *karān chu-h-as* (*chu-kh* + *as*, thou makest for him.

करान् छुस् *karān chu-s*, he makes for him.

करान् छिस् *karān chi-s*, we make for him.

करान् छिवस् *karān chi-wa-s*, you make for him.

करान् छिस् *karān chi-s*, they make for him.

करस् *kara-s*, I shall make for him.

So also for the feminine, करान् छसस् *karān che-s-as*.

[This suffix is also used for the *Accusative*, when the verb is in the third person. Thus, करान् छुस *karān chu-s*, he makes him, करान् छिस् *karān chi-s*, they make him].

For other oblique cases of the singular, अन् *an* is used (viii. i. 34). Thus,—
Accusative—

करान् छुहन *karān chu-h-an* (*chu-kh* + *an*), you make him.

ख्यवान् छुहन *khyawān chu-h-an*, you eat him.

क़स *as* is however, used for क़न् *an* with the third person. Thus, करान् क़ुस् *karān chu-s*, not करान् क़ुन् *karān chu-n*, he makes him.

Agent —

कॅरन् *kạru-n* (कॅर् *kạr^u* + क़न् *an*), made by him, he made.

For all cases of the plural, the suffix is क़ख़् *akh* (viii. i. 35). Thus,—

करान् क़ुसख़् *karān chu-s-akh*, I make for them, or I make them.

करान् क़ुख़् *karān chu-kh*, he makes for them, or makes them.

कॅरख़् *kạru-kh*, made by them, they made.

Moods and Tenses.

The Kāçmīrī verb has four Moods, *viz.*, the Indicative, the Imperative, the Benedictive, and the Conditional.

The Indicative Mood is usually credited with eight tenses, *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 Īçvara-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, *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, *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, हुव करान् आसि *suh karān āsi*, equivalent to the Hindī वह करता होगा *wah kar'tā 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 ज्ञान *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,—

करन् ज्ञानि *karun zāni*, he knows how to make a thing.

परन् ज्ञानन् *parun zānan*, they know how to read.

So also, स्यठाः ज्ञानि *syaṭhāh zāni*, he knows a great deal.

विद्या ज्ञानि *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, तमिस् ल्यूखुथ सीन् नमस्कार *tamis lyūkhu-th sūnᵘ namaskār*, to him was there written-by-thee our compliment, *i.e.*, write our compliments to him.

The root पाथ *path*, be, become, has no regular Present; and uses the Future for that tense (viii. i. 59). Thus,—

पाथ *pāthᵃ*, I am.	पाथव *pāthaw*, we are.
पाथख् *pāthakh*, thou art.	पाथिव *pāthiv*, you are.
पाथि *pāthi*, he is.	पाथन् *pāthan*, they are.

For the Past tense, the following forms are used.

1 पाथहा *pathahā̠*, I was.	पाथहाव *pathahāv*, we were.
2 पाथहाख् *pāthahā̠kh*, thou wast.	पाथिहीव *pāthʰhīv*, you were.
3 पाथिहे *pāthihē*, he was.	पाथहान् *pāthahān*, they were.

These forms are properly those of the Past Conditional. This verb has no verbal nouns.

Gender, Number and Person.

Gender.

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,—

 च़र *tsar*, be inwardly wrathful (viii. i. 45).

फ़श *phŏç*, be inwardly wrathful.

फुह *phuh*, be inwardly wrathful.

मच़ *marts*, be inwardly wrathful.

वुच़ *wuts*, be burnt.

फिच़ *phits*, forget.

त्यंब *tyamb*, look eagerly, (viii. iii. 45).

चुव *tsuv*, quarrel (viii. iii. 9). ⎫ These two are feminine and
मोरव *mōrav*, bear pain.   ⎬ 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 चरादि *tsarādi*, or ' *tsar* 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. तिम् छिह् परान् *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, सुह् त च़ह् परिव् *suh tᵃ tsᵃh pariv*, do thou and he read (imperative).

च़ह् त बोह् परव् *tsᵃh tᵃ bŏh parav*, let thee and me read.

सुह् त बोह् परव् *suh tᵃ bŏh parav*, let him and me read.

सुह् त च़ह् त बोह् परव् *suh tᵃ tsᵃh ta bŏh parav*, let him and thee and me read.

Auxiliary Verbs, and Verbs Substantive.

There are many verbs meaning ' to be ' in Kāçmīrī. 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).

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	छुम् *chu-s.*	छेस् *chĕ-s.*	छिह् *chih.*	छेह् *chĕh.*
2	छुख् *chu-kh.*	छेख् *chĕ-kh.*	छिव *chi-wᵃ.*	छेव *chĕ-wᵃ.*
3	छुह् *chuh.*	छेह् *chĕh.*	छिह् *chih.*	छेह् *chĕh.*

Negative form छुसन *chu-s-nᵃ*, &c., see p. 11.

Interrogative form छुसा *chu-s-ā*, छुस *chu-sᵃ*, &c., see p. 12.

Negative-interrogative form छुसना *chu-s-nā*, see p. 14.

Emphatic form छुसति *chu-s-ti*, see p. 14.

Emphatic-interrogative form छुसत्या *chu-s-ty-ā*, see p. 14.

PAST. It was.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	ओसुस् *ōsu-s.*	आसूस् *ạsᵘ-s.*	आसि *ạsⁱ.*	आस *ạsᵃ.*
2	ओसुख् *ōsu-kh.*	आसूख् *ạsᵘ-kh.*	आसिव *ạsⁱ-wᵃ.*	आसव *ạsᵃ-wᵃ.*
3	ओसु *ōsᵘ.*	आसू *ạsᵘ.*	आसि *ạsⁱ.*	आस *ạsᵃ.*

Negative form ओसुसन *ōsu-s-nᵃ*, &c., see p. 11.

Interrogative form ओसुसा *ōsu-s-ā*, &c., see p. 12.

Negative-interrogative form ओसुसना *ōsu-s-nā*, &c., see p. 14.

Emphatic form ओसुसति *ōsu-s-ti*, &c., see p. 14.

Emphatic-interrogative form ओसुसत्या *ōsu-s-ty-ā*, &c., see p. 14.

These verbs take the usual pronominal suffixes. The following are examples.

　　　सुह् छुम् *suh chu-m*, he is to me, *est mihi*, I have him.

　　　स छय् *s^a chĕ-y*, she is to thee, thou hast her.

　　　तिम् छिस् *tim chi-s*, they are to him, he has them.

　　　सुह् आेसुम *suh ōsu-m*, he was to me, I had him.

　　　स आास्‌स् *s^a ās^ū-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 आस *ās*, be. Thus, Future आसि *āsi*, he will be. It is unnecessary to give these forms.

THE

CONJUGATION

OF THE

ACTIVE VERB.

Verbal Nouns.

THE INFINITIVE. This is formed by adding उन् *un*, उनु *un^u*, or अनु *an^u* 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 करुन् *karun*, करुनु *karun^u*, and करनु *karan^u*, to make, making (ix. ii. 2, 3).

करुन् *karun*, belongs to the first declension, and the other two to the second. All are masculine. They are declined as follows.

Singular.	Nom.	करुन् *karun.*	करुनु *karun^u* or करनु *karan^u*.
	Acc.	करनस् *karanas.*	Not used.
	Ag.	करनन् *karanan.*	करनि *kar^an^i.*
	Obl.	करन *karan^a.*	करनि *karani.*
Plural.	Nom.	करन् *karan.*	करनि *kar^an^i.*
	Acc.	करनन् *karanan.*	Not used.
	Ag.	करनौ *karanau.*	Not used.
	Obl.	करनौ *karanau.*	Not used.

The various cases are used as gerunds. Thus, Dat. करनस् कितु *karanas kyut^u*, for making. The oblique form in अनि *ani*, is specially used to indicate intention (ix. i. 18). Thus, परनि गत्शान् छुह् *parani gat̲s̲hān chuh*, he is going to read; रननि गौव् *ranani gauv*, he went to cook; ख्यनि गछि *khĕni gat̲s̲hi*, he will go to eat.

Roots ending in vowels form the Infinitive only in अनु *an^u* (ix. i. 21, 24). Thus, from खि *khi*, eat, ख्यनु *khyan^u*; from चि *ci*, drink, च्यनु *cyan^u*. This applies only to the nominative singular. Thus, Acc. Sing., ख्यनस् *khyanas*. As usual, नि *ni*, take; दि *di*, give; and यि *yi*,

come, are exceptions. Their Infinitives are निनु (न्युनु) *nyun*[u], Acc. Sing., निनस् *ninas*, or निनिस् *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).

त्सर *tsar*, be inwardly wrathful.   Infinitive त्सरिञ् *tsariñ*, to be so.

त्सुव *tsuv*, quarrel.   „   त्सुविञ् *tsuviñ*, to quarrel.

मोरव *mōrav*, bear pain.   „   मोरवुञ् *morav*[u]*ñ*, to bear pain.

मर्च *marts*, be impatient.   „   मर्चुञ् *marts*[u]*ñ*, to be impatient.

The verbs खस *kh*[a]*s*, pluck the hair; फिच्र *phits*, forget; फोश *phŏç*, be inwardly angry; फुह *phuh*, be inwardly angry; वज़व *wazav*, moisten; and वुच्र *wuts*, be burned, may either have a masculine infinitive in उन *un*, etc., or a feminine one in कुञ् [u]*ñ* (ix. ii. 25, 26). Thus, खसुन *k*[a]*sun* or खसुञ् *k*[a]*s*[u]*ñ*, to pluck the hair (*sensu obscœno*). 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 अवुनु *awun*[u], to the root. Thus, करवुनु *karawun*[u], a doer (ix. i. 25–27). If the root ends in इ *i*, अव *aw* is inserted, and the इ *i* is changed to य *y*. Thus, खि *khi*, eat, ख्यववुनु *khyawawun*[u], a doer. Exceptions, as usual, are नि *ni*, take; दि *di*, give; and यि *yi*, come. These form their nouns of agency as follows, निववुनु *niwawun*[u], a taker, and so on for the other two. The feminine of करवुनु *karawun*[u] is करवञ् *karawañ*, and the noun is thus declined. See article on Primary Suffixes, No. 4, (Vol. lxvii, p. 195).

		MASCULINE.	FEMININE.
Singular.	Nom.	करवुनु *karawun*[u].	करवञ् *karawañ*.
	Acc.	करवनिस् *karawanis*.	करवञे *karawañĕ*.
	Ag.	करवनि *karaw*[a]*n*[i].	करवञि *karawañi*.
Plural.	Nom.	करवनि *karaw*[a]*n*[i].	करवञे *karawañĕ*.
	Acc.	करवन्यन् *karawanyan*.	करवञन् *karawañan*.
	Ag.	करवन्यौ *karawanyau*.	करवञौ *karawañau*.

The second form of the Noun of Agency is made by adding चनवोलु *anwōl*[n], to the root (ix. i. 28–31). Thus, करनवोलु *karanwōl*[u], a doer. An example of a verb ending in a vowel is ख्यानवोलु *khyanawōl*[u], in which च *a* is inserted before वोलु *wōl*[u]. As an example of नि *ni*, दि *di*, and यि *yi*, we may give निनवोलु *ninawōl*[u]. Sometimes वोलु *wōl*[u] can be added to a feminine abstract noun, thus, ज्ञानवोलु *zāñwōl*[u], a knower. Regarding these see the article on Primary Suffixes, Nos. 5 and 6, (Vol. lxvii, p. 196).

The feminine of करनवोलु *karanwōl*[u] is करनवाज्येञ् *karanwājeñ*, and the noun is thus declined.

		MASCULINE.	FEMININE.
Singular.	Nom.	करनवोलु *karanwōl*[u].	करनवाज्येञ् *karanwājeñ*.
	Acc.	करनवालिस् *karanwālis*.	करनवाज्येञे *karanwājeñĕ*.
	Ag.	करनवालि *karanwāl*[i].	करनाज्येञि *karanājeñi*.
Plural.	Nom.	करनवालि *karanwāl*[i].	करनवाज्येञे *karanwājeñĕ*.
	Acc.	करनवाज्यन् *karanwālyan*.	करनवाज्येञन् *karanwājeñan*.
	Ag.	करनवाज्यौ *karanwālyau*.	करनवाज्येञौ *karanwājeñau*.

The third form of the Noun of Agency is made by adding चनग्राख् *angrākh* to the root (ix. i. 28–31). Thus, करनग्राख् *karangrākh*, a doer. The feminine is करनग्राकञ् *karangrākañ* (vi. 28). It is declined regularly. Thus, Acc. Sing., masc. करनग्राकस् *karangrākas*, fem., करनग्राकञे *karangrākañĕ*. Verbs ending in vowels have the same irregularities as in the second form. Thus, ख्यानग्राख् *khyanagrākh*, an eater, निनग्राख् *ninagrākh*, 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

आन् *ān* to the root (viii. i. 19; ix. i. 2). Thus, कर *kar*, make, Pres. Part. करान् *karān*. It does not change for gender or number.

The roots नि *ni*, take, दि *di*, give, and यि *yi*, come, take वान् *wān*, thus निवान् *niwān*, दिवान् *diwān*, यिवान् *yiwān*. Other roots ending in र *i* change the र *i* to य *ya*, and add वान् *wān*. Thus, ख़ि *khi*, eat, Pres. Part. ख्यवान् *khyawān*, चि *ci*, drink, च्यवान् *cyawān* (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 दिवान् दिवान् गौव् *diwān diwān gauv*, he kept giving as he went.

The FUTURE PARTICIPLE. This is a passive Participle, equivalent to the Latin Future Participle in -*endus*, or the Sanskrit Participle in अनीयः *anīyaḥ*. It is the same in form as the Infinitive in उन् *un*, उनु *un^u* or अनु *an^u*. Thus, यिह पाठ् छुह परुन् *yih pāṭh chuh parun*, this lesson is to be read, *ayaṁ pāṭhaḥ paṭhanīyaḥ*. यिह पूथि छेह परञ् *yih pūth^i chĕh parañ*, this book is to be read, *iyaṁ pustikā paṭhanīyā*. In the case of Intransitive Verbs, the participle takes an impersonal passive signification. Thus, च्लुन् *tsalun*, it is to be fled, *calanīyam*, तस् छुह च्लुन् *tas chuh tsalun*, 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 तस् करनी *tas karanī*, it is to be done by him, he must do; तस् पकनी *tas pakanī*, 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 उ *u-mātrā* to the root. Thus, first conjugation, कर् *kar^u*, done; second conjugation, च्ल *tsal^u*, 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 योव् *yōv* or योव् *yauv*, to the root. Thus, कर्योव् *karyōv* or कर्योव् *karyauv*, 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 याव् *yāv* to the root. Thus, कर्याव् *karyāv*, 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 *mạtᵘ* or मुत् *mutᵘ*, 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-mātrā*, and in the case of verbs of the third conjugation to the Aorist Participle in योव् *yōv* or योव् *yauv*, the final व् *v* 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.

कर्मत् *karᵘmạtᵘ*, or कर्मुत् *karᵘmutᵘ*, made; which is thus declined.

SINGULAR.

	Masc.	Fem.
Nom.	कर्मत् *karᵘmạtᵘ* or कर्मुत् *karᵘmutᵘ*.	कर्मत् *karᵘmạtsᵘ*.
Acc.	करिमतिस् *karⁱmatis*.	करेमत्से *karĕmatsĕ*.
Ag.	करिमति *karⁱmatⁱ*.	करिमत्सि *karimatsi*.

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<div align="center">PLURAL.</div>

Masc.	Fem.
Nom. करिमति *kaṛ^imaṭ^i*.	कर्यमत्र *karĕmats^a*.
Acc. करिमत्यन् *kaṛ^imatyan*.	कर्यमत्रन् *karĕmaṭsan*.
Ag. करिमत्यौ *kaṛ^imatyau*.	कर्यमत्रौ *karĕmaṭsau*.

<div align="center">SECOND CONJUGATION.</div>

बुबुमतु *bŏv^umaṭ^u*, or बुबुमुतु *bŏv^umut^u*, become.

<div align="center">
Singular. Masc. बुबुमतु *bŏv^umaṭ^u*.

Fem. बुबमत्रु *bŏv^umaṭs^u*.

Plural. Masc. बुबिमति *bŏv^imaṭ^i*.

Fem. बुब्यमत्र *bŏvĕmats^a*.
</div>

<div align="center">THIRD CONJUGATION.</div>

व्योमतु *vyaṭhyōmaṭ^u*, व्यौमतु *vyaṭhyaumaṭ^u*, व्योमुतु *vyaṭhyōmut^u*, or व्यौमुतु *vyaṭhyaumut^u*, become fat, from व्यठ *vyaṭh*, be fat. It is thus declined,—

<div align="center">SINGULAR.</div>

Masc.	Fem.
Nom. व्योमतु *vyaṭhyōmaṭ^u*, &c.	व्यमत्रु *vyaṭhyēmaṭs^u*.
Acc. व्यमतिस् *vyaṭhyēmatis*.	व्यमत्रू *vyaṭhyēmaṭse*.
Ag. व्यमति *vyaṭhyēmaṭ^i*.	व्यमत्रि *vyaṭhyēmaṭsi*.

<div align="center">PLURAL.</div>

Masc.	Fem.
Nom. व्यमति *vvyaṭhyēmaṭ^i*.	व्यमत्र *vyaṭhyēmats^a*.
Acc. व्यमत्यन् *vyaṭhyēmatyan*.	व्यमत्रन् *vyaṭhyēmaṭsan*. ·
Ag. व्यमत्यौ *vyaṭhyēmatyau*.	व्यमत्रौ *vyaṭhyēmaṭsau*.

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 ि *i-mātrā*, and modifying the preceding long या *ā*. Thus, from कर *kar*, make, Present Participle, करान् *karān*,

Present Conjunctive Participle, करानि *karᾱnⁱ*, on making, at the time of making. It is used in sentences like the following सुद् करानि गौव् *suh karᾱnⁱ gauv*, he went away as he was doing it. This form is not mentioned by Içvara-kaula, and, according to my paṇḍit, is only used by rustics. It is more elegant to use the simple Present Participle. Thus, सुद् करान् गौव् *suh karᾱn gauv*.

The PAST CONJUNCTIVE PARTICIPLE. This form corresponds to the Sanskrit Conjunctive Participle in ला *tvᾱ*, or य *ya* (त्य *tya*), 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 इथ् *ith* or इथ् क्यथ् *ith kyᾱth*, to the root. Thus, करिथ् *karith*, having made, परिथ् *parith*, having read. So also करिथ् क्यथ् *karith kyᾱth*, having made, and परिथ् क्यथ् *parith kyᾱth*, having read (ix. i. 5, 6).

Before this suffix a radical आ *ᾱ* is modified, a radical ए *ē* becomes इ *ī*, and a radical ओ *ō* becomes ऊ *ū* (ix. i. 13–15). Thus,—

From —

कार *kᾱr*, boil.	कारिथ् *kᾳrith*, having boiled.
मार *mᾱr*, beat.	मारिथ् *mᾳrith*, having beaten.
तार *tᾱr*, pass over.	तारिथ् *tᾳrith* having passed over.
च्सेट *tsēṭ*, pound to powder.	च्सीटिथ् *tsīṭith*, having pounded to powder.
लेख *lēkh*, write.	लीखिथ् *līkhith*, having written.

[So also —

ब्यह *byah*, sit.	बिहिथ् *bihith*, having sat].
खोच्स *khōts*, fear.	खुच्सिथ् *khutsith*, having feared.
बोज़ *bōz*, hear.	बूज़िथ् *būzith*, having heard.
तोल *tōl*, weigh.	तूलिथ् *tūlith*, having weighed.

Roots ending in vowels, form their Conjunctive Participle as follows (ix. i. 7, 8).

खि *khi*, eat.	ख्यथ् *khyᾱth*, having eaten.
चि *ci*, drink.	च्यथ् *cyᾱth*, having drunk.

हि *hi,* take.   ह्याथ् *hyăth,* having taken.

ज़ि *zi,* be born.   ज़्याथ् *zyăth,* having been born.

पि *pi,* fall.   प्याथ् *pyăth,* having fallen.

But—

दि *di,* give.   दिथ् *dith,* having given.

नि *ni,* take.   निथ् *nith,* having taken.

यि *yi,* come.   यिथ् *yith,* having come.

So also, ख्याथ् क्याथ् *khyăth kyăth,* &c.

The following are irregular,—

वुड *wuḍ,* fly, when it means to obtain salvation (*mōkṣa*) makes वुजिथ् *wujith.* Thus, वुजिथ् गौव् *wujith gauv,* having obtained salvation, he went, *i.e.,* he went to heaven, but वुडिथ् गौव् *wuḍith gauv,* having flown, he went, *i.e.,* he flew away (ix. i. 9).

The causal verb मॅषरॉव *mạṣᵃrāw,* cause to forget, makes माषविथ् *māṣawith,* when the object forgotten is death. Thus, मरुन् माषविथ् *marun māṣawith,* having caused to forget death. If anything else is forgotten, it is मॅषरॉविथ् *mạṣᵃrāwith,* regularly (ix. i. 10).

When the Conjunctive Participle is repeated, to imply continuous action, the थ् *th* is dropped, and the final *i* becomes *i-mātrā* (ix. i. 11, 12). Thus,—

कॅरि कॅरि *kạrⁱ kạrⁱ,* having made, having made, *i.e.,* having kept making.

बूज़ि बूज़ि *būzⁱ, būzⁱ,* having kept hearing.

कारि कारि *kārⁱ kārⁱ,* having kept boiling.

तारि तारि *tārⁱ tārⁱ,* having continued passing people over.

Verbs ending in vowels optionally retain the थ् *th.* Thus, ख्ये ख्ये *khĕ khĕ,* or ख्याथ् ख्याथ् *khyăth khyăth,* having kept eating. दि दि *di di,* or दिथ् दिथ् *dith dith,* having kept giving.

NEGATIVE CONJUNCTIVE PARTICIPLE. This is formed by adding अनय *anay* to the root (ix. i. 51). Thus, करनय *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, परान् छुष् *parān chuh*, he is reading, or he is in the habit of reading, or he reads. So we have,—

ईश्वर् ज्ञगतस् रछान् छुष् *Īçwar zagatas rachān chuh*, God protects the world.

पान पानस् रछान् छुष् *pān⁴ pānas rachān chuh*, by himself (*i.e.*, by his own power) he protects himself. *Ātmanā atmānaṁ pālayati.*

व्याकरण् परान् छुष् ल्वकुट् *vyākaraṇ parān chuh lŏkuṭᵘ*, the boy is reading (*i.e.*, has arrived at that stage of his studies) grammar.

गङ्गाय गछान् छुष् प्रथ् कुंबस् *gaṅgāy⁴ gatshān chuh prăth kumbas.* He visits (is in the habit of visiting) the Ganges at every *kumbha* festival.

क्याह् छुष् मुर्च् करान् *kyāh chuh murts karān*, does he make images ? (is that his profession ?)

क्याह् छुष् ज्ञान् लेखान् *kyāh chuh jān lēkhān*, is the holy man writing (and going on writing) ?

क्याह् छुष् र्त् ग्यवान् *kyāh chuh r⁴tᵘ gyawān*, 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.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	करान् छुस् *karān chus.*	करान् छेस् *karān chĕs.*	करान् छिह् *karān chih.*	करान् छेह् *karān chĕh.*
2	करान् छुख् *karān chukh.*	करान् छेख् *karān chĕkh.*	करान् छिव *karān chiw⁴.*	करान् छेव *karān chĕw⁴.*
3	करान् छुष् *karān chuh.*	करान् छेह् *karān chĕh.*	करान् छिह् *karān chih.*	करान् छेह् *karān chĕh.*

Negative form, करान् छुस्न *karān chusn^a*, I do not make, &c., see p. 11.

Interrogative form, करान् छुसा *karān chusā*, करान् छुस *karān chus^a*, &c., do I make? see p. 12.

Negative Interrogative form, करान् छुस्ना *karān chusnā*, &c., do I not make? see p. 14.

Emphatic form, करान् छुस्ति *karān chusti*, &c., I do indeed make, see p. 14.

Emphatic Interrogative form, करान् छुस्त्या *karān chustyā*, &c., do I 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,—

बत छुह् सुह् ख्यवान् *bat^a chuh suh khyawān*, he is eating rice, is more elegant than बत सुह् ख्यवान् छुह् *bat^a suh khyawān chuh*, though both are correct.

तव पत छुह् आसनस् प्यठ् बिठिथ् पूजा करान् *taw^a pat^a chuh āsanas pyăṭh bihith pūzā karān*, after that; he is doing worship having sat down on a seat, is more elegant than तव पत आसनस् प्यठ् बिठिथ् पूजा करान् छुह् *taw^a pat^a āsanas pyăṭh bihith pūzā karān chuh*, though both are correct.

So the following is the most elegant order,—ईश्वर् छुह् आसान् काश्मिय चंदर् *īçwar chuh āsān kāçiy^a 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.)—

बोह् छुसथ् करान् *bŏh chus-ath karān*, I make thee (viii. i. 37).

अस् छिथ् करान् *asⁱ chi-th karān*, we make thee.

बोह् छुसन् करान् *bŏh chus-an karān*, I make him.

बोह् छुसस् करान् *bŏh chus-as karān*, I make for him.

बोह् छुसव करान् *bŏh chus-aw^a karān*, I make you.

बोह् छुसख् करान् *bŏh chus-akh karān*, I make them.

Similarly for the other persons, which are all regular, except सुह् छुस् करान् *suh chu-s karān*, he makes him, or for him (not छुन् *chu-n*) (see p. 19).

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2. IMPERFECT TENSE.

This tense is not described by *Içvara-kaula*. 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.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	करान् ओसुस् *karān ōsus.*	करान् आसुस् *karān ās^{u}s.*	करान् आसि *karān ās^i.*	करान् आस *karān ās^a.*
2	करान् ओसुख् *karān ōsukh.*	करान् आसुख् *karān ās^{u}kh.*	करान् आसिव *karān ās^{i}w^a.*	करान् आसव *karān ās^{a}w^a.*
3	करान् ओसु *karān ōs^u.*	करान् आसु *karān ās^u.*	करान् आसि *karān ās^i.*	करान् आस *karān ās^a.*

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 ओसुसन *karān ōsusn^a*, 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, बत ओसु सुह् ख्यवान् *bat^a ōs^u suh khyawān*, he was eating rice.

Pronominal suffixes are added as in the Present. Thus,—

बुह् ओसुसथ् करान् *bŏh ōsus-ath karān*, I was making thee.

आसि आसिथ करान् *ạs^i ạsi-th karān*, we were making thee.

बुह् ओसुसय् करान् *bŏh ōsus-ay karān*, I was making for thee.

बुह् ओसुसन् करान् *bŏh ōsus-an karān*, I was making him.

बुह् ओसुसस् करान् *bŏh ōsus-as karān*, I was making for him.

बुह् ओसुसव करान् *bŏh ōsus-aw^a karān*, I was making you.

बुह् ओसुसख् करान् *bŏh ōsusakh karān*, I was making them.

सुह् ओसुस् करान् *suh ōsu-s karān*, he was making him or for him.

(not ओसुन् *ōsu-n*).

And so others.

3.　Future Tense.

This tense is conjugated as follows (viii. ii. 28).

SINGULAR.	PLURAL.
1 कर *kar*ᵃ, I shall make.	करव् *karav*, we shall make.
2 खरख *karakh*, thou wilt make.	करिव् *kariv*, you will make.
3 करि *kari*, he will make.	करन् *karan*, they will make.

Roots ending in vowels insert म् *m* in the first person of both numbers. Before र *i*, they insert य् *y*. As usual, all roots ending in र *i*, except नि *ni*, take, दि *di*, give, and यि *yi*, come, change the final र *i* of the root to य *ya* (29). We thus get for the future of खि *khi*, eat,—

SINGULAR.	PLURAL.
1 ख्यम *khyam*ᵃ.	ख्यमव् *khyamav*.
2 ख्यख् *khyakh*.	ख्यिव् *khĕyiv*.
3 ख्यि *khĕyi*.	ख्यन् *khyan*.

From दि *di*, give, we have,—

SINGULAR.	PLURAL.
1 दिम *dim*ᵃ.	दिमव् *dimav*.
2 दिख *dikh*.	दियिव् *diyiv*.
3 दियि *diyi*.	दिन् *din*.

This tense has a special interrogative form, which is thus conjugated (30, 31).

SINGULAR.	PLURAL.
1 करा *karā*, shall I do or make.	करव *karaw*ᵃ.
2 करख *karakh*ᵃ.	करिव *kariw*ᵃ.
3 कर्या *karyā*.	करन *karan*ᵃ.

Pronominal suffixes are added to this tense as usual, except that the third person singular is slightly irregular, being कर्यम *karyam* (he will make me), &c., not करिम *karim*, &c. (viii. ii. 29). So कर्यस *karyas*, not करिस *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, करिय् *kariy*, not कर्यय् *karyay*. Remember that final

ख् *kh* becomes ह् *h* before a suffix. We thus get the following forms which will do as samples.

Added to first person,—

करस् *kara-s*, I shall make for him.

करन् *kara-n*, I shall make him.

करोस् *karō-s*, we shall make for him.

करोन् *karō-n*, we shall make him.

Added to second person,—

करहस् *karah-as*, thou wilt make for him.

करहन् *karah-an*, thou wilt make him.

कर्यूस् *karyū-s*, you will make for him.

Added to third person,—

कर्यम् *kary-am*, he will make me.

करिय् *kari-y*, he will make thee or for thee. (It should be remembered that the suffix अथ् *ath* is not used with the third person).

करिव *kari-wᵃ*, he will make you or for you.

कर्यस् *kary-as*, he will make him, or for him. (अन् *an* is not used with the third person).

कर्यख् *kary-akh*, he will make them or for them.

करनस् *karan-as*, they will make him or for him.

करनख् *karan-akh*, they will make them or for them.

Interrogative forms would be such as करस *kara-s-ᵃ*, shall I make for him?

The feminine impersonal verbs च्र *tsar*, to be inwardly wrathful, &c. (see pp. 16 and 22), are thus conjugated, this tense making no distinction between masculine and feminine.

च्र्यम् *tsary-am*, there will be inward anger to me. I shall be inwardly angry.

अस्य च्रि *asĕ tsari*, we shall be inwardly angry.

च्रिय् *tsari-y*, thou wilt be inwardly angry.

च्रिव *tsari-wᵉ*, you will be inwardly angry.

स्वयेष् *tsary-as,* he will be inwardly angry.

च्यंष् *tsary-akh,* they will be inwardly angry.

ON THE PAST TENSES GENERALLY.

Kāçmírí 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. पक *pak,* go.

3. समख *samakh,* become visible, be seen, meet a person.

4. हॊख *hŏkh,* become dry.

5. तग *tag,* be possible, be known how to be done.

6. लग *lag,* be with, suffer pain, fit.

7. स्यंग *çŏŋg,* lie down, go to sleep.

8. क्ᵃच्च *kᵃts,* be wet.

9. खॊच्च *khŏts,* fear.

10. पच्च *pats,* trust with a loan.

11. रॊच्च *rŏts,* be preferred.

12. व्यच्च *vyats,* pervade, fit into.

13. हॊच्च *hŏts,* go bad, decay.

14. गच्छ *gatsh,* be proper (गच्छ *gatsh,* go, belongs to the third conjugation).

15. व्यपज्ञ *wŏpaz,* be born.

16. दज़ *daz,* be burnt.

17. रॊज़ *rŏz,* stop, stand.

18. फट *phat,* split (of wood), sprout (of a plant), sink into water.

19. फुट *phuṭ,* be broken.

20. रॊट *rŏṭ,* be stopped (also third conjugation).

21. बॊड *bŏḍ,* dive, sink.

22. वात *wāt,* arrive.

23. व्यथ *wŏth,* stand up.

24. छ्यन्न *tshyann,* be bored, be torn, be split.

25. सपन *sapan,* सपज़ *sapaz,* or सपद् *sapad,* be complete.

26. बुप *wup,* burn inside (see below).

27. स्रप *çrap,* evaporate, be digested be soaked up (see below).

28. प्रय *pray,* be pleased.

29. लय *lay,* be worth.

30. वय *way,* be fit to eat, agree with, suit.

31. खर *khar,* be disliked.

32. तर *tar,* be crossed.

33. फर *phar,* be stolen, be a cause of loss to.

34. फेर *phēr,* go round, rot, regret, be inverted.

35. मर *mar* die, (मर *mar,* unite,

belongs optionally (viii. iii. 91) to the first conjugation).

36. शोर *sōr*, be spent, exhausted (of things).

37. गल *gal*, melt.

38. च्छल *tsal*, flee, escape.

39. डल *ḍal*, pass over.

40 डोल *ḍōl*, be unused.

41. फल *phal*, bear fruit, become old (of clothes), be divided.

42. फोल्ल *phŏll*, expand (of a flower).

43. मेल *mēl*, meet, be met by a person.

44. बोव *bŏv*, be born, grow.

45. राव *rāv*, be lost.

46. दॊष *dŏṣ*, trickle.

47. पोष *pōṣ*, be competent, victorious.

48. मष *maṣ*, forget.

49. रोष *rōṣ*, be angry.

50. आस *ās*, be.

51. खस *khas*, mount, ascent.

52. फस *phas*, be entangled, caught.

53. बस *bas*, dwell.

54. लस *las*, live long, live in good health.

55. लोस *lōs*, be weary.

56. वस *was*, come down, descend.

57. ब्यह *byah*, sit.

Of the above, the verb रोट *rōṭ*, be stopped, may optionally be conjugated in the third conjugation (viii. iii. 84). Thus,—

2nd Conjugation.	Past Participle,	रुट् *rūṭ*[a]	
	Aorist „	रोच्यॊव् *rōcyŏv*.	
	Pluperfect „	रोच्याव् *rōcyāv*.	
3rd Conjugation.	Aorist „	in sense of Past	रोट्यॊव् *rōṭyŏv*.
	Pluperfect „	„	Aorist रोट्याव् *rōṭyāv*.
	True Pluperfect „		रोटियाव् *rōṭiyāv*.

The verbs वुप *wup*, burn inside, and श्रप *ç̌rap*, be digested, optionally form their Pluperfect after the manner of the third conjugation (viii. iii. 89). Thus,—

2nd Conjugation.	Pluperfect Participle	वुप्याव् *wupyāv*,
		श्रप्याव् *ç̌rapyāv*.
3rd Conjugation.	True Pluperfect Participle	वुपियाव् *wupiyāv*,
		श्रपियाव् *ç̌rapiyāv*.

The above 57 verbs are those given by Īçvara-kaula in the *Bhūta-pāda* of the *Ākhyāta-prakriyā* of his Grammar (viii. iii. 77–97), but the following are added to the second conjugation by my Paṇḍit.

58. पलज़ *palaz*, be useful.
59. पलट *palaṭ*, melt, deliquesce.
60. पुन *pun*, come true (of a curse).
61. प्रार *prār*, wait.

62. फोर *phōr*, quiver.
63. नश *naç*, disappear.
64. तोष *tōṣ*, be satisfied.
65. बास *bās*, become clear, evident.
66. व्वबस *wŏbas*, increase.

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-mātrā* to the root. Thus, कर *kar*, do; Past Participle करॖ *kar^u*. Its feminine singular is formed by changing *u-mātrā* to *ū-mātrā*. Thus, करॖ *kar^ū*. The masculine plural by changing the *u-mātrā* to *i-mātrā*. Thus, करि *kar^i*, and the feminine plural by changing the *ū-mātrā* to य *y^a* (*ĕ*), thus, कर्य *karĕ*. Before the *mātrā*-vowels, the root-vowel of the verb is liable to modifications. But (this is important) before the य *y^a* (*ĕ*) of the feminine plural, there is no modification. The modifications caused by *mātrā*-vowels are as follows,—

If the root-vowel is *a*, before *u-mātrā*, it becomes *ǫ* (*o*). Thus, कर *kar*, make, कॖर् *kǫr^u*, pronounced *kor*, he (was) made (viii. iii. 19).

If the root-vowel is *a*, before *ū-mātrā*, it becomes *ǫ* (*ü*). Thus, कॖर् *kǫr^ū*, pronounced *kür*, she (was) made (viii. iii. 19).

If the root-vowel is *a*, before *i-mātrā*, it becomes *ǫ* (*a^i*). Thus, कॖरि *kǫr^i*, pronounced *ka^{i}r^i*, they (masc.) (were) made (viii. iii. 19).

If the root-vowel is *ā*, before *ū-mātrā*, it becomes *ō*. Thus, मार *mār*, kill, मोरॖ *mōr^u*, he (was) killed (viii. iii. 20).

If the root-vowel is *ā*, before *ū-mātrā*, it becomes *ą̄* (*ö*). Thus, मारॖ *mą̄r^ū*, pronounced *mör*, she (was) killed (viii. iii. 19).

If the root-vowel is *ā*, before *i-mātra* it becomes *ą̄* (*ö^i*). Thus, मारि *mą̄r^i*, pronounced *mö^{i}r^i*, they (masc.) (were) killed (viii. iii. 19).

If the root-vowel is *i*, before *u-mātrā* it becomes *yu*. Thus, लिव *liv*, plaster, ल्युवॖ *lyuv^u*, he (was) plastered.

If the root-vowel is *i*, before *ū-mātrā* it becomes *i* (pronounced *yü*). Thus, लिवॖ *liv^ū*, pronounced *lyüv*, she (was) plastered.

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If the root-vowel is *i*, before *i-mātrā*, it is unchanged. Thus, लिव *liv*, they (masc.) (were) plastered.

If the root-vowel is *ĭ*, before *u-mātrā*, it becomes *yū*. Thus, चीर *cir*, squeeze out, च्यूर *cyūr*, he (was) squeezed out.

If the root-vowel is *ĭ*, before *ū-mātrā* it is unchanged. Thus, चीरू *cir*, she (was) squeezed out.

If the root-vowel is *ĭ*, before *i-mātrā* it is unchanged. Thus, चीरि *cir*, they (masc.) (were) squeezed out.

If the root-vowel *u* or *ū*, it always remains unchanged. Thus, from बुझ *buz*, parch, बुझ *buz*, बुझू *buz*, बुझि *buz*. From लूट *lūṭ*, rob, लूट *lūṭ*, लूट *lūṭ*, लूटि *lūṭ*.

If the root-vowel is *ē*, before *u-mātrā*, it becomes *yū*. Thus, फेर *phēr*, be turned, फ्यूर *phyūr*, he (was) turned (viii. iii. 21, 22).

If the root-vowel is *ē*, before *ū-mātrā*, it becomes *ĭ*. Thus, फीरू *phir*, she (was) turned (viii. iii. 23).

If the root-vowel is *ē*, before *i-mātrā*, it becomes *ĭ*. Thus, फीरि *phir*, they (were) turned (viii. iii. 21, 22).

If the root-vowel is *ō*, before *u-mātrā*, it becomes *ū*. Thus, बोझ *bōz*, hear, बूझ *būz*, he (was) heard (viii. iii. 24).

If the root-vowel is *ō*, before *ū-mātrā*, it becomes *ū*. Thus, बूझ *būz*, she (was) heard (viii. iii. 25).

If the root-vowel is *ō*, before *i-mātrā*, it becomes *ū*. Thus, बूझि *būz*, they (masc.) (were) heard (viii. iii. 24).

Before य *ĕ* or व *a* of the feminine plural, the root-vowel is always unchanged. Thus, कर्य *karĕ*, मार्य *mārĕ*, लिव्य *livĕ*, चीर्य *cirĕ*, बुझ *buz*, फेर्य *phērĕ*, बोझ *bōz*.

When any pronominal suffix except व *w* is added to a form ending in a *mātrā*-vowel, that *mātrā*-vowel becomes fully pronounced, but the modification of the root-vowel remains unchanged. Thus, कर् *kar* (pronounced *kor*) + न *n*, becomes करुन *karun*, pronounced *korun*, and not *karun* or *korn*. So मोर् *mōr* + न becomes मोरुन *mōrun*, and so on. In such a case, *ū-mātrā* is pronounced as a short German *ü*. Thus, कर् *kar* (pronounced *kür*) + न *n*, becomes *karn*, pronounced *kürün*. If the suffix is

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व *wᵃ*, the *mātrā*-vowel remains unchanged. Thus, कर्‌+व *kạrᵘ + wᵃ*, he (was) made by you, becomes कर्‌व *kạrᵘwᵃ*, and is pronounced *korwᵃ*, and not *koruwᵃ*. So कर्‌ *kạrū* + व *wᵃ* made (fem.) by you, becomes कर्‌व *kạrū-wᵃ*, and is pronounced *kürwᵃ*. Similarly, when a *mātrā*-vowel is followed by any other vocalized syllable, it remains a *mātrā*-vowel. Thus, कर्‌नस् *kạrᵘ-n-as*, not करुनस् *kạrunas*, (was) made-by-him-I. Even in such cases, Īçvara-kaula (as in viii. iii. 3 and 4) writes कर्‌व *kạruwᵃ*, ल्‌िखिव *līkhiwᵃ*, &c., with the *mātrā*-vowel apparently fully pronounced, but in this he is, according to my Paṇḍit, incorrect, and it is a mere slip of the pen.

When, in the feminine plural, य *yᵃ* (ĕ) follows one of the letters च़ *ts*, छ़ *tsh*, ज़ *z*, or ञ *ñ*, the *yᵃ* becomes ॱ *ᵃ* (viii. iii. 47). Thus, दिच़ *dits* + य *yᵃ* becomes दिच़ *ditsᵃ*, they (fem.) (were) given. So ह्‌यच़ *hĕts* + य *yᵃ*, becomes ह्‌यच़ *hĕtsᵃ*, they (fem.) (were) taken. So वाच़ *wāts* + य *yᵃ* becomes वाच़ *wātsᵃ*, they (fem.) arrived, दज़ *daz* + य *yᵃ* becomes दज़ *dazᵃ*, they (fem.) were burnt (viii. iii. 7, 12).

So also य *y* is often elided after स *s* (viii. iii. 13). Thus, आस *ās* + य *yᵃ*, becomes आस *āsᵃ*, they (fem.) were. बस *bas* + य *yᵃ*, बस *basᵃ*, they (fem.) dwelt. Īçvara-kaula restricts this to verbs of the 2nd conjugation, but, according to my Paṇḍit, य *y* is also elided after all verbs of the 1st conjugation, except in the case of च़स *tsas*, laugh loudly (impersonal). Thus, from कस *kas*, fry, feminine plural कस *kasᵃ*, but, from च़स *tsas*, च़स *tsasĕ*.

In the case of the following verbs of the 1st conjugation, the य *y* may, according to my Paṇḍit, be optionally retained. ठास *ṭhās* bury; दस *das*, beat; मुस *mus*, eat improperly; सस *sᵃs*, break wind. Thus, ठास *ṭhāsᵃ*, or ठास *ṭhāsĕ*.

It will be seen that the feminine of this participle ends in *ū-mātrā*, in *yᵃ* (ĕ), or in *ᵃ*. 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*, ख *kh*, and ग *g*, become च *c*, छ *ch*, and ज *j* respectively, before both अ *ū-mātrā* and य *ya* (ĕ) (viii. iii. 7). Thus,—

From Root चक *thak*, be weary ; चंकू *thạk^u*, he (was) weary ; but चंचू *thạc^u*, she (was) weary ; चच *thacĕ*, they (fem.) (were) weary.

  „   „ लेख *lekh*, write ; ल्यूख *lyūkh^u*, he (was) written ; but लीछू *līch^u*, she (was) written ; लेछ *lechĕ*, they (fem.) (were) written.

  „   „ दग *dag*, pound ; दगू *dạg^u*, he (was) pounded ; but दजू *dạj^u*, she (was) pounded ; दज्य *dajĕ*, they (fem.) (were) pounded.

ट *ṭ*, ठ *ṭh*, and ड *ḍ*, become च *c*, छ *ch*, and ज *j* respectively, before *y^a* (*ĕ*), but not before *ū-mātrā* (viii. iii. 70). Thus,—

From Root फट *phaṭ*, be split ; फटू *phaṭ^u*, he (was) split ; फटू *phạṭ^u*, she (was) split ; but फच *phacĕ*, they (fem.) (were) split.

  „   „ मठ *maṣ*, forget ; मठू *mạṭh^u*, he (was) forgotten ; मठू *mạṭh^u*, she (was) forgotten ; but मच *machĕ*, they (fem.) (were) forgotten.

  „   „ गंड *gaṇḍ*, bind ; गंडू *gaṇḍ^u*, he (was) bound ; गंडू *gaṇḍ^u*, she (was) bound ; but गंज्य *ganjĕ*, they (fem.) (were) bound.

त *t*, थ *th*, द *d*, and न *n*, become च *ts*, छ *tsh*, ज *z*, and ञ *ñ* respectively, before both *ū-mātrā*, and before *y^a* (*ĕ*), which latter then becomes *a* by the rule given on the last page (viii. iii. 72, 73). Thus,—

From Root कत *kat*, spin ; कतू *kạt^u*, he (was) spun ; but कच *kạts^u*, she (was) spun ; कच *kats^a*, they (fem.) (were) spun.

  „   „ व्यथ *wŏth*, arise ; व्यथू *wŏth^u*, he arose ; but व्यछू *wŏtsh^u*, she arose, and व्यछ *wŏtsh^a*, they (fem.) arose.

  „   „ लद *lad*, build ; लदू *lạd^u*, he (was) built ; but लज्ू *lạz^u*, she (was) built, and लज *laz^a*, they (fem.) (were) built.

  „   „ रन *ran*, cook ; रनू *rạn^u*, he (was) cooked ; but रञू *rạñ^u*, she (was) cooked, and रञ *rañ^a*, they (fem.) (were) cooked.

ल *l* becomes ज *j* before both *ū-matrā* and *y^a* (*ĕ*) (viii. iii. 74). Thus,—

From Root च्वल *tsal*, flee ; च्वलू *tsạl^u*, he fled ; but च्वजू *tsaj^u*, she fled, and च्वज्य *tsajĕ*, they (fem.) fled.

The verbs पिह *pih*, grind; मुह *muh*, deceive; सह *sah*, bear; गुह *gᵃh*, grind; and चुह *tsᵃh*, suck, under similar circumstances change their final ह *h* to ष़ *ç* (viii. iii. 75). Thus,—

पुुह *pyuhᵘ*, he (was) ground; but पिष़ *piçᵘ*, she (was) ground; and पिष्ष *piçĕ*, 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.

Verb.	PAST PARTICIPLE.			
	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
खस *khas*, mount (viii. iii. 66).	खथ *khathᵘ* [or खत *khaṭᵘ*].	खच्छ *khatshᵘ*, [or खच्चू *khaṭsᵘ*].	खिथ *khathⁱ* [or खति *khaṭⁱ*].	खच्छ *khatshᵃ* [or खच्च *khaṭsᵃ*].
वस *vas*, descend (66).	वथ *waṭhᵘ*.	वच्छू *waṭshᵘ*.	विथ *waṭhⁱ*.	वच्छ *waṭshᵃ*.

Verb.	PAST PARTICIPLE.			
	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
ल्रस *las*, live long (27, 28, 33, 67, 96).	लूसु *lŭst*ᵘ.*	लूछू *lŭtsh*ᵘ.*	लूसि *lŭst*ⁱ.*	ल्राछ *lătsh*ᵃ.*
ल्रोस *lōs*, be weary (67, 96).	लूसु *lŭs*ᵘ.	लूसू *lŭs*ᵘ or लूछू *lŭtsh*ᵘ.	लूसि *lŭs*ⁱ.	ल्रोस *lōs*ᵃ ल्राछ *lōtsh*ᵃ.
मर *mar*, die (26, 31, 59). मर *mar*, unite, is regular.	मूद् *mŭd*ᵘ.	म्वय *mŏy*ᵃ.	मूदि *mŭd*ⁱ.	म्वय *mŏy*ᵃ.
हि *hi*, take (32).	ह्युत् *hyat*ᵘ.	ह्यचू *hĕts*ᵘ.	ह्यति *hĕt*ⁱ.	ह्यच *hĕts*ᵃ.
दि *di*, give (32).	युत् *dyut*ᵘ.	दिचू *dits*ᵘ.	दिति *dit*ⁱ.	दिच *dits*ᵃ.
खि *khi*, eat (viii. iii. 6, ix. i. 37).	ख्योव् *khyauv*.	ख्यय *khĕy*ᵃ.	ख्येय् *khyēy*.	ख्यय *khĕy*ᵃ.
चि *ci*, drink (viii. iii. 6, ix. i. 37).	च्योव् *cyauv*.	चय *cĕy*ᵃ.	चेय् *cyēy*.	चय *cĕy*ᵃ.
नि *ni*, take (viii. iii. 6, 34, ix. i. 38).	न्यूव् *nyŭv*.	निय *niy*ᵃ.	नीय् *nīy*.	निय *niy*ᵃ.

* ल्रस *las*, is sometimes used regularly by the vulgar, thus, ल्रसु *lŭs*ᵘ, &c. (viii. iii. 96). In the fem. sing. Içvara-kaula sometimes writes लूछू *lŭtsh*ᵘ, and sometimes लूकू *lŭtsh*ᵘ. According to my Paṇḍit, the latter is the correct form.

Verb.	PAST PARTICIPLE.			
	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
ड़ेष *ḍēṣ*, see (viii. iii. 62).	ड़ूठ *ḍyūṭh*ᵘ.	ड़ीठ *ḍīṭh*ᵘ.	ड़ीठि *ḍīṭh*ⁱ.	डेछ *ḍēchĕ*.
रोष *rōṣ*, be angry (24, 62).	रुठ *ruṭh*ᵘ.	रूठ *rūṭh*ᵘ.	रुठि *ruṭh*ⁱ.	रोछ *rōchĕ*.
मष *maṣ*, forget (62).	मंठ *maṭh*ᵘ.	मंठ *maṭh*ᵘ.	मंठि *maṭh*ⁱ.	मछ *machĕ*.
ब्यष *byah*, sit (22, 62).	ब्यूठ *byūṭh*ᵘ.	बीठ *bīṭh*ᵘ.	बीठि *bīṭh*ⁱ.	बेछ *bēchĕ*.
कत्स *kᵃts*, be wet (63).	कत् *kᵃt*ᵘ.	कत्स *kᵃts*ᵘ.	कति *kᵃt*ⁱ.	कत्स *kᵃts*ᵃ.
कत्स *hŏts*, decay (63).	हत् *hŏt*ᵘ.	हत्स *hŏts*ᵘ.	हति *hŏt*ⁱ.	हत्स *hŏts*ᵃ.
दज़ *daz*, be burnt (64).	दद् *dad*ᵘ.	दज़ *daz*ᵘ.	ददि *dad*ⁱ.	दज़ *daz*ᵃ.
रोज़ *rōz*, stop (64).	रुद् *rud*ᵘ.	रुज़ *ruz*ᵘ.	रुदि *rud*ⁱ.	रोज़ *rōz*ᵃ.
व्यपज़ *wŏpaz*, be born (64).	व्यपद् *wŏpad*ᵘ.	व्यपज़ू *wŏpaz*ᵘ.	व्यपदि *wŏpad*ⁱ.	व्यपज़ *wŏpaz*ᵃ.
हहर *hahar*, to marry off (a girl) (76).	हहर् *hahar*ᵘ (rare).	हहर *hahar*ᵘ or हरछ *haraç*ᵘ.	हहरि *hahar*ⁱ (rare).	हहरे *haharĕ*, or हरछ *haraçĕ*.

4 (*b*). THE PAST TENSE.

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.*, कॅरन् *karun*, he has (just) made.

It is formed from the Past Participle in उ *u*. This Participle is Passive in the case of verbs of the first conjugation. Thus, कॅरु *karᵘ*, done, अॅसु *asᵘ* (impersonal verb), laughed. It is Neuter in the case of verbs of the second conjugation. Thus, बॅवु *bŏvᵘ*, 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,' यिह् म्य कॅरु *yih mĕ karᵘ*, this (*yih*) by me (*mĕ*) made (*karᵘ*). 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,—

कॅरु म्य कॅरु *karᵘ mĕ karᵘ*, the bracelet (masc.) was made by me.

पॅटू म्य कॅरू *paṭū mĕ karū*, the tablet (fem.) was made by me.

कॅरि म्य कॅरि *karⁱ mĕ karⁱ*, the bracelets were made by me.

पच म्य कर्य *pacĕ mĕ karĕ*, 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.	PLURAL.
1st Person.	अॅम् *am*.	————
2nd ,,	अॅथ् *ath*.	अॅव *awᵃ*.
3rd ,,	अॅन् *an*.	अॅख् *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*) नॄमि कॄर् *ta̤mⁱ ka̤rᵘ*, by him made,

or (*b*) नॄमि कॄरन् *ta̤mⁱ ka̤ru-n*, by him made-by-him,

or (*c*) कॄरन् *ka̤ru-n*, made-by-him.

In the second person we cannot use the first or (*a*) form. We can only say,—

    (*b*) च्य कॄरथ् *tsĕ ka̤ru-th*, by thee made-by-thee,

or (*c*) कॄरथ् *ka̤ru-th*, made-by-thee.

So in the plural.

    (*b*) तॄह्य कॄर्व *tŏhĕ ka̤rᵘ-wᵃ*, by you made-by-you,

or (*c*) कॄर्व *ka̤rᵘ-wᵃ*, made-by-you.

We cannot say च्य कॄर् *tsĕ ka̤rᵘ* or तॄह्य कॄर् *tŏhĕ ka̤rᵘ*.

This Passive construction is called in Sanskrit Grammar the *karmaṇi prayōga*, and is described in Īçvara-kaula's Grammar under that name (viii. iii. 3).

<center>THE IMPERSONAL CONSTRUCTION.</center>

Impersonal verbs are used passively with all persons. The terminations are the same as in the case of active verbs. An example is,—

    (*a*) नॄमि अस् *ta̤mⁱ a̤sᵘ*, by him it was laughed,

or (*b*) नॄमि असुन् *ta̤mⁱ a̤su-n*, by him it was laughed-by-him,

or (*c*) असुन् *a̤su-n*, it was laughed-by-him,

all three of which mean 'he laughed' (viii. iii. 3). So असुम् *a̤su-m*, I laughed.

The two verbs चुव *tsuv*, quarrel, and मोरव *mōrav*, bear pain, may be used impersonally, and are then put in the feminine (viii. iii. 9).

Thus, चुव्न् *tsuvᵘn*, quarrelling was done-by-him, he quarrelled, the verb agreeing with the nominative हर *har*, a quarrel, which is feminine. So मोरव्न् *mōravᵘn*, pain was suffered-by-him, he suffered pain, the true nominative being some feminine word like पीड् *pīḍ*, pain, understood.

In these cases we may use all the three forms, except, as before, in the second person. Thus,—

    (*a*) नॄमि चुव् *ta̤mⁱ tsuvᵘ*,

or (*b*) नॄमि चुव्न् *ta̤mⁱ tsuᵘⁿn*,

or (*c*) चुव्न् *tsuᵘⁿn*.

These two words can even be used in the fem. plur. Thus, बुझन्‌, he quarrelled (many times); मोरवयन्‌ *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.

> च़र *tsar*, be inwardly wrathful.
>
> फ़श *phŏṣ̌*,   ditto.
>
> फुश *phuh*,   ditto.
>
> मच़े *marts*,   ditto.
>
> वुच़ *wuts*, be burnt.
>
> ‎· फिच़ *phits*, forget.
>
> त्यंब *tyamb*, look eagerly (conjugated in the third conjugation).

Thus, च़रूस्‌ *tsar^u-s*, not च़रून्‌ *tsar^u-n*, there was inward anger to him, he was angry.

> च़रूय्‌ *tsar^u-y*, not च़रूथ्‌ *tsar^u-th*, thou wast angry.
>
> च़रूम्‌ *tsar^u-m*, I was angry.

So वुच़य *wuts^a y*, thou wast burnt. These verbs are given here, because the first six are used in the Past Tense. त्यंब *tyamb*, 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.

SINGULAR.	PLURAL
1. अस्‌ *as*.	———
2. अख़ *akh*.	अव *aw^a*.
3. ———	———

There are no nominative suffixes of the first person plural or of the third person.

Taking, therefore, the verb बुव *bŏv*, become, for 'I became' we may say,—

(b) बूह बुॗवुस् *bŏh bŏvu-s*,

or (c) बुॗवुस् *bŏvu-s*.

We cannot say बुॗह बुव *bŏh bŏvᵘ*, any more than we can say तॊह कॆॗर् *tŏhĕ karᵘ*.

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.'

	SINGULAR.		PLURAL.	
	Masculine.[1] कॆॗर् *karᵘ*, made.	Feminine.[1] कॆॗर् *karᵘ*.	Masculine.[1] कॆरि *karⁱ*.	Feminine.[1] कयॆ *karĕ*.
Sing.				
1	कॆरुम् *karu-m*.	कॆॗरुम् *karᵘ-m*.	कॆरिम् *kari-m*.	कयॆयस् *karya-m*.[2]
2	कॆरुथ् *karu-th*.	कॆॗरुथ् *karᵘ-th*.	कॆरिथ् *kari-th*.	कयॆयण् *karya-th*.
3	कॆरुन् *karu-n*.	कॆॗरुन् *karᵘ-n*.	कॆरिन् *kari-n*.	कयॆयन् *karya-n*.
Plur.				
1	कॆर् *karᵘ*.	कॆॗर् *karᵘ*.	कॆरि *karⁱ*.	कयॆ *karĕ*.
2	कॆरुव *karᵘ-wᵃ*.	कॆॗरुव *karᵘ-wᵃ*.	कॆरिव *karⁱ-wᵃ*.	कयॆयव *karĕ-wᵃ*.
3	कॆरुख् *karu-kh*.	कॆॗरुख् *karᵘ-kh*.	कॆरिख् *kari-kh*.	कयॆयख् *karya-kh*.

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 *karĕ-m*, 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 खि *eat*, and others (*vide* p. 1) and those which do not, which are three in number, नि *ni*, take, दि *di*, give, and यि *yi*, come, of which the last belongs to the third conjugation. Taking the verb खि *khi*, eat, we get.

	SINGULAR.		PLURAL.	
	Masculine. खौव् *khyauv.*	Feminine. खय *khĕyᵃ.*	Masculine. खेय् *khyēy.*	Feminine. खय *khĕyᵃ.*
Sing.				
1	खोम् *khyō-m* or खौम् *khyau-m* (ix. i. 37).	खयम् *khĕya-m.*	खेम् *khyē-m.*	
2	खोथ् *khyō-th* or खौथ् *khyau-th.*	खयय् *khĕya-th.*	खेथ् *khyē-th.*	
3	खोन् *khyōn* or खौन् *khyau-n.*	खयन *khĕya-n.*	खेन् *khyē-n.*	Same as singular.
Plur.				
1	खौव् *khyauv.*	खय *khĕyᵃ.*	खेय् *khyēy.*	
2	खोव *khyō-wᵃ* or खौव *khyau-wᵃ.*	खयव *khĕyᵃ-wᵃ.*	खेव *khyē-wᵃ.*	
3	खोख् *khyō-kh* or खौख् *khyau-kh.*	खयख् *khĕya-kh.*	खेख् *khyē-kh.*	

Similarly is conjugated, चि *ci*, drink.

The verb नि take, is further irregular (viii. iii. 6, 34; ix. i. 38).

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
Sing.				
1	न्यूम् *nyū-m.*	नियम् *niya-m.*	नीम् *nī-m.*	
2	न्यूथ् *nyū-th.*	नियथ् *niya-th.*	नीथ् *nī-th.*	
3	न्यून् *nyū-n.*	नियन् *niya-n.*	नीन् *nī-n.*	
Plur.				
1	न्यूव *nyūv.*	निय *niyᵃ.*	नीय् *nīy.*	Same as singular.
2	न्यूव *nyū-wᵃ.*	नियव *niyᵃ-wᵃ.*	नीव *nī-wᵃ.*	
3	न्यूख् *nyū-kh.*	नियख् *niya-kh.*	नीख् *nī-kh.*	

The verbs हि *hi*, take, and दि *di*, give, are still further irregular (viii. iii. 7, 32).   Thus,—

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
Sing.				
1	ह्यतुम् *hyatu-m.*	ह्यचुम् *hĕts̤ᵃ-m.*	ह्यतिम् *hĕti-m.*	ह्यचम् *hĕts̤a-m.*
2	ह्यतुथ् *hyatu-th.*	ह्यचुथ् *hĕts̤ᵃ-th.*	ह्यतिथ् *hĕti-th.*	ह्यचथ् *hĕts̤a-th.*
3	ह्यतुन् *hyatu-n.*	ह्यचुन् *hĕts̤ᵃ-n.*	ह्यतिन् *hĕti-n.*	ह्यचन् *hĕts̤a-n.*

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
Plur.				
1	ह्य�तॄ *hyaṭ^u.*	ह्यच्च *hĕṯs^u.*	ह्यति *hĕṯ^i.*	ह्यच्च *hĕṯs^a.*
2	ह्यॄतव *hyaṭ^u-w^a.*	ह्यच्चव *hĕṯs^u-w^a.*	ह्यतिव *hĕṯ^i-w^a.*	ह्यच्चव *hĕṯs^a-w^a.*
3	ह्यॄतुख *hyaṭu-kh.*	ह्यच्चख *hĕṯs^u-kh.*	ह्यतिख *hĕṯi-kh.*	ह्यच्चख *hĕṯs^a-kh.*

दि *di*, give, is similarly declined, but its first person is दितुम् or द्युतुम् *dyutu-m*, दिच्चुम् *dits^u-m*, दितिम् *diti-m*, दिच्चम् *ditsa-m*, and so throughout.

The verb ह्हर *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, ह्ह्हॄन *hahar^u-n* or ह्र्ग्न् *harag^u-n*, 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 वस्तुम् *ạsu-m*, I laughed.

　　　2 वस्तुथ *ạsu-th*, thou laughedst.

　　　3 वस्तुन् *ạsu-n*, he laughed.

Plural　1 वस्तु *ạs^u*, we laughed.

　　　2 वस्तुव *ạs^u-w^a*, you laughed.

　　　3 वस्तुख *ạsu-kh*, they laughed.

When an Impersonal Verb is conjugated in the feminine (see pp. 22 and 48), we get forms such as the following, (चुव *tsuv*, quarrel) (viii. iii. 9),—

Singular 1 चुवम् *tsuvᵘ-m*, I quarrelled.

2 चुवथ् *tsuvᵘ-th*, thou didst quarrel.

3 चुवन् *tsuvᵘ-n*, he quarrelled.

Plural 1 चुव *tsuvᵘ*, we quarrelled.

2 चुवव *tsuvᵘ-wᵃ*, you quarrelled.

3 चुवख् *tsuvᵘ-kh*, they quarrelled.

If such an Impersonal Verb is conjugated in the plural, we get—

Singular 1 चुव्यम् *tsuvya-m*, I quarrelled many times, and so on.

2 चुव्यथ् *tsuvya-th*.

3 चुव्यन् *tsuvya-n*.

Plural 1 चुव्य *tsuvĕ*.

2 चुव्यव *tsuvya-wᵃ*.

3 चुव्यख् *tsuvya-kh*.

So मोरव *mōrav*, bear pain.

चर *tsar* and the others are thus conjugated (see pp. 16, 22, and 49).

Singular 1 चरम् *tsarᵘ-m*, I was inwardly angry, and so on.

2 चर्य *tsarᵘ-y*.

3 चरस् *tsarᵘ-s*.

Plural 1 चर *tsarᵘ*.

2 चरव *tsarᵘ-wᵃ*.

3 चरख् *tsarᵘ-kh*.

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 करुम् *karu-m*, made by me, I made.

करुमख् *karᵘ-m-akh*, thou wast made by me, I made thee.

So करुमख् *karᵘ-m-akh*, thou (fem.) wast made by me, I made thee (fem.).

[कंदमन् *kar͏ᵘ-m-an*, I made him, is not used. We always say
सुह कंदम *suh karu-m.* कंदमस् *kar͏ᵘ-m-as* means 'I made
for him.']

कंरिमव *kar͏ⁱ-m-aw͏ᵃ*, I made you.

[कंरिमख *kar͏ⁱ-m-akh*, I made them, is not used. We always
say तिम् कंरिम *tim kari-m.* कंरिमख *kar͏ⁱ-m-akh* means 'I
made them for them.']

From कंदथ् *karu-th*, made by thee, thou madest.

कंदथस् *kar͏ᵘ-th-as*, thou madest me (or thou madest for him).

कंदथन् *kar͏ᵘ-th-an*, thou madest him.

कंरिथख *kar͏ⁱ-th-akh*, thou madest them (or for them).

From कंदन् *karu-n*, made by him, he made.

कंदनस् *kar͏ᵘ-n-as*, he made me (or he made for him).

कंदनख *kar͏ᵘ-n-akh*, he made thee (or he made for them).

[कंदनन् *kar͏ᵘ-n-an*, he made him, is not used. We say सुह
कंदन् *suh karun.*]

कंरिनव *kar͏ⁱ-n-aw͏ᵃ*, he made you (or for you).

[कंरिनख *kar͏ⁱ-n-akh*, he made them, is not used. We say तिम्
कंरिन् *tim kari-n.* कंरिनख *kar͏ⁱ-n-akh*, means 'he made them
for them.']

From कंद् *kar͏ᵘ*, made by us, we made.

कंदख *karu-kh*, we made thee.

[कंदन् *karu-n*, we made him, is not used. We say सुह कंद्
suh kar͏ᵘ].

कंरिव *kar͏ⁱ-w͏ᵃ*, we made you.

[कंरिख *kari-kh*, we made them, is not used. We say तिम्
कंरि *tim kar͏ⁱ*].

From कंदव *kar͏ᵘ-w͏ᵃ*, made by you, you made.

कंदवस् *kar͏ᵘ-wa-s*, you made me (or for him)

कंदवन् *kar͏ᵘ-wa-n*, you made him.

कंरिवख *kar͏ⁱ-wa-kh*, you made them.

55

From क॒रु॒ख़् *kạru-kh*, made by them, they made.

क॒रु॒ह॒स् *kạr*[u]*-h-as*, they made me (or they made for him).

क॒रु॒ह॒ख़् *kạr*[u]*-h-akh*, they made thee (or for them).

[क॒रु॒ह॒न् *kạr*[u]*-h-an*, they made him, is not used. We say, सुह कॅरुख़् *suh kạru-kh*].

कॅरि॒ह॒व *kạr*[i]*-h-aw*[a], they made you.

[कॅरि॒ह॒ख़् *kạr*[i]*-h-akh*, they made them, is not used. We say, तिम् कॅरिख़् *tim kạri-kh*. कॅरि॒ह॒ख़् *kạr*[i]*-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*)　म्य कॅर॒म॒ख़् च॒ह़् *mĕ kạr*[u]*-m-akh ts*[a]*h*, by me was-made-by-me-thou thou, or

(*b*)　कॅर॒म॒ख़् च॒ह़् *kạr*[u]*-m-akh ts*[a]*h*, was-made-by-me-thou thou, or

(*c*)　म्य कॅर॒म॒ख़् *mĕ kạr*[u]*-m-akh*, by me was-made-by-me-thou, or

(*d*)　कॅर॒म॒ख़् *kạr*[u]*makh*, was-made-by-me-thou, or

(*e*)　म्य कॅरुख़् च॒ह़् *mĕ kạru-kh ts*[a]*h*, by me was-made-thou thou, or

(*f*)　म्य कॅरुख़् *mĕ kạru-kh*, by me was-made-thou.

We cannot, however, use the two following forms.

(*g*)　म्य कॅर॒ च॒ह़् *mĕ kạr*[u] *ts*[a]*h*, by-me was-made thou or

(*h*)　कॅर॒म् च॒ह़् *kạru-m ts*[a]*h*, 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, कॅर॒म॒य् *kạr*[u]*-m-ay*, I made for thee.

B. Second Conjugation.

Neuter Verb (viii. iii. 77–97). (*c.* Forms only).

I became, &c.

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	ब्वंवुस् *bŏvu-s.*	ब्वंवूस् *bŏvᵘ-s.*	ब्वंवि *bŏvⁱ.*	ब्वव *bŏvĕ.*
2	ब्वंवुष् *bŏvu-kh.*	ब्वंवष् *bŏvᵘ-kh.*	ब्वंविव *bŏvⁱ-wᵃ.*	ब्वव्व *bŏvĕ-wᵃ.*
3	ब्वंवु *bŏvᵘ.*	ब्वव *bŏvᵘ.*	ब्वंवि *bŏvⁱ.*	ब्वव *bŏvĕ.*

The verb मर *mar*, die, has its past tense irregular. It is thus conjugated (viii. iii. 26, 31, 59, 65, 92).

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	मूदुस् *mūdu-s.*	म्वयस् *mŏya-s.*	मूदि *mūdⁱ.*	म्वय *mŏyᵃ.*
2	मूदुष् *mūdu-kh.*	म्वयष् *mŏya-kh.*	मूदिव *mūdⁱ-wᵃ.*	म्वयव *mŏyᵃ-wᵃ.*
3	मूदू *mūdᵘ.*	म्वय *mŏyᵃ.*	मूदि *mūdⁱ.*	म्वय *mŏyᵃ.*

When मर *mar* means to unite, it is regular. Thus, मरुन् *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.,* करयॊव् *karyōv*, he (was) made (by us), we made; ब्वयॊव् *bŏvyōv*, 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, बुफ्योव् *wuphyōv*, he flew (a short time ago).

This participle is formed in the first and second conjugations by changing the final य *y^a* (*ĕ*) of the feminine plural of the past participle to योव् *yŏv*. Thus, कर *kar*, do; past participle कर् *kar^u*, fem. plur. करे *karĕ*; aorist participle कर्योव् *karyŏv*.

In those cases, in which the feminine plural ends in अ *a*, instead of in य *y^a* (*ĕ*), (see p. 42) the aorist participle ends in ओव् *ōv*, not in योव् *yŏv*. Thus, दज़ *daz*, burn; past participle दद् *dad^u*, fem. plur. दज़ *daz^a*; aorist participle दज़ोव् *dazōv*. There are four exceptions (viii. iii. 49, 81). The aorist participle of कच्छ *k^ats*, be moist, is कच्योव् *k^atsyŏv*; that of व्यच्छ *vyats*, pervade, is व्यच्योव् *vyatsyŏv*; that of रोच्छ *rōts*, be preferred, रोच्योव् *rōtsyŏv*; [and that of वुच्छ *wuts*, be burnt, वुच्योव् *wutsyŏv*]. Note that in the fem. pl. Past, in these verbs, the य *y* is elided. Thus कच्छ *k^ats^a*, not कच्छ *k^atsĕ*; व्यच्छ *vyats^a*, not व्यच्छ *vyatsĕ*; रोच्छ *rōts^a* not रोच्छ *rōtsĕ* (viii. iii. 49, 81).

In the third conjugation, the aorist participle is formed by adding योव् *yōv* to the root direct. Thus, वुफ *wuph*, fly, aorist participle वुफ्योव् *wuphyōv*, but there are exceptions which will be dealt with later on.

Īçvara-kaula spells this participle indifferently with योव् *yōv* or with यौव् *yauv*. Both are pronounced the same, like योव् *yōv* (viii. iii. 39).

[The true termination of this participle is *yō*, the *v*, as well as the *y* 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 *thak*, be tired, aorist participle थच्योव् *thacyōv*.

2　　,,　लेख *lēkh*, write　　　　　,,　　लेच्योव् *lēchyōv*.

3　　,,　दग *dag*, pound　　　　　,,　　दज्योव् *dajyōv*.

4   Root फठ *phaṭ*, be split   aorist participle   फच्योव् *pharyōv*.

5   „   मठ *maṭh*, forget   „   मच्योव् *machyōv*.

6   „   गंड *gaṇḍ*, bind   „   गंज्योव् *ganjyōv*.

7   „   कत *kat*, spin   „   कत्सोव् *katsōv*.

8   „   व्यथ *wŏth*, arise   „   व्यट्सोव् *wŏṭsōv*.

9   „   लद *lad*, build   „   लज़ोव् *lazōv*.

10   „   रन *ran*, cook   „   रञोव् *rañōv*.

11   „   च्रल *tsal*, flee   „   च्रज्योव् *tsajyōv*.

12   „   पिह *pih*, grind   „   पिश्योव् *piçyōv*.

13   „   मुह *muh*, deceive   „   मुश्योव् *muçyōv*.*

14   „   सह *sah*, bear   „   सश्योव् *saçyōv*.

15   „   ग॒ह *gᵃh*, grind   „   ग॒श्योव् *gᵃçyōv*.

16   „   च्॒ह *tsᵃh*, suck   „   च्॒श्योव् *tsᵃçyōv*.

Nos. 7–10 are also examples of the elision of य *y*. The following are further examples,

1   Root दि *di*, give   aorist participle   दिच्सोव् *ditsōv*.

2   „   हि *hi*, take   „   ह्यच्सोव् *hĕtsōv*.

The past participles of these two verbs are irregular,

3   Root दज़ *daz*, burn,   aorist participle   दज़ोव् *dazōv*.

4   „   बस *bas*, dwell   „   बसोव् *basōv*.

5   „   कस *kas*, fry   „   कसोव् *kasōv*.

But from,—

6   Root ठास *ṭhās*, bury   „   ठासोव् *ṭhāsōv*,   or   ठास्योव् *ṭhāsyōv*.

7   „   दस *das*, beat   „   दसोव् *dasōv*,   or   दस्योव् *dasyōv*.

And from—

8   Root क्॒च *kᵃts*, be wet   „   only   क्॒च्योव् *kᵃtsyōv* .

9   „   च्रस *tsas*, laugh loudly   „   only   च्रस्योव् *tsasyōv* .

Remember that all these changes occur only in the first and second conjugations. The rules for the third conjugation are quite different.

* My Paṇḍit prefers मुह्योव् *muhyōv*.

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 योव् *yōv* to the root. Thus, वुफ *wuph*, fly, वुफ्योव् *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 ज़ेठ *zēṭh*, be long, a verb of the 3rd conjugation, the aorist participle is ज़ेठ्योव् *zēṭhyōv*, and not ज़ेछ्योव् *zēchyōv*, as it would be, if the verb belonged to the 2nd conjugation.

Note also that in this conjugation, य् *y* is not elided after च् *ts*, क़् *tsh*, ज़् *z*, or ञ् *ñ* (viii. iii. 49). Içvara-kaula in this *sutra* gives the following list of verbs, which do not elide य् *y*. It includes many of the verbs ending in these letters which belong to the third conjugation.

ग्रुच *grŏts*, be splashed out; च्च *tsŏts*, have insufficient means of livelihood; क़्च *tshŏts*, be empty; तेज़ *tēz*, be sharp; पज़ *paz*, be fit; ब्रज़ *braz*, shine; बावज़ *bāwaz*, be preferred; ल्च *lĕts*, be weak; श्रुच *çrŏts*, be pure. Thus, ग्रुच्योव् *grŏtsyōv*, not ग्रुचोव् *grŏtsōv*.

The other verbs belonging to the third conjugation, which end in these letters, and which are not mentioned by Īçvara-kaula in the above *sutra* are the following :—

अच *ats*, enter; त्रच *trats*, fear; म्वच *mŏts*, remain over and above; अक़् *atsh*, be weak; गक़् *gatsh*, go; पलज़ *palaz*, be useful; रज़ *ranz*, be pleased; लज़ *laz*, be suitable; वुज़ *wuz*, be wide awake, appear. सपज़ *sapaz*, become, is considered the same as सपन *sapan*, or सपद् *sapad*, and belongs to the second conjugation. According to my Paṇḍit पलज़ *palaz*, above recorded, belongs to the second conjugation.

According to my Paṇḍit, of these, त्रच *trats* and अक़् *atsh*, always retain य् *y*. The others retain it optionally except अच *ats* and गक़् *gatsh*, which are irregular. See below, pp. 64 and 65.

Moreover, य् *y* is not, in this conjugation, elided after स् *s*. All the examples of the elision of य् *y* after this letter given by Īçvara-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 যোব্ *yōv* to যেয্ *yēy*. Thus, কর্যোব্ *karyōv*, plural কর্যেয্ *karyēy* (viii. iii. 15). The feminine is formed যোব্ *yōv* to যেয *yēy*ᵃ (viii. iii. 16). The feminine singular and the feminine plural are the same. Thus, কর্যোব্ *karyōv*, fem. sing. and plur. কর্যেয *karyēy*ᵃ.

When the base of the participle ends ত্ *ts*, ঢ় *tsh*, জ *z*, or ঞ *ñ*, and elides the য *y* in যোব্ *yōv* of the masculine singular, the যেয্ *yēy* of the masculine plural becomes আয্ *āy* (viii. iii. 18), and the যেয *yēy*ᵃ of the feminine, becomes আয *āy*ᵃ (viii. iii. 17). Thus,—

Root কত *kat*, spin. Aorist part. কত্সোব্ *katsōv*; masc. pl. কত্সায্ *katsāy*; fem. কত্সায *katsāy*ᵃ.

„ ব্থ *wŏth*, arise. Aorist part. ব্ৎহোব্ *wŏtshōv*; masc. pl. ব্ৎসায্ *watsāy*; fem. ব্ৎসায *wŏtshāy*ᵃ.

„ দজ *daz*, burn. Aorist part. দজোব্ *dazōv*; masc. pl. দজায্ *dazāy*; fem. দজায *dazāy*ᵃ.

„ রন *ran*, cook. Aorist part. রঞোব্ *rañōv*; masc. pl. রঞায্ *rañāy*; fem. রঞায *rañāy*ᵃ.

Most verbs of the third conjugation ending in these letters do not elide the য্ *y* (see page 60). So also the verbs কৎ *k*ᵃ*ts*, ব্যৎ *vyats*, রোৎ *rōts*, বুৎ *wuts* (see p. 58) of the second conjugation. These verbs form the masculine plural either in আয্ *āy* or এয্ *ēy*, and the feminine in আয *āy*ᵃ or এয *ēy*ᵃ (viii. iii. 17). Thus,—

Root কৎ *k*ᵃ*ts*, (second conjugation) be wet; masc. sing. কৎযোব্ *k*ᵃ*tsyōv*; masc. plural কৎসায্ *k*ᵃ*tsāy* or কৎসেয্ *k*ᵃ*tsēy*.

„ শ্রোৎ *çrōts*, (third conjugation) be pure; masc. sing. শ্রোৎযোব্ *çrōtsyōv*; masc. plural শ্রোৎসায্ *çrōtsāy* or শ্রোৎসেয্ *çrōtsēy*.

„ তেজ *tēz*, (third conjugation), be sharp; masc. sing. তেজ্যোব্ *tēzyōv*; masc. plural তেজায্ *tēzāy* or তেজেয্ *tēzēy*. ॥

The following verbs have irregular aorist participles. The irregularities are, of course, carried through the aorist tense.

AORIST PARTICIPLE.

VERB.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
हि *hi*, take (17, 32).	ह्योव् *hĕtsŏv*.	ह्याय *hĕtsāyᵃ*.	ह्याय् *hĕtsāy*.	Same as singular.
दि *di*, give (17, 32).	दिच्छोव् *ditsŏv*.	दिच्छाय *ditsāyᵃ*.	दिच्छाय् *ditsāy*.	
खस *khas*, mount (12, 66).	खच्छोव् *khatsŏv* or खछोव् *khatshŏv*.	खच्छाय *khatsāyᵃ* or खछाय *khatshāyᵃ*.	खच्छाय् *khatsāy* or खछाय् *khatshāy*.	
वस *was*, descend (12, 66).	वछोव् *watshŏv*.	वछाय *watshāyᵃ*.	वछाय् *watshāy*.	
लस *las*,* live long (18, 29, 67).	लाछोव् *lātshŏv*.	लाछाय *lātshāyᵃ*.	लाछाय् *lātshāy*.	
लोस *lōs*, be weary (67).	लोसोव् *lōsŏv*, or लोछोव् *lŏtshŏv*.	लोसाय *lōsāyᵃ* or लोछाय *lŏtshāyᵃ*.	लोसाय् *lōsāy* or लोछाय् *lŏtshāy*.	
मर *mar*, die (30).	म्योव् *mŏyŏv*.	म्याय *mŏyēyᵃ*.	म्याय् *mŏyēy*.	

				Same as singular.
यि *yi*, come (53).				
Past.	चाव् *āv.*	चाव *āyᵃ.*	चाय् *āy.*	
Aorist.	चायोव् *āyōv.*	चायेच *āyēyᵃ.*	चायेच *āyēy.*	
Plup.	चायाव् *āyāv.*	चायेच *āyēyᵃ.*	चायाय् *āyāy.*	
जि *zi*, be born (54).				
Past.	ज्ञाव *zāv.*	ज्ञाव *zāyᵃ.*	ज्ञाय *zāy.*	
Aorist.	ज्ञायोव *zāyōv.*	ज्ञायेच *zāyēyᵃ.*	ज्ञायेच *zāyēy.*	
Plup.	ज्ञायाव *zāyāv.*	ज्ञायेच *zāyēyᵃ.*	ज्ञायाय *zāyāy.*	
नैर *nēr*, go forth (56).				
Past.	द्राव *drāv.*	द्राव *drāyᵃ.*	द्राय् *drāy.*	
Aorist.	द्रायोव *drāyōv.*	द्रायेच *drāyēyᵃ.*	द्रायेच *drāyēy.*	
Plup.	द्रायाव *drāyāv.*	द्रायेच *drāyēyᵃ.*	द्रायाय *drāyāy.*	

* चप *las* is sometimes used regularly by the vulgar. Thus, चयोच *lasēv* (viii. iii. 96).

AORIST PARTICIPLE.

VERB.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
व॒च् *ats*, enter (52, 57).				
Past.	चा॒व् *tsāv.*	चा॒य *tsāyᵃ.*	चा॒य् *tsāy.*	Same as singular.
Aorist.	चा॒यो॒व् *tsāyōv.*	चा॒येय *tsāyēyᵃ.*	चा॒येय् *tsāyēy.*	
Plup.	चा॒या॒व् *tsāyāv.*	चा॒येय *tsāyēyᵃ.*	चा॒या॒य् *tsāyāy.*	
यष *pras*, be born (52, 55).				
Past.	चा॒व् *pyāv.*	चा॒य *pyāyᵃ.*	चा॒य् *pyāy.*	
Aorist.	चा॒यो॒व् *pyāyōv.*	चा॒येय *pyāyēyᵃ.*	चा॒येय् *pyāyēy.*	
Plup.	चा॒या॒व् *pyāyāv.*	चा॒येय *pyāyēyᵃ.*	चा॒या॒य् *pyāyāy.*	

पि *pi*, fall (48, 60).				
Past.	प्यौव् *pyauv.*	प्यय *pĕy*[a].	प्यय् *pĕy.*	
Aorist.	प्ययोव् *pĕyōv.*	प्ययेय *pĕyēy*[a].	प्ययेय् *pĕyēy.*	
Plup.	प्ययाव् *pĕyāv.*	प्ययेय *pĕyēy*[a].	प्ययाय् *pĕyāy.*	
गर्ङ्ग *gutsh*, go (48, 58, 60).				
Past.	गौव् *gauv.*	गय *gay*[a].	गय् *gay.*	
Aorist.	गयोव् *gayōv.*	गयेय *gayēy*[a].	गयेय् *gayēy.*	Same as singular.
Plup.	गयाव् *gayāv.*	गयेय *gayēy*[a].	गयाय् *gayāy.*	
डेष *dēṣ*, see (62).	डेछ्योव् *dēchyōv.*	डेछेय *dēchyēy*[a].	डेछेय् *dēchyēy.*	
रोष *rōṣ*, be angry (62).	रोछ्योव् *rōchyōv.*	रोछेय *rōchyēy*[a].	रोछेय् *rōchyēy.*	
मष *maṣ*, forget (62).	मछ्योव् *machyōv.*	मछेय *machyēy*[a].	मछेय् *machyēy.*	
ब्यष *byah*, sit (62).	बेछ्योव् *bēchyōv.*	बेछेय *bēchyēy*[a].	बेछेय् *bēchyēy.*	
हहर *hahar*, to get a girl married (76).	Not used.	हहर्येय *haharyēy*[a] or हरछ्येय *haraçyēy*[a].	Not used.	

<div align="center">5 (*b*).   THE AORIST TENSE.</div>

This is formed from the Aorist Participle, exactly as the Past tense is formed from the Past Participle, except that a final व् *v* or a final य् *y* is always elided before a pronominal suffix (viii. iii. 41). Thus, कयेव् *karyōv* + अम् *am*, made-by-me = कयेम् *karyō-m*, not कयेवम् *karyōv-am*. The अ *a* of अम् *am*, is elided under the general rules for pronominal suffixes (*vide* p. 15). So also forms like कुमल्यौस् *kumalyō-s* (*kumalyōv* + *as*), he was tender for him; कुमल्येस् *kumalyē-s*, they were tender for him.

We thus get the following forms,—

<div align="center">A.   FIRST CONJUGATION.</div>

<div align="center">(*a*).   Transitive verb (viii. iii. 14).   (*c.* forms only).</div>

'I made,' *lit.* 'he, she, it, &c., was (were) made by me, you, him, us, &c.'

	SINGULAR.		PLURAL.	
	Masculine. कयेव् *karyōv.*	Feminine. कयेय *karyēy^a.*	Masculine. कयेय् *karyēy.*	Feminine. कयेय *karyēy^a.*
Sing.				
1	कयेम् *karyō-m.*	कयेयम् *karyēya-m.*	कयेम् *karyē-m.*	कयेयम् *karyēya-m.*
2	कयेथ् *karyō-th.*	कयेयथ् *karyēya-th.*	कयेथ् *karyē-th.*	कयेयथ् *karyēya-th.*
3	कयेन् *karyō-n.*	कयेयन् *karyēya-n.*	कयेन् *karyē-n.*	कयेयन् *karyēya-n.*
Plur.				
1	कयेव् *karyōv.*	कयेय *karyēy^a.*	कयेय् *karyēy.*	कयेय *karyēy^a.*
2	कयेव *karyō-w^a.*	कयेयव *karyēy^a-w^a.*	कयेव *karyē-w^a.*	कयेयव *karyēy^a-w^a.*
3	कयेख् *karyō-kh.*	कयेयख् *karyēya-kh.*	कयेख् *karyē-kh.*	कयेयख् *karyēya-kh.*

As regards verbs ending in vowels, the usual rule is followed Thus, from खि *khi*, eat, the aorist participle is खयोव् *khĕyōv*; and from चि *ci*, drink, चयोव *cĕyov*.

From नि *ni*, take, we get, as usual नियोव् *niyōv*, not ञयोव् *nĕyōv*. दि *di*, give and हि *hi*, take, are, as in the Past, irregular. Of दि *di*, the Aorist Participle is दित्सोव् *ditsōv* (pl. दित्साय् *ditsāy*; fem. दित्साय *ditsāy*ᵃ), and of हि *hi*, हात्सोव् *hĕtsōv* (pl. हात्साय् *hĕtsāy*; fem. हात्साय *hĕtsāy*ᵃ) (viii. iii. 32). See p. 61.

Double pronominal suffixes can be added, as in the case of the Past. Thus, करयोथस् *karyō-th-as*, thou madest me; करयोमय् *karyō-m-ay*, I made for thee; करयोमस् *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 असोम् *asō-m*, I laughed.

2 असोथ् *asō-th*, thou laughedst.

3 असोन् *asō-n*, he laughed.

Plural 1 असोव् *asōv*, we laughed.

2 असोव *asō-w*ᵃ, you laughed.

3 असोख् *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 चुब्येयम् *tsuvyēya-m*, I quarrelled.

2 चुब्येयथ् *tsuvyēya-th*, thou didst quarrel.

3 चुब्येयन् *tsuvyēya-n*, he quarrelled.

Plural 1 चुब्येय *tsuvyēy*ᵃ, we quarrelled.

2 चुब्येयव *tsuvyēy*ᵃ-*w*ᵃ, you quarrelled.

3 चुब्येयख् *tsuvyēya-kh*, they quarrelled.

The feminine impersonal verbs छर *tsar*, &c., (see pp. 16, 22 and 49) have the following forms,—

चर्येयम् *tsaryēya-m*, I was inwardly wrathful.

चर्येयिय् *tsaryēyi-y* (with inserted *i; see* p. 70 *post*), thou wast inwardly angry.

चर्येयस् *tsaryēya-s*, he was inwardly angry.

And so on.

So also (viii. iii. 45) त्यंब्येयस् *tyambyēya-s* (3rd conj.), he glanced eagerly.

B. SECOND CONJUGATION.
Neuter verb (viii. iii. 39). (*c.* forms only).
' I became, &c.'

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	बुग्योस् *bŏvyō-s*.	बुब्येयस् *bŏvyēya-s.*	बुब्येय् *bŏvyēy*.	बुब्येय *bŏvyēyᵃ*.
2	बुब्योख् *bŏvyō-kh*.	बुब्येयख् *bŏvyēya-kh.*	बुब्येव *bŏvyē-wᵃ*.	बुब्येयव *bŏvyēyᵃ-wᵃ*.[1]
3	बुब्योव् *bŏvyōv*.	बुब्येय *bŏvyēyᵃ*.	बुब्येय् *bŏvyēy*.	बुब्येय *bŏvyēyᵃ*.

C. THIRD CONJUGATION.
Neuter verb बुफ *wuph*, fly (viii. iii. 39). (*c.* forms only).

' I flew (just now),' used in the sense of the Past, and not as the tense of the Aorist.

1st Sing. Masc. बुफ्योस् *wuphyō-s*, &c., exactly as in the second conjugation.

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.

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[1] Içvara-kaula (viii. iii. 44) gives बुब्येव *bŏvyéwᵃ*, but my Paṇḍit says this is a mistake. The form given above is the correct one.

The Aorist of पि *pi*, fall, used in the sense of the Past, is (viii. iii. 48, 60, 61),—

'I fell, &c.'

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	घ्यौस् *pyau-s* (not घ्योस् *pyō-s*).	घ्ययस् *pĕya-s*.	घ्यय् *pĕy*.	घ्यय *pĕyᵃ*.
2	घ्यौख् *pyau-kh*.	घ्ययख् *pĕya-kh*.	घ्येव *pyē-wᵃ*.	घ्ययव *pĕyᵃ-wᵃ*.
3	घ्यौव् *pyauv*.	घ्यय *pĕyᵃ*.	घ्यय् *pĕy*.	घ्यय *pĕyᵃ*.

Note the specially irregular 2nd person plur. masc.

The Aorist of verb गछ *gatsh*, go, used in the sense of the past, is (viii. iii. 48, 58, 60, 61).

'I went, &c.'

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	गौस् *gau-s*.	गयस् *gaya-s*.	गय् *gay*.	गय *gayᵃ*.
2	गौख् *gau-kh*.	गयख् *gaya-kh*.	गाव *gā̆-wᵃ*.	गयव *gayᵃ-wᵃ*.
3	गौव् *gauv*.	गय *gayᵃ*.	गय् *gay*.	गय *gayᵃ*.

When this verb is used in the meaning of 'be proper,' it is regular, and belongs to the 2nd conjugation. Thus, गछ *gatshᵘ*, 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; ज़ि *zi*, be born; नेर *nēr*, go forth; ष्च *aṭs*, 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.

<div align="center">

AORIST PARTICIPLES.

</div>

यि *yi*, come.	षाव् *āv*.
ज़ि *zi*, be born.	ज़ाव् *zāv*.
नेर *nēr*, issue.	द्राव् *drāv*.
ष्च *aṭs*, enter.	च्राव् *tsāv*.
प्रस *pras*, be born.	प्याव् *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 षाव् *ōv*, षो *ō* becomes व *wạ* (*ŏ*) (viii. iii. 43). Thus, कर्योव् *karyōv* + षय् *ay*, कर्य्वय् *karyŏy*,[1] we made for thee. वुफ्य्वय् *wuphyŏy*,[1] he flew for thee. गौव् *gauv* (root गछ *gaṭsh*), he went; ग्वय् *gŏy*, he went for thee. प्यौव् *pyauv*, he fell; प्यय् *pyŏy*, he fell for thee. The plural of गौव् *gauv*, is गय् *gay*, and 'they went for thee' is गय् *gạy*. So, 'they fell for thee' is प्यय् *pyạy*.

[When the same form षय् *ay* is added to a form in य *yᵃ*, र *i* is inserted. Thus, कर्येय *karyēyᵃ*, she was made by us; कर्येयिय् *karyēyi-y*, she was made by us for thee. Compare च्येर्येयिय् *tsaryēyi-y* on p. 68 *ante*].

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[1] These are the forms according to the *Sūtra*. But my Paṇḍit maintains that the true forms are कर्येोय् *karyō-y*, and वुफ्योय् *wuphyō-y*. The exceptional forms, he says, only occur in the case of the verbs गछ *gaṭsh*, go, and पि *pi*, fall. The *Sūtra* while making the rule absolutely general, only gives the two last-named verbs as examples.

<center>6 (*a*). THE PLUPERFECT PARTICIPLE.</center>

This participle occurs in all three conjugations. In the first two conjugations (viii. iii. 78), it expresses remote time. Thus, कर्यान् *karyā-n*, he made (a long time ago); बुव्याव् *bŏvyāv*, 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, बुफ्याव् *wuphyāv*, 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, बुफियाव् *wuphiyāv*, he flew a long time ago.

The Pluperfect Participle is formed by changing the termination ओव् *ōv* of the aorist participle to याव् *āv* (viii. iii. 35). Thus Aorist Participle, कर्योव् *karyōv*; Pluperfect Participle, कर्याव् *karyāv*. In the first conjugation, the masculine plural is formed by inserting ए *ē*, before the termination of the masculine plural of the Aorist Participle. Thus, कर्योव् *karyōv*; masc. plur. कर्येय् *karyēy*; Pluperfect part. masc. plur. करेयेय् *karēyēy* (viii. iii. 36). When the Aorist masc. plural ends in आय् *āy* (*vide*, p. 61) this is changed to आयेय् *āyēy*. Thus; Aorist Participle ह्येत्सोव् *hĕtsōv*, taken; masc. plur. ह्येत्साय् *hĕtsāy*; Pluperfect Part. masc. plur. ह्येत्सायेय् *hĕtsāyēy* (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 याव् *āv* of the singular to याय् *āy* (viii, iii, 40). See, however, p. 74. Thus बुफ्याव् *wuphyāv*, flown; masc. pl., बुफ्याय् *wuphyāy*. The feminine (singular and plural) is formed by changing याव् *āv* to एय *ēy*ᵃ. Thus बुफियेय *wuphyēy*ᵃ (viii, iii. 44).

<center>6 (*b*). THE PLUPERFECT TENSE.</center>

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.'

	SINGULAR.		PLURAL.	
	Masculine. कयाव् *karyāv,* made.	Feminine. कर्येय *karyēyᵃ.*	Masculine. करेयेय् *karēyēy,* made.	Feminine. कर्येय *karyēyᵃ.*
Sing.				
1	कयाम् *karyā-m.*	कर्येयम् *karyēya-m.*	करेयेम् *karēyē-m.*	कर्येयम् *karyēya-m.*
2	कयाथ् *karyā-th.*	कर्येयथ् *karyēya-th.*	करेयेथ् *karēyē-th.*	कर्येयथ् *karyēya-th.*
3	कयान् *karyā-n.*	कर्येयन् *karyēya-n.*	करेयेन् *karēyē-n.*	कर्येयन् *karyēya-n.*
Plur.				
1	कयाव् *karyāv.*	कर्येय *karyēyᵃ.*	करेयेय् *karēyēy.*	कर्येय *karyēyᵃ.*
2	कयाव *karyā-wᵃ.*	कर्येयव *karyēyᵃ-wᵃ.*	करेयेव *karēyē-wᵃ.*	कर्येयव *karyēyᵃ-wᵃ.*
3	कयाख् *karyā-kh.*	कर्येयख *karyēya-kh.*	करेयेख *karēyē-kh.*	कर्येयख *karyēya-kh.*

From खि *khi,* eat, we have ख्याम् *khĕyā-m ;* plur. ख्येयेम् *khĕyēyē-m.* So from चि *ci,* drink.

From नि *ni,* take, नियाम् *niyā-m* and नियेयेम् *niyēyē-m.*

Similarly, from, हि *hi,* take, ह्त्साम् *hĕtsā-m ;* plur. ह्त्सायेम् *hĕtsāyē-m ;* and from दि *di,* give, दित्साम् *ditsām,* and दित्सायेम् *ditsāyē-m* (see p. 71).

Impersonal verbs are similarly conjugated. Thus, असाम् *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.

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Double pronominal suffixes may be added, as in the case of the Past and the Aorist. Thus, कर्याथस् *karyā-th-as*, thou madest me; कर्यामय् *karyā-m-ay*, I made for thee; कर्यामस् *karyā-m-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.'

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	बूव्यास् *bŏvyā-s.*	बूव्येयस् *bŏvyēya-s.*	बूव्याय् *bŏvyāy.*	बूव्येय *bŏvyēyᵃ.*
2	व्व्याख् *bŏvyā-kh.*	बूव्येयख् *bŏvyēya-kh.*	बूव्याव *bŏvyā-wᵃ.*	बूव्येयव *bŏvyēyᵃ-wᵃ.*
3	बूव्याव् *bŏvyāv.*	बूव्येय *bŏvyēyᵃ.*	बूव्याय् *bŏvyāy.*	बूव्येय *bŏvyēyᵃ.*

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.'

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	बुफ्यास् *wuphyā-s.*	बुफ्येयस् *wuphyēya-s.*	बुफ्याय् *wuphyāy.*	बुफ्येय *wuphyēyᵃ.*
2	बुफ्याख् *wuphyā-kh.*	बुफ्येयख् *wuphyēya-kh.*	बुफ्याव *wuphyā-wᵃ.*	बुफ्येयव *wuphyēyᵃ-wᵃ.*[1]
3	बुफ्याव् *wuphyāv.*	बुफ्येय *wuphyēyᵃ.*	बुफ्याय् *wuphyāy.*	बुफ्येय *wuphyēyᵃ.*

[1] Içvara-kaula gives बुफ्येव *wuphyē-wᵃ*, which my Pandit says is wrong.

In the plural masculine Īçvara-kaula gives वुफ्येय् *wuphyēy*, 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 इ *i* before the याव् *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.'

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
Sing. 1	वुफियास् *wuphiyā-s.*	वुफियेयस् *wuphiyēya-s.*	वुफियाय् *wuphiyāy.*	वुफियेय *wuphiyēyᵃ.*
2	वुफियाख् *wuphiyā-kh.*	वुफियेयख् *wuphiyēya-kh.*	वुफियाव *wuphiyā-wᵃ.*	वुफियेयव *wuphiyēyᵃ-wᵃ.*
3	वुफियाव् *wuphiyāv.*	वुफियेय *wuphiyēyᵃ.*	वुफियाय् *wuphiyāy.*	वुफियेय *wuphiyēyᵃ.*

For the plural masculine Īçvara-kaula gives (viii. iii. 40) as examples both म्वकलियेय् *mŏkaliyēy* and म्वकलियाय् *mŏkaliyāy*, 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) नवियेव *naviyēwᵃ*, you became new, which, according to my Paṇḍit is incorrect for नवियेयव *naviyēyᵃ-wᵃ*.

This form cannot be used after cases ending in च् *ts*, छ *tsh*, ज़् *z*, or ञ् *ñ*. Thus, plup. तेज्याव् *tēzyāv*, not तेज़ियाव् *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)

त्यंबियेयम् *tyambiyēya-m*, I glanced eagerly.

त्यंबियेयिय् *tyambiyēyi-y* (see p. 70), thou didst glance eagerly.

त्यंबियेयस *tyambiyēya-s*, he glanced eagerly.

The formation of the Pluperfect and True Pluperfect participles of the following verbs is irregular :—

PLUPERFECT PARTICIPLE.		TRUE PLUPERFECT PARTICIPLE.
यि *yi*, come.	आयोव् *āyōv.*	आयाव् *āyāv.*
ज्रि *zi*, be born.	ज्रायोव् *zāyōv.*	ज्रायाव् *zāyāv.*
नेर *nĕr*, go forth.	द्रायोव् *drāyōv.*	द्रायाव् *drāyāv.*
च्न *ats*, enter.	च्रायोव् *tsāyōv.*	च्रायाव् *tsāyāv.*
प्रस *pras*, be born.	प्यायोव् *pyāyōv.*	प्यायाव् *pyāyāv.*
पि *pi*, fall.	प्येयोव् *pĕyōv.*	प्ययाव् *pĕyāv.*
गक्ष *gatsh*, go.	गयोव् *gayōv.*	गयाव् *gayāv.*

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 व् *v* or य् *y* is elided, as in the case of the aorist (p. 66). Thus, आयाव् *āyāv* + अस् *as*, आयास् *āyā-s*, he came to him. आयाय् *āyāy* + अस् *as*, आयास् *āyā-s*, they came to him. Other examples of these suffixes are आयास् *āyā-s* + अस् *as*, आयासस् *āyā-s-as*, I came to him; आयाख् *āyā-kh* + अस् *as*, आयाहस् *āyā-h-as*, thou camest to him; आयाव *āyā-wᵃ + अस् *as*, आयावस् *āyā-wa-s*, you came to him (viii. iii. 41).

When अय् *ay*, the suffix of the dative of the second person singular is added; आव् *āv* becomes ओ *ō*, and आय् *āy*, आ *ā* (42). Thus, ओय् *ōy* (आव् *āv* + अय् *ay*), he came for thee; आय् *āy*, they came for thee; द्रोय् *drōy*, he came out for thee; द्राय् *drāy*, they came out for thee; त्सोय् *tsōy*, he entered for thee; त्साय् *tsāy*, they entered for thee. So वुफियोय् *wuphiyōy*, he flew for thee (वुफियाव् *wuphiyāv* + अय् *ay*).

7. Perfect Tense.

This tense is not described by Īçvara-kaula. 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*). तॆमि कॆरॢमॆतॢ छुह़ *t̤amⁱ kạrᵘmạtᵘ chuh*, by him has been made,—

(*b*). तॆमि कॆरॢमॆतॢ छुऩ *t̤amⁱ kạrᵘmạtᵘ chu-n*, by him has been made-by-him,—

(*c*). कॆरॢमॆतॢ छुऩ *kạrᵘmạtᵘ chu-n*, has been made-by-him,—

all meaning ' he has made.'

In the second person, only the *b* and *c* forms are used. Thus,—

(*b*). त्वह्य कॆरॢमॆतॢ छुव *tŏhĕ kạrᵘmạtᵘ chu-wᵃ*, by you has been made-by-you.

(*c*). कॆरॢमॆतॢ छुव *kạrᵘmạtᵘ chu-wᵃ*, has been made by you, both meaning ' you made.' We cannot say त्वह्य कॆरॢमॆतॢ छुह़ *tŏhĕ kạrᵘmạtᵘ chuh*. In the paradigms, I shall only give the *c*. forms.

The Auxiliary Verb may either precede or follow the Participle. Thus, कॆरॢमॆतॢ छुम् *kạrᵘmạtᵘ chu-m* or छुम् कॆरॢमॆतॢ *chu-m kạrᵘmạtᵘ*, but it is considered more elegant for it to precede, when in a sentence, and not standing by itself. Thus, म्य छुम् गर कॆरॢमॆतॢ *mĕ chu-m garᵃ kạrᵘmạtᵘ*, I have built a house. When standing by itself, the Auxiliary Verb usually follows.

The following is the conjugation of this tense. Regarding the formation of the Adjective Past Participle, and its declension, see p. 29.

A. First Conjugation.

(a). Transitive verb, (c. Forms only).

'I have made,' *Lit.* 'he, she, it, etc., has (have) been made by me.'

	SINGULAR.		PLURAL.	
	Masculine. कॄमतॢ *karᵘmạtᵘ.*	Feminine. कॄमच्छ *karᵘmạṯṣᵘ.*	Masculine. कॄरिमति *karⁱmạtⁱ.*	Feminine. कयमच्छ *karĕmạṯṣᵃ.*
Sing.				
1	कॄमतॢ कुम् *karᵘmạtᵘ chu-m,*	कॄमच्छ छम् *karᵘmạṯṣᵘ chĕ-m*	कॄरिमति छिम् *karⁱmạtⁱ chi-m.*	कयमच्छ छम् *karĕmạṯṣᵃ chĕ-m.*
2	कॄमतॢ कुथ् *karᵘmạtᵘ chu-th.*	कॄमच्छ छथ् *karᵘmạṯṣᵘ chĕ-th.*	कॄरिमति छिथ् *karⁱmạtⁱ chi-th.*	कयमच्छ छथ् *karĕmạṯṣᵃ chĕ-th.*
3	कॄमतॢ कुन् *karᵘmạtᵘ chu-n.*	कॄमच्छ छन् *karᵘmạṯṣᵘ chĕ-n.*	कॄरिमति छिन् *karⁱmạtⁱ chi-n.*	कयमच्छ छन् *karĕmạṯṣᵃ chĕ-n.*
Plur.				
1	कॄमतॢ कुह् *karᵘmạtᵘ chuh.*	कॄमच्छ छह *karᵘmạṯṣᵘ chĕh.*	कॄरिमति छिह *karⁱmạtⁱ chih.*	कयमच्छ छह *karĕmạṯṣᵃ chĕh.*
2	कॄमतॢ कुव *karᵘmạtᵘ chu-wᵃ.*	कॄमच्छ छव *karᵘmạṯṣᵘ chĕ-wᵃ.*	कॄरिमति छिव *karⁱmạtⁱ chi-wᵃ.*	कयमच्छ छव *karĕmạṯṣᵃ chĕ-wᵃ.*
3	कॄमतॢ कुख् *karᵘmạtᵘ chu-kh.*	कॄमच्छ छख *karᵘmạṯṣᵘ chĕ-kh.*	कॄरिमति छिख *karⁱmạtⁱ chi-kh.*	कयमच्छ छख *karĕmạṯṣᵃ chĕ-kh.*

(b). Impersonal verb, (c. Forms only).

'I have laughed,' lit., 'it has been laughed by me.'

Sing. 1. 　अस़मंतॢ ङुम़ aṣ^umaṭ^u chu-m, I have laughed.

　　　2. 　अस़मंतॢ ङुथ़ aṣ^umaṭ^u chu-th, thou hast laughed.

　　　3. 　अस़मंतॢ ङुऩ aṣ^umaṭ^u chu-n, he has laughed.

Plur. 1. 　अस़मंतॢ ङुह़ aṣ^umaṭ^u chih, we have laughed.

　　　2. 　अस़मंतॢ ङुव aṣ^umaṭ^u chu-w^a, you have laughed.

　　　3. 　अस़मंतॢ ङुख़ aṣ^umaṭ^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:—

　　　कऱमंतॢ ङुथस़ kar^umaṭ^u chu-th-as, have been made-by thee-I, thou hast made me.

So कऱमंच़ छ़यस़ kar^umats^u chĕ-th-as, thou hast made me (fem.).

　　　करिमंति छिथ karⁱmaṭⁱ chi-th, thou hast made us (masc.).

There is no suffix for the first person plural.

　　　कऱमंतॢ ङुनस़ kar^umaṭ^u chu-n-as, he has made me.

　　　कऱमंतॢ ङुवस़ kar^umaṭ^u chu-w-as, you have made me.

　　　कऱमंतॢ ङुहस़ kar^umaṭ^u chu-h-as, they have made me.

कऱमंतॢ } kar^umaṭ^u
　　　{ ङुमख़ chu-m-akh, I have made thee.
　　　{ ङुनख़ chu-n-akh, he has made thee.
　　　{ ङुख़ chu-kh, we have made thee.
　　　{ ङुहख़ chu-h-akh, they have made thee.

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:—

कऱमंतॢ } kar^umaṭ^u,
　　　{ ङुथन chu-th-an, thou hast made him.
　　　{ ङुवन chu-w-an, you have made him.

For 'I have made him,' we must use the full pronoun; thus, सुह़ ङुम़ कऱमंतॢ suh chu-m kar^umaṭ^u, and so for the others.

कॕरिमॅति } *ka̤rĭmṭ̤i*, { चिमव *chi-m-aw^a*, I have made you.
 { चिनव *chi-n-aw^a*, he has made you.
 { चिहव *chi-h-aw^a*, they have made you.

कॕरिमॅति } *ka̤rĭmṭ̤i*, { चियख *chi-th-akh*, thou hast made them.
 { चिवख *chi-w-akh*, you have made them.

B. SECOND CONJUGATION.

Neuter verb. (*c.* forms only).

I have become, &c.

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	बॕवॕमॅतॖ छुस् *bŏv^umaṭ^u chu-s.*	बॕवॕमॅचॖ छॆस् *bŏv^umaṭs^u chĕ-s.*	बॕविमॅति चिह *bŏvĭmaṭĭ chih.*	बॕयॕमॅत्र छॆह *bŏvĕmaṭs^a chĕh.*
2	बॕवॕमॅतॖ छुख् *bŏv^umaṭ^u chu-kh.*	बॕवॕमॅचॖ छॆख् *bŏv^umaṭs^u chĕ-kh.*	बॕविमॅति चिव *bŏvĭmaṭĭ chi-w^a.*	बॕयॕमॅत्र छॆव *bŏvĕmaṭs^a chĕ-w^a.*
3	बॕवॕमॅतॖ छुह् *bŏv^umaṭ^u chuh.*	बॕवॕमॅचॖ छॆह् *bŏv^umaṭs^u chĕh.*	बॕविमॅति चिह *bŏvĭmaṭĭ chih.*	बॕयॕमॅत्र छॆह *bŏvĕmaṭs^a chĕh.*

C. THIRD CONJUGATION.

Neuter verb. (*c.* forms only).

I have flown, &c.

	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1	वुफ्योमॅतॖ छुस् *wuphyōmaṭ^u chu-s.*	वुफ्यॆमॅचॖ छॆस् *wuphyĕmaṭs^u chĕ-s.*	वुफ्यॆमॅति चिह *wuphyĕmaṭĭ chih.*	वुफ्यॆमॅत्र छॆह *wuphyĕmaṭs^a chĕh.*
2	वुफ्योमॅतॖ छुख् *wuphyōmaṭ^u chu-kh.*	वुफ्यॆमॅचॖ छॆख् *wuphyĕmaṭs^u chĕ-kh.*	वुफ्यॆमॅति चिव *wuphyĕmaṭĭ chi-w^a.*	वुफ्यॆमॅत्र छॆव *wuphyĕmaṭs^a chĕ-w^a.*
3	वुफ्योमॅतॖ छुह् *wuphyōmaṭ^u chuh.*	वुफ्यॆमॅचॖ छॆह् *wuphyĕmaṭs^u chĕh.*	वुफ्यॆमॅति चिह *wuphyĕmaṭĭ chih.*	वुफ्यॆमॅत्र छॆह *wuphyĕmaṭs^a chĕh.*

8. THE PERIPHRASTIC PLUPERFECT TENSE.

This tense, also, is not mentioned by Īçvara-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.

कॢर्मतॢ ओसुम् *kạr^umat^u ōsu-m*, I had made (him).

कॢर्मत्सॢ आसुम् *kạr^ūmạts^ū ạs^ū-m*, I had made (her).

करिमति आसिम् *kạrⁱmạtⁱ ạsi-m*, I had made (them, masc.).

करॆमत्स आसम् *karĕmats^a ạsa-m*, I had made (them, fem.).

बॢव्मतॢ ओसुस् *bọ̆v^umạt^u ōsu-s*, I had become.

वुफ्योमॆतॢ ओसुस् *wuphyōmạt^u ōsu-s*, I had flown.

Or, with double pronominal suffix.

कॢर्मतॢ ओसुथस् *kạr^umat^u ōs^u-th-as*, thou hadst made me.

B. Imperative Mood.

1 (a). THE PRESENT TENSE.

The terminations are (viii. ii. 5).

SINGULAR.		PLURAL.	
2	ह् *h.*	2	इव् *iv.*
3	इन् *in.*	3	इन् *in.*

If the root ends in a consonant, the ह् *h* of the 2nd singular is elided (6). Thus,—

कर् *kar*, make thou.   करिव् *kariv*, make ye.

करिन् *karin*, let him make. करिन् *karin*, let them make.

From दि *di*, give, which does not end in a consonant, we get for 2nd singular दिह् *dih*, not दि *di*.

If the root of the verb contains the letter ओ *ō*, that ओ *ō* becomes ऊ *ū*, in the Imperative (7). Thus,—

रोज़् *rōz*, stand, 3rd Sing. Imperat. रूज़िन् *rūzin*.

तोल् *tōl*, weigh,   „   „ तूलिन् *tūlin*.

पोठ *poṭh*, be fat,   „   „ पूठिन् *pūṭhin*.

So also, if the root contains ए *ē*, it becomes ई *ī* (7). Thus,—

नेर् *nēr*, go forth,   नीरिन् *nīrin*.

र्ञेक *çēk*, fear,   र्ञिकिन् *çīkin*.

पेड *pēḍ*, exude,   पीडिन् *pīḍin*.

These changes, however, do not occur in the second person singular (8). Thus, we have, रोज़् *rōz*, तोल् *tōl*, पोठ् *pōṭh*, नेर *nĕr*, ꣠क् *çĕk*, पेड़् *pĕḍ*.

We thus find the Present Imperative of रोज़् *rōz*, remain, to be conjugated as follows.

SINGULAR.	PLURAL.
1 रोज़् *rōz*.	रूज़िव् *rūziv*.
2 रूज़िन् *rūzin*.	रूज़िन् *rūzin*.

Every root ending in a vowel, takes the letter य *y* before all terminations, except that of the second person singular (10). Moreover a final र *i* of the root is changed to य *yᵃ(ĕ)*, except in the case of the verbs नि *ni*, take, दि *di*, give, and यि *yi*, come (11). We thus get the following conjugation of a verb whose root ends in a vowel.

(*a*) खि *khi*, eat.

SINGULAR.	PLURAL.
2 खﭦ *khĕh*.	खयिव् *khĕyiv*.
3 खयिन् *khĕyin*.	खयिन् *khĕyin*.

(*b*) दि *di*, give.

SINGULAR.	PLURAL.
2 दिﭦ *dih*.	दियिव् *diyiv*.
3 दियिन् *diyin*.	दियिन् *diyin*.

The root यि *yi*, come, is further irregular, in that, besides being conjugated like दि *di*, it also optionally takes the following form (viii. ii. 12).

SINGULAR.	PLURAL.
2 व्वल् *wŏlᵃ* (not व्वल् *wŏl*).	व्वलिव् *wŏliv*.
3 व्वलिन् *wŏlin*.	व्वलिन् *wŏlin*.

The root ब्व *bŏv*, become, has the following forms (14).

SINGULAR.	PLURAL.
2 ब्व् *bŏv*.	ब्विव् *bŏviv*.
3 ब्विन् *bŏvin*, ब्यिन् *bŏyin*.	ब्विन् *bŏvin* or ब्यिन् *bŏyin*.

The verbs (see pp. 16, 22, 37 and 49).

> च्वर *tsar*, be inwardly wrathful.
>
> फ़श *phŏç*, be inwardly wrathful.
>
> फुछ *phuh*, be inwardly wrathful.
>
> मच्छे *marts*, be inwardly wrathful.
>
> वुछ *wuts*, be burnt.
>
> फिछ *phits*, forget.
>
> त्यंब *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,—

> च्वरिनय *tsạr^i n-ay*, let there be inward anger to thee, *i.e.*, be thou angry.
>
> च्वरिनव *tsạr^i n-aw^a*, be ye angry.
>
> च्वरिनस् *tsạr^i n-as*, let him be angry.
>
> च्वरिनख् *tsạr^i n-akh*, 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 र *i* of the imperative becomes *i-mātrā*, and the preceding vowel is modified. Thus,

> करिन् *karin*, let him make.
>
> करिनम् *kạr^i n-am*, let him make for me.

The second person is,—

> Sing.   करम् *karu-m*, make thou for me.
>
> Plur.   कर्यूम् *karyū-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 उ *u* is inserted (16). Thus, करन् *karu-n*, make him or it (a very common form); करम् *karu-m*, make for me; करस् *karu-s*, make for him; करख् *karu-kh*, make for them.

As regards roots ending in a vowel, from खि *khi*, eat, we have ख्यम् *khĕ-m*, &c. From नि *ni*, take, दि *di*, give, and यि *yi*, come, we have दिम् *di-m*, give thou to me, &c.

When a pronominal suffix is added to the second plural imperative of any verb, इव् *iv*, becomes यू *yū* (17). Thus, कर्यूम् *karyū-m*, make ye for me; कर्यूस् *karyū-s*, make ye for him; कर्यूख् *karyū-kh*, make ye for them. So from खि *khi*, eat, ख्ययूम् *khyayū-m*, &c., and from नि *ni*, दि *di*, and यि *yi*, दियूम् *diyū-m*, &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 त *ta*. It expresses encouragement, like the Hindī 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).

SINGULAR.		PLURAL.	
2	त *t^a*.	इतव् *ⁱtav*.	
3	इतन् *ⁱtan*.	इतन् *ⁱtan*.	

The terminations are all added to the root direct (15). The *i* being *i-mātrā*, a preceding vowel is modified in the 2nd plural, and 3rd sing. and plur. Thus,

SINGULAR.		PLURAL.	
2	कर्त *kart^a*.	करितव् *kạrⁱtav*.	
3	करितन् *kạrⁱtan*.	करितन् *kạrⁱtan*.	

So also from खार *khār*, mount, खारितन् *khā̈rⁱtan*; from वाल *wāl*, bring down, वालितन् *wạlⁱtan*; from रोज़ *rōz*, remain, 2nd sing. रोज़्त *rōzt^a*, 3rd sing. रुज़ितन् *rūzⁱtan*; from नेर *nēr*, go forth, नेर्त *nērt^a*, नीरितन् *nīrⁱtan*; and from त्सर *tsar*, be inwardly wrathful, &c., त्सरितनय् *tsạrⁱtanay*, &c., (see p. 82).

Regarding roots ending in vowels we have from खि *khi*, eat.

SINGULAR.		PLURAL.	
2	ख्येत *khĕt^a*.	ख्येयितव् *khĕyⁱtav*.	
3	ख्येयितन् *khĕyⁱtan*.	ख्येयितन् *khĕyⁱtan*.	

For नि *ni*, take, दि *di*, give, and यि *yi*, come, we have, however, the following forms.

	SINGULAR.	PLURAL.
2	दित *dit*ᵃ.	दियितव् *diyⁱtav.*
3	दियितन् *diyⁱtan.*	दियितन् *diyⁱtan.*

The pronominal suffixes are added regularly, except that in the second plural, अव् *av* becomes ओ *ō* (18). Thus, करितोम् *kạrⁱtō-m*, make ye for me; करितोन् *kạrⁱtō-n*, make ye him; करितोस् *kạrⁱtō-s*, make ye for him; करितोख् *kạrⁱtō-kh*, make ye for them.

2. The Future Imperative.

This is formed by adding र्ज़ि *ⁱzi* if the root ends in a consonant, and ज़ि *zi* if it ends in a vowel. Before र्ज़ि *ⁱzi*, 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

चह करिज़ि *tsᵃh kạrⁱzi*, thou shouldest do.

तॊहि करिज़ि *tȯhⁱ kạrⁱzi*, you should do.

सुह करिज़ि *suh kạrⁱzi*, he should do.

तिम करिज़ि *tim kạrⁱzi*, they should do.

So also from खार *khar*, mount, खारिज़ि *khārⁱzi*; from वाल *wāl*, bring down, वालिज़ि *wālⁱzi*; from रोज़ *rōz*, stand, रूज़िज़ि *rūzⁱzi*; and from नेर *nēr*, go forth, नेरिज़ि *nīrⁱzi*. I cannot find that this form is used with impersonal verbs like चर *tsar* etc., mentioned when dealing with the Simple Imperative.

As regards verbs ending in a vowel, we have from खि *khi*, eat, खेज़ि *khēzi*; so also in other cases, but from नि *ni*, take, दि *di*, give, and यि *yi*, come, we have दिज़ि *dizi*, etc.

When the pronominal suffixes अम् *am* and अस् *as* are used with this form, ज़ि *zi* becomes ज़्य *zya*. (viii. ii. 25).

Thus करिज़्यम् *kạrⁱzy-am*, you should make me, or for me.

So करिज़्यस् *kạrⁱzy-as*, you should make for him.

In other cases, the ज़ि *zi*, is unchanged.

Thus क॑रिज़िय् *kạriᶻzi-y*, he should make for thee.

[NOTE. My Paṇḍit also says क॑रिज़्यन् *kạriᶻzy-an*, not क॑रिज़िन् *kạriᶻzin*; so also he says क॑रिज़्यव *kạriᶻzy-awᵃ*, and क॑रिज़्यख् *kạriᶻzy-akh*].

3. THE PAST IMPERATIVE.

This is formed by adding हे *hē* 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 क॑रिज़िहे *kạriᶻzihē*, thou shouldst, you, he, or they, should have made.

Pronominal suffixes are added regularly (25). Thus क॑रिज़िहेम् *kạriᶻzihē-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.		PLURAL.	
2	यख् *yakh*.	इव *iv*.	
3	यन् *yan*.	यन् *yan*.	

The tense expresses a wish. Thus, लश्यन् *laçyan*, may he live long. The following is a specimen of the conjugation of the tense of the verb कर *kar*, make; Pluperfect कर्यान् *karyā-n* he made.

' Mayst thou make, &c.'

SINGULAR.		PLURAL.	
2	कर्यख् *karyakh*.	करिव *kariv*.	
3	कर्यन् *karyan*.	कर्यन् *karyan*.	

So from रन *ran*, cook; 3rd sing. Plup. रनान् *rañā-n*; 3rd sing. Bened. रन्यन् *rañyan*. Similarly ज़ेन्यन् *zeñyan*, may he conquer.

Roots ending in स *s* change the final स *s* to श *ç*. Thus, from लस *las*, live long; 3rd sing. plup. लाछाव् *lätshāv*; but 3rd sing. Bened. लश्यन् *laçyan*. So also, from आस *ās*, be, आश्यन् *āçyan*.

The verb चाव *chāv*, use, has for its second singular Bened. either चाव्यख् *chāvyakh* or चाय्यख् *chāyyakh*. The latter form is peculiar to the second person singular (27).

The verb ब्वव *bŏv*, be, become, changes its final व *v* to य *y* throughout. Thus, बुय्यन् *bŏyyan* (not बुव्यन् *bŏvyan*), may it be; म बुय्यन् *mᵃ bŏyyan*, may it not be, God forbid! (26).

Pronominal suffixes are added in the usual way. Thus, लष्यनय् *laçyan-ay*, may he live for thee! पोष्यनय् *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 बुय गछ् सुह् वुछन् *bŏ-y gatshᵃ, suh wucha-n*. If I go, I shall see him. बुय् *bŏy* is contracted from बुह् *bŏh*, I, and अय् *ay*, if. The object is mentioned twice. First fully in सुह् *suh*, and again as a pronominal suffix (न् *n*).

2. The Past Conditional Tense.

This tense is used if things are spoken of that might have, but have not, happened. Thus, रूद् अय् प्यियिहे खछ् सपज़िहे *rūd ay pĕyihē, sŏch sapazihē*, if there had been rain, there would have been plenty. It is conjugated as follows (viii. ii. 32).

	SINGULAR.	PLURAL.
1	करहा *karahā̆*, (if) I had made.	करहाव् *karahāv*.
2	करहाख् *karahākh*,	कि॒रिहीव् *kₐrᵢhīv*.
3	करिहे *karihē*,	करहान् *karahān*.

NOTES. (1) When the last syllable contains the vowel आ *ā*, 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-mātrā*, and modifies the preceding root vowel when possible.

Verbs ending in vowels are declined as follows, inserting म् *m* in the first person, as in the Future Indicative.

SINGULAR.	PLURAL.
1 ख्यमह्त *khyamahā*, (if) I had eaten.	ख्यमहाव् *khyamahāv.*
2 ख्यहाख् *khyahākh.*	ख्यियिहीव् *khĕyʲhīv.*
3 ख्यियिहे *khĕyihē.*	ख्यहान् *khyahān.*

From नि *ni*, take, दि *di*, give, and यि *yi*, come, we have as follows.

SINGULAR.	PLURAL.
1 दिमह्त *dimahā.*	दिमहाव् *dimahāv.*
2 दिहाख् *dihākh.*	दियिहीव् *diyʲhīv.*
3 दियिहे *diyihē.*	दिहान् *dihān.*

Pronominal suffixes are added as follows :—

Added to 1st person.

करह्ताम् *karahā-m*, (if) I or we had made myself or for myself.		
करहाय् *karahā-y*,	,,	thee, or for thee.
करहाव *karahā-wᵃ*,	,,	you, or for you.
करहान् *karahā-n*,	,,	him.
करहास् *karahā-s*,	,,	for him.
करहाख् *karahā-kh*,	,,	them, or for them.

Added to 2nd person singular.

करहाम् *karahā-m*, (if) thou hadst made me, or for me.		
करहान् *karahā-n*,	,,	him.
करहास् *karahā-s*,	,,	for him.
करहाख् *karahā-kh*,	,,	them, or for them.

Added to 2nd person plural.

करिह्यूम् *karʲhyū-m*, (if) you had made me or for me.		
करिह्यून् *karʲhyū-n*,	,,	him.
करिह्यूस् *karʲhyū-s*,	,,	for him.
करिह्यूख् *karʲhyū-kh*,	,,	them, or for them.

Added to 3rd person singular.

करिहेम् *karihē-m*, (if) he had made me or for me.		
करिहीय् *karihī-y*,	,,	thee, or for thee.
करिहेव *karihē-wᵃ*,	,,	you, or for you.
करिहेस् *karihē-s*,	,,	him, or for him.
करिहेख् *karihē-kh*	,,	them, or for them.

Added to 3rd person plural.	करहानम् *karahān-am,*	if they had made	me or for me.
	करहानय् *karahān-ay,*	,,	thee or for thee.
	करहानव *karahān-awᵃ,*	,,	you or for you.
	करहानस् *karahān-as,*	,,	him or for him.
	करहानख् *karahān-akh,*	,,	them or for them.

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 a च्रर *tsar,* be inwardly angry, etc., (see pp. 16, 22, 37, 49, 54, 68 and 82) are conjugated as follows:—

च्ररिहेम् *tsarihē-m,* (if) there had been inward anger to me; (if) I had been inwardly angry.

अस्य च्ररिहे *asĕ tsarihē,* (if) we had been inwardly angry.

च्ररिहीय् *tsarihī-y,* if thou hadst been   ,,   ,,

च्ररिहेव *tsarihē-wᵃ,* if you had been   ,,   ,,

च्ररिहेस् *tsarihē-s,* if he had been   ,,   ,,

च्ररिहेख *tsarihē-kh,* if they had been   ,,   ,,

This tense may also be used in expressions like the following:—

सुय् करिहे *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 Kāçmīrī.—*By* G. A. GRIERSON,

C.I.E., PH.D., I.C.S.

[Read January, 1899.]

Īçvara-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.

न *tᵃ*, and (iv. 178). *E.g.*, सुह् न स्वर *suh tᵃ ṭsᵃh*, he and thou.

ति *ti*, also (iv. 179). It is also used instead of न *tᵃ* with plurals. Thus, सुह् ति स्वर ति *suh ti, ṭsᵃh ti*, he also, you also. मह्निवि ति गुपन् ति बाय् *mahanivⁱ ti gupan ti āy*, both the men and the cattle came. In the last sentence we cannot use न *tᵃ*.

The negative particle is न *nᵃ*, 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 *nᵃ* is usually compounded with the verb as a suffix. Thus, छुस्न *chu-s-nᵃ*, I am not.

The prohibitive particle म *mᵃ* is only used with the Simple Imperative (viii. ii. 19).

म करिन् *mᵃ karin*, let him not make.

म कर् *mᵃ kar*, make thou not.

म करिव् *mᵃ kariv*, make not ye.

With the Modified Imperative मत *matᵒ* is used (20). Thus, मत करितन् *matᵒ karⁱtan*, let him not make.

Instead of म *mᵃ* and मत *matᵃ*, we may use मा *mā* and मता *matā* respectively (20). Thus, मा कर *mā kar*, मता कर्तं *matā kartᵃ*.

Other vocative particles may also be added. Thus, मबा कर *mabā kar*, मषा कर *masā kar*, मतबा कर्तं *matabā kartᵃ*, मतषा कर्तं *matasā kartᵃ*, 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 *nᵃ* is used (19). Thus, करिज़ि न *kạrⁱzi nᵃ*, you should not make. करिज़िहें न *kạrⁱzihē nᵃ*, you should not have made.

मा *mā* is used before or after a verb, to indicate a question in hesitation (viii. i. 29). Thus,—

> करान् मा छुह् *karān mā chuh*, or मा छुह् करान् *mā chuh karān*, or मा करान् छुह् *mā karān 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?)
>
> कर्योन् मा *karyōn mā*, did he make?
>
> सुह् मा करि *suh mā kari*, will he make?
>
> ब़ह् मा कर *bŏh mā karᵃ*, shall I make?

The particle ताञ् *tāñ*, or ताञत् *tāñat*, 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,—

> क्याह् ताञ् वनुन् *kyāh tāñ wạnun*, 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?
>
> कर् ताञ् आव *kar tāñ āv*, did he come at any time? If so, when?
>
> कूत् ताञ् द्युतुन् *kūtᵘ tāñ dyutun*, did he give anything? If so, how much?
>
> ताम् *tām*, or तामत् *tāmat*, may be used instead of ताञ् *tāñ*, or ताञत् *tāñat*. Thus, क्याह् ताम् वनुन् *kyāh tām wạnun*.

यठ *ḍyaṭhᵃ*. This added to an interrogative word converts it into an intensive one (viii. i. 27). Thus,—

> कर् *kar*, or कन *kanᵃ*, when?

चठ कर आव *ḍyaṭhᵃ kur āv*, or चठ कन आव *ḍyaṭhᵃ kanᵃ āv*, he
he came a long time ago.

क्याह *kyāh*, what ?   चठ क्याह *ḍyaṭhᵃ kyāh*, a great deal.

कुति *kūtⁱ*, how many ?   चठ कुति *ḍyaṭhᵃ kūtⁱ*, a great many,
So चठ कनि *ḍyaṭhᵃ kanⁱ*, for a long time.

The usual word for ' if ' is अय *ay*, but, with the Past Conditional
(viii. ii. 33), हय *hay* may be used instead of अय *ay*, after the verb.
Thus,—

करिहे हय *karihē hay*, if he had made.

करहान् हय *karahān hay*, if they had made ;

करिहेस् हय *karihē-s hay*, if he had made it.

With the same tense ' if not ' is represented by नय *nay* (34). Thus,
करिहे नय *karihē nay*, if he had made it ; रूद् नय पयिहे *rūd nay pĕyihē*, if
rain had not fallen.

These particles can also be attached to the subject of the verb (35).
Thus, सुहय करिहे *suh-ay karihē*, if he had made ; तिम्हय करहान् *tim-hay
karahān*, if they had made : सुनय् करिहे *su-nay karihē*, if he had not made,
बुय छ्यमहा *bŏ-y khyamahā*, if I had eaten.

A *List of Kāçmīrī Verbs.*—By GEORGE A. GRIERSON, C. I. E., I. C. S.

The following list of Kāçmīrī Verbs, is founded on the *dhātu-pāṭha* of *Īçvara-kaula's* Kāçmīrī Grammar, entitled the *Kaçmīra-çabdāmṛta.* 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-nāgarī 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 Kāçmīrī 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); *karu-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 *karᵘ-n*, he made (her) (lit. she was-made-by-him); *kari-n*, he made (them) (lit. they [masc.] were-made-by-him); *karĕ-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 *pacᵘ-s*, I (fem.) went. In the accompanying list, Active Verbs are marked (in the first column) with the letter क, *i.e.*, *karmaṇi prayōga*, or passive construction. Impersonal Verbs are marked भा, *i.e.*, *bhāvē prayōga*, or impersonal construction. Neuter Verbs are left unmarked. This information is taken from the *Kaçmīra-çabdāmṛta.*

Three simple tenses are derived from the Past Participle; the Past, the Aorist, and the Pluperfect. In the masculine, the characteristic

letter of the Past is *u*, of the Aorist is *yau* or *yō*, and of the Pluperfect *yā*.

The **Past** tense describes something which has happened lately, *e.g.*, *kạru-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 *Kaçmīra-çabdāmṛta*) are the only ones of the second conjugation which have the Past proper.

Thak, pak, samakh, hŏkh, tạg, lag, çŏṇg, kᵃ ṭs, khōṭs, paṭs, rōṭs, ryaṭs, hŏṭs, gaṭsh (be proper), *wŏpaz, daz, rōz, phaṭ, phuṭ, rōṭ, bŏḍ, wāṭ, wŏth, ṭshyann, sapan, wup, çrap, pray, lay, way, khar, tar, phar, phēr, mạr, sōr, gal, ṭsal, ḍal, ḍōl, phal, phŏll, mēl, bŏv, rāv, dŏṣ, pōṣ, maṣ, rōṣ, ās, khas, 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-mātrā* (*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—

3 Masc. sg. Past.	3 Fem. sg. Past.	3 Masc. Aorist.
thạkᵘ, he was weary	*thạcū*	*thacyōv*
lyūkhun (√ *lēkh*), he wrote	*līchūn*	*lēchyōn*
dạgun, he pounded	*dạjūn*	*dạjyōn*

ṭ, ṭh and *ḍ*, become *c, ch*, and *j* respectively, but not before *ū-mātrā*, only before *y*.

Thus—

phạṭᵘ, he was split	*phạṭū*	*phacyōv*
mạṭhᵘ [√ *maṣ*] he was forgotten	*mạṭhū*	*machyōv*
gạṇḍun, he bound	*gạṇḍūn*	*gañjyōn*

t, th, d and *n* become *ṭs, ṭsh, z*, and *ñ* respectively, in both cases,

Thus—

kạtun, he spun	*kạṭsūn*	*kạṭsōn*
wŏthᵘ, he arose	*wŏṭshū*	*wŏṭshōv*
lạdun, he built	*lạzūn*	*lazōn*
rạnun, he cooked	*rạñūn*	*rañcn*

Verbs in *l* change it to *j*.

Thus—

pōlun (√ *pāl*), he protected	*pājᵉn*	*pājyōn*
tsạlᵘ, he fled	*tsạjᵘ*	*tsạjyōv*

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 √ *zēṭh*, be long, we have the Aorist *zēṭhyauv*, not *zēchyauv*.

Note that *y* is elided after *ts*, *tsh*, *z* and *ñ*, and *s*. It is also elided in the case of the verbs *pi*, 'fall' (*pyauv* not *pi-y-auv*), and *gatsh*, 'go' (*gauv* not *gyauv*).

It is, however, retained in the case of the following Neuter Verbs.

Kᵃts, be wet, *grŏts*, be splashed out, *tsŏts*, be without employment, *tshŏts*, be empty, *tēz*, be sharp, *paz*, be fit, *rŏts*, be pleasant, *vyats*, be contained, *braz*, shine, *bāwaz*, be pleasant, *lyats*, be weak, *çrōts*, be pure.

Thus, *grŏtsyōv*, not *grotsōv*, he was splashed out.

[It is also retained in the following verbs ending in *s*, *āvas*, *ḍŏs*, *tsas*, *tras*, *ras*, *rᵃs*, *lis*, *vis*, *wŏlas*, *wŏs*, and optionally in *ṭhās*, *das*, *bās*, *mus*, and *sᵃs*].

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 Kāçmīrī pronunciation.[1] They are given briefly in the following table, which applies to all verbs of both conjugations.

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[1] Vide supra, pp. 280 and ff.

Radical.	BECOMES							
	before u-mātrā (masc. sg. past.)	As in	before ū-mātrā (fem. sg. past.)	As in	before i-mātrā (masc. pl. past.)	As in	before ya (ĕ), (fem.) pl. past, & throughout aorist.)	As in
a ...	a̤.	*karun*, (pr. *korun*) he made him,	a̤.	*karᵘn*, (pr. *kürün*) he made her,	a̤.	*karin*, (pr. *kaʾrin*) he made them,	Remains unchanged.	*karĕn, karyōn.*
ā ...	ō	*mōrun,*	a̤.	*māṛᵘn,* (pr. *mörün*)	a̤.	*māṛin,* (pr. *mörin*)		*mārĕn, māryōn.*
i ...	yu	*lyuvun,*	i (pr. yü)	*livᵘn,* (pr. *lyüvün*)	i	*livin,*		*livyĕn, livyōn.*
ī ...	yū	*cyūrun,*	ī	*cīrᵘn,*	ī	*cīrin,*		*cīrĕn, cīryōn.*
u ...	un-changed	*buzun,*	un-changed	*buzᵘn,*	un-changed	*buzin,* (pr. *buʾzin*)		*buzan, buzun.*
ū ...	un-changed	*lātun,*	un-changed	*lūtᵘn,*	un-changed	*lūtin,* (pr. *lūṭin,*		*lūcĕn, lūcyōn.*
ĕ ...	yū	*phyūrᵘ,*	ī	*phirᵃ,*	ī	*phiri,*		*phĕrĕ, phĕryᵘv.*
ō ...	ū	*būzun,*	ū	*būzᵘn,*	ū	*būzin,* (pr. *büzin,*		*bōzĕn, bōzōn.*

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 यौ *yau*, but is always pronounced यो *yō*. A Kāçmīrī 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 *puku*, he went, Fem. pl. *pacya* or *pacĕ*, Aorist *pacyōv*.

The **Pluperfect** expresses remote time, and is formed in the masculine by changing the *yō* of the Aorist to *yā*. Thus, *karyā-n*, he did (a long time ago), he had done. It is the tense of narrative. Thus *sakhariyāv*, (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 *zēṭhiyāv*, he had been long, but *zēṭhyāv*, he was long (not *zēchyāv*, as the √ *zēṭh* is not one of the listed verbs).

The above rules are those given in the *Kaçmīra-çabdāmṛta*. As the Past Tenses form one of the chief difficulties of the Kāçmīrī 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 *Çabdāmṛta*, 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 *Çabdāmṛta*. 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 Kāçmīrī 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 Panjābī and as not Kāçmīrī, 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*.

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 Paṇḍit who is a Kāçmīrī born and bred.

To conclude, the following are the full conjugational forms of the three Past Tenses of the Kāçmīrī Verb, according to the *Kaçmīra-çabdāmṛta.*

First Conjugation. *Transitive and Impersonal Verbs.*

(भूतकाल) *Past Tense,* I made.

	He was made	She was made	They (masc.) were made	They (fem.) were made
by me	कॆरुम् *karum*	कॆरूम् *karᵘm*	कॆरिम् *karim*	कयॆम् *karĕm*[1]
by thee	कॆरुथ् *karuth*	कॆरूथ् *karᵘth*	कॆरिथ् *karith*	कयॆथ् *karĕth*
by him	कॆरुन् *karun*	कॆरून् *karᵘn*	कॆरिन् *karin*	कयॆन् *karĕn*
by us	कॆरू *karᵘ*	कॆरू *karᵘ*	कॆरि *karⁱ*	कयॆ *karĕ*
by you	कॆरुव *karuwᵃ*	कॆरूव *karᵘwᵃ*	कॆरिव *kariwᵃ*	कयॆव *karĕwᵃ*
by them	कॆरुख् *karukh*	कॆरूख् *karᵘkh*	कॆरिख् *karikh*	कयॆख् *karĕkh*

(सामान्यभूतकाल) *Aorist,* I made.

	He was made	She was made	They (masc.) were made	They (fem.) were made
by me	कयॆम् *karyōm*[2] / कयॆम् *karyaum*	कयॆयम् *karyēyam*	कयॆम् *karyēm*	कयॆयम् *karyēyam* and so on, same as singular.
by thee	कयॆथ् *karyōth* / कयॆथ् *karyauth*	कयॆयथ् *karyēyath*	कयॆथ् *karyēth*	
by him	कयॆन् *karyōn* / कयॆन् *karyaun*	कयॆयन् *karyēyan*	कयॆन् *karyēn*	
by us	कयॆव *karyōv* / कयॆव *karyauv*	कयॆय *karyēya*	कयॆय *karyēy*	
by you	कयॆव *karyōwᵃ* / कयॆव *karyauwᵃ*	कयॆयव *karyēyawᵃ*	कयॆव *karyēwᵃ*	
by them	कयॆख् *karyōkh* / कयॆख् *karyaukh*	कयॆयख् *karyēyakh*	कयॆख् *karyēkh*	

[1] Pronounced *karyĕm.*

[2] *Pronounced* कयॆम् *and so throughout.*

(पूर्णभूतकाल) *Pluperfect*, I had made.

	He had been made	She had been made	They (masc.) had been made	They (fem.) had been made
by me	कर्याम् *karyām*		करेयेम् *karēyēm*	
by thee	कर्याथ् *karyāth*	same as in Aorist	करेयेथ् *karēyēth*	same as in Aorist
by him	कर्यान् *karyān*		करेयेन् *karēyēn*	
by us	कर्याव् *karyāv*		करेयेय् *karēyēy*	
by you	कर्याव *karyāwᵃ*		करेयेव *karēyēwᵃ*	
by them	कर्याख् *karyākh*		करेयेख् *karēyēkh*	

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.'

(भूतकाल) *Past*, I went.

	Masculine.	Feminine.
I went	पकुस् *pạkus*	पचूस् *pạcᵘs*
They wentest	पकुख् *pạkukh*	पचूख् *pạcᵘkh*
He went	पकू *pạkᵘ*	पचू *pạcᵘ*
We went	पकि *pạkⁱ*	पच *pacĕ* [1]
You went	पकिव *pạkⁱwᵃ*	पचव *pacĕwᵃ*
They went	पकि *pạkⁱ*	पच *pacĕ*

[1] Pronounced *pacyĕ*.

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Aorist (सामान्यभूतकाल) in the case of listed verbs. *Past* (भूतकाल) in the case of non-listed verbs.

बुफ *wuph*, fly, is a non-listed verb.

	Masculine.	Feminine.
I flew	बुफ्योस् *wuphyōs*	बुफेयस *wuphyēyas*
Thou flewest	बुफ्योख् *wuphyōkh*	बुफेयख् *wuphyēyakh*
He flew	बुफ्योव् or बुफ्यौव् *wuphyōv* or *wuphyauv*	बुफेय *wuphyēy*ᵃ
We flew	बुफेय् *wuphyēy*	बुफेय *wuphyēy*ᵃ
You flew	बुफेव *wuphyēw*ᵃ	बुफेव *wuphyēw*ᵃ
They flew	बुफेय् *wuphyēy*	बुफेय *wuphyēy*ᵃ

Pluperfect (पूर्णभूतकाल) in the case of listed verbs, and in the case of non-listed verbs ending in vowels. *Aorist* (सामान्यभूतकाल) in the case of non-listed verbs ending in consonants.

I flew.

		Masculine.	Feminine.
Singular …	1	बुफ्यास् *wuphyās*	बुफेयस *wuphyēyas*, &c., as in the Past.
	2	बुफ्याख् *wuphyākh*	
	3	बुफ्याव् *wuphyāv*	
Plural …	1	बुफ्याय् *wuphyāy*	
	2	बुफ्याव *wuphyāw*ᵃ	
	3	बुफ्याय् *wuphyāy*	

Pluperfect (पूर्णभूतकाल) in the case of non-listed verbs only, which end in consonants.

I had flown.

		Masculine.	Feminine.
Singular …	1	बुफियास् *wuphiyās*	बुफियेयस् *wuphiyēyas*
	2	बुफियाख् *wuphiyākh*	बुफियेयख् *wuphiyēyakh*
	3	बुफियाव् *wuphiyāv*	बुफियेय *wuphiyēy*ᵃ
Plural …	1	बुफियाय् *wuphiyāy*	बुफियेय *wuphiyēy*ᵃ
	2	बुफियाव *wuphiyāw*ᵃ	बुफियेव *wuphiyēw*ᵃ
	3	बुफियाय् *wuphiyāy*	बुफियेय *wuphiyēy*ᵃ

LIST OF VERBS.

Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
चच् *ats*	प्रवेशे	चाव् *tsāv*	*enter.
चच् *atsh*	दौर्बल्ये	चहेव् *atshauv*	be weak.
चद् *ad*	नैश्चल्ये श्रैथिल्ये च	चदोव् *adyauv*	be powerless, per-severe.
चदुर *adᵃr*	चार्द्रीभवने	चदुर्योव् *adᵃryauv*	be moist.
चदुराव *adᵃrāv*	चार्द्रीकरणे	चदुरोवुन् *adᵃrōvun*, चदुराव्योन् *adᵃrāvyaun*	*make moist.
चन *an*, चान *ān* इति कचित्	चालने	चनुन् *anun*, चन्योन् *añaun*	*bring.
चंज़र *anzᵃr*	समापने	चंज़रुन् *anzᵃrun*, चंज़र्योन् *anzᵃryaun*	finish.
चंज़राव *anzᵃrāv*	च	चंज़रोवुन् *anzᵃrōvun*, चंज़राव्योन् *anzᵃrā-vyaun*	ditto.
चन्द *and*	चवसाने	चन्द्योव् *andyauv*	be finished.
चवस, चवसाव च, *abas*, *abasāv*	वेष्टे	चवसुन् *abasun*, चवस्योन् *abasyaun*	wrap up, enfold.
चवर *abᵃr*	मेघाविर्भावे	चवरुन् *abᵃrun*, चवर्योन् *abᵃryaun*	cloud up.
चवराव *abᵃrāv*	च	चवरोवुन् *abᵃrōvun*, चवराव्योन् *abarāvyaun*	ditto.

क	वर्ज़् *arz*	वर्जने	वर्ज़न् *arzun,* वर्ज़ोन् *arzaun*	earn.
क	वर्पव *arpāv*	पालने	वर्पुन् *arpōvun,* वर्पोन् *arpāvyaun*	fell.
क	वल *al*	वम्र्बीभावे	वल्यौव् *alyauv*	be insecure, shake.
क	वलर *alar*	वहार्दाने कम्पने च	वलरुन् *alarun,* वलरोन् *alaryaun*	move, tremble.
क	वलराव *alarāv*	च	वलरावुन् *alarvun,* वलरावोन् *alarāvyaun*	ditto.
क	वस *as*	छने	वसुन् *asun,* वसोन् *asaun*	*laugh.
क	वहल *ahal*	मानने	वहलुन् *ahalun,* वहलोन् *ahalaun*	honour.
क	वाट्षन् *ātṣhan*	परिचये	वाट्षनुन् *ātṣhanun,* वाट्षनोन् *ātṣhanaun*	practice.
क	वाज़र् *āẓᵃr*	तत्परतायाम्	वाज़रुन् *āẓᵒrun,* वाज़रोन् *āẓᵒryaun*	be devoted to.
क	वाड्र् *āḍᵃr*	मिश्रणे पिछीकरणे च	वाड्रुन् *āḍᵒrun,* वाड्रोन् *āḍᵒryaun*	*mix, heap up.
क	वाड्राव *āḍᵒrāv*	च	वाड्रावुन् *āḍᵒrōvun,* वाड्रावोन् *āḍᵒrāvyaun*	*ditto.
क	वांट्र् *āṇṭᵃr*	कोपाद्विचारे	वांट्रुन् *āṇṭᵒrun,* वांट्रोन् *āṇṭᵒryaun*	meditate in wrath against a person.
क	वापर *āpar*	वलेन परलुखाषेच	वापरुन् *āparun,* वापरोन् *āparyaun*	feed another with one's own hand.
क	वापराव *āparāv*	च	वापरावुन् *āparōvun,* वापरावोन् *āparāvyaun*	ditto.

* Found in Dr. Elmslie's Vocabulary.

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Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
आमन *āman*	वैवर्ण्यें	आमन्यौव् *āmanyauv*	change for the bad.
क आरद् *ārad*	आराधने	आरदुन् *āradun*, आरज़ौन् *ārazaun*	conciliate.
क आरव *ārav*	परुषीकरणे	आरवुन् *āravun*, आरव्यौन् *āravyaun*	make rough.
क आयव *āyav*	सम्यगृजूकरणे	आयवुन् *āyavun*, आयव्यौन् *āyavyaun*	aim straight at.
क आलव *ālav*	ऊर्ध्वभ्रामणे नौपरिवर्तने च	आलवुन् *ālavun*, आलव्यौन् *ālavyaun*	*whirl aloft, bring a boat near the shore.
क आवर *āvar*	व्यापने आवरणे च	आवरुन् *āvarun*, आवर्यौन् *āvaryaun*	cover.
क आवराव *āvarāv*	च	आवरोवुन् *āvarōvun*, आवराव्यौन् *āvarāvyaun*	ditto
आस *ās*	सत्तायाम्	ओसु *ōs*ᵘ [आस्यौव् *āsyauv* not used]	*be.
आवस *āvas*	विशरणे	आवस्यौव् *āvasyauv*	crumble to pieces.
क इछ् *yitsh*	इच्छायाम्	इछुन् *yitshun*, इछौन् *yitshaun*	* wish.
ईर *yīr*	ऊर्ध्वभ्रमणे	ईर्यौव् *yīryauv*	be whirled aloft.
क कड *kaḍ*	निष्कासने	कडुन् *kaḍun*, कज्यौन् *kajyaun*	*bring out, drag out.
क कत *kat*	यन्त्रवेष्टने	कतुन् *katun*, कचौन् *katsaun*	*spin.

क	कतर *katar*	छन्ने	कतरुन् *katarun*, कतर्यौन् *kataryaun*	cut in slices.
क	कञ् *kanz*	पच्छिभज्जने	कञ्ज़ुन् *kanzun*, कञ्ज़ीन् *kanzᵃryaun*	singe (as a plucked fowl).
भा	कंज़र् *kanzᵃr*	निर्द्धीऋषने	कंज़रुन् *kanzᵃrun*, कंज़ीन् *kanzᵃryaun*	be impoverished.
भा	कंज़राव *kanzᵃrāv*	च	कंज़रोवुन् *kanzᵃrōvun*, कंज़राबीन् *kanzᵃrā-vyaun*	ditto.
क	कपट *kapat*	छन्ने	कपटुन् *kapaṭun*	cut (clothes, etc.).
क	कपटाव *kapaṭāv*	च	कपटोवुन् *kapaṭōvun*	ditto.
क	कमव *kamav*	कढने	कमवुन् *kamavun*, कमबीन् *kamavyaun*	earn.
क	कमनाव *kamanāv*	च	कमनोवुन् *kamanōvun*, कमनाबीन् *kamanā-vyaun*	*ditto.
क	कर *kar*	करणे	करुन् *karun*, करीन् *karyaun*	*do, make.
क	कल *kal*	ढूकोभावे	कल्यौव *kalyauv*	be dumb.
भा	कश *kaç*	कछुचने	कछुन् *kaçun*, कछीन् *kuçyaun*	*itch.
भा	कस *kas*	निलाहिदुपने	कसुन् *kasun*, कसीन् *kasaun*	fry.
क	कहर *kahar*	पाकचे	कहर्यौव *kaharyauv*	be rough.

* Found in Dr. Elmslie's Vocabulary.

Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
काचर *kātsar*	पिञ्जलीभवने	काचीयव् *kātsaryauv*	be tawny.
क कांछ *kā̃ch*	काङ्क्षायाम्	कोछुन् *kŏchun* कांछीन् *kā̃chyaun*	wish.
क कांट *kā̃ṭ*	चयस्यचहरपे	कोटुन् *kŏṭun*, कांचीन् *kā̃cyaun*	to pilfer secretly.
काठ *kāṭh*	ककशीभावे	काठीयव् *kāṭhyauv*	be hard.
कान *kān*	काणीभवने परत्मवे च	कान्यव् *kānyauv*	be one-eyed, be conquered.
कांप *kāmp*	कम्पने	कांप्यव् *kāmpyauv*	tremble.
क काय *kāy*	चालस्ये	कोयुन् *kŏyun*, कांय्यीन् *kāyyaun*	be lazy *lit.* make (oneself) lazy.
कायर *kāyar*	निःसारीभावे	कायरीयव् *kāyaryauv*	be powerless.
क कार *kār*	क्वथने	कोरुन् *kŏrun*, कारीन् *kāryaun*	boil.
कावर् *kāverᵃr*	श्यामीभवने	कावरीयव् *kāverᵃryauv*	be black.
क कास *kās*	गुण्डनपच्चवयोः	कोसुन् *kŏsun*, कासीन् *kāsyaun*	*shave, put a stop to (e.g., a quarrel).
कन्न *kyann*	कार्दने	कन्नीयव् *kennyauv*	be moist.

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	कुठ *kuṭh*	दृप्तिसंकोचे	कुठ्योव् *kuṭhyauv*	*be in distress.
	कुप *kup*	कोपे	कुप्योव् *kupyauv*	be angry.
	[कोब *kŏb*	कुब्जीभवने	कोब्योव् *kŏbyauv*	be hunch backed.]
	कुमल *kumal*	कोमलीभवने	कुमल्योव् *kumalyauv*	*be tender.
क	कुह *kuh*	निष्कर्षे	कुहुन् *kuhun,* कुह्यौन् *kuhyaun*	pull out.
क	कूर *kūr*	निष्कर्षमूलशिथिली-करणयोः	कूरुन् *kūrun,* कूर्यौन् *kūryaun*	pull out, loosen from the foundation.
	कूर *kūr*	क्रूरत्वे	कूर्योव् *kūryauv*	be fierce.
	कृठ *kṛṭ,* क्रठ *kraṭ*	कार्श्ये	कृठ्योव् *kṛṭyauv,* क्रठ्योव् *kraṭyauv*	be thin.
क	कृप *kṛp*	कर्तने	कृपुन् *kṛpun,* कृप्यौन् *kṛpyaun*	*cut (with scissors).
	कृहन *kṛhan*	कृष्णीभवने	कृहन्योव् *kṛhanyauv*	become black.
क	कोंकव *kŏkav*	गुणप्रशंसायाम्	कोंकवुन् *kŏkavun,* कोंकव्यौन् *kŏkavyaun*	recommeud (a person).
	कोल *kōl*	लौहित्ये	कोल्योव् *kōlyauv*	be red.
	कत्स *kᵃts*	आर्द्रीभवने	कत्सु *kᵃṭᵘ,* कत्स्योव् *kᵃtsyauv*	be wet.
क	कत्सव *kᵃtsav*	आर्द्रीकरणे	कत्सवुन् *kᵃtsavun,* कत्सव्यौन् *kᵃtsavyaun*	make wet.

* Found in Dr. Elmslie's Vocabulary.

	ROOT.	SANSKRIT MEANING.	PAST AND AORIST.	ENGLISH MEANING.
क	कन *kᵃn*	विक्रीणे	कनुन् *kᵃnun*, कऔन् *kᵃñaun*	*sell.
क	क्राव *krāv*	करणे	क्रोवुन् *krōvun*, क्राय्यौन् *krāvyaun*	do, make.
	क्रेठ *krēṭh*	कार्क्ष्ये	क्रेय्यौव् *krēthyauv*	be hard.
क	क्रेश *krēç*	ग्ध्नुतायाम्	क्रूशुन् *kryūçun*, क्रेश्यौन् *krēçyaun*	long for.
क	खट *khaṭ*	गोपने	खटुन् *khaṭun*, खच्यौन् *khacyaun*	* conceal.
क	खण्डर *khaṇḍᵃr*	विभाजने	खण्डरन् *khaṇḍᵃrnn*, खण्डर्यौन् *khaṇḍᵃryaun*	divide into shares.
क	खण्डराव *khaṇḍᵃrāv*	च	खण्डरोवुन् *khaṇḍᵃrōvun*, खण्डराय्यौन् *khaṇḍᵃrā-vyaun*	ditto.
क	खन *khan*	खवदारणे	खनुन् *khanun* खञौन् *khañaun*	*dig.
भा	खप *khap*	व्यभिचारे	खपुन् *khapun*, खप्यौन् *khapyaun*	act badly.
भा	खम *kham*	उच्छ्वासनिःश्वासे	खमुन् *khamun*, खम्यौन् *khamyaun*	* breathe hard.
	खर *khar*	ख्प्रीतो	खर् *kharᵘ*, खर्यौव् *kharyauv*	dislike.
	खल *khal*	विस्तारे	खल्यौव् *khalyauv*	be loose.
	[खर्च *kharᵃc*	व्यधीकरणे	खर्चुन् *kharᵃcun*, खर्च्यौन् *kharᵃcyaun*	spend, only used in past tenses].

	खस *khas*	खारोहे	खथु *khaṭhᵘ*, [खतु *khaṭᵘ*], खत्सौव् *khaṭshauv* [खत्सौव् *khaṭsauv*]	*mount, ascend.
क	खह *khah*	चिचीकरणे	खहुन् *khạhun*, खह्यौन् *khahyaun*	ornament (with a pattern).
क	खार *khār*	खारोहणे	खोरुन् *khōrun*, खार्यौन् *khāryaun*	*cause to mount, raise.
क	खि *khi*	खादने	ख्योन् *khyōn* खियौन् *khiyaun*	*eat.
भा	खिस्क *khisk*	दर्भगतो	ख्युस्कुन् *khyuskun*, खिस्च्यौन् *khiscyaun*	walk arrogantly.
	खोखर *khŏkhar*	निःसारतायाम्	खोखर्यौव् *khŏkharyauv*	be hollow (of a tree).
क	खोखलाव *khŏkhalāv*	वस्तुनो जलावगाहने	खोखलोवुन् *khŏkhalōvun*, खोखलाव्यौन् *khŏkha-lāvyaun*	wash anything in water.
क	खुत *khut*	अधः खनने	खुतुन् *khutun*, खुत्सौन् *khutsaun*	dig from below.
क	खूल *khūl*	उद्घाटने	खूलुन् *khūlun*, खूज्यौन् *khūjyaun*	open (act.).
क	खूंज़ *khūnz*	तनूरुहकर्षणे	खूंज़ुन् *khūnzun*, खूंज़ौन् *khūnzaun*	pluck (hair, feathers).
	खोच *khōts*	भये	खूच् *khūtsᵘ*, खोच्सौव् *khōtsauv*	*fear.
	खोर *khōr*	भये	खोर्यौव् *khōryauv*	fear.
	खस *khᵃs*	तनूरुहकर्षणे	खसुन् *khᵃsun*, खसौन् *khᵃsaun*	pluck (more specially. hair).

* Found in Dr. Elmslie's Vocabulary.

Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
गछ् *gatsh*	गतौ युक्तीभवने च	गोव् *gauv*; (युक्तीभवने) गछ़ *gatsh^u*; गयोव् *gayauv*	*go, be proper.
क गण्ड् *gaṇḍ*	ग्रन्थे	गण्डुन् *gaṇḍun* गञ्ज्यौन् *gañjyaun*	*tie, bind.
[गन *gan*	घनीभवने	गन्योव् *ganyauv*	*become thick (of liquids), be strong].
क गंज़ुर *gạnz^ar*	संख्याने	गंज़ुरुन् *gạnz^arun*, गंज़ुर्यौन् *gạnz^aryaun*	*count.
क गंज़ुराव *gạnz^arāv*	च	गंज़ुरोवुन् *gạnz^arōvun* गंज़ुराव्यौन् *gạnz^arāvyaun*	*ditto.
क गर *gar*	घटने	गरुन् *garun* गर्यौन् *garyaun*	*work metal.
गर्म *garm*	घर्मीभवने	गर्म्योव् *garmyauv*	be hot.
गल *gal*	नाशे	गल़ *gal^u* गज्यौव् *gajyauv*	*melt (neut.)
गाँगल *gãgal*	परैराबाधे	गाँगल्योव् *gãgalyauv*	be disturbed in one's work by others.
ग्राँगल *grãgal*	च	ग्राँगल्योव् *grãgalyauv*	ditto.
क गार *gār*	प्रसारे [अन्वेषणे च]	गोरुन् *gōrun*, गार्यौन् *gāryaun*	*remember affectionately, search eagerly for.

क	गाल् gāl	नाघ्रे	गॉलुन् gōlun, गाल्यीन् gāʸyaun	*melt (active).
क	गिन्द् gind	कीज़ार्यां	ग्युन्दुन् gyundun, गिन्ज़ीन् ginzaun	*play.
क	ग्यमट् gyamaṭ	ह्यारिम्बने	ग्यमच्यीव gyamatyauv	be thin.
क	गिलव् gilav	घ्यहरयो घामयो च	गिलवुन् gilavun, गिलव्यीन् gilavyaun	steal, whirl about.
क	ग्यव gyav	गीनो	ग्यवुन् gyavun, ग्यीव्यीन् gĕvyaun	*sing.
	गीर gīr	घस्यो	गीयीव gīryauv	totter, reel.
आ	गुज़राव guzarāv	उपेचायाम्	गुज़रॉवुन् guzarōvun, गुज़रॉवीन् guzarāvyaun	pass time.
आ	गुन्द gund	उपास्खे	गुन्दुन् gundun, गुज़ीन् gunzaun	censure.
छ	गुप gup	गेधने	गुपुन् gupun, ग्युप्यीन् gupyaun	hide.
	गॉब gŏb	गीरवे	गॉब्यीव gŏbyauv	*be too heavy.
	गुमन guman	घसरे [पघरनायाम्]	गुमन्यीव gumanyauv	be grey.
	गुरट् guraṭ	गीरे [गीरलायाम्]	गुरच्यीव guratyauv	be fair coloured.
क	गुलव gulav	गुब्खाळने	गुलवुन् gulavun, गुलव्यीन् gulavyaun	roll in the mouth.
	गॉह gŏh	दोम्बी	गॉह्यीव gŏhyauv	shine.
ह	गेर gĕr	घाबरयो	ग्युरुन् gyurun, गीरीन् gĕryaun	surround.

* Found in Dr. Elmslie's Vocabulary.

Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
गेल gēl	विगे [उपहासे च]	गेल्योव् gēlyauv, [उपहसे ग्यूल्लुन् gyūlun]	be far away, [joke].
क गोर gōr	विलापे	गुरुन् gurun, गोर्योव् gōryaun	lament.
गोवर gōvar	निद्राहाने	गोवर्योव् gōvaryaun	be suddenly waken-ed (before one is thoroughly awake).
ग्रक grak	वाग्व्यापाकानिःसृत्यो:	ग्रक्योव् grakyauv	*splash about (of li-quids), boil over.
आ ग्रज graz	गर्जने	ग्रजुन् grazun, ग्रज्योव् grazaun	*roar.
आ ग्राशर grāçᵃr	वृष्टे: व्यिह्म्न च	ग्राशरुन् grāçᵃrun, ग्राश्योव् grāçᵃryaun	take, stop raining.
क ग्राशराव grāçᵃrāv	च	ग्राशराउन् grāçᵃrāvun, ग्राशराव्योव् grāçᵃrā-vyaun	ditto.
ग्रोट्छ grŏts	पानख्ख्जलादिविचलनाय	ग्रोट्छ्योव् grŏtsyauv	*shake liquid in a vessel.
क गोह gᵒh	घर्षणे	गोहन् gᵒhan, गोह्योव् gᵒhaun	*grind.
क चताव catāv	स्तुतौ	चताउन् catōvun, चताव्योव् catāvyaun	praise.
क चमक camak	दीप्तौ	चमक्योव् camakyauv	shine.

क	चार *cār*	बलाद्वघ्ने	चोरुन् *cōrun*, चार्येन् *cāryaun*.	tie tightly.
क	चाव *cāv*	पायने	चोवुन् *cōvun*, चाव्येन् *cāvyaun*	*give to drink.
क	चि *ci*	पाने	च्येन् *cyaun*	*drink.
क	चीर *cīr*	निष्पीडने	चूरुन् *cyūrun*, चीर्येन् *cīryaun*	*squeeze or wring (cloth).
क	चुकाव *cukāv*	मूल्यनिश्चयीकरणे	चुकोवुन् *cukōvun*, चुकाव्येन् *cukāvyaun*	fix a price.
क	चुम *cum*	दीनतायाम्	चुसुन् *cumun*, चुम्येन् *cumyaun*	be humble before, show humility to.
	चौंखर *caũkhar*	संकोचने	चौंख्येव् *caũkharyauv*	contract.
क	चक *chak*	कौर्णने	चकुन् *chakun*, चच्येन् *chacyaun*	scatter.
क	चकर *chakᵃr*	अवकौर्णने	चकरुन् *chakᵃrun*, चक्येन् *chakᵃryaun*	*scatter.
क	चकराव *chakᵃrāv*	च	चकरोवुन् *chakᵃrōvun*, चकराव्येन् *chakᵃrā-vyaun*	ditto
क	चचराव *chatsᵃrāv*	श्वेतीकरणे	चचरोवुन् *chatsᵃrōvun*, चचराव्येन् *chatsᵃrā-vyaun*	make white.
	चत *chat*	श्वेत्ये	चत्येव् *chatyauv*	be white.
	चन *chan*	पाने	चन्येव् *chanyauv*	fall from a mass (*e.g.*, grain falling from a basket.)

* Found in Dr. Elmslie's Vocabulary.

	ROOT.	SANSKRIT MEANING.	PAST AND AORIST.	ENGLISH MEANING.
क	चप *chap*	एष्किकालयो: चेषे	चपुन् *chapun,* चप्यीन् *chapyaun*	*wait for rain to pass over, pass time.
भ	चर *char*	पुरोषोत्सर्गे	चरुन् *charun,* चर्यीन् *charyaun*	*evacuate, go to stool.
क	चल *chal*	चालने	चलुन् *chalun,* चल्यीन् *chajyaun*	*wash, clean.
क	चान् *chān*	जम्वने ग्रालने च	चोनुन् *chōnun,* चान्जीन् *chāñaun*	*strain, sift, trim.
क	चाट् *chāṭ*	क्रोघाद्धेताविष्कारे	चोटुन् *chōṭun,* चान्चीन् *chāc̣yaun*	disclose a secret in anger
क	चाव *chāv*	उपमर्गे चेपणे च	चोवुन् *chōvun,* चाव्जीन् *chāvyaun*	use, throw at.
भ	चिक *chik*	सेचने प्रमदने च	च्युकुन् *chyukun,* किच्जीन् *chicyaun*	*sprinkle, urinate.
क	चिन्द्र *chindᵃr*	सेद्रने	च्युन्दरुन् *chyᵘndᵃrun,* चिन्द्र्यीन् *chindᵃryaun*	be stupified.
क	चिव *chiv*	मदे	चिव्जीन् *chivyaun*	be proud.
क	चिवराव *chivᵃrāv*	मादने	चिवरोवुन् *chivᵃrōvun,* चिवराव्जीन् *chivᵃrāvyaun*	make proud.
क	चूकल *chŏkal*	संघद्यभावे	चूकल्जीव *chŏkalyauv*	be scattered.
क	चूकव *chŏkuv*	जलावगाहने	चूकवुन् *chŏkavun,* चूकव्जीन् *chŏkavyaun*	wash (active).

क	कुनोकरण	कुॉर् *chŏñᵃr*	कुन्ङन् *chŏñᵃrun,* कुन्ज़ीन् *chŏñᵃryaun*	reduce (active).
क	च	कुज़राव *chŏñᵃrāv*	कुन्राविन् *chŏñᵃrōvun,* कुन् राविन् *chŏñᵃrā-vyaun*	ditto
क	बपचवे	कुन *chŏñn*	कुन्निव् *chŏñnyauv*	be reduced.
क	वशोकरण	कुपर् *chŏpᵃr*	कुपन् *chŏpᵃrun,* कुपचीन् *chŏpᵃryaun*	spend.
क	च	कुपराव *chŏpᵃrāv*	कुपराविन् *chŏpᵃrōvun,* कुपचवीन् *chŏpᵃrā-vyaun*	ditto
क	कासदेने	कुन्ब *chŏmb*	कुन्बुन् *chombun,* कुम्बीन् *chŏmbyaun*	thresh grain (by beating the stalks).
क	चिचवे	चेर *chēr*	चुन् *chyārun,* चेबीन् *chēryaun*	irritate.
क	त्यागे	चोर *chōr*	चुन् *chārun,* चोबीन् *chōryaun*	*give up, dismiss.
भा	वेवाथाम्	जख *jakh*	जखुन् *jakhun,* जचीन् *jachyaun*	serve or work (in one's own house).
क	उइकुने	जर *jar*	जरुन् *jarun,* जचीन् *jaryaun*	inlay, set with jewels.
भा	उपवेवाथाम्	जूर *jūr*	जूरुन् *jūrun,* जचीन् *jūryaun*	serve or work (in one's own house).
क	वेदने	चट *tsaṭ*	चटुन् *tsaṭun,* चचीन् *tsacyaun*	*cut.

* Found in Dr. Elmslie's Vocabulary.

	ROOT.	SANSKRIT MEANING.	PAST AND AORIST.	ENGLISH MEANING.
	चम _tsam_	चल्पीभवने संगते च	चम्यौव् _tsamyauv_	(1) decrease in size (2) attend to, pay heed to (active).
	चमठ _tsamaṭh_	पर्युषिते	चमयौव् _tsamaṭhyauv_	*be stale.
	चर _tsar_	उपचये	चर्यौव् _tsaryauv_	increase.
	चर _tsar_	चन्तःकोपे [स्त्री भा]	चर् _tsar{ʳ}ᵘ_ (fem.)	be inwardly wrathful (of a woman). Only used in Past Part. fem.
क	चर्च _tsarts_	चारक्रियायाम्	चर्चुन् _tsartsun_, चर्चौन् _tsartsaun_	spy.
	चल _tsal_	चलने	चलु _tsal{ᵘ}_, चल्यौव् _tsaljyauv_	*go away, escape.
भा	चस _tsas_	चतिहासे	चसुन् _tsasun_, चस्यौन् _tsasyaun_	laugh loudly.
क	चान _tsān_	प्रवेशने	चोनुन् _tsōnun_, चाञ्जौन् _tsāñaun_	*bring in.
क	चाप _tsāp_	चदने	चोपुन् _tsōpun_, चाप्यौन् _tsāpyaun_	*eat, gnaw.
क	चार _tsār_	चयने	चोरुन् _tsōrun_, चार्यौन् _tsāryaun_	*collect.
क	चाल _tsāl_	सहने	चोलुन् _tsōlun_, चाल्यौन् _tsājyaun_	bear, endure.

भ	चकल *tsyakhal*	सोत्माझ	चकलुन् *tsyakhalun*, चक्ष्यौन् *tsyakhajyaun*	laugh loudly.
भ	चकं *tsyang*	हर्ष	चकुन् *tsyangun*, चक्र्यौन् *tsĕañjyaun*	*rejoice.
भ	चतर् *tsyatar*	उपेच्चयैव प्रेच्चय	चतरुन् *tsyatᵃrun*, चतर्यौन् *tsĕtᵃryaun*	look at with some scorn.
क	चञ *tsyall*	बलात्प्रवेशने [बलात्प्रवेशे-नान्यस्य पीडने]	चञुन् *tsyallun*, चक्ज्यौन् *tsĕjjyaun*	enter violently, hurt by entering violently.
क	चौज्र् *tsĭñᵃr*	संज्ञापने	चज्रुन् *tsyūñᵃrun*, चौज्र्यौन् *tsĭñᵃryaun*	make a sign.
क	चौज्राव *tsĭñᵃrāv*	च	चौज्रौवुन् *tsĭñᵃrōvun*, चौज्राब्वौन् *tsĭñᵃrā-vyaun*	ditto.
क	चक् *tsŏk*	कोपेऽह्लोखवने च	चकौव *tsŏkyauv*	*be angry, be sour.
क	चकर् *tsŏkᵃr*	कोपने	चकरुन् *tsŏkᵃrun*, चकर्यौन् *tsŏkᵃryaun*	make angry.
क	चकराव *tsŏkᵃrāv*	च	चकरौवुन् *tsŏkᵃrōvun*, चकराब्वौन् *tsŏkᵃrā-vyaun*	ditto.
क	चगनाव *tsŏgᵃnāv*	चतुर्गुणीकरणे	चगनौवुन् *tsŏgᵃnōvun*, चगनाब्वौन् *tsŏgᵃnā-vyaun*	make fourfold.
क	चच् *tsŏts*	अल्पिकीचि	चचौव *tsŏtsyauv*	have insufficient means of livelihood.

* Found in Dr. Elmslie's Vocabulary.

	ROOT.	SANSKRIT MEANING.	PAST AND AORIST.	ENGLISH MEANING.
क	चम्ब _tsŏmb_	वेधने	चॅम्बुन् _tsombun_, चॅब्यौन् _tsŏmbyaun_	*pierce, bore.
क	चॅमराव _tsŏmᵃrāv_	अल्पीकरणे संगतीकरणे च	चॅमरोवुन् _tsŏmᵃrōvun_, चॅमराब्यौन् _tsŏmᵃrā-vyaun_	make less, cause to decrease, cause to attend to.
क	चुव _tsuv_	कलहे	चुवन् _tsuvᵘn_, चुॅब्यन् _tsuvyēyan_	quarrel (only used in fem.).
क	चूॅट _tsū̃ṭ_	अधःशब्दे [अपानशब्दे]	चूॅटुन् _tsū̃ṭun_, चूॅ॒च्यौन् _tsū̃cyaun_	break wind with noise.
क	चूर _tsūr_	योन्याघाते	चूरुन् _tsūrun_, चूॅर्यौन् _tsūryaun_	have sexual inter-course with.
क	चेॅट _tsēṭ_	कुट्टने	चूॅटुन् _tsyūṭun_, चेॅच्यौन _tsēcyaun_	*pound to powder.
क	चेॅन _tsēn_	चेतने	चूॅनुन् _tsyūnun_, चेॅञ्यौन _tsēñyaun_	know by a sign.
क	चॅ॒ह _tsᵃh_	चूषे	चुॅहुन् _tsᵃhun_, चूॅश्रौन् _tsᵃçaun_	*suck.
क	छट _tshaṭ_	उत्क्षेपणे	छॅटुन् _tshaṭun_, छॅच्यौन _tshacyaun_	winnow.
	छर _tshar_	रिक्तीभवने	छॅर्यौव् _tsharyauv_	be empty.
[क]	छल _tshal_	छलने	छॅलुन् _tshalun_, छॅज्यौन _tshajyaun_	deceive.
क	छाड _tshāḍ_	अन्वेषणे	छोडुन् _tshōḍun_, छाॅज्यौन _tsājyaun_	*search.

क	चांद् tshãḍ	च	चांडुन् tshŏdun, चांज्यौन् tshãjyaun	*search.
कृ	चछ्द् tshand	च	चछुन् tshandun, चछ्ंज्यौन् tshanjyaun	ditto.
	चांछ्न् tshãtshan	लघ्विभवनॆ	चांछंयौव् tshãtshanyauv	be light.
कृ	चट् tshyaṭ	वसुद्धिभवनॆ	चट्यौव् tshĕṭyauv	be impure.
कृ	चट्र tshyaṭar	वसुद्धिकरणॆ	चट्रुन् tshyaṭarun, चट्र्यौन् tshĕṭaryaun	make impure.
कृ	चट्राव tshyaṭarāv	च	चट्रॊवुन् tshyaṭarōvun, चट्रांव्यौन् tshyaṭarāvyaun	ditto.
कृ	चञ tshyann	छिद्	चञ्ञुन्* tshyann*, चंञौव् tshĕññauv	*be bored, be torn, be split.
कृ	चव tshyav	श्रसॆ	चव्यौव् tshĕvyauv	be quieted.
कृ	चवर tshyavar	ग्रासनॆ	चवरुन् tshyavarun, चव्र्यौन् tshĕvaryaun	make quiet.
कृ	चवराव tshyavarāv	च	चवरॊवुन् tshyavarōvun, चवरांव्यौन् tshyavarāvyaun	ditto.
कृ	छॊच tshŏts	निःसारीभवनॆ	छॊचुन् tshokun, छॊच्यौव् tshŏtsyauv	be empty (though apparently full).
कृ	छॊट् tshŏṭ	ह्रसीभवनॆ	छॊट्यौव् tshŏṭyauv	*be short.
कृ	छॊट्र tshŏṭar	ह्रसीकरणॆ	छॊट्रुन् tshŏṭarun, छॊट्र्यौन् tshŏṭaryaun	make short.

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
क	छुटरव tshŏṭ⁰rāv	च	छुटरोवुन् tshŏṭ⁰rōvun, छुटराव्युन् tshŏṭ⁰rā-vyaun	make short.
क	छुन् tshun	पातने	छुनुन् tshunun, छुञ्युन् tshuñaun	*pour, clothe.
क	ज्जर z⁰jar	तञ्चे	ज्जरुन् z⁰jarun, ज्जर्युन् z⁰jaryaun	pare.
क	जप zap	जप्ने	जपुन् zapun, जप्युन् zapyaun	pray.
क	जर zar	वहने	जरुन् zarun, जर्युन् zaryaun	*bear.
क	जल zal	जलवत्स्वादवसे	जल्युव् zalyauv	*taste like water.
म	जाग zāg	प्रतिजागरे	जागुन् zāgun, जाग्युन् zāgyaun	be watchful.
क	जान zān	च्यवबोधने	जानुन् zānun, जान्युन् zānaun	*know.
क	जाल zāl	दहि	जालुन् zālun, जाल्युन् zālyaun	burn.
क	जि zi	जनने	जाव zāv, जाय्युव् zāyauv	*be born.
क	जिङर ziŋgar	विकलीस्यने	जिङर्युव् ziŋgaryauv	be thin.
क	जङर zŏŋgar	वेकल्ये	जङर्युव् zŏŋgaryauv	ditto.
क	जोजर zŏzar	जोर्ये	जोजर्युव् zŏzaryauv	be dried up, ready to wither.

क	जुव *zuv*	जीवन	जुव्यॉव् *zuvyauv*	live.
क	जुवर *zuvᵃr*	जजीविकरण	जुववन् *zuvᵃrun*, जुव्यॉन् *zuvᵃryaun*	cause to live.
भा	जुवराव *zuvᵃrāv*	च	जुवरॉवुन् *zuvᵃrōvun*, जुवराॉन् *zuvarāvyaun*	ditto.
क	खॅस *zŏs*	काबै	खॅसुन् *zŏsaun*	cough.
क	जीठर *zithᵃr*	दीर्घीकरण	ज़्यूठरुन् *zyūthᵃrun*, जीठ्यॉन् *zithᵃryaun*	make long.
क	जीठराव *zithᵃrāv*	च	जीठरॉवुन् *zithᵃrōvun*, जीठराॉन् *zithᵃrāvyaun*	ditto.
क	जॅठ *zĕth*	पायतोभवन	जॅठ्यॉव् *zĕthyauv*	be long.
क	जॅन *zēn*	जयै	ज़्यूनुन् *zyūnun*, जॅज्यॉन् *zēñaun*	*conquer.
क	जीत *zōt*	दीप्तौ	जीत्यॉव् *zōtyauv*	*shine.
क	जीवर *zōvᵃr*	उत्पादने	जुववन् *zūvᵃrun*, जीव्यॉन् *zōvᵃryaun*	bring forth.
क	जीवराव *zōvᵃrāv*	च	जीवरॉवुन् *zōvᵃrōvun*, जीवराॉन् *zōvᵃrāvyaun*	ditto.
क	जारव *zᵃrav*	सहने	जारवुन् *zᵃravun*, जारबॉन् *zᵃravyaun*	bear.
क	जाल *zᵃl*	तचणै	जालुन् *zᵃlun*, जॅज्यॉन् *zᵃjyaun*	*pare.
क	टक *ṭak*	म्रक्षवदुच्छेदने	टकुन् *ṭakun*, टॅच्यॉन् *ṭacyaun*	bite in two with a noise.

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
क	टप *tap*	परोवत्परिमाषचे	टपुन् tapun, ट्पौन् tapyaun	blame behind one's back.
आ	टल *tal*	परिवर्तने	टल्यौव् talyauv	be exchanged.
आ	टांग *tãg*	धारावश्रावे	टांगुन् tãgun, टांज्यौन् tãjyaun	emit a loud cry or roar.
आ	टाल *tāl*	उपेचारमने	टालुन् tālun, टाज्यौन् tājyaun	go away with indifference.
क	टथ *tyath*	तिक्तीभवने	टथ्यौव् tĕthyauv	*be bitter.
क	टप *tyap*	संघृषे	टपुन् tyapun, टप्यौन् tĕpyaun	squeeze something in.
क	टम्ब *tyamb*	लोपे	टम्ब्यौव् tĕmbyauv	hammer.
क	टकव *tŏkav*	कूटाघाते	टकवुन् tŏkavun, टकवौन् tŏkavyaun	cause to disappear.
क	टक *tuk*	वादुक्कट्टने	टकुन् tukun, टच्यौन् tucyaun	bore like a rat.
क	टट *tŏt*	टनिसंकोचे	टट्यौव् tŏtyauv	have insufficient means of livelihood.
क	टव *tuv*	संकोचने	टवुन् tuvvun, टव्यौन् tuvyaun	close (eyes, a flower, &c.)
	टठ *tŏth*	प्रसादे	टठ्यौव् tŏthyauv	be pleased.

				English
क	टक् ṭak	ध्रावने	ठकॖव् ṭᵒkyauv	*run.
क	टस् ṭas	चन्नवने	टसुन् ṭᵃsun, टसॖन् ṭᵃsaun	cause to forcibly enter.
क	टसन् ṭᵃsan	च	टसनुन् ṭᵃsanun, टसॖन् ṭᵃsañaun	ditto.
क	ठग thag	व्रावे	ठगॖव् thagyauv	be deceived.
क	ठगाव् thagāv	ग्राव	ठगॖवुन् thagōvun, ठगावॖन् thagāvyaun	deceive.
क	ठहर् ṭhahar	संक्षाने	ठहर्यव् thaharyauv	stop.
क	ठाक् ṭhāk	जतृष्वने	ठोकुन् thōkun, ठाचॖन् thācyaun	bury.
क	ठास् ṭhās	च	ठोसुन् thōsun, ठासॖन् thāsyaun or ठासॖन् thāsaun	ditto.
क	ठीक thīk	खिली	ठीकॖव् thīkyauv	stand firmly.
क	ठुक् thuk	जतृष्वने	ठुकुन् thukun, ठुचॖन् thucyaun	bury.
क	डक् ḍak	प्रह्वष्याने	डकुन् ḍakun, डचॖन् ḍacyaun	drink with a noise.
क	डखॖर् ḍakhar	चापारीकरणे	डखॖरुन् dakhᵒrun, डखॖन् dakhᵒryaun	depend upon.
क	डखॖराव् dakharāv	च	डखॖरॖवुन् ḍakhᵒrōvun, डखॖरावॖन् ḍakharā-vyaun	ditto.
क	डखव् ḍakhav	डख्वदापारीकरणे	डखवुन् ḍakhavun, डखवॖन् ḍakhavyaun	lean upon a support, such as a stick.

* Found in Dr. Elmslie's Vocabulary.

	ROOT.	SANSKRIT MEANING.	PAST AND AORIST.	ENGLISH MEANING.
	ड़र *ḍar*	भी	डेर्यौव् *daryauv*	*fear.
च	ड़ल *ḍal*	वुह्रुने	डल्यु *ḍalᵘ*, डल्यौव् *ḍalyauv*	*pass over.
	ड़ाट् *ḍā̆ṭ*	विद्वेषे	डाटुन् *ḍā̆ṭun*, डाच्यौन् *ḍā̆cyaun*	hate.
क	डाल *ḍāl*	परिवर्तने	डोलुन् *ḍōlun*, डाज्यौन् *ḍāỵaun*	exchange.
	ड्यल *ḍyal*	श्रिथिल्ये	डल्यौव् *ḍĕlyauv*	be slack.
	ड़ोक *ḍŏk*	देहानामजे	डोक्यौव् *ḍŏkyauv*	be bent (of the body).
	ड़ुब *ḍub*	मज्जने	डुब्यौव् *ḍubyauv*	dive.
क	ड़ुलव *ḍulav*	गोलवद्रामय	डुलवुन् *ḍulavun*, डुल्यौन् *ḍulavyaun*	*roll (act).
क	ड़ुलनाव *ḍulanāv*	च	डुलनोवुन् *ḍulanōvun*, डुलनाव्यौन् *ḍulanāvyaun*	ditto.
क	ड़ुव *ḍuv*	संमार्जने	डुवुन् *ḍuvun*, डुव्यौन् *ḍuvyaun*	*sweep.
	ड़ोस *ḍŏs*	देहानामजे	डोस्यौव् *ḍŏsyauv*	be bent (of the body).
क	ड़ेस *ḍĕs*	प्रेक्षे	ड्यूठुन् *ḍyūṭhun*, डेच्यौन् *ḍĕchyaun*	*look, see.
	डोल *ḍōl*	अपरिवर्धने	डोलु *ḍōlᵘ*, डोज्यौव् *ḍōjyauv*	be unused.

	तग *tag*	तज्जलायास्	नग *tagᵘ*, तिछाव़ *tajyauv*	be possible, be known how to be done.
क	तग्ग *tagg*	संकोचे	तिङ्ङाव़ *taggyauv*	be tight.
क	तॆच॒र *tatsᵃr*	तापने	तचु॒न *tatsᵃrun*, तॆच्यॊन् *tatsᵃryaun*	make hot.
क	तॆचराव़ *tatsᵃrāv*		तॆचरॊवुन् *tatsᵃrōvun*, तचराख्यॊन् *tatsᵃrāvyaun*	*ditto.
क	तछ *tach*	तची	तछु॒न *tachun*, तछॊन् *lachyaun*	*pare.
क	तॆञ॒र *taññᵃr*	विरलीकरणे	तॆञ॒रु॒न *taññᵃrun*, तॆञ्यॊन् *taññᵃryaun*	make thin.
क	तॆञराव़ *taññᵃrāv*		तॆञरॊवुन् *taññᵃrōvun*, तॆञराख्यॊन् *taññᵃrāvyaun*	ditto.
	तत *tat*	तशिम्बने	तत्याव़ *tatyauv*	*be hot.
	तन *tan*	विरलीमवने	तन्याव़ *tanyauv*	*be thin.
क	तप *tap*	कोष्ठपादाने	तपुन् *tapun*, तप्यॊन् *tapyaun*	take for the sake of warmth.
	तम्बल *tambal*	चाञ्चल्ये	तम्बल्याव़ *tambalyauv*	*change one's mind (from sudden grief or joy).
	तर *tar*	तरणे	तरु *taru*, तर्याव़ *taryauv*	*cross.
क	तल *tal*	बहुपाके	तलुन्. *talun.* तज्याव़ *tajyaun*	fry.

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
क	तव tav	भजेने	तवुन् tavun, तव्यौन् tavyaun	roast.
क	ताड tāḍ	कोपादिचारणे	तोडुन् tōḍun, ताड्यौन् tājyaun [ताड्यौन् tāḍyaun]	be angry with, reproach angrily.
क	तार tār	तारणे	तोरुन् torun, ताय्यौन् tāryaun	*pass over (act.)
क	ताल tāl	उत्थापने	तोलुन् tolun, ताज्यौन् tajyaun	set up.
क	ताव tāv	तापने	तोवुन् tovun, ताव्यौन् tāvyaun	*heat, make red hot.
	त्यम्ब tyamb	हक्चाञ्चल्ये	त्यम्ब्यौव् tĕmbyauv	look eagerly.
क	तीज़्र tīzᵃr	निशाने	त्यूज़रुन् tyūzᵃrun, तीज़्यौन् tīzᵃryaun	sharpen, whet.
क	तीज़्राव tīzᵃrāv	च	तीज़्रोवुन् tīzᵃrōvun, तीज़् राव्यौन् tīzᵃrāvyaun	ditto.
	तीलन tīlan	स्निग्धपूतीभावे	तीलन्यौव् tīlanyauv	have a bad taste of oil.
	तुन्द tund	तीच्णौभवने	तुन्द्यौव् tundyauv	be hot tempered.
क	तॉम्ब tŏmb	तूलवद्विवरणे	तॉम्बुन् tombun तॉम्ब्यौन् tŏmbyaun	expand a thing (like cotton).
क	तुल tul	उत्थापने	तुलुन् tulun, तुज्यौन् tujyaun	*set up, left.
	तूर tü̆r	शीतीभवने	तूय्यौव् tü̆ryauv	be cold.

	दुरण *tūṛaṇ*	दुरणिव् *tūṛanyauv*	be cold.
क	वेज़् *tēz*	तेज़िव् *tēzyauv*	be sharp (of a man, a knife, &c).
क	वेल *tēl*	तेलिव् *tēlyauv*	to smart, of pimples, &c.
क	तोल *tōl*	तुलुन् *tūlun*, तोज़िन् *tōjyauv*	*weigh.
क	तोवर *tōvar*	तोवरुन् *tōvarun*, तोवर्यान् *tōvaryaun*	*look in a fierce way.
क	तोवराव *tōvarāv*	तोवरोवुन् *tōvarōvun*, तोवर्यान् *tōvarāryaun*	ditto.
	लोड़ *lōṛ*	[तुथ *tūthᵘ*], तोथिन् *tōthyauv*, तोच्छ्यन् *tōchyauv*	be satisfied.
क	चकर *trakar*	कंघान् *trakaryauv*	be hard.
क	चकराव *trakarāv*	चकरोवुन् *trakarōvun*, चकराख्यन् *trakarā-vyaun*	make hard.
क	चगनाव *tragᵃnāv*	चगनोवुन् *tragᵃnōvun*, चगनाख्यन् *tragᵃnā-vyaun*	make three-fold.
क	चच् *traṭs*	चच्यन् *traṭsyauv*	fear.
क	चचराव *traṭsᵃrāv*	चचरोवुन् *traṭsᵃrōvun*, चचराख्यन् *traṭsᵃrā-vyaun*	cause to fear.

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
क	वप *trap*	चाच्छादनें	चपुन् *trapun*, चपीन् *trapyaun*	cover up, close.
क	चुपुर *trupur*	च	चुपुरुन् *trupurun*, चुपीन् *trupuryaun*	ditto.
	चस *tras*	भयें	चसीव *trasyauv*	fear.
क	चसराव *trasᵃrāv*	वासनें	चसरॊवुन् *trasᵃrōvun*, चसराबीन् *trasᵃrāvyaun*	cause to fear.
क	चाव *trāv*	त्यागें	चॊवुन् *trōvun*, चाबीन् *trāvyaun*	*let go.
क	चुक *truk*	कणश्च्छेदनें भक्षणें च	चुकुन् *trukun*, चुचीन् *trucyaun*	cut to pieces, eat.
क	चुम्ब *trŏmb*	छुचीचालें	चॊम्बुन् *trombun*, चुम्बीन् *trŏmbyaun*	prick.
क	चुम्बव *trŏmbav*	च	चॊम्बवुन् *trŏmbavun*, चम्बबीन् *trŏmbavyaun*	ditto.
	चुछ *tŏç*	कठिनीभवनें	चुछीव *trŏçyauv*	be hard.
क	चुछराव *trŏçᵃrāv*	कठिनीकरणें	चुछरॊवुन् *trŏçᵃrōvun*, चुछराबीन् *trŏçᵃrāvyaun*	make hard.
	चॊर *trŏr*	विस्फोटादिकाकेंश्च	चॊराव *troryauv*	be hardened (of an opened boil, &c.)
	वक *thak*	चर्में	चक्, चचीव	*be weary.
क	चझर *thazᵃr*	उच्चीकरणें	चझरुन् *thazᵃrun*, चझीचीन् *thazᵃryaun*	make high.

	Root		Forms	Meaning
क	थजराव̂ †thaz°rāv	च	थजरोवुन् thaz°rōvun, थजरोव्येन् thaz°rā-vyaun	make high.
	थद thad	उमनोमवने	थद्येन् thadyauv	*be high.
	थम tham	थवुस्मे	थम्येन् thamyauv	be at rest.
	थर thar	कम्पने	थर्येन् tharyauv	tremble.
क	थल thal	भाषाच्छेदने	थलुन्, थज्येन् thaḷun, thajyaun	trim branches.
क	थव thav	स्थापने	थवुन्, थव्येन् thavun, thavyaun	set up.
	थाव thāv दᵉनⁱ कᵉचⁱ	च	थोवुन्, थाव्येन् thōvun, thāvyaun	*ditto.
	थांथर thãthar	त्वरायाम्	थांथर्येन् thãtharyauv	be in a hurry.
	थार thār	त्वरायाम्	थार्येन् thāryauv	ditto.
क	थ्यक thyak	श्लाघायाम्	थ्यकुन्, थेच्येन् thyakun, thĕcyaun	*praise oneself falsely, boast.
क	थिप thip	ताडने	थ्यपुन्, थिप्येन् thypun, thipyaun	beat, slap.
क	थ्वक thök	निष्ठीवने	थोकुन्, थोच्येन् thokun, thŏcyaun	spit.
क	थुर thur	घटने	थुरुन्, थुर्येन् thurun, thuryaun	*form (a pot, used of potters).

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
क	दग *dag*	घातने	दगुन् *dagun,* दज्योन् *dajyaun*	*beat, pound.
क	दज़् *daz*	भक्षिवने	दड़ु *daḍu,* दज़ाव् *dazauv*	*be burnt.
क	दहुराव *daḍᵃrāv*	चीणीकरणे	दहुराैवुन् *daḍᵃrōvun,* दहुराव्युन् *daḍᵃrāvyaun*	make wasted, make weak.
क	दप *dap*	आज्ञायां कथने च	दपुन् *dapun,* दप्योन् *dapyaun*	*say, order.
क	दबव *dabav*	भूनिन्चे	दबवुन् *dabavun,* दबोन् *dabavyaun*	press down to the ground.
भा	दम *dam*	वनतिमुशब्द्यो:	दमुन् *damun,* दम्योन् *damyaun*	roar (of wind on fire).
क	दर *dar*	स्थ्यिविस्मिनवणिनिरिष्घु	दर्योव् *daryauv*	be steady, (2) remember, (3) stop raining.
क	दर्र *darr*	स्थिरीकरणे	दर्रुन् *darrun,* दर्र्योन् *darryaun*	make steady.
क	दल *dal*	विदारणे	दलुन् *dalun,* दज्योन् *dajyaun*	tear in pieces.
भा	दव *dav*	प्रधावने	दवुन् *davun,* दवोन् *davyaun*	*run.
क	दस *das*	घातने	दसुन् *dasun,* दसोन् *dasyaun* or दसोन् *dassaun*	beat.
क	दाञर *dāñᵃr*	ध्याने	दाञरुन् *dāñᵃrun,* दाञ्योन् *dāñᵃryaun*	consider, reflect.

क				
	दाञराव *dāñ°rāv*	च	दाञरोवुन् *dāñ°rōvun,* दाज्राबोन् *dāñ°rā-vyaun*	consider, reflect.
क	दार *dār*	धारपीद्धारयें:	दारुन *dōrun,* दार्योन् *dāryaun.*	*place, lend money.
क	दाव *dāv*	दापने	दावुन् *dōvun,* दाब्योन् *dāvyaun*	cause to give.
क	दि *di*	दाने	ब्युतुन् *dyutun,* दिच्योन् *ditsaun*	*give.
क	दाव *döyav*	चवचपढने	दावुन् *dögavun,* दाव्योन् *dögavyaun*	husk (grain).
क	दगनाव *dög°nāv*	द्विगुणीकरणे	दगनोवुन् *dög°nōvun,* दगनाबोन् *dög°nāvyaun*	double.
क	दर *dödar*	जीर्णीकरणे	दरदवुन् *dödaryauv*	*rot.
क	दरराव *dödarāv*	जीर्णीकरणे	दरराबुन् *dödarōvun,* दरराबोन् *dödarᵃvyaun*	cause to rot.
क	दर *döb°r*	श्रानिचये	दरबुन् *döb°run,* दबूयोन् *döbᵃryaun*	*bury, hide in the ground.
क	दरराव *döb°rāv*	च	दरराबुन् *döb°rōvun,* दबराबोन् *döbᵃrāryaun*	ditto.
क	दय *döy*	दोहने	दयुन् *doyun,* दुय्योन् *döyyauv*	*milk.
क	दष *döṣ*	चावे	दषु *doṣᵘ,* दष्योन् *döṣyauv*	trickle.
क	दुंर *dūntshᵃr*	चचकुख्खारचे	दुंरबुन् *dūntshᵃrun,* दुंरयोन् *dūntshᵃryaun*	separate.
क	दुंराव *dūntshᵃrāv*	च	दुंरराबुन् *dūntshᵃrōvun,* दुंरराबोन् *dūntsh-rāvyaun*	ditto.

* Found in Dr. Elmslie's Vocabulary.

	ROOT.	SANSKRIT MEANING.	PAST AND AORIST.	ENGLISH MEANING.
	दूर dūr	दूरीभवने	दूर्यौव् dūryauv	be distant.
क	दोन dōn	पिच्चिवरण	दूनुन् dōnun, दोन्योन् dōñaun	* card cotton.
क	दोर dōr	गतिचार्घे	दोर्योव् dōryauv	* run.
क	दन dᵃn	वस्त्राहिरजोपहरण	दनुन् dᵃnun, दोन्योन् dᵃñaun	* shake out dust, disperse.
क	दनव dᵃnav	च	दनवुन् dᵃnavun, दनब्योन् dᵃnavyaun	ditto.
क	दय day	वैमनस्ये	दयुन् dᵃyun, दय्योन् dᵃyyaun	regret.
क	द्रुक druk	क्रीडायाम्	द्रुकुन् drukun, द्रुच्योन् drucyaun	play.
क	द्रुग drug	घूर्णनिभ्रमे	द्रुगुव् drugyauv	be dear, expensive.
क	द्रुगराव drūgᵃrāv	दुर्ल्यीकरण	द्रुगरोवुन् drugᵃrōvun, द्रुगार्बीन् drugᵃrāvyaun	make dear, expensive.
क	दस्राव dᵃsrāv	दोषदने	दस्रोवुन् dᵃsrōvun, दस्राब्बीन् dᵃsrāvyaun	blame.
क	द्रेठ drēṭh	काठन्ये	द्रेठ्योव् drēṭhyauv	be hard.
भ	नच् nats	नर्तने	नचुन् naṯsun, नच्चीन् naṯsaun	* dance.
क	नञर naños	नग्नीकरण	नञरुन् naños run, नञ्बीन् naños ryaun	make naked.

क	नञरव *nañᵃrāv*	च	नञरोवुन् *nañᵃrōvun,* नञराबीन् *nañᵃrā-vyaun*	make naked.
	नट *naṭ*	कंपे	नटीव् *naṭyauv*	* tremble.
क	नटरव *naṭᵃrāv*	कम्पे	नटरोवुन् *naṭᵃrōvun,* नटराबीन् *naṭᵃrāvyaun*	cause to shake, wave.
भा	नन *nan*	नग्निवने	नन्यीव् *nanyauv*	be naked.
	नप *nap*	उल्लोचदाने	नपुन् *napun,* नपीन् *napyaun*	bribe.
क	नम *nam*	नग्निवने	नम्यीव् *namyauv*	* bend, bow.
	नव *nav*	चलिनग्निवने नवनायां च	नवीव् *navyauv*	be excessive, be new.
क	नश् *naç.*	छट्दने	[नह *nūthᵘ*], नश्यीव् *naçyauv*	* disappear.
क	नहव *nahāv*	क्रियाघाते	नहोवुन् *nahōvun,* नहाबीन् *nahāvyaun*	* obliterate (writing) put a stop to.
	नाथ् *nā̃th*	निष्फलीसिबने	नांथीव् *nā̃thyauv*	be fruitless.
	नांप *nā̃p*	दीसे	नांपीव् *nā̃pyauv*	shine.
क	नाव *nāv*	ग्रांथने	नोवुन् *nōvun,* नाबीन् *nāvyaun*	clean, polish.
क	नाचर *nāçᵃr*	नाभ्रने	नाचरुन् *nāçᵃrun,* नाचरोबीन् *nāçᵃryaun*	destroy.
क	नाचरव *nāçᵃrāv*	च	नाचरोवुन् *nāçᵃrōvun,* नाचराबीन् *nāçᵃrā-vyaun*	ditto.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
क	नि *ni*	चरषे	न्युन् *nyūn*, निद्यन् *niyaun*	*take.
क	निक *nik*	चल्पीभवने	निक्यौव *nikyauv*	*become small.
क	निकर *nikᵃr*	चक्षुः करषे	न्युकरन् *nyukᵃrun*, निक्योन् *nikᵃryaun*	break to pieces.
क	निकराव *nikᵃrāv*	च	निकरोवुन् *nikᵃrōvun*, निकराबीन् *nikᵃrā-vyaun*	*ditto.
क	न्यङल *nyaṅgal*	निगरषे	न्यङलुन् *nyaṅgalun*, न्यङज्बीन् *nyaṅgajyaun*	swallow.
क	न्यत *nyat*	पशुरोमहननने	न्यतुन् *nyatun*, न्यचीन् *nyatsaun*	*shear (animals).
क	न्यवाज़ *nyawāz*	निवेदने	न्यवाज़ुन् *nyawāzun*, न्यवाज़ीन् *nyawāzaun*	address.
क	नील *nīl*	चरितिभवने	नील्यौव *nīlyauv*	become blue.
क	न्वमर *nŏmᵃr*	नष्षेकरषे	न्वमरन् *nŏmᵃrun*, न्वमुरीन् *nŏmᵃryaun*	*cause to bow.
क	न्वमराव *nŏmᵃrāv*	च	न्वमरोवुन् *nŏmᵃrōvun*, न्वमराबीन् *nŏmᵃrā-vyaun*	ditto.
क	न्ववर *nŏvᵃr*	चतिभृशीकरषे	न्ववरुन् *nŏvᵃrun*, न्ववुरीन् *nŏvᵃryaun*	make excessive.
क	न्ववराव *nŏvᵃrāv*	च	न्ववरोवुन् *nŏvᵃrōvun*, न्ववराबीन् *nŏvᵃrā-vyaun*	ditto.

क	नेछव *nēchav*	छ्यातीकरणे	नेछवुन् *nēchavun*, नेछव्यौन् *nēchavyaun*	proclaim.
	नेर *nēr*	निर्गमने	द्राव् *drāv*, द्रायौव् *drāyauv*	*go forth.
क	नोमूर *nōmᵃr*	संक्षेपीकरणे	नूमुरुन् *nūmᵃrun*, नोमुर्यौन् *nōmᵃryaun*	abstract, abridge.
क	नोमूराव *nōmᵃrāv*	च	नोमूरोवुन् *nōmᵃrōvun*, नोमूराव्यौन् *nōmᵃrāvyaun*	ditto.
क	न्याव *nyāv*	द्धारणे	न्योवुन् *nyōvun*, न्याव्यौन् *nyāvyaun*	cause to take.
	पक *pak*	गतौ	पकु *pakᵘ*, पच्योव् *pacyauv*	*go.
क	पक्ताव *pachatāv*	पश्चात्तापे	पक्तोवुन् *pachatōvun*, पक्ताव्यौन् *pachatāvyaun*	regret.
क	पक्छान *pachān*	उपलक्षणे	पक्छोनुन् *pachōnun*, पक्छाञौन् *pachāñaun*	recognize.
	पच *pats*	द्धधविश्वासे	पच्च *patsᵃ*, पच्छाव् *patsauv*	trust with a loan.
क	पंजुर *pajᵃr*	आवेष्ट्य सीवने	पंजुरुन् *pajᵃrun*, पजुर्यौन् *pajᵃryaun*	fell a hem (in sewing).
क	पंजुराव *pajᵃrāv*	च	पंजुरोवुन् *pajᵃrōvun*, पंजुराव्यौन् *pajᵃrāvyaun*	ditto.
	पजु *paz*	युक्त्रीभवने सत्याविर्भावे च	पज्योव् *pazyauv*	be fit, turn out to be true.
क	पंजुर *pazᵃr*	सत्याविष्करणे	पंजुरुन् *pazᵃrun*, पंजुर्यौन् *pazᵃryaun*	show to be true.

* Found in Dr. Elmslie's Vocabulary.

Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
क पज़रांव *paẓaʳrāv*	च	पज़रोवुन् *paẓaʳrōvun*, पज़रान्यौन् *paẓaʳrānyaun*	show to be true.
क पट् *paṭ*	प्राप्तौ	पट्यौव् *paṭyauv*	obtain.
क पटाव *paṭāv*	गतौ	पटोवुन् *paṭōvun*, पटाव्योन् *paṭāvyaun*	go.
क पठ् *paṭh*	सिद्धासु	पठ्यौव् *paṭhyauv*	be successfully complete.
क पठर *paṭhaʳr*	संस्कारे सौनादिग्रेधने च	पठरुन् *paṭhaʳrun*, पठर्यौन् *paṭhaʳryaun*	clean, gut fishes.
क पठराव *paṭhaʳrāv*	संस्करणे शाथने च	पठरोवुन् *paṭhaʳrōvun*, पठराव्योन् *paṭhaʳrōvyaun*	ditto.
क पद् *pad*	कुत्सिते शब्दे	पदुन् *padun*, पद्यौन् *pajyaun*	break wind.
क पप् *pap*	परिपाने	पप्यौव् *papyauv*	ripen.
क पय् *pay*	ज्वालादिपाके	पयुन् *payun*, पय्यौन् *payyaun*	roast (metals, &c.), burn (bricks).
क पर् *par*	पठने	परुन् *parun*, पर्यौन् *paryaun*	*read.
क पर्खाव *parkhāv*	परिचारायम्	पर्खोवुन् *parkhōvun*, पर्खाव्योन् *parkhāvyaun*	test.
क पज़न् *parzan*	उपलब्धौ	पज़नुन् *parzanun*, पज़न्योन् *parzañaun*	*recognize.

क	पर्जनाव parzanāv	च	पर्जनावुन् parzanāvun, पर्जनावीन् parzanā-vyaun	*recognize.
क	प्रजन् prazan	च	प्रजनुन् prazanun, प्रजनीन् prazanāun	ditto.
क	पल् pul	गुप्रदाने	पलुन् palun, पलीन् pajyaun	give privately.
क	पलज् palaz	उपसेवायाम्	[पलुन् palaz^u], पलज़ीन् palazyauv	be useful.
	पलट् pulat	द्रवीभवने	[पलटु palat^u], पलटीन् palatyauv	melt, deliquesce.
क	पश paç	विषादे	पशुन् paçun, पशीन् paçyaun	make sorrowful.
	पस्प pasp	चरणे	पस्पीन् paspyaau	*drip.
क	पाकन् pākan	विस्फोटदिपाके	पाकनीन् pākanyauv	roast grain (pop-corn.)
क	पाकव् pākav	पचने	पाकवुन् pākavun, पाकवीन् pākavyaun	*cook.
क	पाज् pāz	निःसारणे	पाजुन् pōzun, पाजीन् pāzyaun	bring out from.
	पाथ pāth	वृद्धौ	पाथीन् pāthyauv	be, become.
क	पार pār	केशवेषीकरणे च	पारुन् pōrun, पारीन् pāryaun	*tie the hair, toss for an innings, &c.
क	पाल pāl	रक्षे	पालुन् pōlun, पालीन् pājyaun	protect.
क	पाव pāv	पातने	पावुन् pōvun, पावीन् pāvyaun	*cause to fall, fell.

* Found in Dr. Elmslie's Vocabulary.

	ROOT.	SANSKRIT MEANING.	PAST AND AORIST.	ENGLISH MEANING.
भा	पांसर् *pās^ar*	भिक्करणे	पांसरुन् *pās^arun*, पांस्यौन् *pās^aryaun*	blame.
क	पांसराव *pās^arāv*	च	पांसरोवुन् *pās^arōvun*, पांसराव्यौन् *pās^arāvyaun*	ditto.
	पि *pi*	पतने	प्यौव् *pyauv*	*fall.
भा	पिट *piṭ*	परिदेवने	प्युटुन् *pyuṭun*, पिच्यौन् *picyaun*	lament.
क	पिटराव *piṭ^arāv*	दीनीकरणे	पिटरोवुन् *piṭ^arōvun*, पिटराव्यौन् *piṭ^arāvyaun*	cause to lament.
क	प्यतर *pyatar*	पालने	प्यतरुन् *pyatarun*, प्यतर्यौन् *pyataryaun*	protect.
	प्यद *pyad*	व्रत्तज्ञतायाम्	प्यद्यौव् *pĕdyauv*	be cognisant of.
	पिल *pil*	प्राप्तौ	पिल्यौव् *pilyauv*	be possible, arrive at.
क	पिलन *pilan*	प्रापणे	पिलनुन् *pilạnun*, पिलञ्यौन् *pilañaun*	cause to arrive, convey.
क	प्यव *pyav*	पाकार्थसम्ग्रारम्भे	प्यवुन् *pyavun*, प्यव्यौन् *pĕvyaun*	light fire for cooking.
	पिश्रल *piçal*	पेश्रलीभवने	पिश्रल्यौव् *piçalyauv*	be soft.
	पिस *pis*	पाकेन बहिनिःसरणे	पिस्यौव् *pisyauv*	boil over.
क	पिद *pih*	सञ्चूर्णने	प्युद्न् *pyuhun*, पिश्यौन् *piçyaun*	* grind.
	पौर *pīr*	सेदुरतायाम्	पौर्यौव् *pīryauv*	be smooth, slippery.

	पीट् *pīṭ*	वेदनशीलवे	पीच्योव् *pītyauv*	wait wearily.
क	पीठर् *pīthᵃr*	सशिखं प्रतिशिषे	घठस्न् *pyūthᵃrun*, पीठ्योन् *pīthᵃryaun*	blame and instruct at once.
क	पीठराव् *pīthᵃrāv*	च	पीठरोवुन् *pīthᵃrōvun*, पीठराव्योन् *pīthᵃrā-vyaun*	ditto.
क	पीनव् *pīnav*	प्रसवने	पीनवुन् *pīnavun*, पीनव्योन् *pīnavyaun*	bear (young).
छ	पुच्सन् *putsan*	पुष्पादिच्छब्धः करचे	पुच्सनुन् *putsanun*, पुच्स्योन् *putsañaun*	pluck flowers, &c., to pieces.
क	पुन् *pun*	भागसाफल्ये	[पुन *punᵘ*], पुन्योव् *punyauv*	come true (of a curse).
क	पोंद् *pŏnd*	चिषे	घोंदुन् *pondun*, पछ्योन् *pŏñjyaun*	sneeze.
छ	पल् *pŏl*	निर्बले	पल्योव् *pŏlyauv*	be weak.
क	पुच्र् *puçᵃr*	चर्पे	पुच्रन् *puçᵃrun*, पुच्योन् *puçᵃryaun*	* make over (to any one).
क	पुच्राव् *puçᵃrāv*	च	पुच्रोवुन् *puçᵃrōvun*, पुच्राव्योन् *puçᵃrā-vyaun*	*ditto.
क	पूज् *pūz*	पूजायाम्	पूजन् *pūzun*, पूज्योन् *pūzaun*	worship.
छ	पठर् *pāṭhᵃr*	स्थूलिकरचे	पठरन् *pāṭhᵃrun*, पठर्योन् *pūṭhᵃryaun*	make fat.

* Found in Dr. Elmslie's Vocabulary.

	ROOT.	SANSKRIT MEANING.	PAST AND AORIST.	ENGLISH MEANING.
क	पठराव् *pūṭharav*	च	पठरावुन् *pūṭharōvun,* पठरावीन् *pūṭharā-vyaun*	make fat.
क	पर् *pūr*	परघौ	परुन् *pūrun,* पैरीन् *pairyaun*	fill.
क	पेद् *pēd*	निर्यिते	पेद्यौव् *pēdyauv*	* exude.
क	पैर् *pair*	अलंकरणे	पैरुन् *pairun,* पैरीन् *pairyaun*	* adorn.
क	पोठ *pōṭh*	स्थूलीभवने	पोठ्यौव् *pōṭhyauv*	be fat.
क	पोर् *pōr*	पर्याप्तनिस्तेयोः	पोर्यौव् *pōryauv*	be competent, be dry.
क	पोरव् *pōrav*	वार्धने	पोरवुन् *pōravun,* पोरवीन् *pōravyaun*	oppress.
क	पोष् *pōṣ*	पर्याप्तत्वम्	पूषु *pūṣu,* पोष्यौव् *pōṣyauv*	* be competent, victorious.
क	प्रखट् *prakhaṭ*	प्रकटने	प्रकट्यौव् *prakaṭyauv*	be manifest.
क	प्रजन् *prazan*	उपलब्धौ	प्रजनुन् *prazanun,* प्रजनीन् *prazanñaun*	recognize.
क	प्रजनाव् *prazanāv*	च	प्रजनावुन् *prazanōvun,* प्रजनावीन् *prazanā-vyaun*	ditto.
	[प्रज्वल *prazal*	प्रज्वलने	प्रज्वल्यौव् *prazalyauv*	shine.]

					Meaning
	प्रन् pran		प्रन्यव्_pranyauv	नंबल्ब	* be clean and white.
	प्रय pray		प्रयॢ pray", प्रयॢव् prayyauv	ग्रीथने	be pleased.
	प्रस pras		थाव्_pyāv	प्रसे	* be born.
क	प्राट prāṭ		प्रोटुन्_prōṭun, प्राचॢन्_prācyaun	छने	dig.
	प्राण prān		प्राणॢव्_prānyauv	पुराचीनवने	be old.
क	प्रार prār		[प्रोर prōïᵃ], प्राचॢन्_prāryauv	वसेचॢने	* wait.
• क	प्राव prāv		प्रोवुन्_prōvun, प्रावॢन्_prāvyaun	प्रासॆ	* obtain.
क	प्रिण priṇ		प्रुणुन्_pryuṇun, त्रिज़ॢन्_priñaun	उपालन्भे	reproach.
क	प्रिच्श priṭsh		प्रुटुन्_pryuṭshun, त्रिज़ॢन्_priṭshaun	पृच्छाम्	* ask.
क	प्रिन्ज़ prinz		प्रुझुन्_pryunzun, त्रिज़ॢन्_prinzaun	प्रेरय	send.
क	फक phak		फकुन्_phakun	चब्लाद्दिखनॆ	(?) eat satlū; (usually) spit out after chewing.
	फट phaṭ		फॣ phaṭᵉ, फचॢव्_phacyauv	काह्लेदाकॢलेहिदयॢजॆ- ल्निसज्जनादिवु च	split (of wood) (neut.) sprout (of a plant), sink into water.
	फब phab		फचॢव्_phabyauv	प्रभतिभवने	be excellent.

* Found in Dr. Elmslie's Vocabulary.

	ROOT.	SANSKRIT MEANING.	PAST AND AORIST.	ENGLISH MEANING.
	फर *phar*	स्तेये	फरॢ *pharᵘ*, फर्येव् *pharyauv*	be stolen, be a cause of loss to.
क	फर्काव *pharkāv*	अर्थोपसर्जने	फर्कोवुन् *pharkōvun*, फर्काव्यौन् *pharkāvyaun*	enquire into the meaning, enquire.
	फल *phal*	वस्त्रजीर्णने साफल्यविभागयोष	फलॢ *phalᵘ*, फज्येव् *phajyauv*	*become old (of clothes), bear fruit, be divided.
	फस *phas*	बद्दीभवने	फसॢ *phasᵃ*, फसेव् *phasauv*	be entangled, caught.
क	फसर *phasᵃr*	बद्दीकरणे	फसॢन् *phasᵃrun*, फस्येन् *phasᵃryaun*	entangle, catch in anything.
क	फासर *phāsᵃr*	च	फासॢन् *phāsᵃrun*, फास्येन् *phāsᵃryaun*	ditto.
क	फासराव *phāsᵃrāv*	च	फासरोवुन् *phāsᵃrōvun*, फासराव्यौन् *phāsᵃrā-vyaun*	ditto.
	फहर *phahar*	पारुष्ये	फह्येव् *phaharyauv*	be hard.
भा	फांग *phãg*	मियुमार्जररोदने	फोंगुन् *phõgun*, फांज्येन् *phãjyaun*	cry (of children), mew.
क	फान *phān*	निःक्षेपीकरणे	फोनुन् *phōnun*, फाञेन् *phāñaun*	carry away totally.

	फाँफल् phā̃phal	क्रियायोग्यभिवने	फाँफल्यॆव् phā̃phalyauv	be fit for any work.
क	फाल्व phālav	वाडभेद्ने	फाल्यॖन् phālavun, फाल्व्यॊन् phālavyaun	split (wood) (act.)
क	फिच् phits	विचरणे	फिच्यॆव् phitsauv [फिच्यॊन् phitsyauv]	forget.
क	फच्च phyatsav	वप्रत्यन्चरणे	फच्च्ॖन् phyatsavun, फच्च्यॊन् phyatsavyaun	take secretly.
क	फिर phir	पुलकथासाखानं परिवर्तने	फ्युर्न् phyurun, फिर्यॊन् phiryaun	*turn over (pages), call to memory, pour from one vessel to another.
क	फिरव phirav	भासणे	फिरवुन् phiravun, फिर्क्यॊन् phiravyaun	cause to go round.
क	फ्यास phyaç	चौष्ठादिचेष्ने	फ्यास्न् phyaçun, फाष्यॊन् phêçyaun	lick the lips or the like.
क	फेश phêç	च	फ्युश्न् phyûçun, फेश्यॊन् phêçyaun	lick the lips or the like.
क	फुक phuk	वज्ज्वारप्रदीपने	फुक्न् phukun, फुच्यॊन् phucyaun	*blow a fire (with the mouth to make it burn).
क	फुकार phukār	कोपलापे	फुकोर्न् phukörun, फुकार्यॊन् phukāryaun	speak in anger.
क	फुट phuṭ	भँ	फुट्व phuṭu, फुच्यॖव् phucyauv	*be broken.
क	फुटॎर phuṭᵊr	भड्ने	फुटॎरुन् phuṭᵊrun, फुट्यॊन् phuṭᵊryaun	*break.

* Found in Dr. Elmslie's Vocabulary.

	ROOT.	SANSKRIT MEANING.	PAST AND AORIST.	ENGLISH MEANING.
	फुट्राव phuṭᵃrāv	च	फुट्रोवुन् phuṭᵃrōvun फुट्राव्यौन् phuṭᵃrā-vyaun	*break.
	फ्रल्ल phŏll	विकसने	फ्रल्लॱ phollᵃ फ्रज्ज्यौव् phŏjjyauv	*expand (of a flower).
भा	फुग्र phuç	अन्तःकोपे	फुष्यौव् phuçyauv	be inwardly angry.
	फुह phuh	च	फुह्यौव् phuhyauv	ditto.
क	फूँक phū̃k	आघ्राणे	फूँकुन् phū̃kun, फूँच्यौन् phū̃cyaun	smell.
	फेर phēr	अमणविच्छीभवनपश्चात्ताप-वैलोम्येषु	फ्यूरॱ phyŭrᵘ, फेर्यौव् phēryauv	*go round, rot, regret, be inverted.
	फोर phōr	स्फुरणे	[फूरॱ phŭrᵘ], फोर्यौव् phōryauv	quiver.
क	फ्यार phyār	रसनिष्कासने	फ्योरुन् phyōrun, फ्यार्यौन् phyāryaun	strain.
भा	फ्रॱक phᵃrak	उच्छ्वासनिःश्वासयोः	फ्रॱकुन् phᵃrakun, फ्रॱच्यौन् phᵃracyaun.	breath violently, be out of breath.
क	बक bak	भषणे	बॱकुन् bakun, बच्यौन् bacyaun	bark, growl, speak angrily.
क	बगार bagār	अच्चण	बगोरुन् bagōrun, बगार्यौन् bagāryaun	fry in oil, &c.

	वच *bac*	घनाद्गततायाम्	बच्यौव् *bacyauv*	*escape.
क	बच्राव *bạcᵃrāv*	भयादिरचणे	बच्रोवुन् *bạcᵃrōvun*, बचराव्यौन् *bạcᵃrā-vyaun*	protect.
क	बज *baz*	सेवायां वेदने च	बजुन् *bazun*, बजौन् *bazaun*	*serve, fry in oil, &c.
क	बड *baḍ*	गतिवृद्ध्योः	बड्यौव् *baḍyauv*	*go, be great.
क	बडाव *baḍāv*	गतिप्रसनयोः	बडोवुन् *baḍōvun*, बडाव्यौन् *baḍāvyaun*	*go, (neut.) quell, (act.) extinguish.
क	बड्र *baḍᵃr*	वर्धने	बड्रुन् *baḍᵃrun*, बड्र्यौन् *baḍᵃryaun*	cause to be great, increase.
क	बड्राव *baḍᵃrāv*	च	बड्रोवुन् *baḍᵃrōvun*, बड्राव्यौन् *baḍᵃrāvyaun*	* ditto.
क	बड्राव *baḍᵃrāv*	पूपाङ्गरपाके	बड्रोवुन् *baḍᵃrōvun*, बड्राव्यौन् *baḍᵃrā-vyaun*	bake bread.
	बन *ban*	भवने	बन्यौव् *banyauv*	*be.
क	बंज्र *bạnzᵃr*	विभाजने	बंज्रुन् *bạnzᵃrun*, बंज्र्यौन् *bạnzᵃryaun*	*divide, [sell cheaply.]
क	बंज्राव *bạnzᵃrāv*	च	बंज्रोवुन् *bạnzᵃrōvun*, बंज्राव्यौन् *bạnzᵃrā-vyaun*	ditto.
क	बर *bar*	पूरणे वियोगदैन्ये च	बरुन् *bạrun*, बर्यौन् *baryaun*	* fill, pine in absence.

* Found in Dr. Elmslie's Vocabulary.

ROOT.	SANSCRIT MEANING.	PAST AND AORIST.	ENGLISH MEANING.
क बर्काव् *baṛkāv*	पातने	बर्कोवुन् *baṛkōvun,* बर्कोव्योन् *baṛkōvyaun*	cause to fall.
क बल् *bal*	स्वास्थ्ये प्राप्ते च	बल्योव् *balyauv*	*be convalescent, live.
क बहर् *baḷᵃr*	स्वास्थ्यीकरणे	बल्ᵃरुन् *baḷᵃrun,* बल्ᵃर्योन् *baḷᵃryaun*	cure.
क बल्ᵃराव् *baḷᵃrāv*	च	बल्ᵃरोवुन् *baḷᵃrōvun,* बल्ᵃराव्योन् *baḷᵃrāvyaun*	ditto.
क बस् *bas*	निवासे	बसु *basᵘ,* बसोव् *basauv*	*dwell.
क बसन् *basan*	पीतीभवने	बसन्योव् *basanyauv*	be yellow.
क बहर् *bahar*	शूरतायाम्	बहर्योव् *baharyauv*	be brave.
क बाखन् *bākhan*	बुद्धिभ्रंशे	बाखन्योव् *bākhanyauv*	be mistaken.
क बाग्ᵃर् *bāg̱ᵃr*	विभाजने	बाग्ᵃरुन् *bāg̱ᵃrun,* बाग्ᵃर्योन् *bāg̱ᵃryaun*	*divide.
क बाज्ᵃर् *bāj̱ᵃr*	च	बाज्ᵃरुन् *bāj̱ᵃrun,* बाज्ᵃर्योन् *bāj̱ᵃryaun*	ditto.
क बाग्ᵃराव् *bāg̱ᵃrāv*	च	बाग्ᵃरोवुन् *bāg̱ᵃrōvun,* बाग्ᵃरोव्योन् *bāg̱ᵃrā-vyaun*	ditto.
क बाज्ᵃराव् *bāj̱ᵃrāv*	च	बाज्ᵃरोवुन् *bāj̱ᵃrōvun,* बाज्ᵃरोव्योन् *bāj̱ᵃrā-vyaun*	ditto.

	बाद *bād* [ब्राद *brād*]	प्रबलीभवने	बाद्यौव् *bādyauv*, [ब्राद्यौव् *brādyauv*]	be powerful.
	बॉंबर *bãbar*	त्वरायाम्	बॉंबर्यौव् *bãbaryauv*	be quick.
क	बाव *bāv*	अभिप्रायाविष्कारणे देवार्पणे च	बोवुन् *bōvun*, बाव्यौन् *bāvyaun*	* shew, declare one's intentions, devote to God.
	बावज् *bāwaz*	रोचने	बावज्यौव् *bāwazyauv*	be preferred (usually food).
क	बाष *bāṣ*	उच्चारणे	बोषुन् *bōṣun*, बाष्यौन् *bāṣyaun*	speak.
	बास *bās*	भासने	[बोसु *bōs^u*], बास्यौव् *bāsyauv*, बासौव् *bāsauv*	become clear, evident.
	बिगर *bigar*	विकारे	बिगर्यौव् *bigaryauv*	be spoiled.
क	ब्यज्र् *bĕñ^ar*	विवरणे भिन्नीकरणे च	ब्यज्ररुन् *bĕñ^arun*, ब्यज्र्यौन् *bĕñ^aryaun*	open, separate (act.)
क	ब्यज्रराव *bĕñ^arāv*	च	ब्यज्ररोवुन् *bĕñ^arōvun*, ब्यज्ररायौन् *bĕñ^arā-ryaun*	ditto.
	ब्यन्न *byann*	भिन्नीभवने	ब्यन्न्यौव् *bĕnnyauv*	be separate.
	बिय *biy*	पर्युषिते	बिय्यौव् *biyyauv*	be stale.
	ब्यठ *byah*	उपवेशने	ब्यूठ *byūṭh^u*, बेठ्यौव् *bēchyauv* (sic)	* sit.
क	बुछ *buch*	दंशक्रियायाम्	बुछुन् *buchun*, बुछ्यौन् *buchyaun*	* bite.

* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanscrit Meaning.	Past and Aorist.	English Meaning.
क	बुज़ *buz*	भर्जने	बुजुन् *buzun*, बुज़ौन् *buzaun*	* parch (grain).
	ब्वड *bŏḍ*	निमज्जने	ब्वड *boḍ*[u], ब्वज्यौव् *bŏjyauv*	* dive, sink.
	बुड *buḍ*	स्थविरीभवने	बुड्यौव् *buḍyauv*	* be old.
	ब्वव *bŏv*	उत्पत्तौ	ब्वव् *bov*[u], ब्वय्यौव् *bŏvyauv*	* be born, grow.
क	बूग *būg*	भोगे	बूगुन् *būgun*, बूज्यौन् *būjyaun*	enjoy.
क	बेछ *bēch*	भिच्चायाम्	ब्यूछुन् *byūchun*, बेछ्यौन् *bēchyaun*	beg.
क	बोज़ *bōz*	निशामने	बूज़ुन् *būzun*, बोज़ौन् *bōzaun*	* hear.
क	बोल *bōl*	पक्षिशब्दे	बूलुन् *būlun*, बोज्यौन् *būjyaun*	sing, speak (of birds).
क	ब्रक *brak*	दंष्ट्राघातकोपयोः	ब्रंकुन् *brạkun*, ब्रच्यौन् *bracyaun*	clench with the teeth, be angry.
	ब्रज़ *braz*	दीप्तौ	ब्रज्यौव् *brazyauv*	shine.
	ब्रम *bram*	भान्तौ	ब्रम्यौव् *bramyauv*	go round in circles.
क	ब्रमूर *brạmᵃr*	बुद्धिहरणे	ब्रमूरुन् *brạmᵃrun*, ब्रमूर्यौन् *brạmᵃryaun*	mislead.
क	ब्रमूराव *brạmᵃrāv*	च	ब्रमूरोवुन् *brạmᵃrōvun*, ब्रमूराव्यौन् *brạmᵃrā-vyaun*	*mislead.

क	ब्रश braç		ब्रशुन् braçun, ब्रशोन् braçyaun	clench with the teeth, (*not* to be angry).
क	ब्रिछ britsh	परिदेवने	ब्रिछुन् bryutshun, ब्रिछोन् britshaun	lament.
क	ब्रेठ brēth	मूर्खीभवने	ब्रेठिव brēthyauv	be a fool.
क	मङ् magg	याचने	मङुन् mangun, मङ्ञोन् mañjyaun	*ask.
क	मचराव matsᵃrāv	उन्मादने	मचरावुन् matsᵃrōvun, मचरोन् matsᵃrā-vyaun	*delude.
क	मठार mathār	समीकरणे साम्बने च	मठोरुन् mathōrun, मठार्योन् mathāryaun	make level, calm, console.
क	मण्ड mand	वस्त्रमर्देनाऽलंकरणयोः	मण्डुन् mandun, मण्डोन् mañjyaun	*knead clothes in water to soften and clean them, adorn.
क	मत mat	उन्मादे	मत्योव matyauv	*be mad, foolish.
क	मथ math	मर्देने	मथुन् mathun, मथोन् matshaun	*pound, beat, churn.
क	मनव manav	कोपापनयने	मनवुन् manavun, मनवोन् manavyaun	calm an angry person.
क	मंज़र manzᵃr	विकलीकरणे	मंज़रुन् manzᵃrun, मंज़्योन् manzᵃryaun	make imperfect, diminish.
क	मंज़राव manzᵃrāv	च	मंज़रावुन् manzᵃrōvun, मंज़रावोन् manzᵃrā-ryaun	ditto.

* Found in Dr. Elmslie's Vocabulary.

ROOT.	SANSKRIT MEANING.	PAST AND AORIST.	ENGLISH MEANING.
क	मन्द mand	मन्यने	मन्दुन् maṇdun, मज्जौन् manzaun	churn.
	मन्दछ mandach	मन्दाचे	मन्दछ्यौव् mandachyauv	*be ashamed.
	ममल mamal	निश्चेतव्ये	ममल्यौव् mamalyauv	*be asleep (of a limb).
क	मर mar	मरणसंधापनयोः	मूद् (संधापने मंरन्) mūdᵘ, die, (maṛun, unite), म्वयौव् mŏyauv	die, unite, join together.
	मर्च marts	चक्राःकोपे	मर्चौव् martsauv	be inwardly wrathful.
क	मर्दाव mardāv	विस्फोटादिमर्दने	मर्दोवुन् mardōvun, mardāvyaun	rub a boil or pimple.
क	मल mal	मर्दने	मलुन् maḷun, मज्यौन् majyaun	*rub, shampoo.
	मष maṣ	विस्मृतौ	मठ् maṭhᵘ, मछ्यौव् machyauv	*forget.
क	मषर maṣᵃr	विस्मारणे	मषरुन् maṣᵃrun, मषर्यौन् maṣᵃryaun	cause to forget.
क	मषराव maṣᵃrāv	च	मषरोवुन् maṣᵃrōvun, मषराय्यौन् maṣᵃrāvyaun	ditto.
क	महार mahār	कथमः करणे	महोरुन् mahōrun, महाय्यौन् mahāryaun	crumble (act.)
क	माज़ māz	तत्परतायां शोधने च	मोजुन् mōzun, माज़ौन् māzaun	be intent upon, make clean.

क	मांज॑रॊव् *mañᵃrāv*	ज़ीकारचे	मांज्ॆरॊवुन् *mañᵃrōvun,* मॊंज्रावीन् *mañᵃrā-vyaun*	cause to confess.
क	मांज *māj*	पात्॑निसंज॒ीकारचे	मंज॒ुन् *mŏjun,* मांज्ॊीन् *mãjyaun*	clean metals, &c.
क	मांड॒ *mãḍ*	मिश्रीकरचे	मंड॒ुन् *mŏḍun,* मांज्ॊीन् *mãjyaun*	*mingle (act.), knead.
क	मान *mān*	ज़ीकरचे	मॊनुन् *mŏnun,* मांनीन् *māñaun*	*admit, confess.
क	मार *mār*	मारचे	मॊरुन् *mŏrun,* मारीन् *māryaun*	*kill.
क	मिलव *milav*	संयॊजने	मिलवुन् *milavun,* मिलवीन् *milavyaun*	*mix, unite.
क	मिलनव *milanāv*	च	मिलनॊवुन् *milanōvun,* मिलनावीन् *milanā-vyaun*	*ditto.
क	मॊकल *mŏkal*	मुक्तौ	मॊकल्ॊीन् *mŏkalyauv*	*be released.
क	मॊच् *mŏts*	क्व॑चॊ	क्व॑च् *motsᵃ,* [ख्वत् *mot*], क्व॑चॊीन् *mŏtsauv*	remain over and above.
क	मुच्र *mutsar*	वड़ाटॆने	मुच्॑रुन् *mutsarun,* मुच्॑रॊीन् *mutsaryaun*	*open (act.), disclose.
क	मुच्रव *mutsarāv*	च	मुच्॑रॊवुन् *mutsarōvun,* मुच्॑रावीन् *mutsarā-vyaun*	*ditto.
क	मुछ *much*	व्रत॑दिल्यॊने	मुछुन् *muchun,* मुछीन् *muchyaun*	complete a vow.
क	मॊट *mŏṭ*	क॒ाल॑भवने	क्वॊीन् *mŏṭyauv*	be fat.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
क	मॊ॒ट॒र *mŏṭᵃr*	स्थूलीकरणे	ब्व्ट॒रुन् *motᵃrun*, ब॒ट्योन् *mŏṭᵃryaun*	make fat, make thick (by boiling).
	मॊटराव *mŏṭᵃrāv*	च	ब॒ट॒रॊवुन् *mŏṭᵃrōvun*, ब॒टराबीन् *mŏṭᵃrā-vyaun*	ditto.
क	मॊण्ड *mŏṇḍ*	कुण्ठीभवने	ब्वण्डीव *mŏṇḍyaun*	be blunt, dulled, weak.
	मॊण्डर *mŏṇḍᵃr*	कुण्ठीकरणे	ब॒ण्डरुन्, ब्वण्ड्योन् *mŏṇḍᵃryaun*	causal of preceding.
	मॊण्डराव *mŏṇḍᵃrāv*	च	ब्व्ण्डराबॊवुन् *mŏṇḍᵃrōvun*, ब्व्ण्डराबीन् *mŏṇḍᵃrā-vyaun*	ditto.
क	मॊदर *mŏdᵃr*	मधुरीभवने	ब॒दर्योन् *mŏdᵃryauv*	* be sweet.
क	मॊदराव *mŏdᵃrāv*	मधुरीकरणे	ब॒दराबॊवुन् *mŏdᵃrōvun*, ब॒दराबीन् *mŏdᵃrā-vyaun*	* make sweet.
क	मुन *mun*	घान्यकुट्टने	मुनुन्, मुञीन् *mañaun*	pound (rice).
क	मॊलव *mŏlav*	मूल्यनिश्चयकरणे	ब्व्लवुन्, ब्वलबीन् *mŏlavyaun*	settle a price of a thing.
क	मुश् *muś*	सेचने	मुशुन्, मुशीन् *musyaun*	steal.
क	मुस *mus*	कस्यप्रचये	मुसुन्, मुसीन् *musyaun* or मुसीन् *musaun*	eat improperly.

क	मुसर musar	चुद्दाट्ने	मुसरुन् musarun, मुसॗन् musaryaun	open.
क	मुसराव musarāv	च	मुसरॖवुन् musarōvun, मुसराव्यॗन् musarāvyaun	ditto.
क	मुह muh	मोहिने	मुहुन् muhun, मुह्यॗन् muhyaun, [मुह्यॗन् muhyaun]	deceive.
भा	मूंछर mūntshar	चमीचॗ	मूंछरुन् mūntsharun, मूंछॗन् mūntsharyaun	wait.
भा	मूंछराव mūntsharāv	च	मूंछरॖवुन् mūntsharōvun, मूंछरॗन् mūntsharāvyaun	ditto.
क	मूँत्र mūtr	मन्त्रायली [करॗ] भवने	मूत्रुन् mūtrun, मूॗन् mūtryaun	be subject to a charm.
क	मूँचाव mūtrāv	मन्त्रायलीक रॗ	मूत्रॖवुन् mūtrōvun, मूत्रॗन् mūtrāvyaun	make subject to a charm.
क	मूर mūr	लचे निक्षेप भच्चॗ च	मूरुन् mūrun, मूॗन् mūryaun	shell (peas, &c.), eat.
क	मेठ mēth	मधुरोमवने	मेठॗ mēthyaun	* be sweet.
क	मेन mēn	मापने	म्यूनुन् myūnun, मॆॗन् mēñaun	* mensure.
क	मेल mēl	चंगले	म्यॗ myūlu, मॆॗ mējyauv	* meet.
क	मोर mōr	भ्रमे	मोरॗन् mōryauv	be calmed.

* Found in Dr. Elmslie's Vocabulary.

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	ROOT.	SANSKRIT MEANING.	PAST AND AORIST.	ENGLISH MEANING.
क्	मोरव *mōrav*	पीडासहने	मोरवुन् *mōravun*, मोरवीन् *mōravyaun*	bear pain (only used in fem.).
क्	यतर *yatᵃr*	प्रभौ	यतरुन् *yatᵃrun*, यतरीन् *yatᵃryaun*	be able.
क्	यतराव *yatᵃrāv*	च	यतरावुन् *yatᵃrōvun*, यतरावीन् *yatᵃrāvyaun*	ditto.
क्	याप *yāp*	व्यासौ	याप्योव् *yāyyauv*	pervade.
क्	यार *yār*	संख्याने	योरुन् *yōrun*, यारीन् *yāryaun*	calculate.
क्	यि *yi*	आगमे	आव् *āv*	*come.
क्	येर *yēr*	वानसंताने	ययूरुन् *yyūrun*, येरीन् *yēryaun*	*arrange thread for weaving.
क्	रङ *raṅg*	रञ्जे	रङ्गुन् *raṅgun*, रञ्जीन् *rᵃñjyaun*	*colour (act.), dye.
क्	रछ *rach*	रचायाम्	रछुन् *rachun*, रछीन् *rachyaun*	*protect.
क्	रछर *raṭshᵃr*	सम्यक्संस्कारे	रछरुन् *raṭshᵃrun*, रछरीन् *raṭshᵃryaun*	put in complete order.
क्	रछराव *raṭshᵃrāv*	च	रछरावुन् *raṭshᵃrōvun*, रछरावीन् *raṭshᵃrāvyaun*	ditto.
क्	रत *rat*	ग्रहणे	रतुन् *ratun*, रछीन् *racyaun*	*take.

क	रन *ran*	पाके	रनुन् *ranun*, रञौन् *rañaun*	*cook.
	रञ्ज *ranz*	प्रीतौ रागे च	रञ्ज्यौव् *ranzyauv*	be pleased, show love to.
क	रञ्जव *ranzav*	प्रीणने	रञ्जवुन् *ranzavun*, रञ्ज्यौन् *ranzavyaun*	gratify.
क	रञ्जनाव *ranzanāv*	च	रञ्जनोवुन् *ranzanōvun*, रञ्जनायौन् *ranzanāvyaun*	ditto.
	रम्ब *ramb*	शोभायाम्	रम्ब्यौव् *rambyauv*	be beautiful.
	रस *ras*	सरसीभवने	रस्यौव् *rasyauv*	be full of juice.
	राव *rāv*	नष्टीभवने	रोबु. *rōvᵘ*, राव्यौव् *rāvyauv*	* be lost.
क	रावर *rāvar*	नष्टीकरणे	रावरुन् *rāvarun*, रावयौन् *rāvaryaun*	* lose.
क	रावराव *rāvarāv*	च	रावरोवुन् *rāvarōvun*, रावरायौन् *rāvarāvyaun*	ditto.
क	रिञ्जव *rinzav*	ब्रह्मगतौ	रिञ्जवुन् *rinzavun*, रिञ्ज्यौन् *rinzavyaun*	escape secretly.
क	रिव *riv*	अलंकरणतत्परतायाम्	र्युवुन् *ryuvun*, रिव्यौन् *rivyaun*	be intent on adorning oneself [lament].
क	रुव *ruv*	रोपणे	रुवुन् *ruvun*, रुव्यौन् *ruvyaun*	plant (act.).
क	रोच *rōts*	रोचने	रूत्स् *rūts**, रोच्यौव् *rōtsyauv*	be preferred.

* Found in Dr. Elmslie's Vocabulary.

	ROOT.	SANSKRIT MEANING.	PAST AND AORIST.	ENGLISH MEANING.
	रोज़ *rōz*	स्थितौ	रूद् *rūdᵃ*, रोज़ौव् *rōzauv*	* stop, stand.
	रोट *rōṭ*	अवष्टम्भे	रूट् *rūṭᵃ*, रोच्यौव् *rōcyauv*, [रोट्यौव् *rōṭyauv*]	be stopped.
	रोष *rōṣ*	रुष्टौ	रूठ् *rūṭhᵘ*, रोछ्यौव् *rōchyauv*	* be angry.
क	रॎकव *rᵃkav*	भूसंगानयने	रॎकवुन् *rᵃkavun*, रॎकव्यौन् *rᵃkavyaun*	drag along the ground.
	रॎड *rᵃḍ*	रूढीभवने	रॎड्यौव् *rᵃḍyauv*	persistently follow.
	रॎत *rᵃt*	साध्वीभवने	रॎत्यौव् *rᵃtyauv*	be good.
	रॎण *rᵃṇ*	जीर्णीभवने	रॎण्यौव् *rᵃṇyauv*	be worn out.
भा	रॎस *rᵃs*	गमने	रॎसुन् *rᵃsun*, रॎसौन् *rᵃsaun*	go.
क	लख *lakh*	अन्तर्नयने	लॎखुन् *lᵃkhun*, लछ्यौन् *lachyaun*	bring inside.
क	लग *lag*	छन्दे पीडायां सामञ्जस्ये च	लॎगु *lᵃgᵘ*, लज्यौव् *lajyauv*	* be with, suffer pain, fit.
भा	लङ्ग *laŋg*	पङ्गुीभवने	लॎङ्गुन् *lᵃŋgun*, लञ्ज्यौन् *lañjyaun*	be lame.
	लज़ *laz*	योग्यतायाम्	लज़ौव् *lazauv*	be suitable.
क	लटाव *laṭāv*	गमने	लटोवुन् *laṭōvun*, लटाव्यौन् *laṭāvyaun*	go.

क	चड़ *laḍ*	युद्धे	चड़ुन् *laḍun*, चड़ीन् *lajyaun*	fight.
क	चड़ाव *laḍāv*	संद्धारणे	चड़ावुन् *laḍōvunn*, चड़ावीन् *laḍāvyaun*	use in fight.
क	चतव *latav*	चतावने	चतवुन् *latavun*, चतवीन् *latavyaun*	kick.
क	चतार *latār*	च्धिन्धे	चतारुन् *latōrun*, चतारीन् *latāryaun*	blame.
क	चड़ *laḍ*	वछुप्रश्च यद्हर्द्धिनिसोधो-ध्यानरीकरणार्थो: छ्वादि-कर्मणि च	चड़ुन् *laḍun*, चड़ीन् *lazaun*	*send, build, raise, load, wind up string.
क	चब *lab*	प्राप्तौ	चबुन् *labun*, चबीन् *labyaun*	*find, get.
क	चम *lam*	चाकर्षणे	चमुन् *lamun*, चमीन् *lamyaun*	*drag.
क	चय *lay*	चर्घे	चय *lay^u*, चयीव *layyauv*	be worth.
क	चचव *lalav*	चक्षपालने	चचवुन् *lalavun*, चचवीन् *lalavyaun*	*take to ones breast, protect.
क	चस *las*	चम्रज्जीवने	चसु *lāsu*, चसीव *lāṣhauv*	*live long.
क	चहन *lahan*	नाडीशिथिलीभवने	चहयीव *lahanyauv*	have a weak pulse.
क	चाग *lāg*	चनुकरणाघारपाहर्षि-संपर्चेष	चागुन् *lāgun*, चागीन् *lāgyaun*	*imitate, place, cultivate, unite.

* Found in Dr. Elmslie's Vocabulary.

	ROOT.	SANSKRIT MEANING.	PAST AND AORIST.	ENGLISH MEANING.
क	लाय् *lāy*	चायते प्रेचे च	लोयुन् *lōyun,* लाख्यान् *lāyyaun*	* strike, throw to a distance.
क	लार् *lār*	स्पर्शानुगमनविमर्षीकरणे	लोरुन् *lōrun,* लार्यान् *lāryaun*	* touch, follow, polish.
क	लिख् *likh*	लेखने	ल्युखुन् *lyukhun,* लिख्योन् *lichyaun*	* write.
क	ल्यत्स् *lyats*	निर्वलीभवने	ल्यत्सौव् *lyatsauv*	be weak.
क	लिथव् *lithav*	मर्दने	लिथवुन् *lithavun,* लिथ्योन् *lithavyaun*	rub or drag about in the dust or in dirt.
क	ल्यड् *lyaḍ*	पराजयीभवने	लेड्योव् *lĕḍyauv*	be conquered.
क	ल्यदॱर् *lyadᵃr*	पीतीभवने	लेदॱर्योव् *lĕdᵃryauv*	be yellow.
क	ल्यदॱराव् *lyadᵃrāv*	पीतीकरणे	ल्यदॱरोवुन् *lyadᵃrōvun* ल्यदॱराव्योन् *lyadᵃrāvyaun*	make yellow.
क	लिव् *liv*	लेपने	ल्युवुन् *lyuvun,* लिव्योन् *livyaun*	plaster.
क	ल्यव् *lyav*	लेहने	ल्यवुन् *lyavun,* लेव्योन् *lĕvyaun*	* lick.
क	लिस् *lis*	प्रसन्नताद्याम्	लिस्योव् *lisyauv*	be pleased.
	लोट् *lŏt*	लाघवे	लोट्योव् *lŏtyauv*	* be light.

क				
क	लल् *lŏl*	उपक्रीडायाम्	लॉलुन् *lŏlun,* लच्यॉन् *lŏⁱyaun*	play with a customer (*i.e.,* to refuse to sell a thing at first in order to get a better price).
	लुकराव *lūkᵃrāv*	चुद्रीकरणे	लुकरॉवुन् *lūkᵃrōvun,* लुकरॉव्यॉन् *lūkᵃrāvyaun*	make small.
क	लुट् *lūṭ*	लुण्ठने	लुटुन् *lūṭun,* लुच्यॉन् *lūcyaun*	*plunder.
	लुब् *lūb*	लिखने	लुब्यॉव् *lūbyauv*	be desirous.
क	लुर् *lūr*	विनह्वीकरण निपातने च	लूरुन् *lūrun,* लुर्यॉन् *lūryaun*	destroy, knock down.
क	लेख *lēkh*	लेखने	ल्यॉखुन् *lyūkhun,* लेच्यॉन् *lēchyaun*	write.
	लोक *lōk*	चुद्रीभवने	लोक्यॉव् *lōkyauv*	*be small.
क	लोन *lōn* इति केचित्	लवने	लानुन् *lānun,* लोञॉन् *loñaun*	*reap.
	लोस *lōs*	श्रमे	लासᵃ *lāsᵃ,* लोसॉव् *lōsauv*	*be weary.
	लोर *lōr*	विकस्ष	लोर्यॉव् *lōryauv*	become deficient.
	लय *lᵃy*	सम्पर्याप्तो	लय्यॉव् *lᵃyyauv*	be sufficient.
	लह *lᵃh*	सम्पर्याप्तो	लह्यॉव् *lᵃhyauv*	ditto.

* Found in Dr. Elmslie's Vocabulary.

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	ROOT.	SANSKRIT MEANING.	PAST AND AORIST.	ENGLISH MEANING.
क	लहन् *lᵃhan*	पाकविकारे	लहन्यॊव् *lᵃhanyauv*	delay ripening.
क	वखन् *wakhan*	व्याख्याने	वखनुन् *wakhanun*, वख्ञ्यॊव् *wakhañaun*	lecture.
क	वज् *waz*	वाद्यखने	वजुन् *wazun*, वज्यॊव् *wazaun*	*sound (of a musical instrument).
क	वजव् *wazav*	शादॊ करणे	वजवुन् *wazavun*, वजव्यॊव् *wazavyaun*	moisten.
क	वट् *waṭ*	वेष्ट्न	वटुन् *waṭun*, वच्यॊव् *wacyaun*	*fold up, shut up.
क	वडॖर् *waḍᵃr*	निधे	वडॖरुन् *waḍᵃrun*, वडॖर्यॊव् *waḍᵃryaun*	bury.
क	वडॖराव् *waḍᵃrāv*	च	वडॖरॊवुन् *waḍᵃrōvun*, वडॖराव्यॊव् *waḍᵃrāvyaun*	ditto.
क	वठर् *wathar*	छादरणे	वठरुन् *watharun*, वठर्यॊव् *watharyaun*	spread out.
क	वठराव् *watharāv*	च	वठरॊवुन् *watharōvun*, वठराव्यॊव् *watharāvyaun*	* ditto.
क	वद् *wad*	रॊदने	वदुन् *wadun*, वज्यॊव् *wazaun*	*weep.
क	वन् *wan*	भाषणे	वनुन् *wanun*, वञ्यॊव् *wañaun*	*speak, say.
क	वनव् *wanav*	स्त्रीणामेकखगाने	वनवुन् *wanavun*, वनव्यॊव् *wanavyaun*	sing in chorus (of women).

क	वन्द् *wand*	वन्दुन् *wandun*, वन्छोन् *wanzaun*	devote.
क	वय् *way*	वय *wayᵘ* वछोन् *wayyauv*	*be fit to eat, agree with, suit.
क	वर *war*	वरुन् *warun*, वर्छोन् *waryaun*	choose.
क	वछ् *wal*	वलुन् *walun*, वज्छोन् *wajyaun*	*cover, dress oneself.
क	वव *wav*	ववुन् *wavun*, वव्छोन् *wavryaun*	*sow.
क	वस *was*	वसुन् *wasun*, वछोन् *wasyaun*	rain.
क	वस *was*	वथ़ *wathᵘ*, वछोन् *watshauv*	*come down, descend.
	वछार *wahār*	वछोरुन् *wahōrun*, वछ्यौन् *wahāryaun*	spread out, drive away (flies, &c.).
क	वछाराव *wahārāv*	वछारोवुन् *wahārōvun*, वछाराब्यौन् *wahārā-vyaun*	ditto.
भा	वँच *wā̃ṭts*	वँचुन् *wā̃ṭsun*, वाच्यौन् *wā̃ṭsaun*	cheat.
क	वाट *wāṭ*	वोटुन् *wōṭun*, वाच्यौन् *wācyaun*	unite.
क	वात *wāt*	वोत *woiᵘ*, वाचौन् *wācauv*	*arrive.
क	वाम *wām*	वोमुन् *wōmun*, वाम्यौन् *wāmyaun*	drive away (flies, &c.)

* Found in Dr. Elmslie's Vocabulary.

	ROOT.	SANSKRIT MEANING.	PAST AND AORIST.	ENGLISH MEANING.
क .	वार *wār*	च	वारन् *wŏrun,* वार्यन् *wārryaun*	drive away (flies, &c.).
भ	वाय *wāy*	भ्रान्ते नौकाचालने च	वायुन् *wŏyun,* वाय्यन् *wāyyaun*	*blow (a musical instrument), row a boat.
क	वाल *wāl*	च्यवनार्थे दधिपाते च	वोलुन् *wŏlun,* वाल्यन् *wālyaun*	cause to descend, fall (of rain).
	विगल *vigal*	विगलने	विगल्यव् *vigalyauv*	melt.
क	विचार *vitsār*	विचारे	वित्सोरुन् *vitsŏrun,* विचार्यन् *vitsāryaun*	consider, decide.
क	वच् *vyats*	संवे	वच् *vyatsᵘ,* वच्योव् *vĕtsyauv*	*pervade, fit into.
क	वचन *vyatshan*	विवरणे	वचनुन् *vyatshanun,* वच्योन् *vyatshañaun*	separate, tease out (wool, &c.).
क	वज़र *vyazᵃr*	ज्ञातीकरणे	वज़रुन् *vyazᵃrun,* वज़्योन् *vyazᵃryaun*	prove.
क	वज़राव *vyazᵃrāv*	च	वज़रोवुन् *vyazᵃrōvun,* वज़रायन् *vyazᵃrāvyaun*	ditto.
क	वज़र *vĕñᵃr*	पृथक्करणे	वज़रुन् *vĕñᵃrun,* वज़्योन् *vĕñᵃryaun*	separate.
क	वज़राव *vĕñᵃrāv*	च	वज़रोवुन् *vĕñᵃrōvun,* वज़रायन् *vĕñᵃrāvyaun*	ditto.

क	वथ *vyath*	बथिव *vēthyauv*		* be fat.
क	वथर *vyathᵃr*	बहुलिकरण बथॊच्न् *vyatharun*, बथॊचॆन् *vēthᵃryauv*		make fat.
क	वथराव *vyathᵃrāv*	च	बथराॊच्न् *vyatharᵒōvun*, बथराॊबॊन् *vyathᵃrā-vyaun*	ditto.
क	वद्र *vyaḍᵃr*	म्रेथिछ बॆद्छॆव *vēdᵃryauv*		be loose, slack.
क	वदराव *vyaḍarāv*	मिथिलीकरण	बॆद्राॊव्न् *vyaḍᵃᵒōvun*, बॆद्राॊबॊन् *vyaḍᵃrā-vyaun*	make loose.
क	वन्द *vyand*	चाचरण	बन्दुन् *vyandun*, बन्द्रॆन् *vyanzaun*	* serve, revere.
क	वप *vyap*	संभने बथॊव *vēpyauv*		pervade.
क	वपर *vyapᵃr*	संभवने बपॊच्न् *vyapᵃrun*, बपॊबॊन् *vyapᵃryaun*		cause to pervade.
क	वपराव *vyapᵃᵒrāv*	च	बपराॊव्न् *vyapᵃrōvun*, बपराॊबॊन् *vyapᵃrā-vyaun*	ditto.
क	वलर *vyalar*	चलाखो	बलॊव *vyalaryauv*	go out of order.
क	वव *vyav*	विकीरने	बवुन् *vyavun*, बबॊन् *vēvyauv*	scatter.
क	ववर *vyavᵃr*	विकीरने	बवराॊव्न् *vyavᵃrun*, बवॊबॊन् *vēvᵃryauv*	ditto.
क	ववराव *vyavᵃᵒryāv*	च	बवराॊव्न् *vyavᵃᵒōvun*, बवराॊबॊन् *vyavᵃrā-vyaun*	ditto.

* Found in Dr. Elmslie's Vocabulary.

	ROOT.	SANSKRIT MEANING.	PAST AND AORIST.	ENGLISH MEANING.
	व्यसर् *vyasar*	विश्लेषणे	व्यसर्यौव् *vyasaryauv*	* be ruined, fade (of a flour.)
	विस् *vis*	प्रसन्नीभवने	विस्यौव् *visyauv*	be pleased.
	व्वक *wŏk*	दोषादिचेष्टायाम्	व्वक्यौव् *wŏkyauv*	suffer pain from disease.
	बुक्र *wukᵃr*	वक्रीभवने	बुक्र्यौव् *wukᵃryauv*	be crooked.
क	बुक्राव *wukᵃrāv*	वक्रीकरणे	बुक्रोवुन् *wukᵃrōvun*, ब्वुक्राव्यौन् *wukᵃrā-vyaun*	make crooked.
क	व्वखर *wŏkhar*	ऊर्ध्वाधरीकरणे	व्वखरुन् *wŏkharun*, व्वखर्यौन् *wŏkharyaun*	turn upside down.
क	व्वखराव *wŏkharāv*	च	व्वखरोवुन् *wŏkharōvun*, व्वखराव्यौन् *wŏkharā-vyaun*	ditto.
	[व्वगन *wogan*	उत्तानीभवने	व्वगन्यौव् *wŏganyauv*	be shallow.]
क	बुग्राव *wugᵃrāv*	ऋणप्रतिग्रहणे	बुग्रोवुन् *wugᵃrōvun*, बुग्राव्यौन् *wugᵃrā-vyaun*	recover a debt.
क	बुङ्ग *wuŋg*	श्वरवे	बुङुन् *wuŋgun*, बुञ्ज्यौन् *wuñjyaun*	bark (of a dog).
क	बुच् *wuts*	दग्धीभवने	बुचौव् *wutsauv*, [बुच्यौव् *wutsyauv*]	be burnt.

क	वुछ *wuch*	प्रेक्षणे	वुछुन् *wuchun,* वुछ्योन् *wuchyauv*	* see
	वुज़ *wuz*	जागरणे जलादिवृद्धौसिवने च	वुज़ाव् *wuzauv*	be wide awake; appear (as water from a spring).
	वॉज़ल *wŏzal*	रक्तीभवने	वॉज़ल्यौव् *wŏzalyauv*	be red.
	वॉत *wŏt*	प्लवने	——	leap [not used as an independent verb].
क	वुथ *wuth*	वेष्टने	वुथुन् *wuthun,* वुछ्योन् *wuchyauv*	* twist (a rope, &c.).
क	वुद *wud*	उड्डयने	वुद्योव् *wudyauv*	* fly.
क	वुदाव *wudāv*	नाशने चालने च	वुदोवुन् *wudōvun,* वुदार्योव् *wudāryauv*	destroy, cause to move.
	वॉतल *wŏtal*	कथ्वेरिभवने	वॉतल्योव् *wŏtalyauv*	rise.
क	वॉठ *wŏth*	उत्थाने	वोठ *wŏtha,* वॉछ्योव् *wŏtshauv*	* stand up.
क	वॉथर *wŏthar*	अवमार्जने	वॉथरुन् *wŏtharun,* वॉथर्योव् *wŏtharyauv*	wipe clean.
क	वॉथराव· *wŏtharāv·*	च	वॉथरोवुन् *wŏtharōvun,* वॉथरॉवोन् *wŏtharā-vyauv*	ditto.
क	वुद *wud*	जागरणे	[वुद *wuda*], वुछ्योव् *wudyauv*	be wide awake.

* Found in Dr. Elmslie's Vocabulary.

Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
वुदर *wudar*	विद्गार्वेद्वे	वुद्गोन् *wudaryauv*	sorrow in separation.
वुन *wun*	देर्बाल्जेद्वे	वुन्योन् *wunyauv*	have bad luck.
व्वन्नत् *wŏnnat*	जन्नेमिरेवे	व्वन्नत्योन् *wŏnnatyauv*	be high.
वुप *wup*	छन्नदेर्दे	वुप *wupᵘ*, वुप्योन् *wupyauv*	burn inside.
व्वपज् *wŏpaz*	जर्म्नो	व्वपद् *wŏpadᵘ*, व्वपज्योन् *wŏpazauv*	*be born.
वुफ *wuph*	विद्द्यस गली	वुफ्योन् *wuphyauv*	*fly (of birds only).
व्वफर *wŏphar*	श्रेथिल्य	व्वफरुन् *wŏpharun*, व्वफर्योन् *wŏpharyauv*	make slack.
व्वबर *wŏbar*	समासो	[व्वबरुन् *wŏbarun*], व्वबर्योन् *wŏbaryauv*	be finished.
व्वबस *wŏbas*	वड्डलीमवन	[व्वबस *wŏbasᵃ*], व्वबस्योन् *wŏbasyauv*	increase.
व्वन *wŏn*	चोसान्विरामे	व्वन *womᵘ*, व्वन्योन् *wŏmyauv*	go on without stopping.
वुय *wuy*	पर्योसो	वुय्योन् *wuyyauv*	arrive.
वुर *wur*	उझ्छत्यच्छादनविपातनेषु	वुरुन् *wurun*, वुर्योन् *wuryauv*	string (a garland, &c.); put on (clothes); let fall into.

क	व्वछङ wŏlang	उछ्छुन्	व्वछुन्, व्वछाीन् wŏlanggun, wŏlañjyaun	pass over.
क	व्वलल wŏlal	व्वंकरण	व्वछुन् wŏlalun, व्वछ्छीन् wŏlalyaun	adorn.
क	व्वछस wŏlas	व्वछमने	व्वछ्छुन् wŏlasun, व्वछ्छीन् wŏlasyaun	rejoice.
	व्वछल wŏçal	वौरिचल	व्वछ्छीव् wŏçalyauv	be red (of the complexion, from anger, &c.).
क	वुछ्ण wusñ	व्वछीभवने	वुछ्णीव् wusñyauv	*be hot.
क	व्वछ wŏs	वाड़ल्य	व्वछीव् wŏsyauv	be much.
क	वुछर wusar	उछ्छादने	वुछरुन्, वुछ्छीन् wusaryaun	open.
क	वुछराव wusarāv	च	वुछरौवुन्, वुछराछीन् wusarōvun, wusarāvyaun	ditto.
भ	वुह wuh	क्विनिविछि	वुछीव् wuhyauv	be not extinguished (of fire).
भ	वुछव wuhav	प्रापे	वुछवुन्, वुछछीन् wuhavun, wuhavyaun	*curse.
क	वौन wŏn	तन्तुवायकर्मणि	वौनुन्, वौञिन् wŏnun, wŏñaun	*weave.
क	वौर wŏr	सप्नं विछ्राछापे च	वौरुन्, वौरीन् wŏrun, wŏryaun	*bark, talk in one's sleep.
क	वौछ wŏl	व्वछछीभवने	वौछीव् wŏlyauv	be fickle.

* Found in Dr. Elmslie's Vocabulary.

	ROOT.	SANSKRIT MEANING.	PAST AND AORIST.	ENGLISH MEANING.
क	वोवर wŏvᵃr	चातूनं तच्छौ	ववन wŏvᵃrun, वोवॄन् wŏvᵃryaun	shave metal.
क	वोवराव wŏvᵃrāv	च	वोवरावुन् wŏvᵃrōvun, वोवराबीन् wŏvᵃrā-vyaun	ditto.
क	चॅक çẽk	शङ्कायाम्	चुंकुन् çyũkun, चॅचीन् çẽcyaun	doubt.
क	षग्नाव çagᵃnāv	षड्धीकरण	षग्नोवुन् çagᵃnōvun, षग्नावीन् çagᵃnāvyaun	divide into six, multiply by six.
क	षम çam	उपशमे	षमीव çamyauv	be quieted.
क	षस ças	सहने	षसुन् çasun, षसीव çasyauv	bear.
क	षहल çahal	प्रोतिश्वने	षहलीव çahalyauv	be cold.
क	चाच çāç	चक्रसिनःश्वासे	चॅचुन् çõçun, चाचीन् çāçyauv	breathe.
	[शिग्नाव çigᵃnāv	परेचौदाने	शिग्यीव çigᵃnyauv	be jealous of another.]
क	चिथ çith	प्रोतिश्वने	चिथीव çithyauv	be congealed.
	चिथ çrith	च	चिथीव çrithyauv	ditto.
क	चोंग çöñg	प्रश्वने	चोंगॳ çöñgᵃ, चब्बीव çöñïyauv	* lie down, go to sleep.
क	चॉद्ध çöddh	प्रोर्धने	चब्धीव çöddhyauv	be pure.

	घ्रूब ç̌ub	शोभायाम्	घ्रूब्यौव ç̌ubyauv	* be beautiful.
क	घ्रूबर ç̌ub^ar	शोभने	घ्रूबरन् ç̌ub^arun, घ्रूब्यौन् ç̌ub^aryaun	make beautiful.
क	घ्रूबराव ç̌ūb^arāv	च	घ्रूबरोवुन् ç̌ūb^arōvun, घ्रूबराब्यौन् ç̌ūb^arāvyaun	* ditto.
क	घेर ç̌ēr	संस्करणे	घूरन् ç̌ūrun, घेर्यौन् ç̌ēryaun	* repair.
	श्रप ç̌rap	जीर्णे	श्रपु ç̌rap^u, श्रप्यौव ç̌rapyauv	* evaporate, be digested, be soaked up.
भा	श्रक ç̌rak	क्रन्दने	श्रकुन् ç̌rakun, श्रच्यौन् ç̌racyaun	weep.
क	श्रुत ç̌rut	शब्दवत्पाने	श्रतुन् ç̌rutun, श्रच्यौन् ç̌rutsaun	drink with a noise.
	श्रोच ç̌rōts	शुद्धौ	श्रोच्यौव ç̌rotsyauv	be pure.
	सखर sakhar	प्रस्थाने	सखयौव sakharyauv	prepare to set forth.
क	सगव sagav	इच्चादिसिच्चने	सगवुन् sagavun, सगब्यौन् sagavyaun	sprinkle, or water (plants, &c.).
क	सगनाव saganāv	च	सगनोवुन् saganōvun, सगनाब्यौन् saganāryaun	ditto.
क	संञर saṇ̃^ar	खगाधीकरणे	संञरन् saṇ̃^arun, संञयौन् saṇ̃^aryaun	make deep (a well, &c.).
क	संञराव saṇ̃^arāv	च	संञरोवुन् saṇ̃^arōvun, संञराब्यौन् saṇ̃^arāryaun	ditto.

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* Found in Dr. Elmslie's Vocabulary.

	Root.	Sanskrit Meaning.	Past and Aorist.	English Meaning.
भ	सताव् satāv	वाष्ने	सतोवुन् satōvun, सताव्योन् satāvyaun	* persecute.
क	सन san	ञ्गाधीम्बने	सन्योव् sanyauv	be deep.
क	सन्ज़र sanzⁿr	सज्जीकरणे	सन्ज़ॅरुन् sanzⁿrun, सन्ज़ॅर्योन् sanzⁿryaun	be ready.
क	सन्दर sandar	संधुचणे	सन्दरुन् sandarun, सन्दर्योन् sandaryaun	kindle.
क	सन्दराव sandarāv	च	सन्दरोवुन् sandarōvun, सन्दरा-व्योन् sandarā-vyaun	ditto.
क	सन्दार sandār	प्राप्तास्खौ	सन्दोरुन् sandōrun, सन्दार्योन् sandāryaun	come to oneself from faint, &c.).
	सपज़् sapaz	सिद्धौ	सपज़ॅ sapazⁿ, सपज़ोव् sapazauv	be complete.
	सपद sapad	च	सपैलॅ sapaẟlu, सपज़ोव् sapazauv	* ditto.
	सपन sapan	च	सपनॅ sapanⁿ, सपञोव् sapañauv	ditto.
	सम sam	साम्ये	सम्योव् samyauv	* be level, [assemble].
	समख samakh	समन्वीम्बने	समखॅ samⁿkhⁿ, समख्योव् samachyauv	* become visible, be seen, meet a person.
क	सम्बाल sambāl	संस्करणे	सम्बोलुन् sambōlun, सम्बाल्योन् sambālyaun	* repair.

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क	सर *sar*	स्मरणे	संरन् *sarun*, सर्यौन् *saryaun*	remember.
क	सह *sah*	सहने	संहुन् *sahun*, सछ्यौन् *saçyaun*	bear, endure.
	सांगर *sãgar*	विभ्रमणे	सांगय्यौव् *sãgaryauv*	be broken.
क	साद *sād*	संराद्धौ	सोदुन् *sodun*, साज़ौन् *sāzaun*	accomplish, make perfect.
क	सार *sār*	स्मादैकत्रीभवनक्रमानयनेषु	सोरुन् *sorun*, सार्यौन् *sāryaun*	* feel, be collected, be gradually brought.
क	साव *sāv*	स्मायने	सोवुन् *sovun*, साव्यौन् *sāvyaun*	*put to sleep.
क	स्यज़र *syazᵃr*	ऋज्वीकरणे	स्यज़रुन् *syazᵃrun*, सेज़्र्यौन् *sĕzᵃryaun*	make straight.
क	स्यज़राव *syazᵃrāv*	च	स्यज़्रोवुन् *syazᵃrōvun*, स्यज़्राय्यौन् *syazᵃrā-ryaun*	ditto.
क	स्यञ्राव *sĕñᵃrāv*	अदृढीकरणे	स्यञ्रोवुन् *sĕñᵃrōvun*, स्यञ्राय्यौन् *sĕñᵃrā-ryaun*	make soft (as a hard ball of earth with water).
	स्यद *syad*	सिद्ध्वीभवनयीः	स्यद्यौव् *sĕdyauv*	*be successful, be straight.
	स्यन्द्र *syandᵃr*	स्मरणीभवने	स्यन्द्य्यौव् *sĕndᵃryauv*	change to a red colour.
	स्यञ्ञ *syann*	अकर्कशीभवने	स्यञ्ञ्यौव् *sĕnnyauv*	become soft.

* Found in Dr. Elmslie's Vocabulary.

	ROOT.	SANSKRIT MEANING.	PAST AND AORIST.	ENGLISH MEANING.
क	शिव *siv*	शेवने पाकविश्रेषे च	स्युवुन् *syuvun,* शिव्यौन् *sivyaun*	*serve, stew.
	शीर *sīr*	भ्रमणे	शीर्यौव् *sīryauv*	circulate.
क	सुक *suk*	व्यभिचारे [चन्तरावेश्ने]	सुकुन् *sukun,* सुच्यौन् *sucyaun*	behave badly [squeeze into].
क	खखव *sŏkhav*	म्हडने	खखवुन् *sŏkhavun,* खखव्यौन् *sŏkhavyaun*	make happy.
क	खखनाव *sŏkhanāv*	च	खखनोवुन् *sŏkhanōvun,* खखनाव्यौन् *sŏkhanāv-yaun*	ditto.
	खग *sŏg*	मूल्याल्पतायाम्	खग्यौव् *sŏgyauv*	be cheap.
	स्रग *srŏg*	च	स्रग्यौव् *srŏgyauv*	ditto.
क	खगराव *sŏgᵃrāv*	सुमूल्यीकरणे	खगरोवुन् *sŏgᵃrōvun,* खगराव्यौन् *sŏgᵃrāvyaun*	fix a fair price, cheapen.
क	स्रगराव *srŏgᵃrāv*	च	स्रगरोवुन् *srŏgᵃrōvun,* स्रगराव्यौन् *srŏgᵃrā-vyaun*	ditto.
क	खचराव *sŏtsᵃrāv*	शमने	खचूरोवुन् *sŏtsᵃrōvun,* खचराव्यौन् *sŏtsᵃrā-vyaun*	appease, extinguish (a fire, &c.).
क	खत *sŏt*	शमने	खत्यौव् *sŏtyauv*	be appeased, (be extinguished).

क	सम्बर् sŏmbᵃr	धर्मीकरणैकीकरणार्थः	सम्बरुन् sŏmbᵃrun, सम्ब्योन् sŏmbᵃryaun	*make level, collect.
क	सर sŏr	सरण	सरुन् sŏrun, सर्योन् sŏryaun	remember.
क	सुव suv	सुचीकर्मणि	सुवुन् suvun, सुव्योन् suvyaun	*sew.
क	सुरव surav	भाजनभस्मशुद्धौ	सुरवुन् suravun, सुरव्योन् suravyaun	clean a vessel, with ashes.
क	सोर्च sŏrç	हस्तादिशुद्धौ	सोर्चुन् sŏrçun, सर्च्योन् sŏrçyaun	clean the hands, &c.
क	सुलव sulav	अङ्कपालने	सुलवुन् sulavun, सुलव्योन् sulavyaun	take in ones lap.
क	सॉसर sŏsar	काष्ठादिजीर्णे	सस्योन् sŏsaryauv	decay (of wood, &c.)
क	सोज् sōz	प्राविप्रेषणे	सूजुन् sūzun, सोजोन् sōzaun	*send (a man, &c.)
क	सोर sōr	क्षयसने	सूरᵘ sūrᵘ, सोर्योन् sōryauv	be spent, exhausted (of things.)
क	सद् sᵃd	सहसायाम्	सदुन् sᵃdun, सज्योन् sᵃjyaun	bear, endure.
क	सत् sᵃt	संघट्टने	सतुन् sᵃtun, सच्योन् sᵃtsaun	crowd in.
क	स्रव srav	चरणे	स्रवुन् sravauv	trickle, drip.
भा	सस् sᵃs	क्षपानवायौ	ससुन् sᵃsyaun or सस्योन् sᵃsaun	break wind (without noise.)

* Found in Dr. Elmslie's Vocabulary.

	ROOT.	SANSKRIT MEANING.	PAST AND AORIST.	ENGLISH MEANING.
	हकर *hakar*	कार्कश्ये	हकर्यौव् *hakaryauv*	be hard.
क	हग *hag*	पुरीषोत्सर्गे	हगुन् *hagun*, हज्यौन् *hajyaun*	go to stool.
	हट *haṭ*	क्षीणीभवने	हट्यौव् *haṭyauv*	be thin.
क	हटर *haṭᵃr*	क्षीणीकरणे	हटरुन् *haṭᵃrun*, हट्यौन् *haṭᵃryaun*	make thin.
क	हट्राव *haṭᵃrāv*	च	हट्रोवुन् *haṭᵃrōvun*, हट्राव्यौन् *haṭᵃrāvyaun*	ditto.
	हन्दर *hạndᵃr*	शीतीभवने	हन्द्र्यौव् *hạndᵃryauv*	be cold.
क	हन्द्राव *hạdᵃrāv*	शीतीकरणे	हन्द्रोवुन् *hạndᵃrōvun*, हन्द्राव्यौन् *hạndᵃrā-vyaun*	make cold.
	हप *hap*	कार्श्ये	हप्यौव् *hapyauv*	be lean.
	हम *ham*	शमने	हम्यौव् *hamyauv*	be appeased.
	हर *har*	चरणपतनयोः	हर्यौव् *haryauv*	*drip, fall (as of leaves from a tree).
	हल *hal*	वक्रतायाम्	हल्यौव् *halyauv*	be crooked.
क	हहर *hahar*	विवाहकर्मणि	हहरुन् *hahạrun* (masc.) हहरून् *hahạrᵘn* or हरूरून् *hạrᵘrᵘn*	marry off, get a girl married.

	चँकल hằkal	श्रीतसंकोचने	चँकल्यौव् hằkalyauv	shrink on account of cold.
	चँठ hằṭh	नैष्फल्ये	चँठ्यौव् hằṭhyauv	be fruitless.
क	चँठराव hằṭhᵃrāv	निष्फलीकरणे	चँठरोवुन् hằṭhᵃrōvun चँठराव्यौन् hằṭhᵃrā-vyaun	make fruitless.
	हान han	मैत्ये	हान्यौव् hānyauv	be cold.
	हामन hāman	श्रीतलापाके [श्यामलीभवने]	हामन्यौव् hāmanyauv	have small-pox eruption, [be dark coloured].
क	हार hār	पराजयनिपातयोः	होरुन् hōrun, हार्यौन् hāryaun	*be conquered, throw down.
क	हाव hāv	दर्शने	होवुन् hōvun, हाव्यौन् hāvyaun	*show.
क	ह्यक hyak	शक्तौ	ह्यकुन् hyakun, ह्यच्यौन् hĕcyaun	be able.
क	हि hi	मरणक्रीणनधारणेषु	ह्यतुन् hyatun, ह्यत्सौन् hyatsaun	*take, buy, place.
क	ह्यच hyach	शिक्षायाम्	ह्यछुन् hyachun, ह्यच्यौन् hĕchyaun	*teach.
क	ह्यड hyaḍ	परिभाषणे	ह्यडुन् hyaḍun, ह्यज्यौन् hĕjyaun	blame, abuse.
	हिल hil	प्रबलीभवने	हिल्यौव् hilyauv	be mighty.

* Found in Dr. Elmslie's Vocabulary.

	ROOT.	SANSKRIT MEANING.	PAST AND AORIST.	ENGLISH MEANING.
	क्रॖख *hŏkh*	श्रोषे	क्रॖख *hokh*, क्रॖच्यौव् *hŏchyauv*	*become dry.
क	क्रॖखर *hŏkh*ᵃ*r*	श्रोषणे	क्रॖखरुन् *hŏkh*ᵃ*run*, क्रॖखर्यौन् *hŏkharyaun*	make dry.
क	क्रॖखराव *hŏkh*ᵃ*rāv*	च	क्रॖखरोवुन् *hŏkh*ᵃ*rōvun*, क्रॖखराय्यौन् *hŏkh*ᵃ*rā-vyaun*	ditto.
	क्रॖच *hŏts*	विश्वीभवने	क्रॖतु *hot*ᵘ, क्रॖच्यौव् *hŏtsauv*	*go bad, decay.
क	क्रॖचराव *hŏts*ᵃ*rāv*	विश्वीकरणे	क्रॖचरोवुन् *hŏts*ᵃ*rōvun*, क्रॖचराय्यौन् *hŏts*ᵃ*rā-vyaun*	cause to go bad.
क	क्रॖबर *hŏb*ᵃ*r*	पराजये	क्रॖबरुन् *hŏb*ᵃ*run*, क्रॖबर्यौन् *hŏb*ᵃ*ryaun*	conquer.
क	क्रॖबराव *hŏb*ᵃ*rāv*	च	क्रॖबरोवुन् *hŏb*ᵃ*rōvun*, क्रॖबराय्यौन् *hŏb*ᵃ*rāvyaun*	ditto.
क	हुम *hum*	होमे	हुमुन् *humun*, हुम्यौन् *humyaun*	sacrifice.
क	क्रॖमर *hŏm*ᵃ*r*	श्रामने	क्रॖमरुन् *hŏm*ᵃ*run*, क्रॖम्यौन् *hŏm*ᵃ*ryaun*	appease.
क	क्रॖमराव *hŏm*ᵃ*rāv*	च	क्रॖमरोवुन् *hŏm*ᵃ*rōvun*, क्रॖमराय्यौन् *hŏm*ᵃ*rā-vyaun*	ditto.
	होन *hōn*	उत्कटीभवने	होन्यौव् *hŏnyauv*	be arrogant, intoxicated.

क	हार *hōr*	प्रतिदाने	ह्वुन *hūrun,* द्वोव्न *horyaun*	*return, give back, repay.
	हन *hᵃn*	श्राये	हन्याव *hᵃnyauv*	* swell, intumesce.
	हर *hᵃr*	उपचये	हर्याव *hᵃryauv*	* increase.
	हल *hᵃl*	प्रसवारंभे	ह्वोव *hᵃjyauv*	begin to be in labour (with a child).
क	हसव *hᵃsav*	श्वादिच्चनयाम्	हसवुन *hᵃsavun,* हसव्वोन *hᵃsanyaun*	urge on, or excite a dog, &c.
क	हसनाव *hᵃsanāv*	च	हसनोवुन *hᵃsanōvun,* हसनावोन *hᵃsanā- vyaun*	ditto.

* Found in Dr. Elmslie's Vocabulary.

APPENDIX II.

LIST OF KĀÇMĪRĪ VERBS ARRANGED ACCORDING TO CONJUGATIONS AND FINAL LETTERS.

As the forms taken by a Kāçmīrī 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 Kāçmīrī Verbs given *ante*, Vol. LXV, Pt. I, pp. 314 and ff.

FIRST CONJUGATION.

khi, ci, di, ni, hi.

khisk, chak, chik, ṭak, ṭuk, ṭᵃk, ṭhāk, ṭhuk, ḍak, truk, thyak, thŏk, drŏk, phak, phᵃk, phūk, phrak, bak, brak, çẽk, çrŏk, suk, hyak.

jakh, lakh, likh, lēkh.

tsyaṅg, zāg, ṭãg, dag, phãg, būg, maṅg, raṅg, laṅg, lāg, wuṅg, wŏlaṅg, hag.

kharᵃc.

khãch, tach, buch, bēch, much, rach, wuch, hyachh.

mãj.

tsarts, nats, phits, marts, wãts, wuts.

yitsh, kãtsh, pritsh, britsh.

arz, kanz, khūnz, graz, nyawãz, pãz, pẽz, prinz, baz, buz, bōz, mãz, waz, sōz.

kapaṭ, kãṭ. khaṭ, chãṭ, tsaṭ, tsūṭ, tsēṭ, tshaṭ, ḍãṭ, piṭ, prãṭ, raṭ, lūṭ, waṭ, wāṭ.

wuṭh.

kaḍ, gaṇḍ, tshanḍ, tshāḍ, tsãḍ, tāḍ, manḍ, mãḍ, laḍ, sᵃḍ, hyaḍ.

prin.

kat, khut, nyat, çrut, sᵃt.

math.

ārad, gind, gund, pad, pŏnd, mand, lad, wad, wand, vyand, sãd.

an, āṭshan, ān (=an), kᵃn, khan, chãn, tsān, tsēn, tshun, zān, zẽn, ṭᵃsan, dōn, dᵃn, pachān, parzan, pilan, putsan, prazan, phãn, mān, mun, mẽn, ran, lŏn, lōn, wakhan, wan, vyatshan, wōn.

krp, khap, gup, chap, tsāp, zap, ṭap, ṭyap, tap, trap, thip, dap, nap.

chŏmb, tsŏmb, tŏmb, trŏmb, lab.

kham, cum, dam, lam, wãm, hum.

kāy, dŏy, dᵃy, pay, lāy, wāy.

alar, ŏpar, āwar, katar, kar, kār, kūr, khār, gar, gār, gēr, gōr, cār, cīr, char, chēr, chŏr, jar, jūr, tsar (be inwardly wrathful), *tsār, tsūr, zar, tār, tōvar, thur, darr, dār, par, pār, pyatar, pūr, pair, phir, phukār, phyār, bagār, bar, maṭhār, mar* (unite), *mahār, mār, mutsar, musar, mūtr, mūr, yār, yēr, rāwar, latār, lār, lūr, wathar, war, wahār, wār, witsār, wŏkhar, wŏthar, wŏphar, wur, wusar, wōr, çēr, sandar, sandār, sar, sār, sŏr, hahar, hār, hōr.*

aṇzᵃr, ạbᵃr, āzᵃr, ā̃ṭᵃr, āḍᵃr, kaṇzᵃr, khaṇḍᵃr, gaṇzᵃr, grāçᵃr, chakᵃr, chindᵃr, chŏñᵃr, chŏpᵃr, tsīñᵃr, tsŏkᵃr, tsyaṭᵃr, tshyaṭᵃr, tshyavᵃr, tshŏṭᵃr, zīṭhᵃr, zuvᵃr, zōvᵃr, zᵃjar, ḍakhᵃr, taṭsᵃr, tañᵃr, tīzᵃr, trŏpᵃr, thazᵃr, dāñᵃr, dŏbᵃr, dūntshᵃr, nañᵃr, nāçᵃr, nikᵃr, nŏmᵃr, nŏwᵃr, nōmᵃr, pajᵃr, pazᵃr, paṭhᵃr, pāsᵃr, pīṭhᵃr, puçᵃr, pūṭhᵃr, phasᵃr, phāsᵃr, phuṭᵃr. baḍᵃr, baṇzᵃr, balᵃr, bāgᵃr, bājᵃr, beñᵃr, bramᵃr, maṇzᵃr, masᵃr, mŏṭᵃr, mŏṇḍᵃr, mūntshᵃr, yaṭᵃr, raṭshᵃr, waḍᵃr, vezᵃr, veñᵃr, vyaṭhᵃr, vyaḍᵃr, vyapᵃr, vyavᵃr, wŏwᵃr, çūbᵃr, sañᵃr, saṇzᵃr, sezᵃr, sŏmbᵃr, haṭᵃr, hŏkhᵃr, hŏbᵃr, hŏmᵃr.

ahal, khōl, gāl, chal, tsāl, tsyakhal, tsyall, tshal, zāl, zᵃl, ṭāl, ḍāl, tal, tāl, tul, tōl, thal, dal, nyaṇgal, pal, pāl, bōl, mal, lŏl, wal, wāl, wŏlal, sambāl.

āyav, ārav, ālav, kamav, kŏkav, kᵃtsav, gilav, gyav, gulav, chŏkav, zᵃrav, ṭŏkav, ḍakhav, ḍulav, tav, trŏmbav, thav, dabav, dav, dŏgav, dᵃnav, nēchav, pākav, pyav, pīnav, pōrav, phālav, phetsav, phirav, manav, milav, mŏlav, mōrav, ranzav, rinzav, rᵃkav, latav, lalav, lithav, lyav, wazav, wanav, wav, vyav, wŏhav, sagav, sŏkhav, surav, sulav, hᵃsav.

abasāv, arpāv, alarāv, āpaṛāv, āwarāv, kapaṭāv, kamanāv, krāv, khŏkhalāv, guzarā", catāv, cāv, cukāv, chāv, tsŏgᵃnāv, ṭhagūv, ḍulanāv, tāv, tōvarāv, trakarāv, tragᵃnāv, trāv, thāv, dāv, dŏgᵃnāv, dŏdarāv, dᵃsrāv, nahāv, nāv, nyāv pachatāv, paṭāv, parkhāv, parzanāv, pāv, pilanāv, prazanāv, prāv, pharkāv, baḍāv, barᵃkāv, bāv, mardāv, milanāv, mutsarāv, musarāv, mūtrāv, ranzanāv, rāwarāv, laṭāv, laḍāv, watharāv, wahārāv, wŏkharāv, wuḍāv, wŏtharāv, wusarāv, çagᵃnāv, saganāv, satāv, sandarāv, sāv, sŏkhanāv, hāv, hᵃsanāv.

aḍᵃrāv, aṇzᵃrāv, ạbᵃrāv, āḍᵃrāv, kaṇzᵃrāv, khaṇḍᵃrāv, gaṇzᵃrāv, grāçᵃrāv, chakᵃrāv, chatsᵃrāv, chivᵃrāv, chŏñᵃrāv, chŏpᵃrāv, tsīñᵃrāv, tsŏkᵃrāv, tsŏmᵃrāv, tshyaṭᵃrāv, tshyavᵃrāv, tshŏṭᵃrāv, zīṭhᵃrāv, zuvᵃrāv, zōvᵃrāv, ḍakhᵃrāv, taṭsᵃrāv, tañᵃrāv, tīzᵃrāv, traṭsᵃrāv, trasᵃrāv, trŏçᵃrāv, thazᵃrāv, daḍᵃrāv, dāñᵃrāv, dŏbᵃrāv, dūntshᵃrāv, drŏgᵃrāv, dᵃsrāv, nañᵃrāv, naṭᵃrāv, nāçᵃrāv nikᵃrāv, nŏmᵃrāv, nŏvᵃrāv, nōmᵃrāv, pajᵃrāv, pazᵃrāv, paṭhᵃrāv, pāsᵃrāv, piṭᵃrāv, pīṭhᵃrāv, puçᵃrāv, pūṭhᵃrāv, phasᵃrāv, phuṭᵃrāv, baçᵃrāv, baḍᵃrāv, badᵃrāv, baṇzᵃrāv, balᵃrāv, bāgᵃrāv, bājᵃrāv, beñᵃrāv, bramᵃrāv, maṭsᵃrāv, maṇzᵃrāv, masᵃrāv, māñᵃrāv, mŏṭᵃrāv, mŏṇḍᵃrāv, mŏdᵃrāv, mūntshᵃrāv, yaṭᵃrāv, raṭshᵃrāv, lyaḍᵃrāv, lūkᵃrāv, waḍᵃrāv, vezᵃrāv, veñᵃrāv, vyaṭhᵃrāv, vyaḍᵃrāv, vyapᵃrāv, vyavᵃrāv, wukᵃrāv, wugᵃrāv, wŏwᵃrāv,

çŭbᵒrāv, saῆᵒrāv, sĕzᵒrāv, sĕῆᵒrāv, sŏgᵒrāv, sŏṭᵉᵒrāv, srŏgᵒrāv, haṭᵒrāv, handᵒrāv, kặ ṭhᵒrāv, hŏkhᵒrāv, hŏṭ ᵉᵒrāv, hŏbᵒrāv, hŏmᵒrāv.

ṭṣuv, ṭuv, ḍuv, riv, ruv, liv, siv, suv.

kaç, krēç, paç, phĕç, phuç, phŏç, phĕç, braç, çặç, sŏrç.

ḍēṣ, bāṣ, muṣ, waṣ, çaṣ.

abas, as, kas, kās, khᵉs, ṭṣas, zŏs, ṭᵉs, ṭhās, das, mus, rᵉs, ṣᵉṣ.

kuh, khah, gᵒh, ṭṣᵒh, pih, phuh, muh, sah.

SECOND CONJUGATION.

thak, pak.

samakh, hŏkh.

tag, lag, çŏ ŋg.

kᵉṭ ṣ, khōṭ ṣ, paṭ ṣ, rōṭ ṣ, vyaṭ ṣ, hŏṭ ṣ.

gaṭ ṣh, (be proper).

daz, [palaz], rōz, wŏpaz, sapaz.

[palaṭ], phaṭ, phuṭ, rōṭ (also 3rd).

bŏḍ.

wặt.

wŏth.

sapad.

ṭṣhyann, [pun], sapan.

wup, çrap.   (Both these also optionally 3rd Conj. in Plup.).

pray, lay, way.

khar, tar, [prār], phar, phēr, [phōr], mar (die), sŏr.

gal, ṭ ṣal, ḍal, ḍōl (or ḍŏl), phal, phŏll, mēl.

bŏv, rāv.

[naç] [tōṣ], dŏṣ, pōṣ, maṣ, rōṣ.

ās, khas, phas, bas, [bās], las, lōs, was, [wŏbas].

bĕh.

THIRD CONJUGATION.

zi, pi, yi.

grak, camak, ṭṣŏk, thĭk, ḍŏk, nik, lōk, wŏk.

ṭhag, taŋg, drŏg, sŏg, srŏg.

bach.

mandach.

aṭ ṣ, grŏṭ ṣ, ṭṣŏṭ ṣ, ṭṣhŏṭ ṣ, traṭ ṣ, mŏṭ ṣ, lĕṭ ṣ, çrōṭ ṣ.

aṭ ṣh, gaṭ ṣh(go).

tēṣ, paz, bāwaz, braz, ranz, laz, wuz.

kṛṭ, kraṭ, gyamaṭ, guraṭ, ṭṣhyaṭ, ṭṣhŏṭ, tŏṭ, naṭ, paṭ, piṭ, prặkhᵒṭ, mŏṭ, rōṭ (also second), wŏṭ, haṭ.

kāṭh, kuṭh, krēṭh, ṭṣamaṭh, zēṭh, ṭyaṭh, ṭōṭh, drĕṭh, nặṭh, paṭh, pōṭh, brēṭh, mēṭh, vyaṭh, çiṭh, çriṭh, hặṭh.

aḍ, pĕḍ, baḍ, buḍ, mŏṇḍ, rᵃḍ, lyaḍ, wuḍ.

tŭraṇ, prāṇ, rᵃṇ, wuṣṇ.

chat, zōt, tat, mat, rᵃt, lŏt, wŏnnat, sŏt.

pāth.

and, tund, thad, pyaḍ, bād, brād, wud, syad, çŏd (this is a better spelling than çŏddh).

āman, kān, kyann, kṛhan, gan, guman, chaṇ, chŏnn, tṣhᾷtṣhan, tan, tīlan, nan, pākan, pran, ban, basan, bākhan, byann, lahan, lᵃhan, wŏgan, wun, çigᵃn, san, syann, hān, hāman, hōn, hᵃn.

kặmp, kup, nᾷp, pap, paṣp, yāp, wup (optionally in Pluperfect), vyap, çrap (optionally in Pluperfect), hap.

wuph.

kŏb, gŏb, ṭyamb, ḍub, ṭyamb, phab, ramb, lūb, çūb.

garm, tṣam, tham, nam, bram, wŏm, çam, sam, ham.

biy, lᵃy, wuy.

adᵃr, yīr, kahar, kātṣar, kāyar, kāwᵃr, kᵤr, khŏkhar, khōr, gīr, gōwar, cŏkhar, tṣar (increase), tṣhar, ziṇgar, zŏŋgar, zŏzar, ṭhahar, ḍar, ṭᵤr, trakar, trōr, thar, thᾷthar, thār, dar, dŏdar, dūr, dōr, nēr, pᵢr, pōr, phahar, bahar, bᾶbar, bigar, mŏḍᵃr, mōr, lyadᵃr, lōr, vyaḍᵃr, vyalar, vyasar, wukar, wudar, wŏbar, sakhar, sᾶgar, syaṇdᵃr, sīr, sŏsar, hakar, haṇdᵃr, har, hᵃr.

al, kal, kumal, kōl, khal, gᾶgal, gēl, grᾶgal, chŏkal, zal, ṭal, ḍyal, tambal, tēl, nīl, pil, piçal, pōl, prazal, phᾷphal, bal, mamal, mŏkal, wigal, wŏzal, wŏtal, wŏçal, wōl, çahal, hul, hᾷkal, hil, hᵃl.

chiv, tṣhyav, zuv, nav, srav.

trŏç.

āwas, ḍŏs, tras, pis, pras, ras, lis, vis, wŏlas, wŏs.

gŏh, lᵃh, wuh.

CORRIGENDA TO THE LIST OF KĀÇMĪRĪ VERBS.

The following alterations in the List of Kāçmīrī 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 :—

चछ *atsh*. According to my Paṇḍit, the Aorist is वछ्यौव *atshyauv*.

For क्रप, read क्रप, and so throughout.

खर *khar*. The meaning is 'be disliked.'

For खूल *khūl*, read खोल *khōl*. The Aorist is therefore खोज्यौन *khōjyaun*.

खूड्. The transliteration should be *khŭnz*, and so throughout.

ग्रुछ *grŏts*. The true meaning is 'to be splashed out.'

चोंखर *caŭkhar*. A better spelling is चोंखर *cōkhar*, and so throughout.

चर *tsar* (be inwardly wrathful). The Past is *tsarᵘs*, and the Aorist चर्येयस् *tsaryēyas*, see pp. 220 and 234. Omit the words 'Past Part.' in the 5th column.

चुव *tsuv*. In column 1 alter क to स्त्री भा or क. In col. 5 strike out 'only used in fem.', and substitute, 'see p. 214.'

छाँछन. The translation should be *tshãtshan*.

छूछ *tshŏts*. Omit क in col. 1, and छूकुन *tshokun* in col. 4.

ज़ीठर and ज़ीठराव are wrongly placed in alphabetical order.

तर *tar*. The true meaning is 'to be crossed.'

त्यम्ब *tyamb*. The Aorist is *tĕmbyēyas*. See p. 234·

तुल *tul*. In col. 5 for 'left,' read 'lift.'

पठर *paṭhᵃr*. For ग्रेधने read ग्रोधने.

पलज़ *palaz*. The Aorist is पलज़ौव *palazauv*.

फिछ *phits*. In col. 1 insert 'स्त्री भा.' The Past is फिछूस *phitsᵘs*, and the Aorist फिछायस *phitsāyas*. See pp. 220, 226, 227, 234.

फुष *phuç.* An alternative form is फ्रष *phŏç.* The entry in the first column should be स्त्री भा. The Past is फुष्ट्स *phuç^u s,* and the Aorist फुष्येयष् *phuçyēyas.* See pp. 220, 234·

फुह *phuh.* The entry in the first column should be स्त्री भा. The Past is फुह्ट्स *phuh^u s,* and the Aorist फुह्येयष् *phuhyēyas.* See pp. 220, 234.

बंकाव *barkāv* should be बर्काव *bar^a kāv.*

बुड *bŏḍ.* The Past is बुडु *bŏḍ^u.*

बोज़ *bōz.* Insert क in col. 1.

मच्च *marts.* In col. 1 insert स्त्री भा. The Past is मच्च्ंस *marts^u s,* and the Aorist *martsāyas.* See pp. 220, 226, 227, 234.

म्वच्च *mŏts.* Strike out the forms for the Past. The Aorist is म्वच्चोव् *mŏtsauv* or (according to my Paṇḍit) म्वच्योव् *mŏtsyauv.* See p. 226.

मोरव *mōrav.* In col. 1 alter क to स्त्री भा or क. The Impersonal Past is मोर्वुन् *mōrav^u n,* and the Impersonal Aorist मोर्वेयन् *moravyēyan.* See p. 214.

रंज़ *ranz.* According to my Paṇḍit, the Aorist may optionally be रंज़ोव *ranzauv.* See p. 226.

लज़ *laz.* According to my Paṇḍit, the Aorist may also be लज़्योव् *lazyauv.* See p. 226.

ल्यच्च *lyats.* The Aorist should be ल्यच्योव् *lĕtsyauv.* See p. 226.

लोस *lōs.* The Aorist may optionally be लोच्होव् *lōtshauv.* See p. 228.

वांच्च *wāts.* The Past is वोंच्चुन् *wŏtsun.*

वात *wāt.* The transliteration of the Aorist should be *wātsauv.*

वुच्च *wuts.* Insert स्त्री भा in col. 1. The Past is वुच्ट्स *wuts^u s,* and the Aorist वुच्चायष् *wutsāyas* or वुच्चेयष् *wutsēyas.* See pp. 220, 224, 227, 234.

वुज़ *wuz.* According to my Paṇḍit, the Aorist may optionally be वुज़्योव् *wuzyauv.* See p. 226.

चुड *çŏḍḍh.* A more correct spelling is चुड *çŏḍ,* with an Aorist चुड्योव् *çŏḍyauv.*