## PREFACE

In the year 1898 the Asiatic Society of Bengal completed the publication, under my editorship, of a Kāshmirī Grammar written in Sanskrit by Iśvara Kaula, and entitled the Kaśmiraśabdâmerta. During the preparation of that work for the Press my attention was drawn to a report that its author had also composed a Kāshmīrī-Sanskrit Kōsa, or Dictionary. Further inquiries elicited the fact that this was really the case, and after prolonged negotiations, for the success of which I was largely indebted to the efforts of Sir Aurel Stein, K.C.I.E., and to the friendly influence exercised by Sir Adelbert Talbot, K.C.I.E., then Resident at Srinagar, the manuscript came into my possession at the end of that year.

Examination of the papers showed that I'sara Kaula never lived to complete, much less to revise, his Kosa. ${ }^{1}$ For the first few letters of the alphabet he had, it is true, written out a fair copy, each entry consisting of a Kāshmirī word together with a synonym in Sanskrit and another in Hindi, but the greater part of the manuscript, as it reached my hands, consisted merely of memoranda-lists of Kāshmīri words with no translation at all, and even these not covering the whole alphabet.

Incomplete as they were, these papers nevertheless formed a valuable addition to the literature of an important and little-known language, and it seemed to me that it was well worth while making an effort to utilize them and to publish the results. Accordingly, in the year 1899, I represented the state of affairs to the Asiatic Society of Bengal, and suggested what seemed to me a practical method for making the materials available to scholars. That Society, with great liberality, provided the funds necessary for the scheme, which was to employ a competent Käshmiri Paṇdit to fill up the lacunæ left by Iśvara Kaula, and to prepare the manuscript for the Press.

Sir Aurel Stein added one more to the many debts that I owe to his kindness by securing for me the services of Pandit Gōvinda Kaula, of Srinagar, who at once commenced the preparation of the necessary slips. To my great regret that excellent scholar died in June, 1899, before he had finished the words commencing with the letter क, and some delay necessarily occurred before I could find his successor, Paṇḍit (afterwards Mahāmahôpâdhyāya) Mukunda Rāma Sāstrī, also of Srinagar, of whose accuracy and learning I had had previous experience while editing the Kaśmiraśabdamrta. He took up the work again from the beginning, and continued to be my assistant until his regretted death in 1921, not only copying out and correcting what Isvara Kaula had left, but largely adding to the number of words explained.

As the authority of this Dictionary mainly depends on the fact that the greater portion has been prepared by these Kāshmiri Pandits, it will be well to explain the procedure followed by them. Even the fullest portions of Iśvara Kaula's materials left much to be desired. A bare list of Kāshmīi words, with, in each case, a single synonym in Sanskrit and another in Hindi, was of little use. Under my instructions and supervision, each word was now written on a separate slip, with, in the case of nouns, information as to its gender. To this was added its synonym in Sanskrit, and, as a further check, in Hindi. The Pandit then added a short explanation in Sanskrit giving further details as to the meaning of the word. To take an example -For the word $\overline{\bar{a}} b-\mathrm{d} \overline{\tilde{a}} \mathrm{~b}$, all that the original materials gave was as follows : उ्राँच-डाँच् । च्रपथ्यः । वद्प हैज़ी ।

As prepared by the Pandit, the slip for this word has taken the following form :-

${ }^{1}$ He died in the year A.D. 1893.

I have numbered the entries in the slip for convenience of reference. In (1) the letter प indicates that the word is masculine. The rest of the entry and the whole of (2) and (3) belong more or less to the original materials, and (4) was added by the Pandit. From this I prepared the article in the Dictionary. I inserted the transliteration in (1), retained the Sanskrit synonym in (2), abandoned, as surplusage, the Hindi synonym in (3), and translated the substance of (2) and (4) into English. The article thus took the following form :-
àb-dã̀b, अॉ्रॉ्-डाँव्। अ्रपथ्यसेवनम् $m$. giving unwholesome food or drugs to an invalid.
To the entries thus prepared by the Pandits I have added numerous words and meanings collected by myself in the course of my reading. As my authority on the subject is small, I always give in each case a reference to the source from which the word or meaning was obtained. Articles that depend entirely on my own authority can be distinguished from those based on the Pandits' slips by the fact that the latter, and the latter only, have a Sanskrit synonym following the Kāshmiri word.

The principal sources other than the Pandits' slips have been indexes of words occurring in all the Kāshmirī texts that are known to me. Amongst them are: (1) the Lallā-vākyāni, a collection of songs by the celebrated Lāl Dēd (L.V., quoted by verse-number) edited by Dr. L. Barnett and myself for the Royal Asiatic Society, and the following edited by myself alone: (2) Krṣna Rāzdān's Siva-parinaya (Siv., similarly quoted), (3) Divâkara Prakāśa Bhatṭa's Srīrāmâvatāra-carita (Rām., similarly quoted), (4) Dīna-nātha's Srikrṣnâvatāra-līla (K., similarly quoted), all published in the Bibliotheca Indica, and (5) Hātim's Songs and Tales, a valuable collection of folk-tales, etc., in village Kāshmīrī made by Sir Aurel Stein and edited and translated by me ( H ., quoted by number and paragraph, London, 1923). One other text was (6) Burkhard's edition of Mahmūd Gäm's Yūsuf Zulailhhā, published in vols. xlix and liii of the Zeitschrift der Deutschen Morgenländischen Gesellschaft (YZ., quoted by verse-number), an excellent example of Kāshmīī poetry as written by Musalmāns. To these should be added (7) Dr. Hinton Knowles' Dictionary of Kashmiri Proverbs and Sayings (K.Pr., quoted by page), (8) Mr. Wade's Käshmiri Grammar (W., quoted by page), (9) my edition of Íśvara Kaula's Kaśmírasabdamrta (I.K., quoted by sūtra), published by the Asiatic Society of Bengal, (10) my own Essays on Käçmiri Grammar (Gr.Gr., quoted by page), and (11) Sir Walter Lawrence's Valley of Kashmir (L., quoted by page). I have also included all the words found in Elmslie's Vocabulary of the Kashmiri Language (El.), and in the Vocabulary appended to my own Käshmiri Manual (Gr.M.) published by the Clarendon Press in 1912.

Of the above, Nos. (1) to (5) were, when I began writing the Dictionary, available only in manuscripts carefully prepared under my instruction. Since then they have all been printed, and precautions have been taken to secure that the texts of the manuscripts and of the printed editions should agree in every particular. I hope that I have included in the Dictionary every Kāshmiri word occurring in these. In the earlier pages I did not give references to every occurrence in each of them, contenting myself with quoting what I considered to be typical instances ; but, as the work progressed, I found it advisable to be more liberal in my references, and, save in the case of the most common words, I have quoted practically every occurrence. I may here note that there appeared in Kashmir in 1913 an edition of the Srirāmavatāra-carita (No. (3) above) printed in the Persian character. In order to facilitate reference to it, I give below on pp. xvii ff. a Concordance to it and to my edition in the Bibliotheca Indica.

Kāshmīrī, especially as spoken by Musalmāns, borrows freely from Persian, and (through Persian) from Arabic. In works written by Musalmāns, such as the Y $\bar{u} s u f$ Zulaikh $\bar{a}$ above mentioned, there are whole passages of which the vocabulary is really more Persian than Kāshmīrī, strings of nouns and adjectives taken from the former language being merely held together by some verb belonging to the latter. In fact, such Kāshmiri is an exact counterpart of the high literary Urdū fashionable a generation ago in Lucknow. To have included all such Persian words in this Dictionary would have uselessly increased the bulk of the work, and have given little help to the student. Such words will be found in any good Hindōstāni Dictionary, and it is not probable that any person will study Kāshmirī who has not a certain acquaintance either with that language or with Persian. I have therefore endeavoured to admit to the pages of this Dictionary only such Persian words as are in general use by all classes, and I have been strict even in regard to them. I have included all Persian words registered by my Pandits, and also all those to be found in the Proverbs contained in Dr. Hinton Knowles' book, as well as in the vocabularies already mentioned, and I believe that this will be found to give a very fair selection. On the other hand, there are no doubt hundreds of Persian and Arabic words in such poems as the Yusuf Zulaikhā, which will not be found in the following pages.

Kāshmiris use three alphabets for writing their language. Hindūs as a rule employ either the Sāradā or the Nāgarī character, and Musalmāns the Persian. The spelling of Kāshmīrī words written in the Persian character has the advantage of being fairly constant, but the alphabet is quite unsuited for illustrating the complicated vowel sounds of the language. I have therefore decided not to use it except in the case of words borrowed from Persian. Even such words, when forming part of the Hindū vocabulary, and evidenced as such by being included in the Pandits' slips, are also written in Nāgarī. As for the Sāradā character, no types are a vailable, nor, as a rule, are European students familiar with it, and I have therefore written all words not purely Musalmān in Nāgari. But in this case another difficulty has arisen. No two Hindūs spell Kāshmirī alike in that form of seript. Every man is a law unto himself. I have in my possession two Nägari manuscripts of the same work-the Siva Parinaya; and as an example of the various modes of spelling I here give the same passage transcribed from each.

## MS. A. इन्द्राज़स् य्यलि खंतु च्रन्धकारो। ज़ोरन्ति गोस् लूरपारयो॥ <br> MS. B. इन्द्राजस् दलि खुत् च्नन्दकारु। जुरन्ति गुस् लोरपारयु ॥ <br> MS. A. म्वकलाव् घन् कुख् चह् बख्च्चन्हारो। महागएापत ध्यान् दारयो॥ <br> MS. B. मुल्लाव् तन् क्योख चूह् भखच्चन्हारु । महागएापत ध्यान् दारयु॥

Now a dictionary must follow one system of spelling throughout, and I have, accordingly, in the present work followed, with one or two slight alterations, that of Isvara Kaula, the best and most logical of all those used for Kāshmiri. But it is obvious that, however excellent its system of spelling may be, a dictionary that follows the conventional order of the Nägari alphabet will be of little use to the student of works that diverge so widely from the standard as does MS. B. Twelve out of the fifteen words given in the extract would not be found in their proper places, and would have to be searched for under another orthography. It will be observed from a comparison of the two extracts that most of the variations occur in the representation of vowel sounds. Consonantal variations are few, and can easily be made subject to one or two general rules. This is true of all systems. After much consideration and many experiments, I therefore decided, as the most practical course, to make the romanized transliteration the basis of the alphabetical order, and to arrange the words in the approximate order of the English consonants, without any regard to the
 place in the Dictionary, its place being determined by the $k$ and the $m$ and by nothing else. Only in those cases in which several words have all the same consonants, and differ only in their vocalization, will the order of the vowels be taken into account. As regards words beginning with vowels, these are all grouped together at the beginning, the order in the group being determined by the consonants. Then will follow all words beginning with $b$, then those beginning with $c$, and so on. In order to serve as a check against misprints, after every Kāshmirī word in the roman character, I have given it again either in the Nägarī character, according to the spelling of Ívara Kaula, or, in the case of words directly borrowed from Persian, in the Persian character. This is usually followed by its Sanskrit translation and then by its meaning in English.

The following is the order of the vowels when appearing in different words of which the
 ${ }^{\mathrm{u}}, \mathrm{u}, \overline{\mathrm{u}},{ }^{\mathrm{u}}, \mathrm{u}, \overline{\mathrm{u}} .^{1}$ Anunāika is represented by ${ }^{-}$, and does not affect the order of words. Anusvāra si represented by $m$ or $n$ according to pronunciation. The Sanskrit vowels ru ( $\boldsymbol{z}$ ) and reĕ (modified को) are arranged (in the forms, respectively, of ru and rě) among consonants under $r$, with which, in writing, they are quite commonly confounded.

The following is the order of the consonants :-b, c (ch), d and d, f, g, h,j,k (kh), l, m, n, $\mathbf{n}$, $\mathrm{p}(\mathrm{ph}), \mathrm{r}, \mathrm{s}$ (sh), t (th) and t (th), to ( th ), v (or w$), \mathrm{y}, \mathrm{z}$. But the following points must be noted. The aspirates $\mathrm{ch}, \mathrm{kh}, \mathrm{ph}$, th, and th, and also the sibilant sh, appear in their English alphabetical order. Thus ch comes between cg and cj , and sh between sg and sj (vowels being neglected as usual). I would draw especial attention to this, as I find that some who have consulted the Dictionary have been misled by failing to remember that, in the ease of $\mathrm{ch}, \mathrm{kh}, \mathrm{ph}, \mathrm{sh}, \mathrm{th}, \mathrm{th}$, and th, for the purposes of English alphabetical sequence, these respective groups have each been dissolved into its component typographical parts, and are not to be considered as so many single letters, as in the Nāgarī क्, ख्, फू, ष्, ש्, ठ, and 電 respectively.

[^0]The letter n represents the Arabic, and the Nāgarī न्. It also represents (in Kāshmiri words) the Nāgari ह., F, and एा, when these are compounded with another consonant of the same class. Thus, ङ্ nga, घ nca, एе nta. The letters ङ and «\% occur in Kāshmiri only in such circumstances. They never, except in pandits' 'learned' spelling, stand alone. In quoting Sanskrit words the usual transliteration (ña, na, and na) is, of course, observed. When the Nagarī letter ग् stands alone in a Kāshmiri word it has nearly the sound of ny, and is represented in the Persian character by ... In this Dictionary it is represented by $\tilde{\mathbf{n}}$, as in ब्यन běñĕ. This $\tilde{\mathbf{n}}$ is not classed for purposes of alphabetical order with $n$, but comes after it as a distinct letter. This is rendered necessary by the fact that many people actually represent $\tilde{\mathrm{n}}$ by ny , and to class it with n would cause great confusion. On the other hand, for the purpose of alphabetical order, $d$ and $d$ are classed as the same letter, and so are $t$ (including th) and $t$ (including th). The letters $v$ and $w$ are for the purpose of alphabetical order treated as the same letter.

The letter sh represents the Persian $\hat{\wedge}$, and also two distinct Nägarī (or Sāradā) letters, viz. शु and q. Of the two latter, ष is merely a grammarian's figment, used by some pandits in writing words derived from Sanskrit words containing it. Thus such persons write pōsh, a flower, पोष, not पोशा, because it is derived from पुप्पं. In Kăshmiri श् and घ् are both pronounced sh, as in 'shine', and there is no danger in representing them both in the roman character by sh, as the Nagarī spelling is also given in every case. To write s and ss would only puzzle those who read texts edited on the usual system of representing the sound by sh. In transliterating Sanskrit words, I of course retain the customary s and s.

The character ts is an innovation. It represents the affricative sound of cepresented in Nāgarī by च and in the Persian character by $\mathbb{E}$, which is very common in Kāshmīrì and other languages of North-Western India. I have introduced the character ts in order to show that in the vernacular character the sound is represented by one letter, and also to distinguish it from ts (त्स्, تس ), an altogether different sound. Its aspirated form is th, which is sounded as $t s+h, \operatorname{not}$ as $\mathrm{t}+\mathrm{sh}$.

Such omissions as have suggested themselves after the completion of the work and all errata observed in the course of printing are added at the end under the heads of 'Addenda' and 'Corrigenda' respectively.

I must conclude with an expression of grateful thanks to those to whom I am indebted. First of all, I must name Dr. Ernest Neve and Dr. H. E. Rawlence of the Kashmir C.M.S. Hospital who often gave me generous help on doubtful points submitted to them. I fear that not seldom I must have interrupted one or other in the midst of far more important tasks, but they never allowed me to feel that I was imposing on their inexhaustible kindness. Again, to Professor Sten Konow, of Oslo, and to Dr. L. Barnett, of the British Museum, I am under heavy obligations for the unvarying friendship with which they helped me in the correction of proofs, and in the elucidation of obscurities in the Sanskrit of the Pandits' explanations.

I also owe a heavy debt of gratitude to Professor Nityânanda Sāstrì of the Srī Pratāp College, Srinagar, for much help in explaining difficult points in Käshmiri idiom and meaning that baffled my unaided knowledge. After the death of my Assistant, Mahāmahôpâdhyāya Mukunda Rāma Sāstrī, this gentleman placed all the resources of his great learning at my disposal. He even wrote for me a commentary on an ancient Kāshmīrì work-the Mahä-naya-prakāśa-which I found most valuable in elucidating the history of the language. ${ }^{1}$

By the regretted death of Mahāmahôpâdhyāya Mukunda Rāma Sāstrī, I lost a valuable coadjutor, possessed of a unique knowledge of his native language in all its forms, ancient and modern. It was with him that I began my studies of Kāshmiri, when at the end of the last century he came to me in the hot plains of Patna, and spent there many months far from his native land of mountain and snow. After his return home, for more than twenty years, he helped me in editing Kāshmiri texts and in the preparation of this dictionary, and before I lost his services he had completed the last slips upon which the latter has been based. It is with genuine sorrow that I recognize that he did not live to see the completed sheets of the work on which he spent such fruitful labour.

[^1]
## GRAMMATICAL NOMENCLATURE

As Käshmiri grammars differ in the nomenclature of the various forms of the parts of speech, I give below a series of tables of the declension and conjugation of the language showing the names adopted in the following pages for each form. The names are those employed in my Kāshmiri Manual, to which reference should be made for further particulars. In grammars of allied forms of speech it is customary to make out, with the help of postpositions, a long array of cases for the nouns, but here this is quite unnecessary. The Kāshmirì noun has only four cases, the nominative, the dative, the agent, and the ablative, and other relations are indicated by postpositions or prepositions governing one or other of the three latter. ${ }^{1}$ When a noun presents any peculiarities I have endeavoured to show them so far as my knowledge extended. As all nouns of the first and second declensions are masculine, and all those of the third and fourth declensions are feminine, it has not been necessary to state the declension of any noun as well as its gender. The grammars teach that the second declension consists of all masculine nouns in "-mätrā, and the third of all feminine nouns in ' $-m \bar{a} t r \bar{a}$ or ${ }^{\text {a }}$-mätr $\bar{a}$. The first and fourth include all the rest. Adjectives, whose nominatives masculine end in "-mātrā, are declinable, and others are, as a rule, indeclinable. This being a general law, it has not been considered advisable to waste space by stating the fact in each case. When an adjective is declinable its feminine is recorded unless this is quite regular. An adjective used as a substantive is declined as such. In the case of verbs I usually show their first and second past participles, or, in the case of verbs of the third conjugation, their second past participles only, and also any other irregular or difficult forms. The information regarding the feminines of adjectives comes from the Pandits' slips. For the rest I am myself responsible. Iśvara Kaula's Kaśmīraśabdâmrta has been my authority in all doubtful cases.

## DECLENSION OF NOUNS AND PRONOUNS

|  | First <br> Declension <br> Animate <br> (Masculine) | First <br> Declension <br> Inanimate <br> (Masculine) | Second <br> Decleasion <br> Animate <br> (Masculine) | Second <br> Declension <br> Inanimate <br> (Masculine) | Third <br> Declensios: <br> (Feminine) | Fourth Declension (Feminine) |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: |
| Singular. <br> Nominative Dative. Agent. Ablutive . Genitive . | Thief: <br> tū̄r <br> tūras <br> tūran <br> tsūra <br> ®ūra-sond ${ }^{u}$ | House. <br> gara <br> garas <br> garan <br> gara <br> garuk ${ }^{\mathrm{u}}$ | Horse. <br> gur ${ }^{11}$ <br> guris <br> $\operatorname{gur}^{\mathrm{i}}$ <br> guri <br> gur $^{i}$-sond ${ }^{u}$ | Bracelet. <br> kor ${ }^{\text {u }}$ <br> karis <br> kár ${ }^{i}$ <br> kari <br> karyuk $^{\text {u }}$ | Gir\%. <br> kūr ${ }^{\text {u }}$ <br> kōrě <br> kōri <br> kōri <br> kōrě-hond ${ }^{u}$ | Garland. <br> māl <br> māli <br> māli <br> māli <br> māli-hond ${ }^{u}$ |
| Phural. <br> Nominative . <br> Dative <br> Agent and <br> Ablative f <br> Genitive. | Būr <br> ↔ūran <br> Łūrau <br> tūran-hond ${ }^{\text {u }}$ | gara <br> garan <br> garau <br> garan-hond ${ }^{u}$ | gur ${ }^{\mathrm{i}}$ <br> gurěn <br> guryau <br> gurĕn-hond ${ }^{u}$ | kàr ${ }^{1}$ <br> karěn <br> karyau <br> karĕn-hond ${ }^{\text {u }}$ | kōrē <br> kōrĕn <br> kōryau <br> kōrĕn-hondu ${ }^{\text {u }}$ | māla <br> mālan <br> mālau <br> mālan-hond ${ }^{\text {u }}$ |

${ }^{1}$ In the tables of the noun I have shown the genitive as an additional case. Really, for this case, there are two postpositions, sond" (or hond ${ }^{u}$ ), which governs the dative, and $u k^{u}$, which governs the ablative. As there are irregularities in suffixing these postpositions, I have included them merely for the sake of convenience, and to distinguish between the animate and inanimate masculine genitive.

## PRONOUNS

A. Personil.

1. bŏh, I.
2. $\mathrm{t}^{\mathrm{a}} \mathrm{h}$, thou.
3. suh, sa, tih, he, she, it.
4. Possesitie.
5. myôn ${ }^{u}$, my ; sôn ${ }^{u}$, our.
6. chyôn ${ }^{\text {u }}$, thy ; tuhond ${ }^{u}$, your.
7. tam $^{i}$-sond ${ }^{u}$, tasond ${ }^{u}$, tas, his, hers; tamyuk ${ }^{u}$, its ; timan-hond ${ }^{u}$, tihond ${ }^{u}$, their.
C. Demonstrative.

Proximate. yih, this.
Mediate. huh, hoh, that (within sight).
Remote. suh, sa, tih, that (not within sight).
$D$. Relative, yus, yǒssa, yih, who, which, what.
E. INterrogative. kus? kŏssa? kyāh ? who? which? what?
$F$. Indefinite. kūh, kū̀thāh, kā̆h, kāthāh, anyone, some one; kēh, kēthāh, unything, something.
G. Reflextve. pān, self.
II. Pronominal. Suffixes

| Case | First Prirsin | Second Person | Third Person |
| :---: | :---: | :---: | :---: |
| Nominative singular | s | kh | None |
| Accusative singular | m | th | n |
| Genitive and dative singular | m | y | S |
| Agent singular | m | th, y | n |
| Plural (all cases) | None | wa | kh |

## CONJUGATION OF VERBS

Finst Conjugation : All Transitive and Impersonal Verbs; e.g. karun, to make. Second Conjugation : About sixty-five Intransitive Verbs; e.g. bǒvun, to become. Third Conalgation : All other Intransitive Verbs; e.g. wuphun, to fly.

## A. FORMS COMMON TO ALL THREE CONJUGATIONS

Examples given only of the First Conjugution.
Root. KAR, make.
Infinttive. Mnsculine, karun, karun ${ }^{u}$, or karon ${ }^{\text {n }}$; feminine, karüñ ${ }^{\text {ju }}$; to make, the act of making. Present Partiolple, karān, making.
Future Passive Participie. karun, karun ${ }^{\text {a }}$, or kayon ${ }^{\text {a }}$, nbout to be made, meet to be made.
Imprrsonal. Future Participle. karanì, it is to be made.
Cossunctive Partictple. karith, having made.
Negative Conjunctive Participle, karanay, not having made.
Frequentative Partictple, kár ${ }^{i}$ kàr ${ }^{i}$, making repeatedly.
Adverblal Partictple, karön ${ }^{i}$, while making.
Nouns of dgency, 1 karawun ${ }^{\text {n }}$, 2 karanwô ${ }^{\text {n }}$, a maker, one who makes.
Indicative.
Prosent. bǒh chus karān, I am making, I make.
Imperfect. bŏh ôsus karān, I was making.
Future. bǒh kara, I shall make (also used as Present Indicative and as Present Conditional).
Durative Future. bŏh āsa karān, I shall be making.

Conditional.
Present. bŏh kara, I may make, (if) I make.
Future. bǒh āsa karān, (if) I be making.
Past. bŏh karahö, (if) I had made, I should have made (if).
Durative Pust. bŏh āsahö karān, (if) I had been making, I should have been making (if).
Imperative,
Present. kar, make thou !
Polite. karta, please make!
Future. kar ${ }^{i}$ zi, thou shouldst make!
Pust. kàrizihē, thou shouldst have made !
Durative. ās karān, keep thou making, make thou a practice of muking !
Benedictive. karĕkh, mayst thou make!
B. CONJUGATIONAL FORMS

|  | First Conntgation | Second Contugation | Third Conjugation |
| :---: | :---: | :---: | :---: |
| 1st Past Participle 2nd Past Participle 3rd Past Participle | kor ${ }^{\mathbf{u}}$, made (lately) karyōv, made (time indefinite) karyāv, made (long ago) | bọ̆ ${ }^{u}$, become (lately) bŏvyōv, become(timeindefinite) bŏvyāv, become (long ago) | None <br> wuphyōv, flown (lately) wuphyāv, flowu (time indefinite) |
| 4th Past Participle 1st Perfect Participle 2nd Perfect Participle | Noue <br> kor ${ }^{\text {u }}$ mot $^{\text {n }}$, mado (lately) karyōmotu, made (time indefinite) | None <br> bọ̆v ${ }^{\text {u }} \operatorname{mot}^{\text {u }}$, become (lately) bŏvyōmot ${ }^{\text {a }}$, become (time indefinite) | wuphiyāv, flown (long ago) <br> None wuphyōmot ${ }^{\text {¹, flown (lutely) }}$ |
| 3rd Perfeot Participle 4th Perfect Partioiple | karyāmot ${ }^{\text {a }}$, made (long ago) None | bǒvyāmotu , become (long ago) None | wuphyāmotu, flown (time indefinite) wuphiyāmot ${ }^{\text {u }}$, flown (long ago) |
| 1st Past | mĕ korum, I made (Iately) | bŏh bọ̆vus, I became (lately) | None |
| 2nd Past | mě karyōm, I made (time indefinite) | bŏh bŏvyōs, I became (time indefinite) | bŏh wuphyōs, I flew (lately) |
| 3rd Past | mě karyām, I made (long ago) | bŏh bǒvyās, I became (long ago) | bŏh wuphyās, I flew (time indefinite) |
| 4th Past | None | None | bŏh wuphiyās, I flew (long ago) |
| Perfect | mě chum kor ${ }^{\text {u }} \mathrm{mot}^{\text {u }}$, I have mado | bŏh chus bọ̆vumotu , I have become | bǒh chus wuphyōmot ${ }^{\text {a }}$, I have flown |
| Pluperfect | mě ôsum kor ${ }^{\text {u }}$ mot $^{\text {u }}$, I hud made | bǒh ôsus bọ̆ $V^{u} \operatorname{mot}^{u}$, I had become | bǒh ôsus wuphyōmot ${ }^{\text {a }}$, I had flown |
| Future Perfect and Perfect Conditional | mĕ āsĕm kor ${ }^{\text {u }}$ mot $^{\text {u }}$, I shall have made, I may have made, etc. | bŏh āsa bọ̆vumotu, I shall have become, I may have become, ete. | bŏh āsa wuphyōmotu, I shall have flown, I muy have flown, eto. |

THE KĀSHMÍRI ALPHABET IN THE ROMAN CHARACTER WITH


The nasalization indicated in the Nägari character by anumaisika ( $)$ ) is represented in the roman character by the sign - over the nasalized vowel.
 words it occurs only as a compendium scripturce for a nasal before a consonant of the same class. Thus, 向ंडु for म्वं एडु mond ${ }^{4}$.

## ITS EQUIVALENTS IN THE NĀGARĪ AND PERSIAN CHARACTERS

B. CONSONANTS


As regards consonants generally, the virama has been omitted in the second column to avoid typographical complications. Kashmiri has no aspirated sonants (gh. $\mathbf{j h}, \mathbf{d h}, \mathrm{dh}$, or $\mathbf{b h}$ ). The only consonants that it possesses which are strange to the Nigari alphabet are the affricatives, च tsa, 页 tsha, and ज़ za. Their corresponding nasal is न na; thus, ज्र ntsa, न्द्र ntsha, and ज़ nza; but when, according to the laws of phonetic mutation, dentals are changed to afficatives, the dental $\bar{H}$ na is changed to the palatal $\bar{F} \tilde{e}$, which some native scribes then write as $ञ$. The Sanakrit vowel Fe r occurs only in words written by pandits, and directly horrowed by thom from that language. In Kashmiri it always becomes ru or (when epenthetically modified) ré. Hence, in this dictionary, it is, for purposer of alphabetical sequence, treated as identical with ru. re, under the consonant $r$. The Arabic ain ( $\varepsilon$ ) is always dropped in words borrowed by Kashmiri, though retained in writing when the Persian character is employed, as in ,j三́, $\dot{\sim}$, 2 nbove.

## ABBREVIATIONS

N.B.-Abbreviations of adjectives may also be used as abbreviations of the corresponding adverbs.
$\mathrm{ab} .=$ above.
nbbr. = ablerevinted.
abl. = ablative
$\mathrm{abs},=$ abstract.
nec. $=$ accusntive.
net. $=$ netive.
adj. = adjective.
adv . $=$ adverb.
atf . $=$ affix.
ng. $=$ case of the ngent.
ngric. $=$ ngricultural.
an. = animate
anon. = anonymous.
art. $=$ article. auxil. $=$ auxiliary.
bel. $=$ below:
ben. $=$ benedictive mood.
B.Gr. = Burkhard. Das Verbum, die Nomina, und die Präpositionen der Kagmirisprache: the translation by G. A. Grierson, reprinted from the Indian Antiquary, is the edition quoted.
card $=$ cardinal numeral.
caus. $=$ causal.
ef. = confer, compare.
e.g. or com. gen. $=$ common gender.
col. $a=$ left-hand column of a page.
col. $b=$ right-hand column of a page.
coll. $=$ colloquial.
com. $=$ commonly.
comm. $=$ commentary .
comp. = compound.
compar. $=$ comparative degree.
comp. p.p. $=$ compound past participle.
con. $=$ concrete.
cond. $=$ conditional.
conj. $=$ conjugation.
conj. part. $=$ conjunctive participle.
conjnct. $=$ conjunction.
cons. $=$ consonant.
constr, $=$ construction.
cont. $=$ contemptuous.
contr. $=$ contracted or con .
traction.
cor. $=$ corrupt.
cort. $=$ correct.
correl = correlative or cor. relative pronoun.
D. = Drew, Jummoo and Kashmir T'errifories.
dat. $=$ dative .
decl. $=$ declension.
defect. $=$ defective.
dem. $=$ demonstrative pronoun.
den. $=$ denominative.
der. = derivation or deriva tive.
dim. $=$ diminutive.
dir. $=$ direct.
dur. $=$ durative.
e.g. $=$ exempli gratia, for example.
E1. =Elmslie, Kushmiri Vocabulary.
emph. = emphatic.
esp. $=$ especial.
etym. $=$ etymology.
cuph. $=$ euphonic.
exam. $=$ example.
exc. $=$ excopt or exception.
f, or fem. $=$ feminine.
fac. = facetions.
fig. $=$ figurative.
fr . $=\mathrm{from}$.
freq. $=$ frequentative.
fut. $=$ future.
fut. p.p. = future passive participle.
gen. $=$ genitive .
gend. $=$ gender.
gonl. $=$ general.
geog. $=$ geographical.
gram. = grammatical.
Gr.Gr. =Grierson, Essays on Käğmiri Grammar.
Gr.M. =Grierson, Käshmiri Manual.
H. Hātin's Tales, col. lected by Sir Aurel Stein and edited and translated by Sir George Grierson (London, 1923).
ib. =ibidem, in the same place as the preceding.
id. $=$ idem, the same meaning as that of the proceding word.
I.K. = Kasmira-sabdàmrta of Īsvara Kaula, edited by G. A. Grierson (Calcutta, 1898).
impers. = impersonal.
impf. = imperfect tense.
impve $=$ imperative mood.
inan. $=$ inanimate.
incorr. $=$ incorrect .
ind. = indicative mood.
indcl. $=$ indeclinablo.
indef. $=$ indefinite.
inf. $=$ infinitive.
instr. $=$ instrumental.
intens. $=$ intensitive. inter. $=$ interrogative interrogative pronoun. interj. $=$ interjection. intr. $=$ intransitive. introd. $=$ introduction. i.q. $=$ id quod, the same as. irr. $=$ irregular.
K. $=$ Sri. Krssuavatira . carita or Sri-Krond́ratiaralīă of Dinn-nătha, edited and translated by Sir George Grierson (Ca). cutta, 1928).
K. Pr. $=$ Knowles, Dictionary of Kashmiri Proverbs. Ksh. $=$ Kashmiri.
L. = Lawrence, The Valley of Kashmir.
I = line.
lit. = literally.
loc. $=$ locative .
L. $\mathrm{V} .=$ Lallà - Väkyāni, edited by Sir George Grierson and Dr. L. Barnett (London, 1920).
m . or masc. = masculine. m.c. = motri causa, for the sake of metre.
med. = medical.
met. $=$ metaphorical.
meton. = motonymical. myth. = mythological.
$\mathrm{N} .=$ name.
n. or neut. $=$ neuter.
n.ag. $=$ nomon agentis, noun of agency.
neg. $=$ nogative.
nom. $=$ nominative.
num. $=$ numeral.
obj. $=$ object .
obl. $=$ oblique.
obs. $=$ obsolete.
obsc. $=$ sensu obscceno.
onomat. $=$ onomatopocic.
opp. to $=$ opposed to.
ord. $=$ ordinal numeral.
orig. $=$ original.
$\mathrm{p} .=$ page.
part. = participle.
pass. $=$ passive.
past $=$ past tense .
1 past = firat past tense, and so on.
perf. $=$ perifect.
pers. $=$ porson.
phon. $=$ phonetic.
phr. = plirase.
pl. or plur. $=$ plural.
pleon. $=$ pleonastic.
plup. $=$ pluperifect.
poct. $=$ poctical.
pol. $=$ polite. .
postpos. $=$ postposition.
p.p. $=$ past participle.

1 p.p. $=$ first past participle,
and so on.
pphr. $=$ periphrastic.
prec. $=$ precative.
pref. $=$ prefix.
prep. $=$ preposition.
pres. $=$ present.
pres.-fut. = present-future.
prim. $=$ primary.
priv. $=$ privative.
prob. $=$ probably.
pron. $=$ pronoun or pro.
nominal.
prop. $=$ properly.
prov. $=$ proverb.
pt. = particle.
qual. = quality or qualita.
tive.
quant. = quantity or
quantitative.
q.v. = quod vide, which see.

Rām. $=$ Sri - Rãmàvałảra . carita of DivàkaraPrakảka Bhatta, edited by Sir George Grierson (Calcutta, 1930).
Räm. P. = Printed edition of the above, in the Persian character. See
Concordance, pp. xviiff.
red. $=$ redundant.
redupl. = reduplication or reduplicated.
refl $=$ reflexire.
reg. $=$ regular.
rel. $=$ relative.
resp. $=$ respective.
RT. = Räja.Tarañgini, ed. Sir Aurel Stein.
RT.Tr. = Translation of Räja-Tarangini by Sir Aurel Stein. The books of the poem are quoted insmall roman numerals; thus, i, ii, iii. The volumes are quoted in large roman numerals ; thus, I, II.
sol. $=$ scilicot, to be understood.
sec. $=$ secondary.
sen. $=$ sentence.
sg. or sing. $=$ singular .
Sir. $=$ Stior $\cdot$ parinaya of Krıon Räzdān, edited by Sir George Grierson (C'aloutta, 1924).

Skt. = Sanskrit.
st. $=$ stem.
subj. = subjunctive.
subst. $=$ substantive.
suff. = suffix.
superl. $=$ superlative degree.
s.v. = sub roce, under the word.
tech. $=$ technical.
term. $=$ termination .
tr. $=$ transitive.
transl. $=$ translated or translation.
unphon. = unphonetic. u.w. = used with.
v . $=$ vide, see.
$\mathrm{vb} .=\mathrm{verb}$.
vb. intr. = intransitivo verb.
vb.n. = verbal noun.
vb. suff, $=$ verbal suffix,
vb . tr . = transitive verb.
vill. = used in villages, rural.
yoc. $=$ vocative.
vr.1. = varia lectio, different reading.
$\mathrm{ra} .=\mathrm{verse}$.
rulg, = vulgar .
$\mathrm{W}_{\mathrm{C}}$ = Wade, Kashmiri
Grammar.
wom. $=$ used by women.
YZ. $=$ Käshmiri version of Yüsuf and Zulaichā, ed. Burkhard.

- indicates a compound word of which the first word is to be supplied, as indicated in the first word of the paragraph in which it occurs.
- indicates that the leading word is to be ropeated, but as an independent word, and not as the first member of a compound.
- at the end of a com. pound.
${ }^{\circ}$ - at the beginning of a compound.
+ with.
$\pm$ with or without.
\& and.
\&e. et cotera, and so forth. $\checkmark$ root.

Nouns substantive are quoted in the nom. sg., or, when only used in the plural, in the nom. pl.
Adjectives are quoted in nom. sg. masc.
Pronouns are quoted in the nom. sg. Those pronouns which distinguish between animate and inanimate forms aro quoted in the nom. sg. inan.
Thus, suh सुह् will be found under the inanimate form tih तिह. Cross-references are given in such cases.
Verbs whose roots end in consonants are quoted in the infinitive in un. The few verbs whose roots end in vowels are quoted in the infinitive in nu. They are as follows : khyonu ख्यंनु, to cot ; cyonu चंनु, to drink; hyonu ह्यंनु, to take : pyonu प्यनु, to fall : zyonu कु्यनु, to be born ; dyunu दिनु, to give ; nyunu निनु, to take ; and yunu यिनु, to come.

The verb substantive is quoted under chah कुह, the pres. mnsc. sg. 3.

## CONCORDANCE TO THE TWO VERSIONS OF THE

ŚRĪ-RĀMÀVATĀRA-CARITA

So far as I can ascertain, no complete manuscript copy of the Sri-Rāmâvatāra-carita of Divâkara Prakāśa Bhatța exists in Kashmīr. My edition, published in the Bibliotheca Indica, is a compilation of different sections, gathered together in manuscript from various quarters. While this dictionary was in course of publication, another edition of the poem, collected in the same way, was printed in the Persian character at the Kashmir Pratāb Steam Press in Srinagar (1913). It naturally differs considerably in the order of the verses, and to a certain extent in the order of the subject matter, from my text which is that to which reference is made in this dictionary. On the other hand, making due allowance for this, the wording closely agrees in the two versions. For convenience of reference, I here give a concordance, showing the page and line of the Srinagar edition that correspond to each verse in that of the Bibliotheca Indica.

| Number of verse in Bibl. Ind. Edition. | Number of Page and Line in Srinagar Edition. |  | Number of verse in Bibl. Ind. Edition. | Number of Page and Line in Srinagar Edition. |  | Number of verse in Bibl. Ind. Edition. | Number of Page and Line in Srinagar Edition. |  | Number of verse in Bibl. Ind. Edition. | Number of Page and Line in Srinagar Edition. |  | Number of verse in Bibl. Ind. <br> Edition. | Number of Page and line in Srinagar Edition. |  |
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|  | Page. | Line. |  | Pago. | Line. |  | Page. | Line. |  | Page. | Line. |  | Page. | Line. |
| 1 |  |  | 32 | 2 | 21 | 63 | 4 | 20 | 94 | 8 | 2 | 125 | 13 | 11 |
| 2 |  |  | 33 | 2 | 22 | 64 | 5 | 5 | 95 | 8 | 3 | 126 | 13 | 12 |
| 3 |  |  | 34 | 3 | 1 | 65 | 5 | 6 | 96 | 8 | 4 | 127 | 13 | 10 |
| 4 |  |  | 35 | 3 | 2 | 66 | 5 | 7 | 97 | 8 | 5 | 128 | 13 | 13 |
| 5 |  |  | 36 | 3 | 3 | 67 | 5 | 8 | 98 | 8 | 6 | 129 | 13 | 14 |
| 6 |  |  | 37 | 3 | 5 | 68 | 5 | 10 | 99 | 8 | 7 | 130 | 13 | 15 |
| 7 |  |  | 38 | 3 | 6 | 69 | 5 | 9 | 100 | 8 | 10 | 131 | 13 | 16 |
| 8 |  |  | 39 | 3 | 7 | 70 | 5 | 13 | 101 | 8 | 11 | 132 | 13 | 17 |
| 9 |  |  | 40 | 3 | 8 | 71 | 5 | 14 | 102 | 8 | 12 | 133 | 13 | 18 |
| 10 | 1 | 7 | 41 | 3 | 9 | 72 | 5 | 15 | 103 | 8 | 17 | 134 | 13 | 19 |
| 11 | 1 | 8 | 42 | 2 | 12 | 73 | 5 | 16 | 104 | 8 | 18 | 135 | 19 | 1 |
| 12 | 1 | 9 | 43 | 3 | 13 | 74 | 5 | 17 | 105 | 8 | 19 | 136 | 19 | 5 |
| 13 | 1 | 11 | 44 | 3 | 14 | 75 | 5 | 18 | 106 | 9 | 2 | 137 | 19 | 5 |
| 14 | 1 | 10 | 45 | 3 | 15 | 76 | 5 | 19 | 107 | 9 | 3 | 138 | 19 | 4 |
| 15 | 1 | 14 | 46 | 3 | 16 | 77 | 5 | 20 | 108 | 9 | 4 | 139 | 19 | 8 |
| 16 | 1 | 13 | 47 | 3 | 17 | 78 | 5 | 21 | 109 | 9 | 5 | 140 | 19 | 9 |
| 17 | 1 | 12 | 48 | 3 | 18 | 79 | 6 | 1 | 110 | 9 | 9 | 141 | 19 | 15 |
| 18 | 2 | 2 | 49 | 4 | 1 | 80 | 6 | 2 | 111 | 9 | 11 | 141 | 19 | 15 16 |
| 19 | 2 | 5 | 50 | 5 | 11 | 81 | 6 | 5 | 112 | 9 | 13 | 143 | 19 | 18 |
| 20 | 2 | 6 | 51 | 4 | 2 | 82 | 6 | 6 | 113 | 9 | 12 | 144 | 19 | 19 |
| 21 | 2 | 8 | 52 | 4 | 3 | 83 | 6 | 7 | 114 | 9 | 14 | 145 | 19 | 19 20 |
| 22 | 2 | 9 | 53 | 4 | 4 | 84 | 6 | 8 | 115 | 12 | 4 | 146 | 20 | 18 |
| 23 | 2 | 10 | 54 | 4 | 6 | 85 | 6 | 9 | 116 | 12 | 5-7 | 147 | 20 | 19 |
| 24 | 2 | 13 | 55 | 4 | 7 | 86 | 6 | 10 | 117 | 12 | 21 | 148 | 20 | 20 |
| 25 | 2 | 14 | 56 | 4 | 11 | 87 | 7 | 13 | 118 | 12 | 22 | 149 | 20 | 22 |
| 26 | 2 | 15 | 57 | 4 | 12 | 88 | 7 | 14 | 119 | 13 | 1 | 150 |  | 1 |
| 27 | 2 | 16 | 58 | 4 | 15 | 89 | 7 | 15 | 120 | 13 | 3 | 151 | 21 | 1 |
| 28 | 2 | 17 | 59 | 4 | 16 | 90 | 7 | 16 | 121 | 13 | 4 | 152 | 21 | 3 |
| 29 | 2 | 18 | 60 | 4 | 17 | 91 | 7 | 17 | 122 | 13 | 5 | 153 | 21 | 5 |
| 30 | 2 | 19 | 61 | 4 | 18 | 92 | 7 | 18 | 123 | 13 | 7 | 154 | 21 | 6 |
| 31 | 2 | 20 | 62 | 4 | 19 | 93 | 8 | 1 | 124 | 13 | 9 | 155 | 21 | 7 |


| Number of verse in $13 i b 1$. Ind. Edition | Number of Page and Line in Srinagar Edition |  | Number of verse (i) Bibl. Ind. Edition. | Number of Page and Line in Srinagar Edition |  | Number of verse in Bibl. Ind. Edition. | Number of Page and line in Srinagar Edition |  | Number of verse in Bibl. Ind. <br> Edition. | Number of Pago and Line in Srinagar Edition. |  | Number of verse in Bibl. Ind. Edition. | Number of Page and Line in Srinagar Edition. |  |
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|  | Pnge. | Line. |  | Page. | Line. |  | Page. | Line. |  | Pago. | Line. |  | Page. | Linc. |
| 156 | 21 | 8 | 215 | 25 | 10 | 274 | 29 | 18 | 333 | 43 | 19 | 392 393 | $48$ | $9$ |
| 157 | 21 | 10 | 216 | 25 | 14 | 275 | 29 | 20 | 334 | 43 | 21 | 393 | $48$ | $8$ |
| . 158 | 21 | 11 | 217 | 25 | 15 | 276 | 30 | 4 | 335 | 43 | ? 22 | 394 | 48 | 15 |
| 159 | 21 | 12 | 218 | 25 | 17 | 277 | 30 | 8 | 336 | 44 | 5 | 395 | 48 | 16 |
| 160 | 21 | 13 | 219 | 25 | 19 | 278 | 30 | 10 | 337 | 44 | 1 | 396 | 48 | 17 |
| 161 | 21 | 14 | 220 | 25 | 21 | 279 | 30 | 12 | 338 | 44 | 6 | 397 | 48 | 18 |
| 162 | 21 | 15 | 221 | 25 | 22 | 280 | 30 | 14 | 339 | 44 | 7 | 398 | 48 | 20 |
| 163 | 21 | 16 | 222 | 26 | 1 | 281 | 29 | 22 | 340 | 44 | 8 | 399 | 48 | 22 |
| 164 | 21 | 17 | 223 | 26 | 2 | 282 | 30 | 6 | 341 | 44 | 9 | 400 | 48 | 21 |
| 165 | 21 | 18 | 224 | 26 | 3 | 283 | 30 | 18 | 342 | 44 | 10 | 401 | 49 | 1 |
| 166 | 21 | 19 | 225 | 26 | 4 | 284 | 30 | 20 | 343 | 44 | 11 | 402 | 49 | 2 |
| 167 | 21 | 20 | 226 | 26 | 5 | 285 | 30 | 22 | 344 | 44 | 13 | 403 | 49 | 3 |
| 168 | 21 | 21 | 227 | 26 | 7 | 286 | 31 | 2 | 345 | 44 | 18 | 404 | 49 | 4 |
| 169 | 21 | 22 | 228 | 26 | 8 | 287 | 31 | 4 | 346 | 44 | 19 | 405 | 49 | 8 |
| 170 | 22 | 2 | 229 | 26 | 9 | 288 | 31 | 8 | 347 | 44 | 20 | 406 | 49 | 9 |
| 171 | 22 | 3 | 230 | 26 | 11 | 289 | 31 | 10 | 348 | 44 | 21 | 407 | 49 | 10 |
| 172 | 22 | 4 | 231 | 26 | 12 | 290 | 31 | 14 | 349 | 45 | 2 | 408 | 49 | 11 |
| 173 | 22 | 5 | 232 | 26 | 13 | 291 | 31 | 18 | 350 | 45 | 3 | 409 | 49 | 13 |
| 174 | 22 | 6 | 233 | 26 | 14 | 292 | 31 | 12 | 351 | 45 | 4 | 410 | 49 | 14 |
| 175 | 22 | 7 | 234 | 26 | 15 | 293 | 31 | 22 | 352 | 45 | on margin | 411 | 49 | ? 17 |
| 176 | 22 | 8 | 235 | 26 | 16 | 294 | 32 | 10 | 353 | 45 | 6 | 412 | 49 | 21 |
| 177 | 22 | 10 | 236 | 26 | 17 | 295 | 32 | 12 | 354 | 45 | 7 | 413 | 50 | 1 |
| 178 | 22 | 11 | 237 | 26 | 18 | 296 | 29 | 17 | 355 | 45 | 8 | 414 | 50 | 2 |
| 179 | 22 | 12 | 238 | 26 | 19 | 297 | 37 | 15 | 356 | 45 | 9 | 415 | 50 | ? 4 |
| 180 | 22 | 13 | 239 | 26 | 20 | 298 | 37 | 18 | 357 | 45 | 10 | 416 | 50 | 5 |
| 181 | 22 | 14 | 240 | 26 | 21 | 299 | 37 | 19 | 358 | 45 | 11 | 417 | 50 | 8 |
| 182 | 22 | 16 | 241 | 26 | 22 | 300 | 37 | 20 | 359 | 45 | 12 | 418 | 50 | 9 |
| 183 | 22 | 18 | 242 | 27 | 1 | 301 | 37 | 22 | 360 | 45 | 13 | 419 | 50 | 10 |
| 184 | 23 | 8 | 243 | 27 | 3 | 302 | 38 | 1 | 361 | 45 | 15 | 420 | 50 | 11 |
| 185 | 23 | 4 | 244 | 27 | 4 | 303 | 38 | 2 | 362 | 45 | 20 | 421 | 50 | 12 |
| 186 | 23 | 5 | 245 | 27 | 5 | 304 | 39 | 10 | 363 | 45 | ? 22 | 422 | 50 | 13 |
| 187 | 23 | 6 | 246 |  |  | 305 | 39 | 12 | 364 | 46 | 1 | 423 | 50 | 14 |
| 188 | 23 | 10 | 247 | 27 | 6-7 | 306 | 39 | 13 | 365 | 46 | 2 | 424 | 51 | 9 |
| 189 | 23 | 11 | 248 | 27 | 9 | 307 | 39 | 14 | 366 | 46 | 4 | 425 | 51 | 10 |
| 190 | 23 | 12 | 249 | 27 | 11 | 308 | 39 | 16 | 367 | 46 | 5 | 426 | 51 | ? 11 |
| 191 | 23 | 18 | 250 | 27 | 13 | 309 | 39 | 17 | 368 | 46 | 6 | 427 | 51 | 12 |
| 192 | 23 | 16 | 251 |  |  | 310 | 39 | 18 | 369 | 46 | 8 | 428 | 51 | ? 13 |
| 193 | 23 | 14 | 252 |  |  | 311 | 39 | 19 | 370 | 46 | 9 | 429 | 51 | 14 |
| 194 | 23 | 19 | 253 |  |  | 312 | 39 | 21 | 371 | 46 | 12 | 430 | 50 | 15 |
| 195 | 23 | 15 | 254 |  |  | 313 | 42 | 3 | 372 | 46 | 13 | 431 | 52 | 7 |
| 196 | 23 | 1 | 255 | 28 | 7 | 314 | 42 | 4 | 373 | 46 | 15 | 432 | 53 | 14 |
| 197 | 23 | 20 | 256 | 28 | 8 | 315 | 42 | 5 | 374 | 46 | 16 | 433 | 53 | 15 |
| 198 | 23 | 21 | 257 | 28 | 10 | 316 | 42 | 6 | 375 | 46 | 18 | 434 | 53 | 16 |
| 199 | 24 | 1 | 258 | 28 | 11 | 317 | 42 | 7 | 376 | 46 | 20 | 435 | 53 | 17 |
| 200 | 23 | 22 | 259 | 28 | 12 | 318 | 42 | 8 | 377 | 46 | 22 | 436 | 53 | 18 |
| 201 | 24 | 2 | 260 | 28 | 16 | 319 | 42 | 12 | 378 | 47 | 5 | 437 | 53 | ? 20 |
| 202 | 24 | 3 | 261 | 28 | 20 | 320 | 42 | 13 | 379 | 47 | 2 | 438 | 53 | 21 |
| 203 | 24 | 4 | 262 |  |  | 321 | 43 | 2 | 380 | 47 | 7 | 439 | 53 | 22 |
| 204 | 24 | 6 | 263 | 28 | 22 | 322 |  |  | 381 | 47 | 8 | $439 \frac{1}{2}$ | 54 | ? 1 |
| 205 | 24 | 7 | 264 | 29 | 1 | 323 | 43 | 3 | 382 | 47 | 9 | $440 \frac{1}{2}$ | 53 | 22 |
| 206 | 24 | 8 | 265 | 29 | 12 | 324 | 43 | 4 | 383 | 47 | 10 | 441 | 54 | 3 |
| 207 | 24 | 9 | 266 | 29 | 8 | 325 | 43 | 7 | 384 | 47 | 13 | 442 | 54 | 4 |
| 208 | 24 | 10 | 267 | 29 | 6 | 326 | 43 | 8 | 385 | 47 | 14 | 443 | 54 | 5 |
| 209 | 24 | 11 | 268 | 29 | 7 | 327 | 43 | 9 | 386 | 47 | 17 | 444 | 55 | 18 |
| 210 | 24 | 13 | 269 | 29 | 9 | 328 | 43 | 12 | 387 | 48 | 1 | 445 | 55 | 19 |
| 211 | 24 | 16 | 270 | 29 | 10 | 329 | 43 | 15 | 388 | 48 | 3 | 446 | 55 | 20 |
| 212 | 24 | 18 | 271 | 29 | 13 | 330 | 43 | 16 | 389 | 48 | 5 | 447 | 55 | 21 |
| 213 | 25 | 8 | 272 | 29 | 14 | 331 | 43 | 17 | 390 | 48 | 6 | 448 | 56 | 1 |
| 214 | 25 | 12 | 273 | 29 | 17 | 332 |  |  | 391 | 48 | 7 | 449 | 56 | 2 |


| Number of verse in Bibl. Ind. Edition. | Number of Page and Line in Srinagar Edition. |  | Number of verse ia Bibl. Ind. Edition. | Number of Page and Line in Srinagar Edition. |  | Number of verse in Bibl. Ind. Edition. | Number of Page and Line in Srīnagar Edition |  | Number of verse in Bibl. Ind. Edition. | Number of Page und line in Srinngar Edition. |  | Number of verse in Bibl. Ind. Edition. | Number of Page and Line in Srinagar Edition |  |
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|  | Page. | Line. |  | Page. | Line. |  | Page. | Line. |  | Page. | Linc. |  | Page | Line. |
| 450 | 56 | 3 | 509 | 59 | 17 | 568 | 67 | 3 | 627 |  |  | 686 | 73 | 18 |
| 451 | 56 | 4 | 510 |  |  | 569 | 67 | 4 | 628 | 69 | 15 | 687 | 73 | 17 |
| 452 | 56 | 5 | 511 | 59 | 18 | 570 | 67 | 5 | 629 | 69 | 16 | 688 | 73 | 19 |
| 453 | 56 | 6 | 512 | 59 | 19 | 571 | 67 | 7 | 630 | 69 | 17 | 689 | 73 | 20 |
| 45.4 | 57 | 7 | 513 | 60 | 1 | 572 | 67 | 6 | 631 | 69 | 18 | 690 | 73 | 21 |
| 455 | 57 | 8 | 514 | 60 | 2 | 573 | 67 | 9 | 632 | 69 | 19 | 691 | 73 | 22 |
| 456 | 57 | 9 | 515 | 60 | 3 | 574 | 67 | 8 | 633 | 69 | 20 | 692 | 74 | 1 |
| 457 | 57 | 10 | 516 | 60 | 4 | 575 | 67 | 10 | 634 | 70 | 1 | 693 | 74 | 2 |
| 458 | 57 | 11 | 517 | 60 | 5 | 576 | 67 | 11 | 635 | 70 | 2 | 694 | 74 | 3 |
| 459 | 57 | 12 | 518 | 60 | 6 | 577 | 67 | 12 | 636 | 69 | 21 | 695 | 74 | 4 |
| 460 | 57 | 13 | 519 | 60 | 7 | 578 | 67 | 11 | 637 | 69 | 22 | 696 | 74 | 5 |
| 461 | 57 | 14 | 520 | 60 | 8 | 579 | 67 | 13 | 638 | 70 | 3 | 697 | 74 | 8 |
| 462 | 57 | 15 | 521 | 60 | 9 | 580 | 67 | 14 | 639 | 70 | 4 | 698 | 74 | 7 |
| 463 | 57 | 16 | 522 | 60 | 10 | 581 | 67 | 15 | 640 | 70 | 5 | 699 | 74 | 9 |
| 464 | 57 | 17 | 523 | 60 | 11 | 582 | 67 | 16 | 641 | 70 | 6 | 700 | 74 | 10 |
| 465 | 57 | 18 | 524 | 60 | 16 | 583 | 67 | 17 | 642 | 70 | 7 | 701 |  |  |
| 466 | 57 | 19 | 525 | 60 | 18 | 584 | 67 | 18 | 643 | 70 | 8 | 702 | 74 | 16 |
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| 1368 | 156 | 19 | 1427 | 160 | 11 | 1486 | 163 | 18 | 1545 | 167 | 7 | 1604 | 171 | 3 |
| 1369 | 156 | 20 | 1428 | 160 | 12 | 1487 | 163 | 20 | 1546 | 167 | 8 | 1605 | 171 | 5 |
| 1370 | 156 | 22 | 1429 | 160 | 13 | 1488 |  |  | 1547 | 167 |  | 1606 | 172 | 1 |
| 1371 | 157 | 1 | 1430 | 160 | 14 | 1489 | 164 | 1 | 1548 | 167 | 10 | 1607 | 172 | 5 |
| 1372 | 157 | 3 | 1431 | 160 | 15 | 1490 | 164 | 3 | 1549 | 167 | 11 | 1608 | 172 | 9 |
| 1373 | 157 | 4 | 1432 | 160 | 16 | 1491 | 164 | 5 | 1550 | 167 | 12 | 1609 | 172 | 7 |
| 1374 | 157 | 5 | 1433 | 160 | 17 | 1492 | 164 | 9 | 1551 | 167 | 13 | 1610 |  |  |
| 1375 | 157 | 6 | 1434 | 160 | 18 | 1493 | 164 | 7 | 1552 | 167 | 14 | 1611 | 172 | 13 |
| 1376 | 157 | 9 | 1435 | 160 | 19 | 14945 | 164 | 11, 12, | 1553 | 167 | 15 | 1612 | 172 | 15 |
| 1377 | 157 | 11 | 1436 | 160 | 20 | 1495 ) | 1 | 13, 14 | 1554 | 167 | 16 | 1613 | 172 173 | 17 |
| 1378 | 157 | 12 | 1437 | 160 | 21 | 1496 | 164 | 15 | 1555 | 167 | 17 | 1614 | 173 | 5 |
| 1379 | 157 | 13 | 1438 | 160 | 22 | 1497 | 164 | 17 | 1556 | 167 | 19 | 1615 | 173 | 5 |
| 1380 | 157 | 15 | 1439 | 161 | 1 | 1498 | 165 | 1 | 1557 | 167 | 20 | 1616 | 173 | 3 |
| 1381 | 157 | 16 | 1440 | 161 | 2 | 1499 | 165 | 2 | 1558 | 167 | 21 | 1617 | 173 | 7 |
| 1382 | 157 | 18 | 1441 | 161 | 3 | 1500 | 165 | 3 | 1559 | 168 | 1 | 1618 | 173 | 9 |
| 1383 | 157 | 17 | 1442 | 161 | 4 | 1501 | 165 | 5 | 1560 | 168 | 2 | 1619 | 173 | 11 |
| 1384 | 157 | 19 | 1443 | 161 | 7 | 1502 | 165 | 4 | 1561 | 168 | 3 | 1620 | 173 | 15 |
| 1385 | 157 | 20 | 144 | 161 | 8 | 1503 | 165 | 6 | 1562 | 168 | 4 | 1621 | 173 | 17 |
| 1386 | 158 | 1 | 1445 | 161 | 9 | 1504 | 165 | 7 | 1563 | 168 | 5 | 1622 | 173 | 19 |
| 1387 | 158 | 2 | 1446 | 161 | 10 | 1505 | 165 | 8 | 1564 | 168 | 6 | 1623 | 173 | 21 |
| 1388 | 158 | 3 | 1447 | 161 | 11 | 1506 | 165 | 9 | 1565 | 168 | 7 | 1624 | 174 | 1 |
| 1389 | 158 | 4 | 1448 | 161 | 5 | 1507 | 165 | 10 | 1566 | 168 | 8 | 1625 | 174 | 3 |
| 1390 | 158 | 5 | 1449 | 161 | 12 | 1508 | 165 | 11 | 1567 | 168 | 9 | 1626 | 174 |  |
| 1391 | 158 | 6 | 1450 | 161 | 14 | 1509 | 165 | 12 | 1568 | 168 | 10 | 1627 | 17.4 | 7 |
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| 1632 | 175 | 5 | 1664 | 176 | 11 | 1696 | 178 | 16 | 1728 | 182 | 21 | 1760 |  |  |
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| 1634 | 175 | 3 | 1666 | 177 | 2 | 1698 | 178 | 18 | 1730 | 183 | 2 | 1762 |  |  |
| 1635 | 175 | 7 | 1667 | 177 | 3 | 1699 | 178 | 19 | 1731 | 183 | 5 | 1763 | 185 | 10 |
| 1636 | 175 | 9 | 1668 | 177 | 4 | 1700 | 178 | 20 | 1732 | 183 | 6 | 1764 |  |  |
| 1637 | 175 | 11 | 1669 | 177 | 8 | 1701 | 178 | 21 | 1733 | 183 | 3 | 1765 | 134 | 3 |
| 1638 | 175 | 12 | 1670 | 177 | 9 | 1702 | 178 | 22 | 1734 | 183 | 4 | 1766 | 134 | 5 |
| 1639 | 175 | 15 | 1671 | 177 | 10 | 1703 | 179 | 1 | 1735 | 183 | 8 | 1767 | 134 | 7 |
| 1640 | 175 | 14 | 1672 | 177 | 11 | 1704 | 179 | 2 | 1736 | 183 | 10 | 1768 | 134 | 9 |
| 1641 | 175 | 13 | 1673 | 177 | 12 | 1705 | 179 | 3 | 1737 | 183 | 11 | 1769 | 134 | 11 |
| 1642 |  |  | 1674 | 177 | 13 | 1706 | 179 | 4 | 1738 | 183 | 13 | 1770 | 134 | 13 |
| 1643 |  |  | 1675 | 177 | 14 | 1707 | 179 | 5 | 1739 | 183 | 14 | 1771 | 134 | 15 |
| 1644 |  |  | 1676 | 177 | 15 | 1708 | 179 | 6 | 1740 | 184 | 13 | 1772 | 134 | 19 |
| 1645 |  |  | 1677 | 177 | 16 | 1709 | 179 | 7 | 1741 | 184 | 14 | 1773 | 134 | 17 |
| 1646 |  |  | 1678 | 177 | 18 | 1710 | 179 | 8 | 1742 | 184 | 15 | 1774 | 134 | 17 |
| 1647 |  |  | 1679 | 177 | 19 | 1711 | 179 | 9 | 1743 | 184 | 16 | 1775 |  |  |
| 1648 |  |  | 1680 | 177 | 20 | 1712 | 179 | 10 | 1744 | 184 | 17 | $1776 \frac{1}{2}$ | 134 | 21 |
| 1649 | 175 | 16 | 1681 | 178 | 1 | 1713 | 182 | 5 | 1745 | 184 | 18 | $1777 \frac{1}{2}$ | 135 | 1 |
| 1650 | 175 | 17 | 1682 | 178 | 2 | 1714 | 182 | 8 | 1746 | 184 | 19 | $1778 \frac{1}{2}$ | 135 | 3 |
| 1651 | 175 | 18 | 1683 | 178 | 3 | 1715 | 182 | 6 | 1747 | 185 | 2 | $1779^{-}$ |  |  |
| 1652 | 175 | 19 | 1684 | 178 | 4 | 1716 | 182 | 7 | 1748 | 184 | 20 | 1780 |  |  |
| 1653 | 176 | 2 | 1685 | 178 | 6 | 1717 | 182 | 9 | 1749 |  |  | 1781 |  |  |
| 1654 | 175 | 21 | 1686 | 178 | 7 | 1718 | 182 | 10 | 1750 | 185 | 3 | 1782 |  |  |
| 1655 | 176 | 4 | 1687 | 178 | 8 | 1719 | 182 | 11 | 1751 | 185 | 4 | 1783 |  |  |
| 1656 | 176 | 7 | 1688 | 178 | 9 | 1720 | 182 | 12 | 1752 |  |  | 1784 |  |  |
| 1657 | 176 | 8 | 1689 ) | 178 |  | 1721 | 182 | 13 | $1753$ |  |  | 1785 $\frac{1}{2}$ | 135 | 2 |
| 1658 | 176 | 16 | 1690 ) | 178 | 10 | 1722 | 182 | 14 | $1754$ |  |  |  |  |  |
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| 1660 | 176 | 18 | 1692 | 178 | 12 | 1724 |  |  | 1756 |  |  |  |  |  |


[^0]:    ${ }^{1}$ It will be observed that these are separated into groups, each separated by a semicolon. I must confess that, when the consonantal framework of a number of words has been the same, I have not always exactly followed the order of the vowels within each group, being sometimes led to disregard that by practical questions of convenience of reference. This will not, I hope, give rise to any serious misapprehension.

[^1]:    ${ }^{1}$ See the account of this work in the Memoirs of the A.S.B., vol. xi (1929), pp. 73 ff .

