

D 435 K 460.

savā lākha varasa lagī rakhīyāne rāja karāvī e:
pache rāja karāvīne: bahuta srīsta samghāre te:435

He causes the sages to enjoy themselves for one and a quarter lakhs of years,

Then he again destroys the world, and recreates it. ✓

1. This seems to imply the Hindu idea of pralaya or the great destruction and recreation; it also implies the Hindu idea of cyclical time.

Kx 456.

te sarave sāhā sisīta saghārī gatī pāka¹ karāve:
te nava ṭori² gājhe deva³ musaradhāra:456

D 436 K 461.

te sarve srasta samghārī jama āpahi kare:
te nava dhāruna⁴ gāje deva: tāre musaladhāra varase
megha:436

The Shah, having destroyed all creation, causes its state
to be purified; ✓

Then the deva thunders, and it rains in nine streams,
each stream being as thick as a pestle.

1. One of the meanings of gati in Gujarati is 'condition, state.' Pāka is from the Persian پاک, 'pure.' The first line of the D version is not clear.
2. There is no such word as tori.
3. This could be a reference to the Hindu god Indra. The verse seems rather confused. There is no mention of rain in the Kx text. The second line of the D MS. was considered in the translation. This rain could be a reference to the idea of the destruction of the world by flood.
4. This is the plural suffix in Braja Bhasha (Shastriji).

Kx 457.

tāre esamāila¹ firisato sura² dese ae:
te sarave pirānī uthī baethā thāe:457

D 437 K 462.

tyāre suravāyela phīrasto sura dese te:
te sarve prānī utī baithā yekatā thāye:437

Then the angel Ismail (D. the angel Survayel) will blow

the trumpet,

Then all the people arise and sit up (D. and gather together).

1. See above, Kx 403, Notes 1 and 2.

2. Arabic: ~~جَنِيعٌ~~ 'trumpet.'

Kx 458.

te sāhā dhunīāne dhojake ghalāveo jāe:

te ārabhīa rupe feravī baethā sāhā¹:458

D 438 K 462.

tyāre sarve dunīyāne dojakha ghālave joye:

te ārabī rupa phīrāvī baise sahī:438

So the Shah causes the world to be pushed into hell (D.

Then all the world is pushed into hell),

So the Shah changes the Arabic form, and sits (D. So he changes the Arabic form and sits truly).

1. It is not quite clear from this second line whether he changes to the Arabic form, or changes from the Arabic form.

Kx 459.

āsamāna nava nejā upara¹ jāre āve dhura:
 te sahasa karanīe ugeā sura:459

D 439 K 463.

tyāre āsamāna nava nejā āvase dura:
 tyāre sahasra kalā tapase sura:439

When the sky will come nine spear lengths away,
 And the sun arises in its thousand aspects (D. And the
 sun heats up in its thousand aspects).

1. Cf. the shorter surās at the end of the Qur'an, which abound in descriptions of what will happen at the time of the Last Judgment-e. g. sura LXXXI-1, "When the sun is overthrown," or sura LXXXI-11, "When the sky is torn away."

Kx 460.

te agana¹ lahara ākāsethī āe:
 te sarave trābhā varanī dharatī thāe:460

D 440 K 464.

tāmīhā agamīna jevī jhāla dharatī upara pade āye:

sarve tābā varanī dharatī thāye:440

A flame of fire comes from the sky (D. There a fire like flame falls upon the earth),
All the earth becomes copper-coloured.

1. There are numerous references to fire on the Last Day in the Qur'an- e. g. see suras III-185; V-37; VII-36,38; XXIX-25; LII-13,14...

Kx 461.

te verāe sāmī esu kare:

meghā damara chatra¹ sāmī dharamī² upara dharāe:461

D 441 K 465.

te verā svāmī sum kare:

megha dambara chatra dharamī upara kare:441

At that moment the Lord does this (D. What does the Lord do at that moment?),
He causes a cloud like canopy to be lowered over the religious ones.

1. See above, Kx 288, Note 1.

2. Dharamie is a Cutchi plural of darmi or those who follow dharma, which colloquially means 'religion.'

Kx 462.

te ārabhīa rupe sāhāne sahī jāna:

tāre sāhā kehenī aradha¹ mahora² na māne faramāna:⁴⁶²

D 442 K 466.

ārabī rupa sāhāno sahī jāna:

tyāre sāhā koīnī araja nāī māne pharamāna:⁴⁴²

Know the Arabic form of the Shah to be the true form,
Then the Shah will decree that he will not listen to
anyone's petition, or accept anyone's seal.

1. Aradha, araja are from the Arabic اراده 'petition.'
2. Mahora could be from the Persian محوره 'kindliness, love,' and here, 'a petition for mercy;' or 'it could be from the Persian مهرا' 'seal.' Faramāna is a Persian word فرمان meaning 'decree, order.'

Kx 463.

tāre sisita¹ eka maṇanī erāna hēthe jāna:
sisita eka maṇanu ghaṇa upara piriṁāna:463

D 443 K 467.

tyāre yeka sahasra manamnī āheranām jāna:
yeka sahasra manano upara ghamna māra:443

Then know that there is an anvil of a thousand maunds
below,

A hammer of a thousand maunds is upon it, to be certain
(D. A hammer of a thousand maunds beats upon it).

1. Taking sisita as 'universe' or 'creation' makes no sense; it might be an error for sahasra 'thousand' which is what the D version has. The significance of the simile is not clear.
2. Hethe is Cutchi, the Gujarati equivalent is nīcē.

Kx 464.

je ihā mumana bhirānu¹ khāe:
nahī hāla gudhāre nahī gata māhe jāe:464

D 444 K 468.

te munīvara āhī bīrānā khāye:
nahī hāla gujārē gatamā nā male joye:444

Whichever believer (D. saint) eats (possessions)
belonging to other people here,
And he does not give an account of himself, and does not
attend the community.

1. The Gujarati word birānum means 'belonging to other
people.'

Kx 465.

tenā gunāhā sarave māthe raheā tatakhanā:
tāre tīhā ghanānī māra dese tīhā ghanī:465

D 445 K 469.

je yenu dhyāna sarve māhā rahyā tatrakenām:
tene tāmhā ghanakā māra dese ghanā:445

All his sins have remained upon his head at that time (D.
The one whose attention has remained in all (worldly
things) at that time),
Then there he will be beaten badly with a hammer.

Kx 466.

te tila tilanu¹ lekho sāhā puche niravāna:
jenā kāgara² je hoeze tene leine dese hātha:466

D 446 K 470.

tīla tīla lekhu sāhā māro puche āpa:
tenā kāgara hase te tene dese hāta:446

My Shah will ask for an account of every little bit,
Whose paper it is, he will hand it to him.

1. A tila is 'a sesame seed.' The implication is that the Shah will take account of the tiniest little bit. Cf. in the Qur'an, sura IC-7,8; where the word "atom" is used; or sura XXI-47 where the word "mustard seed" is used.
2. It is a Qur'anic idea that all the deeds of a man are recorded, and that at the time of Judgment each person will be handed a record of his own deeds (see suras: XVII-13,14; XVIII-10; LXXX-11 to 15; LXXXI-10; XXXII-10 to 12; LXXXIII-7 to 18). Persian:  means 'paper.'

Kx 467.

te dehī uthā¹ kirori rumā luhani² joe:
tene sarave guhāi³ purase soe:467

D 447 K 471.

tāṁhā dehīno āuta kroda ruvā rāye:
te sarave karatava joye: yene sarve guvhāī pure
soye:447

The three and a half krores of body hair of iron watch
(D. There the three and a half krores of body hair , like
kings),

They will bear witness to everything (D. They watch all
the deeds, and will bear witness to all).

1. See above, Kx 153, Note 2.

2. Rumā and ruvā are both from the Sanskrit roma and
mean 'the hairs on the body.' Luhānī can be read 'of
blood' or 'of iron;' the D MS. does not have this word.

3. Guhāi and guvhāī are both from the Persian
meaning 'witness, testimony, evidence.'

Kx 468.

te sarave utha kora lodhānī thāe:
jeko juthā bole tehene pāchā ferī khucāe:468

D 448 K 472.

tāṁ sarve āhuta kroda romā vala lovḥānā thāye:

te jhutu bole te pāchara pheravī māre āye:448

All the three and a half krores of body hair turn into iron,

Whoever speaks lies, they turn him around and prick him (D. and they beat him).

⁶
Kx 469

tene upara dese agana javāra dharatīnī¹ jona²:
nīra nīdra vahe che lohīnī pāra³:469

⁹
D 449 K 473.

upra dese agamna lovhānī jhāla:

nīra netra vahe lohīnī dhāra:449

Know that on the top (of the sinner's head) he will place a flame from heated iron,

The tears flowing from the eyes will be streams of blood.

1. The word dharatīnī makes no sense here. D has lovhānī 'of iron' instead.

2. Jona should read jāna. The implication of "on the top" in the first line could either be on top of the sinner's head, or in addition to the punishments first described.

3. Pāra should be dhāra 'stream.'

Kx 470.

te udhe masatake jīvane agani dhigāe:
māthānu bhedyeu te kāne nīsarāe:470

D 450 K 474.

udhe mastake jīvane āgane dhakāve:
māthānā bhedā kāne nīkali jāye:450

Head downwards, he is burnt in the fire (D. he will be pushed into the fire),

So the brains of the head drain out of the ear.

Kx 471.

te roese gunāhāgāra ne bahu karese sora:
jene gināna na sikhaveā¹ te thāese cora:471

D 451 K 475.

rove gunegāra ne bahu kare sora:
jene āhī gunhānī tapāsa nahī karī hoye: te tāṁ thāse

cora:451

The sinner will cry, and make much noise,
 Whosoever has not taught the ginans, he will be a thief
 (D. Whosoever has not repented of his sins here, he will
 be a thief).

1. This word is not clear in the MS., this is a possible translation.

Kx 472.

ārabhī rupe nadhare kari dharāe¹:
 te gura bhirimānu² aradha nahī māne sāhā:472

D 452 K 476.

ārabī rupa: najare kari dhari āye:
 te gora brahmāmjīnī araja mera na māne soye:452

He assumes the Arabic form openly,
 The Shah will not listen to the petition of the guru
 Brahma (D. He does not listen to the petition of the guru
 Brahma for kindliness).

1. The first line of the text is unclear; this is a

possible translation.

2. It is earlier said that the guru Brahma has assumed the name of the Prophet Muhammad (see Kx 4). It is said in the Qur'an that no intercession is to be allowed on the Day of Judgment (sura XL-18), although Islamic tradition allows that the Prophet will be able to intercede.

Kx 473.

te nahī virikha nahī vāse have¹:

tīhā ana pānī nahī tene thāra:473

D 453 K 477.

tām nahī varakhāva nahī vāse vāye:

tām nahī ānam pānī tene thāra:453

There will be no rain, and no wind will blow,
There will be no food, no water in that place.

1. This should read havā 'wind' from the Arabic

Kx 474.

tīhā nahī koi māi nahī koi bāpa nahī baṁdhava vīra¹:
āpe āpanu bhogavase sarīra:474

D 454 K 478.

tām nā kohī mā bāpa nahī koi baṁdava vīra:
āpa āpanā karatava bhogaso sahī:454

There will be no mother, no father, no brother,
Each one will endure his own body (D. Each one will
endure the results of his own actions).

1. This is a Qur'anic idea, that each one is alone on the day of Judgment. Cf. sura XXXI-33 "and fear the Day when the parent will not be able to avail the child in aught, not the child to avail the parent." Also see suras III-10; XIX-95; LX-3 ...

Kx 475.

tiha nahi esatri nahi putra ekalo apo apa:
te apana karatava bhogavase niridhara:475

D 455 K 479.

tām nahī āstrī putra yekalo sotā āpo āpa:
āpa āpanā karatava bhogavase pāpa:455

There will be no wife, no son, each one is by himself
(D. There is no wife, no son, each one sleeps alone),
Each one has to endure for his own actions, what is
ordained (D. Each one has to endure for his own actions
and sins).

Kx 476.

rove gunāhāgāra ane bāre deha agana:
jīvaro dādhe dee:476

D 457 a. K 480 (There is no D 456).

rove gunhegāra ne bobamdi de:457

The sinner cries, and the fire burns his body,
The body of the person burns.

Kx 477.

bāre dehī sarave khāka hoi jāe:

pāvara¹ chādhīne paētho² kare sahā:477

D 457 b.c. K 481.

tā bale dehī sara(ve) khāka hoī jāye:

tyāre pāvala chātī bētho kare saī:457

He burns the body, until all becomes ashes (D. The body burns, and all becomes ashes),

The Shah sprinkles pāval and makes him sit up (D. Then he sprinkles pāval and makes him sit up).

1. See above, Kx 435, Note 1.

Kx 478.

esā saha vāra dehī bhājhe ghare nirivāna:

tāre eka gunāhā sahī utare nirivāna:478

D 458 K 482.

tām āyeso kare so so vāra: dehī bhāmjī ghadi nīravāna:

tyāre yeka yeka gunā sahu utare jāna:458

In this way, he breaks the body and remakes it a hundred times, for certain (D. There he does this hundreds of times),

Then one sin is forgiven, for certain (D. Then one by one all the sins are forgiven).

Kx 479.

enī verāe sāhā māhādhina māhe gunahā utāre tatañana¹:
te pacāsa sahasa² varasano eka dhina karese sāhā:479

D 459 K 483.

yenī pere sāhā māro māhādanamā vīghanamā³ utare
tatakhena:

tām pacāsa hajāra varasano sāhā karase dina:459

This way, on the great day, the Shah will take away sins at that time,

Then the Shah will make one year equal to fifty thousand years.

1. This should be tatakhāna, not tatanana.
2. This is probably sahesra 'a thousand.' D uses the Persian hajara ,^{1'D}. There is a hadith to the effect that at the time of Judgment, one day will equal to several thousands of years.
3. Vigna literally means 'difficulties;' here it probably refers to sins.

Kx 480.

te moce sora¹ karāmata² kāhī kahī na jāe:
jema vāge jhālī gāe:480

D 460 K 484.

macase ghora jo roja³ kayāmata kāhī kahyā na jāye:
jema vāghe jhālī gayo:460

The noise which will prevail on the day of Judgment will be indescribable (D. The darkness which will prevail...), As if a tiger has caught cows.

1. The word here is illegible. D has ghora, which by itself usually means 'darkness,' but ghora avāja means 'noise;' considering the following line, it would seem that the author means 'noise' here.
2. Karāmata in Kx is an error for kayāmata, which is what the D version has.
3. This word is from the Persian جی 'day.'

Kx 481.

te evā jīvane hesābha māhādhina māhe thāe:
te māhethī sācā munīvara hoese te utari amarāpurīa
jāe:481

D 461 K 485.

tām yevo hīsāba jīvano māhadīnamā thāye:
panam̄ tematī sāmcā munivara hase te utarī āmarāpuri
jāye:461

There will be such a reckoning of the soul on the great day,

But whosoever is truly saintly will be saved from that and he will go to the eternal abode.

Kx 482.

pana gunāhāgāra nahī utareā jāe:
te nahī pohotā bhisita¹ majhāra:482

D 462 K 486.

panam̄ gunegāra na hāe na utare dujī vāra²:
te jāf potām̄ vaikumta³ bhīsta majhāra:462

But the sinful will not be saved (D. But whoever is not sinful, he will not come down a second time),
He will not reach into heaven (D. He went, and reached heaven).

1. Bhisita is from the Persian "heaven."

2. It is implied that the sinful will not come into the cycle of reincarnation.
3. Vaikuṁṭha is the name of Viśnu's heaven.

Kx 483.

satagura bhisitanī vārī māhethī munīvara calāeā tene
thāra:

te jāi pohotā vaikatane ghara majhāra:483

D 463 K 487.

ye satapāṁthanī vādīmāthī munīva(ra) cālyā tene thāra:
te jāī potā vaikuṁṭanā ghera majhāra:463

The saints went from the heavenly garden of the true guru to that place (D. From this garden of the Satpanth, the saints went to that place),

↑
They reached the house of heaven.

Kx 484.

etā elamanā¹ kolasu purā pareā:

te munīvara vaikatā māhe gaeā:484

D 464 K 488, 489.

Idra²ālano kola munīvara purā pāde:
 te munīvara vaikum̄ta gayo: te munīvarane goranura
 sāhā bhīstamā lese bulaye:464

Whosoever has fulfilled the promise of learning (D.

Whosoever saint fulfills the promise of the family of
 Indra),

Those saints went to heaven (D. That saint went to heaven,
 the gurunura Shah will call that saint into heaven).

1. The word elama is from the Arabic  'knowledge.'
2. Imam Shah is called "Indra Imam Shah" by his Satpanthi followers; the Imam Shahi Pir Saheb at Burhanpur explained that this verse is a reference to Imam Shah and his family. K has je adhalanā kola purana kare 'whoever fulfills the promise (of doing) justice.' The word āla in D is from the Arabic word  'family.' The meaning of the verse is not clear.

Kx 485.

te munīvara dekhe bhisita:

te bhisitī dhīdhārīne sāhā māro bolāvase nirivāna:485

D 465 a. K 490.

te munīvara dekhe bhīsta ānopamām sāra:465

That saint sees heaven (D. That saint sees heaven, truly incomparable),

The Shah will certainly call the one who is destined to see heaven.

Kx 486.

tenā sovananā kota to teja jareo apāra¹:

munīvarane ghare kasaturīnā gārā ane sovana kerī itarīā anopana guranara uṭhāvī bhīta:486

D 465 b.c. K 491.

savana kota jaḍī(ya) āpāra:

te māmdarano rupa kāhī kahyā na jāe:465

Gold is studded on the fortress wall, which has light without limit (D. Gold without limit is studded on the fortress wall),

At the homes of the saints there is earth of musk, and the guru Nara has raised up incomparable walls with bricks of gold (D. So the beauty of the temple cannot be adequately described).

1. This line is not clear.

Kx 487 K 492 D nil.

kamāra bāhārasata sovananā ghareā:
te ratana padāratha hīre mānekesu jareā:487

The framework of the door is made of gold,
These are studded with rubies, precious stones, jewels
and diamonds.

Kx 488 D nil K 493.

sovana mohole jharake rupa apāra:
sohasa suraja torana¹ bādheā bāhāra:488

The quarters shine with gold, and look very beautiful,
(As if) A thousand suns have been strung in a 'torana'
outside.

1. A torana is a string of flowers or other decorative objects hung in the doorway of a house or a room.

Kx 489 D nil K 494.

eka eka madhare sovananā jareā:

eka eka madhara māñake jareā:489

Each and every temple is studded with gold,

Each and every temple is studded with rubies.

Kx 490 D nil K 495.

eka eka madhara motīe jhareā āe:

te madharanu¹ rupa kāi kaheo na jāe:490

Each and every temple is studded with pearls,

The beauty of the temples is indescribable.

1. The Satpanthi Ismailis call their places of worship jama'at khanas; the Imam Shahis call them dharamasalas; only the Satpanthis at Faizpur, under strong influence, call their place of worship 'a temple.'

Kx 491.

te utara sāta khadha dīse anopana karāna¹:

jevo sahasa karāsu ugeā sura²:491

D 466 K 496.

te madrano rupāno takhata dīse:
tām ānopamām karāsu jevī sahasra karā uge sura:466

In the north, the seven continents look like incomparable karana (D. The throne of the temple appears to be of silver),

As if the sun has risen with a thousand splendours (D. There, with incomparable beauty like that of the thousand splendours, the sun rises).

1. There is no such word as karana. The first line of Kx makes no sense.
2. Both the Kx and the D versions are rather ambiguous.

Kx 492.

sata ragī palamga vichāeā:
ratana jarītara hidhorā khāṭā vichāeā:492

D 467 K 497.

setra palamga mukī bīchāye:
ratanām jadīta hīmdrolā khāṭa:467

Seven-coloured beds have been spread out (D. Canopied
beds have been spread out),
Swinging cots, studded with jewels, have been spread.

Kx 493.

te munīvarane evā sukha bhogevese sāra:
te surajā raganī turi satara(sitera?)¹ hajāra:493

D 468 a. K 498a.

te munīvara yevā sukha bhogavase:468

That saint will attain such happiness,
(He will have) seventeen thousand sun-coloured horses
with him.

1. This word can be read both as satara 'seventeen' or as
sitera 'seventy.'

Kx 494.

te cadhā vadhanī nāri satara¹ hajāra:
te cāna cañā² deva kanyā nāra:494

D 468 b.c. K 498 b., 499.

satra sahasra surajā ragamnī: satra sahasra cadrā
vadanī:

cāra cālīsa deva kanyā nāra:468

So seventeen thousand moon-faced women (D. Seventeen thousand sun-coloured, seventeen thousand moon-faced),
That cana canā beautiful and virtuous women (D. Forty-four beautiful and virtuous women).

1. See Kx 493, Note 1.

2. The meaning of cana canā is not clear. Both the versions are ambiguous.

Kx 495.

jeko karajuganī dhanyānī dhanī sāthe dharama kamāe:
te aradha aganī¹ sarave upara patarānī thāe:495

D 469 K 500.

je karajuganī dhanīyānī dhanī sāte dharama kamāye:
te aradha amganī sarave upara patarānī thāye:469

Whichever wife of the Kali era earns merit together with her husband,

She will be the chief queen over all.

1. Ardha amganī literally means 'half body;' a wife is usually considered a half body of the husband.

Kx 496.

te munīvarane ghare satavatī nārī pacīsa (pacāsa?)¹:
putara pajasa putara² kuara noranā³ khele bāra:496

D 470 K 501.

te tām munīvarane satavamtī nāra:
tām pācase kuvara nuranā khele bāla:470

At the home of the saint, there will be twenty-five virtuous women (D. There for the saint, there will be a virtuous woman),

Five hundred princes of light play outside.

1. This word is not very clear, and can be read as pacīsa 'twenty-five' or pacāsa 'fifty.'
2. Putara is repeated.
3. This is probably an error for nurana; the Arabic word نور means 'light.'

Kx 497.

te ratana¹ jarītara jhudhuā² apāra:
 te hātha māhe sovana gerī³ anopana sāra:497

D 471 K 502.

ratana jadatamnā cedum āpāra:
 tene hātamā sravana gedulī sāje hāta:471

There are countless jewel-studded balls,
 In their hands they have golden bats, which are truly
 incomparable (D. They have in their hands small gold
 bats, which suit their hands).

1. This word is not clear; it can be also read as ramana 'play,' in which case the translation would be: "They play with countless studded balls."
2. Cēmdu in Gujarati is 'a ball.'
3. Gedī in Gujarati is 'a bat;' gedulī is diminutive, so gedulī means 'a small bat.'

Kx 498.

te sarave mumananī kāeā nuranī hoe:
 te deva nurānī vasatara pehere sabha koe:498

D 472 K 503.

tām̄ sarave munīvaranī dehī nurānī thāye:
 te deva vastra nurānā pere saba koye:472

The bodies of all the believers (D. all the saints) are
 of light,

All the devas wear clothes of light.

Kx 499.

evī racanī gura nare¹ bhisita māhe racai che tehī:
 te guranara sāte sarovara amīha bhareā che tehā:499

D 473 K 504.

tām̄ yevī racanā goranurane¹ racī che tai²:
 tām̄ goranara sāta saravara āmaruta bharyā sahī:473

The guru Nara (D. the guru Nura) has created such a
 place in heaven;

There the guru Nara has filled the seven lakes with
 nectar.

1. See above, Kx 54, Note 2. D has goranura in the first
 line, goranara in the second line.

2. In later Gujarati, the 'h' is dropped, and tahī

becomes tai (Shastriji).

Kx 500.

te sarovara māhe sovana itakarī kasaturī pāra:
te ratana māneke deve jareā apāra:500

D 474 K 505.

te saravara srovana ītu jadyā: kastarī pāla:
tyāre tene manīka deve jadīyā āpara:474

In the lakes are golden bricks (D. The lakes are made with golden bricks), with musk on the banks;
The deva has studded them with many rubies and jewels.

Kx 501.

te sarovara māhe nmānika motīnu venu ghanu:
te säte sarovara abharata bhareā che joe:501

D 475 K 506.

te sa(ra)varamā mānika motīnī velu ghani:
te sātī saravara amarate bharyā joye:475

In the lakes, there is much sand, consisting of rubies
and pearls,

All the seven lakes are filled with nectar.

Kx 502.

te sarovarānī sāmī pāra eka: tīhe karapavirikha¹
che rukha upāeo āhe:
te amarāpurī chāe raheo āhe: 502

D 476 K 507.

te saravarane pāle kalpavrathtanu rukha che:
te sātī saravara upāra chāī rahu: 476

On the opposite bank of the lake, a tree of kalpavrakṣa
has been created (D. On the bank of the lake, there is a
kalpavrakṣa tree),
Which spreads its shade in heaven (D. Which shades all
the seven lakes).

1. The kalpavrakṣa is, according to Hindu mythology, a
tree in heaven which fulfils every desire.

Kx 503 D nil K 508.

sarovarani jimane pare guranare rukha nipaeo ahe:
te bahu ragahire te kahi kaheo na jae:503

On the right bank of the lake, the guru Nara has created
a tree,

It is so colourful, that it cannot be described.

Kx 504.

te anata pakhi bahu popata ragi amula¹ ahe:
te tihā tene rukhe besi kare kaluma²:504

D 477 K 509.

tām vrathtane upara anata pathti popata rageā mu lāla:
te tāhā besi kare che kirora:477

Countless birds, and many parrots, in incomparable
colours (D. There on the top of the tree, countless birds,
parrots, with mouths coloured red),
They sit on the tree there, and chirp.

1. Amula literally means 'priceless;' it has been
translated as 'incomparable.'

2. Kaluma is either an error for kirora 'chirp,' or for

kalmā, the Islamic Profession of Faith. In a MS. of gināns that I was shown by a Rabari Satpanthi (the Rabaries are a tribe aof milkmen near Ahmedabad in Gujarat), there was a ginan, in which the following story occured: There is a tree in heaven by a lake. On it numerous birds are sitting. As soon as a believer says the kalmā (the Islamic Profession of Faith, "There is no god, but God."), one of the birds flies off, and dips into the lake. When it comes out, drops of water fall from its wings; each of these drops changes into an angel, and goes to beseech God on behalf of the believer who has said the kalmā.

Kx 505.

te sarave bhisitanī racanā guranare kahī na jāe:
 te saravene ghare ratana padāratha guranare jareā
 thāe:505

D 478 K 510.

tām̄ sarave racanā karī goranarane¹:
 te kāhī kahyā na jāye:478

All the creation of heaven of the guru Nara is beyond description,

The guru Nara has studded all the houses with rubies and

precious stones.

1. See above, Kx 54, Note 2, and Kx 20, Note 3.

Kx 506.

cādho suraja juga māhe sāra¹:
anata sāhā ghara jareā apāra:506

D 479 K 511.

te gherane ratanaṁ padāratha jadīyā sāra:
tāṁ cāda suraja jagamā sāra:479

The moon and the sun (are just as they are) in the world
(D. The houses are studded with rubies and precious
stones),

The Shah has studded the houses richly (D. The moon and
the sun are there, just as they are in the world).

1. There is no verb in this line, as a result the meaning is not clear.

Kx 507.

to munīvara bhāī amarāpurīā māhe vāsa:
 te tamāre upara karapa virakhani¹ chāe:
 te savā mananu āhāra bhogave:
 ane mana vācā fara khāe:507

D 480 K 512.

tām anata kroda munīvara bhāī āmaṁrāpurīmā vāso:
 tām tamāre upara kalapa vrīthtanī chāī:480

D 481 K 512.

tām savā savā manamno āhāra bhogavaso:
 ane mana cītām phala khāye:481

The place of the saintly brother is the eternal abode,
 There the shade of the kalpavrakṣa will be upon you,
 They will enjoy (D. You will enjoy) meals of one and a
 quarter maunds,
 And eat the fruits of their heart's desire.

1. See Kx 502, Note 1.

Kx 508.

te munīvara bhāī je purā satapatha ihā kamāese:

tenā ekotarasa māinā: ekotarasa¹ bāpanā:
 sāta pīrī sāsarānī te mumana purīu lei bhisita māhe
 jāe:508

D 482 K 513.

to munīvara bhāī je purā satapāmtha yāhā kamāvaso:
 tenā yekotraso māyenā: yekotraso bāpanā:
 āna sāta pīdhī sasārānī: te āmarāpurīmā laho joye:482

Then saintly brother, whosoever follows the Satpanth here completely,

One hundred and seventy-one (generations) of his mother,
 one hundred and seventy-one (generations) of his father,
 And seven generations of his father-in-law, all these he will take with him into heaven.

1. There is an idiom in Gujarati ikotera kura taravām, which means that all the ancestors go to heaven, or are saved.

Kx 509.

evā bhisita māhe sukha munīvara bhogevase sāra:
 te vāro vāra guranaranu¹ pāmase dhīdhāra:509

D 483 K 514.

yevā sukha munīvara bhīstamā bhogaso sāra:
te vāre vāre goranaranā pāmaso dīdāra:483

The saints will enjoy such happiness in heaven truly,
They will frequently attain the vision of the guru Nara.

1. The Satpanthi Ismailis claim that without the vision
of the Imam , even heaven is undesirable to them. Cf. the
Islamic idea of  'the vision of God in Paradise.'

Kx 510.

te munīvara bhāi pirithame sāhe ātha lākha karana¹
sirajeā satagurane faramāne:
sāmīnā anata kirorī devā udhareā tene guranarasu
avīcara rākheo dhiāna:510

D 484 K 515.

te munīvara bhāi prathamām atā lākha karana sarajīyā:
te satagorānā pharamāna:
svāmīno nāmathī anata krodi jiva udharya te gora
nurase avicala rakhya dhana:484

So saintly brother, at the decree of the true guru, the

Shah created eight lakhs of karana in the beginning (D.
 He created eight lakhs of karana),
 The Lord saved countless krores of devas, who kept a
 steady concentration with the guru Nara (D. In the name
 of the Lord, countless krores were saved, who kept a
 steady concentration with the gurunura).

1. The meaning of karana is unclear.

Kx 511.

munīvara bhāi jakha¹ megha² kīnara³ tretrīsa kiroriū
 udhareā:
 te satapathane pīrimāne guranarane faramāne:511

D 485 K 516.

to munīvara bhāi: jakhā meghā kīnara tetīsa krodī
 de(va):
 udhyāryā satagorane pharamāna:485

So saintly brother, the Yaksas, the Meghas, the Kinaras,
 the thirty-three krores (D. of devas) were saved,
 According to the Satpanth, and through the decree of the
 guru Nara (D. the true guru).

1. See Intro. p. 17, Note 80. Also Kx 205.
2. See Intro. p. 17, Note 80. Also Kx 206.
3. See Intro. p. 17, Note 80. Also Kx 207.

Kx 512.

āja gurano atharavedane pirimāna:
munīvara atharaveda kahe te kare jora¹:512

D 486 K 517.

āja goranarane ātharaveda pharamāna:
to munīvara ātharaveda kahe te kara dāna:486

Today the guru's (decree) is according to the Atharva Veda(D. Today the guru Nara's decree is the Atharva Veda), Then saintly brother, give the alms that the Atharva Veda specifies.

1. Jora does not make sense here. The D version is taken into consideration in the translation.

Kx 513.

te veda vacane āgama bhākheā: boleā gura edra

emāmare:

bhai boleā pīra edra emāma:513

D 487 a. K 518.

ye veda vacana āgama bhākīyā: te gora īdra īmāma śā
āgamaṁ dasamo avatāra bhākīyā:487

The guru Indra Imam Shah has told this Veda scripture (D.
The guru Indra Imam Shah has told this scripture, the
Dasamo Avatarā),

Brother, Pir Indra Imam has said.

Kx 514.

gura emāma āgama dasa avatāra bhākheā:
dasa avatārānī dasaturī¹ pirimāṇe² soi tenā pāpaja
jāve che re:
bhai tenā pāpaja jāve che re sahī:514

D 487 b. K 519.

ā dasamo āvatārānī dasturī sahu pramānī pāle nara ne
nāra:
tenā pāpa jāse chuta³:487

The guru Imam has said the Dasa Avatarā,

The sins of all who follow the custom of the Dasa Avatāra
 are forgiven (D. All males and females, who follow the cu
 stom of the Dasamo Avatāra as authoritative),
 Brother, all his sins will be gorgiven.

1. Dastura is from the Persian word
2. A word is missing here, probably cāle or pāle 'to
 follow' which is what D has.
3. The literal meaning is "His sins will be untied."

Kx 515.

jeko dasa avatārānī dasaturī pīrimāne pāre nara ne
 nāra:

te āgā gamāna¹ na paso² sahu sasāra:515

D 488 K 520.

te ā dasamo āvatā(ra)nā vacanām mā"cāle nara ne nāra:
 te āvagamām(na) nā pade samsāra:488

Whosoever, male or female, follows the custom (D. the
 words) of the Dasa Avatāra (D. the Dasamo Avatāra) as
 authoritative,

He will be spared from entering the cycle of reincarnation.

1. This word is of medieval coinage. It is a compound of the Gujarati āvā from āvavum 'to come,' and the Sanskrit gamana 'to go;' it has come to mean 'going and coming into the world through the cycle of reincarnation.'
3. This is either an error for paro from padavum 'to fall' or from the Cutchi verb pasanu 'to experience, endure.'

Kx 516.

je koe imānasu siri nārāeana¹ devane dasa avatārasu
purā bhaeā:
te bhane nara ne nāra tene māhādhina nahī lupe
lagāra:516

D 489 K 521.

je koī: īmānasu srī nārāyena devano dasamo āvatāra
puro sāmale bhane nara ne nāra:
tene māhādīnamī ācam nā lāge lagāra:489

Whosoever, male or female, recites (D. and listens to) the Dasa Avatāra (D. the Dasamo Avatāra) of the deva Sri Narayana with complete faith, The great day will not destroy him (D. The fire of the great day will not touch him at all).

1. See above, Kx 184, Note 1.

Kx 517.

je koe bhagata dasa avatārāni dasaturī eka mana
sābharae:
te hurafe hurafe satagurāni safāeta kare:517

D 490 a. K 522.

je koī bhagata dasamo āvatārāni dasturi: yeka manasu
sābhale:
harafe harafe satagorāni safāyeta pramāne:490

Whichever devotee listens ot the custom of the Dasa Avatāra (D. Dasamo Avatāra) with perfect attention, He, word for word, is making supplication with the true guru (D. Word for word, according to the intercession of the true guru)..

1. Harafa is from the Arabic حرف 'letter, word.'

Kx 518.

te pirimāne te eka ekane hurafe kora kora hasiti¹

āeānu fara hoe:518

D 490 b.

je yeka yeka harafe harafe kreda kroda hastīno phala
pāye:490

With every word (D. word for word), he gains the merit of
krores of existences.

1. Hasti is from the Persian هستی 'existence.'

Kx 519.

ihāthī sirī nārāeana devanī dasa avatāranī dasaturī
purī purana bhavasa:
to te pīra hasana sāhā pīra emāma sāhā sarave
sabharāveā:519

D 491 K 536.

yātī srī nārāyenano dasavo avatāranī dastarī purā
bhāvasu:
to gora hasammasā: īmāma sāhā vāca:491

Here let the custom of the Dasa Avatara (D. Dasamo
Avatara) of Sri Narayana deva be completed,

Which Pir Hasan Shah ('s son) Pir Imam Shah has caused to be heard (D. So that is the speech of guru Hasan Shah ('s son) Imam Shah).

Kx 520.

sābhare munīvara ene varata¹ jāṇa:
to māhādhina māhe teno hī² dhivāṇa³:520

Know that the saint who listens according to its custom,
He will not have a lawcourt on the great day.

1. Varata is from the Gujarati vrata 'custom.'
2. This word is not legible in the MS., hence the last line makes no sense.
3. In Gujarati the word dīvāna means 'vizier' or 'a large room' or 'a lawcourt' among other things. This second line makes no sense at all. It can also be translated as: "He will not(?) have a large room on the great day." The word dhīvāna is from the Persian دیوان

D 492 Kx nil K nil.

je nava khadāmmā lakṣa cavaryāśi jīvā jonī:jāta che¹:

te sarave kabaja karī rākhajo tamāre hāta:492

Whichever eighty-four lakhs of types of beings there are
in the nine continents,

Take possession of them all and keep them in your hands.

1. This verse seems to be repetition of Kx 398. See Kx 398, Note 1.

D 493 Kx nil K nil.

te sarave kabaja karyā ājājīlane¹ hāta:
tyāre sāhānā pāmyā dīdāra:493

Azazil took possession of them all in his hand,
Then they attained the vision of the Shah.

1. See Kx 448, Note 2. Hadith considers Azazil as the name of the fallen angel; it is probable that Azra'il, the angel of death is meant here (see Kx 397, Note 1).

D MS.

e dasamo avatāra sampurana: bhavatu¹:

Let this be the end of the Dasamo Avatara.

1. Bhavatu is a Sanskrit impersonal form, third singular, meaning 'let it be;' it is used to express auspiciousness (Shastriji).

K. 523.

tāre dasamum rupa tīām nakalamkī nārāyeṇa rupa sāra:
tīām deve dhareyo sirī molā muratajā alīnum
avatāra:523

Then the tenth form is truly the form of the Nakalamki Narayana,

There the deva has assumed the form of the Lord Murtada Ali.

1. Murtajā from the Arabic مرتاجا is an epithet of Ali, meaning 'he with whom (God) is pleased.'

K 524.

tāre deva daīmta kālīmgāne mārase jenī vāra:
pache somsāramā paragata thāese morāra¹:524

Then the deva will kill the demon Kaligo,
 At that time Murari will be publicly known in the world.

1. See above Kx 25, Note 1.

K 525.

tāre dasame kālīmgāne mārase nīradhāra:
 te deve bāra krodīsum pīra sadaradīnane tāreā sāra:525

Then in the tenth form, he will kill Kaligo for certain,
 That deva uplifted Pir Sadr al Din with twelve krores.

K 526.

jāre soṁsāramāṁ paragata thāese deva murāra:
 tāre soṁsāra sarave ulakhase sahī niradhāra:526

When the deva Murari will become openly known in the world,
 Then all the world will recognize him truly.

K 527.

tāre sīrī dasamāṁhe śāhā molā muratajā alī rupa nāma
bhanāveā sahī jāna:

tāre anata krodīsum pīra hasana kabīradīnane tārase
niravāna:527

Then as the tenth form, the name of the Lord Murtada Ali
has been taught,

Then he will uplift Pir Hasan Kabir al Din with countless
krores of beings.

K 528.

śāhā molā muratajā alīnī mātā to bībī jalekhā¹ kahīe:
ane pitā to hāsamī abhu tālaba tamhīe:528

The mother of the Lord Murtada Ali is Bibi Zulekha,
And his father is the Hashimite Abu Talib.

1. The correct name of the mother of Ali was Fatima
bint Asad b. Hashim.

K 529.

tāre gura to nabī māhamada musatafā salalāho alehī
va salama¹ jāna:
ane sakhatīto mātā bībī fātamā paramāna:529

Then know that the guru is the Prophet Muhammad Mustafa,
may God bless him and give him peace,
And the shakti is the mother Bibi Fatima.

1. This is the usual formula used when mentioning the
name of the Prophet in Arabic *الله يصلي الله علیه وآله وسالم* 'God
bless him and give him peace.'

K 530.

tāre savasakhānato¹ kahekapura² nagarī jāna:
ane khetra to sītapura³ kuārīkā nagarī paramāna:530

Then know that the city of Kehk is the birth place,
And the field is Sitapur, the city of the maiden.

1. This compound word is probably made from svasa 'breath'
and khana 'continent;' hence 'birthplace.'

2. Kehk is the name of a city in Iran. The Ismaili Imams
are supposed to have lived there for some time. See

B. Lewis, "The Assassins," Encounter, November, 1967,
pp. 34-49.

3. Sitapur may be a city in India.

K 531.

tāre nara dārase dānava daśmata kālīmgo uneācāri jāna:
bāra karodīsum pīra sadaradīna udharea niravāna:531

Then the Nara will kill the demon Kaligo, who is full
of faults,

He has uplifted Pir Sadr al Din with twelve krores of
beings.

K 532.

tāre cāra lākhane batrīsa sesatra śāhā molā muratajā
ali rupe jāna:
tāre athara veda huā pramāna:532

Then know the form of the Lord Murtada Ali to be of four
lakhs and thirty thousand (years),

Then the Atharva Veda was the basis of true authority.

K 533.

cāra lākha ne batrīsa śeśatra kalajuganum paramāna
jāna:

bāra karodīsum pīra sadaradīna amarapurīmām potā
niravāna:533

Know the length of the Kali era to be four lakhs and thirteen
thirty-two thousand years,
Pir Sadr al Din reached heaven with twelve krores of
beings, for certain.

K 534.

te to gubata pāmtha ārādheā jāna:

teneto sahī amarāpurīno vāso pāmeā niravāna:534

Know that they worshipped the path in secrecy,
They attained a dwelling in the eternal city, for certain.

K 535.

tāre sirī nakalamkīno dasamo avatāra sampurana thayo
sahī:

evī gura bharamājīe vāñī kahī:535

So the Dasamo Avatara of Sri Nakalamki is truly completed,

The guru Brahma has said such words.

K 536.

lāmthī sirī nārāyena devanum dasamum avatārani
 dhasaturī sāmpurāna sāca:
 evī gura haśana śāhā suta pīra imāma śāhā boleā
 vāmca:536

Here the custom of the Dasamu Avatara of the deva Sri Narayana is truly completed,

Such words the son of guru Hasan Shah, Pir Imam Shah has said.

Samāpata:

End.

Grammatical Analysis

Phonology.

Generally speaking, the script reflects the phonological system, but there are cases where the script, as it appears in the Kx ms. is not adequate. In order to evaluate the phonological system, it has been necessary to utilize the knowledge of the standard Cutchi-Sindhi and Gujarati languages, as well as the data of the Kx ms. For example, the problem of the symbol ፻ in the Kx ms. which represents both 'u' and 'o', as in the word 'utareo' (descended, Kx 1); the initial 'u' and the end 'o' are both written with the same symbol, and only a knowledge of the language can help one to determine whether the symbol represents an 'u' or 'o'. Similar is the case of 'i' and 'ି' which are both represented by the same symbol, or the problem of 'r̥', 'n̥' and 'd̥' which are all represented by the same symbol.

The following phonemes occur in the Khojaki script as found in the Kx ms. (also see Appendix 1). Among the vowels are found: a. ܾ, i (and ܵ, the same symbol is used for both), e, u (and o, the same symbol is used for both). The diphthongs are not represented in the script system. Diphthongs do appear in the D ms., though rarely, and are as follows : ai, au. Of the consonants, we find: the gutturals k, kh, g, gh; the palatals c, ch, j, jh, dy (this is similar to the Sindhi ڙ, see below *), ny (this is similar to the Sindhi ڻ see below **); the cerebrals t̥, th̥ (the same symbol is used for both), d̥ (the same symbol as r̥ and often pronounced as

r, e.g. the word 'jadeā' meaning 'studded' in Gujarati and the D ms. is pronounced 'jareā' in Cutchi), ṛ, (see below ***), n (the same symbol as ḍ and ṛ); the dentals t, th, d, dh (two symbols), n; the labials p, b, bh (two symbols) m; the semivowels r, l, v, (there is no y in the language of the Kx ms., see below ****); the sibilants s (there is neither ś nor ṣ in the language of the Kx ms., though there is ś in the D ms., see Appendix 1); and the aspiration h.

* Dy is sounded by placing the tip of the tongue against the lower teeth, at the same time allowing the middle of the tongue to press against the palate. The sound occurs in such words as 'rādyā' (king), 'kādye' (for the sake of) etc. In Gujarati the soft j is used in these instances.

** Ny is a palatal nasal, and is sounded like ny or sometimes nj. In the Kx ms. it occurs twice only, Kx 495 'dhanyāni' (wife) and Kx 494, 'devakanyā' (beautiful maiden), but it is quite a common sound in the Cutchi and Sindhi languages.

*** I have followed the practice of other authors in transcribing the retroflex r-stop of Sindhi as 'ṛ'. There should be no resulting ambiguity, as the r-vowel, found in ancient Indian languages and also transcribed in grammars by 'ṛ' does not occur in Sindhi, nor do the mss. here described have any symbol for it. The Sanskrit 'ṛgveda', for example is rendered by my ms. Kx as 'rugaveda'.

**** Y is to be found in the D ms. In the Kx ms. y is either dropped or replaced by a, e, etc. e.g. 'pāmeā' (attained Kx 23)

for 'pāmyā' (D 21), 'hathiāra' (weapon, Kx 149) for 'hathiyāra' (D 134), 'dhariā' (sea, Kx 104) for 'daryāva' (D 91), 'puna' (merit, Kx 115) for 'punya' (D 102) etc. In certain words even v is dropped or replaced eg. 'kuara' (prince, Kx 36) for 'kuvara' (D 29).

Vowels are found in all positions, they occur at the beginning of words, in the middle or at the end of words. In the D ms. 'o' does not appear at the beginning of words; rather, the beginning 'o' is replaced by 'va', and thus we have 'vachā' (D 94, 107), 'vachu' (D 104) for the Gujarati 'ochum' (less); 'vode' (D 404) for 'odhe' (to cover), 'vodhana' (D 398) for 'odhana' (covering). In the Kx ms. these words are written 'ocha' (Kx 107, 120), 'icho' (Kx 117), 'odhani' (Kx 417). Vowels occur next to themselves: eg. 'vāā' (wind, Kx 428), 'huu' (I, Kx 367), 'dee' (gives, Kx 434) etc. They occur in groups of two, three and even up to four: 'bharakhie' (eat, Kx 364), 'gauā' (cow, Kx 106), 'dhiāeā' (worship, Kx 40) etc.

The anusvara is rather rarely used in the language of the Kx ms. The following examples were found: 'abhamganu' (Kx 169), 'beānum' (Kx 228), 'bamdhava' (Kx 105, 474), 'janamma' (Kx 49), 'kāmcari' (Kx 421), 'pāmce' (Kx 17), 'palamga' (Kx 492), 'rupavatium' (Kx 420), 'samvata' (title), 'satpamtha' (Kx 30). In the D ms., the anusvara is more frequently and rather loosely used; the scribe tends to place an anusvara over the nasal consonants, eg. 'pavanam' (D 315), 'utamam'

(D 323), 'anām' (D 345), 'ratanaṁ' (D 402) etc. or over the consonant before the nasal as in 'jalamma' (D 350), 'vacamna' (D 402); or he nasalizes vowels in the neighbourhood of nasalized vowels, eg. 'kāmsam' (D 340), 'pāṁdamvane' (D 341); or he nasalizes vowels in the neighbourhood of where they should be nasalized eg. 'khadām' (D 291) etc.

In the language of the Kx ms. 'a' is often added to words ending in 'i', thus 'chāti' (chest) becomes 'chātia' (Kx 51, 443), 'nagari' (city) becomes 'nagarī' (Kx 9), 'pāñī' becomes 'pāñīa' (Kx 444), 'peti' becomes 'petīa' (box, Kx 55). Less frequently 'a' is added after 'u', eg. 'jambudvipa' (India) becomes 'japuadipa' (Kx 61). In the language of the D ms. often 'ye' is used where modern Gujarati and the Kx ms. use only 'e', eg. 'yeka' (one D 28 etc) for 'eka' (Kx 34), 'yekathā' (together, D 29) for 'ekathā' (Kx 35), 'yevā' (such, D 99) for 'eva' (Kx 112) etc. Many words which are spelled with a medial 'y' in D are spelled without 'y' in the Kx ms. eg. 'cyāra' (four, D 270) is 'cāra' (Kx 290), 'jyāre' (when D 1) and 'tyāre' (then, D 1) are 'jāre' and 'tāre' (Kx 1). In modern Gujarati we have 'jyāre' and 'tyāre', but 'cāra'.

In the Kx ms., with two exceptions (tr and dr), there are no conjunct consonants. Consonants appear in all positions, except that r, n, d do not appear initially. Of combinations of consonants, 'tr' appears as in 'batrīsa' (thirty-two, Kx 45), 'chatrīsa' (thirty-six, Kx 64 etc.), 'tridhāro' (three-edged, Kx 200); 'dr' appears as in 'harīcadra' (Kx 20, 210), 'edra'

(title etc). But 'krora' appears as 'korī' (1,000,000, Kx 249) or 'kīrōrī' (Kx 64), and 'prāṇī' as 'pirānī' (being, Kx 34) and 'prathivī' as 'pirathamī' (earth, Kx 109). Note that in the last word 'v' is replaced by 'm' which happens elsewhere also. Here are some more examples of consonant clusters breaking up, eg. 'muktina' becomes 'mugatana' (of liberation, Kx 29), 'Pralhad' becomes 'pahelāj' (Kx 20), 'srasti' becomes 'sisata' (Kx 43), 'dusta' becomes 'dusata' (evil, Kx 48), 'sneha' becomes 'seneha' (love, Kx 81), 'vanaspatī' becomes 'vanasapati' (vegetation, Kx 128).

There is no 'ks' in the language of the Kx ms. Thus 'ksetra' is rendered as 'khetara' (field, Kx 312), 'mokṣa' as 'mokha' (salvation, Kx 29) etc. In some cases 'ś' is replaced by 'kh' as in 'puruṣa' which becomes 'purukha' (man, Kx 105), although usually both ś and ṣ are replaced by s, even in the case of loan words from Persian eg. 'shāh' becomes 'sāhā'.

In the Kx ms. 'd' is sometimes replaced by 'dh' eg. in 'nādān' which becomes 'nādhān' (foolish, Kx 45), 'ānaīda' which becomes 'ānadha' (joy, Kx 259), 'māhāmad' which becomes 'māhāmadha' (Muhammad, Kx 4). Again d̤ is sometimes replaced by dh, so 'akhamda' becomes 'akhadha' (complete, Kx 135), 'khāmda' becomes 'khādha' (sugar, Kx 323), etc.; b is replaced by bh, eg. 'bākī' becomes 'bhākī' (remaining, Kx 126), 'abadhuta' becomes 'abhudha' (ascetic, Kx 252), 'banāvi' becomes 'bhanāvī' (make, Kx 71). Sometimes m is changed to bh, eg. in 'abharata' (amṛt or nectar, Kx 296). In the Kx ms. there are occasional

instances of metathesis, as in 'varabhata' (mountain, Kx 244) for 'parvata', though the word is also spelled 'parabhata' and 'paravata' elsewhere.

In some instances h is inserted either in the middle or at the end of words, eg. 'bāraha' (twelve, Kx 106) for 'bāra', 'sorāhā' (sixteen, Kx 295) and 'sorāhī' for 'sora', 'sahudhara' (Kx 105) for 'śudra', 'bhīmasehena' (Kx 335) for 'Bhīmasena', 'thāhāra' (plate Kx 296) for 'thāra' etc. The Gujarati 'sevā' (service, D 37) appears as 'sirevā' (Kx 47).

There is no n̄ in the D ms. and Gujarati words spelled with n̄ are spelled with n instead, eg. 'rānī' (queen), 'suno' (listen), 'dānava' (demon) etc. Often in the D ms. the n is replaced by l eg. in 'janama', which becomes 'jalama' (birth, D 12) or in 'mānasone' which becomes 'malasone' (men, D 236).

The above is a general analysis only; a more thorough investigation, probably using other Khojaki mss. as well, would be of interest, but is beyond the scope of this work.

Morphology.

Words are grouped into: Nouns, Adjectives, Pronouns, Numerals, Verbs, Postpositions, Adverbs, Conjunctions, Emphatics.

Nouns: There are three genders: masculine, feminine, neuter; two numbers: singular, plural; nine cases: nominative, accusative, vocative, genitive, dative, ablative, committative, instrumental, locative.

The gender of nouns cannot always be determined from the evidence of the text here studied. Masculine, feminine, and neuter nouns may end in -a, -ā, -i, -ī, -u, -o; hence the gender cannot be determined by the ending. The gender of nouns has therefore to be ascertained from the sources based on the lexical tradition (the Gujarati 'Jodnīkosh' has been used here), or the gender can be identified from their occurrences with the forms of declinable adjectives. The forms of gender in the adjectives are: the masculine -o, -ā of adjectives and participles, the feminine -ī of adjectives; there is only one adjective ending in -u in the Kx ms., 'ghanu' (much, Kx 501), but this is an error, because the noun 'venu' (sand) which it qualifies is a feminine noun, and thus the adjective should be 'ghanī'. The D ms. has 'ghanī' (D 475). Usually the masculine singular ending is -o, thus we have 'āgo gura' (former guru, Kx 204), 'barīo jodho' (the strong warrior, Kx 245), 'bījo parabhata' (another mountain, Kx 383) etc. (see list of adjectives). The masculine plural ending is -ā, and thus we have 'bariā jodhā' (strong warriors, Kx 169), 'bijā jodhā' (other warriors, Kx 152), 'bhalā samudhara' (the good seas, Kx 236) etc. The feminine singular ending is -i, hence we have 'agelī fojanī' (the front army, Kx 302), 'ruri dehī' (pretty body, Kx 447). In the feminine plural the Kx ms. uses either the Cutchi feminine plural as in 'rupavatīm nāriū' (beautiful women, Kx 420), 'satavatī nāriū' (virtuous women, Kx 425) or just

-i as in 'satavatī nārī pacīsa' (twenty-five virtuous women, Kx 496) etc. Sometimes the ms. uses feminine adjectives with masculine nouns eg. 'barī rāe' (strong king, Kx 244), or 'ghanī visavāsaghāta' (much promise-breaking, Kx 111) or 'ghanī māra' (much beating, Kx 465), both 'rāe, visavāsaghāta' and 'māra' are masculine nouns, and not feminine.

As for case endings, the nominative, vocative and accusative are identical. The genitive is the one gender which is the most clearly distinguishable by its case endings. In the Kx ms. these are -nā, -nī, -nu, -no, -ne of the Gujarati language, -kā, -kī, -ke of Hindi-Urdu, and more rarely -jo of the Cutchi-Sindhi language. Sometimes the postposition 'tanu' (of) is used. The committative takes the case suffix 'su' or 'se' (which has dropped out of modern Gujarati, but Cutchi still retains 'sām' and 'se') or takes a postposition, mostly without any change in the noun eg. eg. D 230 'munīvara sāthe', but sometimes 'ne' is added to the noun before the postposition, eg. Kx 247 'munīvarane sāthe'. The locative almost always takes a postposition, (the commonest of which is 'māhe', but in the latter D ms. the 'he' of the 'māhe' has dropped and 'mā' is attached to the noun, thus forming a case ending eg. Kx 'juga māhe' often in the D ms. becomes 'jugamā' (in the era), though it sometimes takes a suffix, /eg. ^{instead,} 'dharatīe' (on the earth, Kx 254). The ablative sometimes takes the suffix -e, but more often it takes the suffix -thī, the last letter may be changed as in the case

of 'ākāsethī' (from the sky, Kx 460) or remain the same, or it takes a postposition. The dative case invariably takes the suffix -ne; and the instrumental case takes the suffix -su, or more commonly -e.

With certain verbs, the agent of action in the nominative takes the ending 'e' eg. 'deve' and 'sāhe' (Kx 20) instead of 'deva' or 'sāhā', and 'gure' (Kx 52) instead of 'gura'. Sometimes the Hindi-Urdu 'ne' of the agent of action is used, eg. 'guranarane' (Kx 174, 511) instead of 'guranare' or 'harīne' (D 18) instead of 'harīe'. Similarly in the accusative, after certain verbs of telling(kahevūm), feeding (jamādavūm), killing(māravūm), meeting(maravūm) and in some cases, making(karavūm) etc. the ending 'ne' is attached to the noun, eg. 'jīvane' (Kx 470, 481) or 'jogīne' (Kx 449). Suffixes for the vocative plural do not occur. As for the nominative and accusative masculine plural, comparatively infrequently are the conventional Gujarati plurals used, eg. 'janā' as the plural of 'jana' (Kx 36, 51); sometimes the Hindi-Urdu plural is used, eg. 'bhagate' (Kx 77) for 'bhagata' or 'hāthe' (Kx 448) for 'hātha' etc. Otherwise the plurals are only identifiable by the numerals that qualify them (many have been left in the singular category). In the feminine nouns ending in -i, the Cutchi plural is sometimes used, eg. 'satīu' (Kx 237, 419, 420) for 'satī', 'nāriu' (Kx 419, 420, 425) for 'nāri', 'nadhiu' (Kx 237) for 'nadhi'; similarly for adjectives qualifying them, eg. 'rupavatīum'

(Kx 420), 'satavati' (Kx 425). Only once is the Cutchi plural used with the neuter case, 'vrata' (religious vow) appears as 'viratu' (Kx 447) in the plural.

Professor Bender's model of dividing the nouns into a and a bases, i bases, o bases, u bases etc. is followed.

Adjectives appear to belong to two classes: declinable and indeclinable. Even the declinable class of adjectives does not necessarily use the same endings as the nouns that are qualified, eg. 'baria-sakana' (powerful omens, Kx 298), 'khari dasadha' (correct tithe, Kx 55), sometimes, however, the endings are the same, eg. 'baria jodha' (strong warriors, Kx 169) or 'bario jodho' (strong warrior, Kx 245). Some words are adjectives in their own right, others are formed in various ways: from a noun, either by changing the ending and/or adding a suffix, eg. 'aparādhī' (Kx 44) from 'aparādha' (offence, sin); cf. 'bara' means 'strength', 'baria' (strong, masculine plural), 'bari, bario' (strong, masculine singular), 'baravata' means possessing ^{strength} and therefore strong'. Similarly 'rupavata' (beautiful, plural, Kx 266) and 'rupavati' (feminine plural, Kx 420) are formed from 'upa' (beauty). There are compound adjectives eg. 'surajā-gani' (sun coloured, Kx 493), 'trābhā-varani' (copper coloured, Kx 39), 'cadhā-vadhani' (moon faced, Kx 494) etc. Participles are used as adjectives, eg. 'jīvato' (alive, 336) from 'jīvavum' (to live), 'gamatā' (pleasing, Kx 414) and 'gamavum' (to be pleasing), 'muā' (dead, Kx 323) from

'maravum' (to die). Adjectives may be formed by adding a negative prefix, eg. 'ana+gañeo' (uncountable, Kx 329) from 'gañavum' (to count). Some adjectives are used as adverbs as well, eg. 'ghanā' (much, Kx 39, adverb), 'ghanā' (many, Kx 331 etc., adjective), 'suka' (dry up, Kx 127, adverb), 'suke' (dry, Kx 166, adjective). To some adjectives case endings are attached eg. 'saraveku' (to all, dative plural, Kx 275), 'saravene' (to all, dative plural, Kx 505), or some take postpositions, just as nouns do, eg. 'sarave upara' (upon all, locative plural) etc. Adjectives do not always take the case endings of the nouns they qualify, eg. 'sarava lokana' (of all the people, Kx 175), but they may do so in some cases, eg. 'suke kasate' (on dry wood, Kx 166), 'udhe masatake' (upside down head, Kx 470).

The case suffixes in the singular are:

Nominative, Accusative, Vocative: a, ā, o, i, ī, u, e*.

Genitive: nā, nī, no, ne, nu, jo, kā, kī, ke.

Locative: e.

Instrumental: su, e.

Ablative: e, thi.

Comitative: su, se.

Dative: ne.

490

The case suffixes in the plural are:

Nominative, Accusative: a, e, u, i, iu.

Genitive: nā, ni, nu, no, ne.

Locative: e.

Instrumental: e, su.

Ablative: No occurrences.

Comitative: su.

Dative: ne.

Nouns, a-bases, nominative, vocative, accusative; masculine, singular.

agana, (fire, 470, 476)

ajarāila (Izrā'īl, Ar., 397, 399, 402).

atharaveda (Atharva veda, 4,13, 24, 26,53, 289, 512).

atharavedane (Atharva veda, 512).

abhaga (indestructible, 142, 156).

abhalaka (type of horse? 221)

ata (limit, 119).

arajana (Arjuna, 213)

avatāra (incarnation, title, 5,6,8,24,25,27,359,362,362,514)
asIna (? 320)

asumata (? 186)

īgama (scripture, 37,513,514)

īgama (37, error for 'agara')

icāra (behaviour, 114)

- ādhama (Adam, Ar. 5)
 ādhara (?) 115 'the earth' adhara gora(?)
 adha (joy, 259)
 hāra (food, 507)
 xāndhava (brother, 105, 474)
 xadhava (brother, 107)
 āpa (father, 159, 160, 323, 474)
 ola (word, 33, 36, 52, 54, 64, 178, 195)
 shakasanahāra (forgiver, Per. 74, 79, 181)
 hakha (food, 296)
 hagata (devotee, 17, 20, 57, 64, 94, 211, 361, 516, 517)
 harathāra (husband, 25)
 harathāra (husband, 362, 371, 373)
 harana (weight, 57, 182, 396, 397)
 īāra (weight, 89, 105, 109, 306, 310, 437, 235)
 īāna (sun, 130)
 īimasehena (Bhimasena, 335)
 īima rāe (king Bhima, 377) -
 īirata khadha (India, 311, 312)
 īrāhāmana (Brahmin, 105, 118, 449)
 īrāmana (Brahmin, 445)
 romanī (error for Brahmin, 127)
 upāra (king, 159, 347)
 eda (secret, 53, 121)
 ga (a musical instrument, Turk. 252)
 īā (ornament-Shastriji, 422)

- cadra (moon, 418)
 cīna (China, 183, 187)
 cīnaba (China, 349)
 cīna māhā cīna (China and its environs, 395).
 coka (pendant? 423)
 cora (thief, 471)
 chora (plant, 124)
 daita (demon, 1, 2, 3, 10, 14, 32, 45, 47, 48, 53, 46, 150, 152, 153, 154,
 155, 156, 161, 163, 164, 165, 170, 174, 189, 318, 320, 321, 322, 323,
 325, 326, 327, 329, 344, 346, 347, 347, 360, 363, 367, 381, 382, 383, 384,
 386, 391)
 daitane (demon, 264)
 dajālāne (Dadjdjāl, Ar. 336)
 datadeva (Datatreya? 231)
 dānava (demon, 18, 20, 22, 32, 47, 53, 113, 396)
 dānavane (demon, 331)
 dāma (wealth, 111, 112)
 dina (day-s, 149, 293, 293, 328)
 dine (day, 439)
 dhina (day-s, 441, 443, 444, 445, 447, 451, 452, 479)
 dhīne (day, 446)
 dimasa (day, 305)
 duāpura (Dvapara, 1)
 dugara (hill, 299)
 durajodhana (Duryodhana, 360)
 deva (god, 7, 18, 22, 25, 116, 125, 136, 138, 141, 144, 176, 177, 184, 185,

188, 204, 205, 206, 207, 218, 231, 232, 241, 242, 256, 257, 260, 284, 310,
 331, 351, 352, 353, 354, 355, 356, 359, 360, 361, 362, 392, 408, 449, 456,
 498, 510)

deve (deva, 20, 357, 358, 359, 500)

devane (deva, 139, 178, 211, 345)

desa (country, 6)

deha (body, 476)

dona (? 293)

dhamara (drum? 251)

dharama (dharma, 126, 449, 495)

dhala dhala (Dula Dula, 190, 194, 201, 285) Ar.

pāra (error for 'dhara', flow, 469)

dhīdhāra (face, vision; Per. 58, 59, 74, 79, 175, 509)

dhīvāna (representative?official council? 520) Ar.

dhusamana (enemy, Per. 146)

dhola (drum, 309)

emāma sāhā, pīra (Pir Imam Shah, 98, 99, 131, 519)

emāma sāhā, gura (Guru Imam Shah, 99, 204)

edra emāma, pīra (Pir Indra Imam, 513)

edra emāma, gura (Guru Indra Imam, 513)

emāma gura (Guru Imam, 514)

elama (knowledge, Ar. 117)

esamāila (Ismail, 132, 137, 140, 141, 145, 188, 403, 457)

fakīre (mendicant, 8) Ar.

firasato (angel, Per. 403, 457)

gaja gaja (yard by yard, Per. 71, 84)

- gajakesara (Gajakesar, 153,380,384)
 gāra (mountain, 299)
 gau gau (every one and a half mile distance, 171)
 giraha (planets, 256)
 gīrabha (pride, 170)
 guna (reason, 348)
 guna (qualities, 363)
 gunāhāgāra (sinner, 79,180,471,476,482 Per)
 gura (guru, 4,8,8,10,10,11,15,27,48,52,54,54,56,60,62,63,63,
 64,67,68,72,73,78,84,84,88,97,98,98,102,119,120,120,128,175,
 185,193,197,290,339,472)
 gura(ji) (guru, 92,101,264)
 guranara (Gurunara, 260,345,409,433,486)
 gure (guru, 52)
 guranare (Guranara, 410,503,505,505)
 guranarane (Gurunara, 174,511)
 gorakha (Gorakha, 230)
 gorakhanātha (Gorakhanāth, 229)
 ghana (hammer, 463)
 ghuṭa (mouthful, 301,302)
 hanamata (Hanumān, 244,332,280,381,383,384)
 haraṇa (deer, 120)
 haranākasa (Haranakasipu, 355)
 harīcadra (Hariścandra, 210)
 hīrīcadra (Hariścandra, 20)
 hasana (Hasan, Ar. 88)

hātha (hand, 56, 84, 175, 200, 203, 261, 307, 368, 388, 398, 466)
 hāra (necklace, 422)
 hirakha (joy, 177)
 husenīa (Husain? Ar. 233)
 hukama (order, Ar. 122)
 hesābha (account, 481) Ar.
 Ṭsavara (Isvar, 5, 255)
 jakha (Yaksa, 205, 205, 211)
 jae jaekāra (shouts of victory, 203)
 jejekāra (shouts of victory, 424)
 janakāra (sound janakara? 231)
 janama (birth, 14)
 janamma (birth, 49)
 jabharāila (Gabriel, 198)
 jādhu rāe (Yadva king ie. Krsna, 197, 389)
 jādhunātha (Yadva lord, 245)
 jāpa (repetition of a name or formula, 54, 93, 94, 95)
 japuadīpa (India, 61, 97, 311, 312, 313, 316)
 jīva (being, 44, 50, 76, 180, 399, 400, 401)
 jīvane (being, 470)
 jujara veda (Yajur veda, 19, 278)
 jujosatara (yudhisthira, 23, 211)
 juthāne, (liar, 139)
 jodhāne (warrior, 371)
 jhamakāra (sheen, 424)
 jhatara (type of horse? 221)

- katara (type of horse? 221)
 kabhiradhīna, pīra (Pir Kabir ad din, 67,70,71,72,83,89)
 hasana sāhā (Hasan Shah, 87,88,93,97,98,134,240,519)
 hasana sāhā, pira (Pir Hasan Shah, 91)
 kamarā kuara (prince Kamala, 36,37,42,42,51,55,56,58,157,
 160,174,178,182,338,339,340,346,348,350,396)
 kamarā kuarane (Prince Kamala, 174)
 karāmata (error for 'qiyama' day of judgement, 480)
 karāna (?) 510)
 karana (?) 491)
 kalatāra (creator, 76)
 kilora (great noise, 332)
 kāra (Kali era, 110)
 karajuga (Kali era, 2,8,94,95,95,112,125)
 kalajuga (Kali era, 3,4,5,7,24,63,64,88,90,114)
 kaliyuga (Kali era, 1,24)
 kasa (Kāmsa, 359)
 kāema (Kaem, Ar, 129)
 kaema(jī) (Kaem, Ar. 103)
 kāgara (paper, Ar. 466)
 kāna (Krśna, 358)
 kāra (destruction, 108,153)
 kāvāra (type of horse? 221)
 kirodha (anger, 142,145,147,167,363)
 kinara (a class of semi divine beings, 207,511)
 kuthāma (latrine, 124 lit. a bad or wrong place) Latrine

kubha (vessels, 295,296)
 kuara (prince, son, 496)
 kota (gateway, 486)
 koṭavāra (city official, 132)
 korabha (tortoise, 353)
 lobha (coveteousness, 110)
 macha (fish, 351)
 madhagara (error for 'magadhara', fencing stick, 163,263)
 malakesara (Malakesar, 152,377)
 māra (beating, 40,465)
 māsa (month, 69,70,72,149)
 māhāmadha (Muhammad, 4,121)
 māhāmadha musatafā, gura (Guru Muhammad Mustafa, 406)
 māhāmadha sāhā, pīra (Pir Muhammad Shah, 100)
 māhādhīna (day of Judgement, 37,40,41,43,404,479,481,516,
 520)
 māhādīna (day of Judgement, 179)
 mīra (chief, 119,132)
 mugata (salvation, 31)
 mudhakītaka (Madhukitaka? 353)
 mumana (believer, 508) A.z.
 munīvara (saintly one, 4,66,208,229,236,240,241,242,243,256,
 257,259,267,271,273,277,279,284,403,415,418,418,419,429,430,
 432,435,438,483,484,485,507,508,509,510,511,512,520)
 musatafā(jī), pira (Pir Mustafa, 118)
 megha (class of semi gods? 206,511)

mehera (mount Meru, 303,304)
 murāra (Kṛṣṇa, 25)
 musāfara (traveller, 118) Ar.
 mokha (salvation, liberation, 29)
 nakara (Nakula, 214)
 nikara, rāe, (king Nakula, 378)
 (gura)nara (guru nara, guru Imam, 345,409,433,486,499)
 (gura)nare (410,499,503,505,505)
 nasīradhīna, pira (Pir Nasir ad din, 62)
 nāga (snake, 227)
 nāda (music, 230,250)
 nāradha (Narad, 330)
 narasaga (Narsimha, 355)
 nārāeana (Narayana, 339)
 nīama (religious vow, 52,54,64)
 nura māhāmadha sāhā, pīra (Pir Nur Muhammad Shah, 100)
 patharane (stones, 441)
 padāratha (substance, 411,487,505)
 paravata (mountain, 382)
 parabhata (mountain, 299,381,383)
 varabhata (mountain, 244)
 palaga (bed, 412)
 palamga (bed, 492)
 pavana (wind, 238,334)
 paravāra (family, 357)
 paranāma (greeting, 178,339,345)
 pasākha ('pisaca' evil spirits, 228,228)

- pahelāja (Prahala, 17, 209)
- pāra (end, limit, 168, 172, 181, 215, 217, 222, 258, 253, 290, 319, 378)
- pāvara (pure water? 477)
- pīra (Pir, title, 80, 81, 87) Per.
- pīre (Pir, 69)
- pirāna (being, 129, 377, 402, 403)
- pīra sāhā (Pir Shah, 54, 93, 94, 95, 96) Per.
- purakha (man, 105)
- puravaja (ancestors, 113)
- pukāra (cry, 201, 351)
- putra (son, 107, 108, 345, 475)
- popata (parrot, 10, 11, 11, 12, 15, 28, 504)
- pohora (a three hour period, 173)
- pekabhara (messanger, 232) Per.
- raga (colour, 266, 267, 273, 282, 414) Per.
- ragatakesara (Ragatakesar, 378)
- ragatasehera (Ragataseher, 155)
- ranakesara (Ranakesar, 154, 379)
- ~~rādayā-(king,-105,-110,-194,-226)-~~
- ~~rānā-(king,-448)~~
- rāma (Rama, 356)
- rāvana (Ravana, 356, 357)
- rikhīsara (sage, 183, 184, 185, 187, 317)
- rikhīpara (sage, error for 'rikhisara' 291)
- rugaveda (Rg veda, 17, 272)

- sakhaa (Sakha, name of demon? 352)
- sadharadhīna, pīra (Pir Sadr ad din, 63,66,70,73,212) Ar.
- sadha (? 125, 344)
- saneha (love, 81)
- sabhava ('sambhava' origin, 27)
- samasa,pīra (Pir Shams, 8,9,9,10,11,11,12,16,27,30,36,52,56,
57,60,60,176,182,185) Ar.
- samasa, gura (Guru Shams, 54)
- samara (type of camel? 247)
- samarakadha (Samarkand, 132)
- samudhara (ocean, 223,236,300,300,301)
- sarapa (snake, 112)
- satapamtha (Satpanth, the true path, 30)
- satapatha (Satpanth, 31,32,34,39,40,41,43,44,53,55,126,243,
404,431,453,454,508)
- satagura (true guru, 31,33,49,483)
- satagure (true guru, 42)
- śamvata (year, title)
- sasatara arajana (thousand-armed Arjuna, 356)
- sasāra (world, māyā, 332,515)
- sahadeva (Sahdeva, 213)
- sahudhara (Sudra, 127)
- sāma veda (Sama veda, 21,283)
- sāhā (Shah, 22,48,72,85,86,86,134,184,195,198,200,201,202,291,
292,294,299,307,308,312,313,315,316,343,388,388,395,401,401,
405,406,407,408,409,411,432,433,449,450,452,456,458,462,466,
- śapatā (speed, 150)

472,477,479,479,485,506) Per.

sāhā(jī), (Shāh, 74,80,82,83,189,246,298,335,337,397) Per.

sāhāne (Shah, 131,462,259) Per.

sāhe, (Shah,18,20,87,88,93,122,510) Per.

sahebhe (lord, master, 338) Ar.

sāhebadīna, pīra (Pir Saeb ad din, 62) Ar.

sinaghāra (decoration, 295,419,420,425)

suraja (sun, 38,194,306,307,488,375,459,491,506)

sura (tune, 403,457)

setadīpa (Svetadvipa, Iran? 134)

seleha (armour, 150,260) Ar.

sora (commotion, 471,480)

taka (drop, 123)

thāma (place, 13,23,29,92,94,95,134,311)

tāna (musical measure, 251)

tukhāra (type of horse? 219,221)

tretā juga (Tretha era, 19)

uchava (festivity, 129)

upa(?)vāsa (religious fast, 447)

vajīra (vazir, 406) Ar.

varana (caste, colour, 127)

varana (caste, colour, 309)

vāna (caste, 290)

vā (wind, 428)

vāā (wind, 428,428)

vāemana (Vaemana,355)

varacāā (Varacā, name of city? 134)

- vāge (tiger, 480)
- vārahā (pig, 354)
- vāsa (residence, 124, 507)
- vāsa (error for vata? 379)
- vāsiga (Vasuki, 109, 226)
- vīra (hero, man, 142, 214, 216, 227, 229, 380, 381, 383, 474)
- visatāra (area, 171)
- visavāsaghāta (promise breaking, 111)
- visinavanātha (Siva, 3)
- veda (scripture, 352, 513)
- vepāra (business, 17)
- vesa (dress, 321)
- vese (dress, 61)
- vāṇa (musical mode, 253)
- Nouns, ā-bases, nominative, accusative, masculine, singular.
- atamā (soul, 431)
- bhirā(jī) (Brahma, 4)
- bhiramā (Brahma, 8, 27)
- bhiramā(jī) (Brahma, 297)
- devatā (god, 263)
- dhuhā (smoke, 123, 123) Hindi.
- gurapitā (guru father, 175)
- ke?nīyā (type of horse? 221)
- gārā (building material, 486)
- pitā (father, 78, 175, 179)
- takariārā (type of horse? 221)
- cudhūā (ball, 497)
- dhariā (sea, 55, 104, 130)
- ranā (king, 448)
- rāneā (king, 113)
- rādyā (king, 105, 110, 134, 226)
- trāgarā (holy thread of Brahmins, 108).

Nouns, a and ā-bases, genitive, masculine, singular.

ajājīlanu (Azazil, 113) Ar.

atarīānā (perfume, 428) Ar.

atharavedakī (Atharva veda, 16)

abhamganu (Indestructible, 169)

abhagano (Indestructible, 373)

abhudhakī (ascetic, 252)

arajanane (Arjuna, 215)

avatārānā (incarnation, 363, 453)

avatārānī, dasa (Ten Incarnations, 514, 515, 517, 519)

āgama (scripture, 121)

baranu (strength, 378)

bāpanā (father, 508)

budha (Budhdha, 360)

bhīmasehenanu (Bhimasena, 213)

bhiramānu (Brahma, 472)

bhirahāmanānā (Brahmin, 108)

cīnaba (China, 349)

daitake (demon, 50)

daitane (demon, 145, 345, 369, 390, 395)

daitanu (demon, 148, 26, 298, 329, 333, 334, 370, 389)

daitanā (demon, 172, 330)

daitano (demon, 352, 393)

dānavānā (demon, 309)

duāpara jugano (Dvapara era, 21)

devano (Deva, 26)

devanā (Deva, 118,177,363)
 devanī (Deva, 143,176,519)
 devane (Deva, 201,224,246,261,261,268,516)
 deva(nā) (Deva, 309)
 dhala dhalane (Dula Dula, 394) Ar.
 edra emāma sahājo (Indra Imam Shah, title) Ar.
 emāma sāhānu, gura (Guru Imam Shah, 313) Ar.
 elamanaā (knowledge, 484) Ar.
 gajani (yard, 70,71)
 gajakesarane (Gajakesar, 381,383)
 gārānī (building material, 410)
 gunāhāgāranu (sinner, 181)
 gurane (guru, 29,82,185)
 guranā (guru, 100)
 guranī (guru, 116,445)
 guranu (guru, 117)
 gurano (guru, 512)
 ghanānī (hammer, 465)
 gharakī (error for 'ghana' hammer, 40)
 ghanakekā (error for 'ghana' hammer, 158,159)
 janamanī (birth, 47)
 janamanā (birth, 340,341,369)
 japanī (repetition of a name or mantra, 448)
 jīvanā (being, 88)
 jīvane (being 481)
 kabhīradhīnāno, pīra (Pir Kabir ad din, 88) Ar.

- hasanasāhānā, pīra (Pir Hasan Shah, 99) Ar.
 karatā juganā (Krta era, 271)
 karajuganu (Kali era, 89)
 karanu (Kali era, 108)
 karajuganī (Kali era, 495)
 kāthana (wood, 323)
 kotanā (gateway, 143)
 malāekatanī (? 411)
 māhāmadhanī (Muhammad, 128) Ar.
 māhādhīnānī (day of Judgement, 42)
 munīvaranu (saintly one, 103)
 munīvarane (saintly one, 486, 496, 413, 425, 426, 493)
 mumanānī (believer, 498) Ar.
 māhājara (? 255)
 narane, gura (gura nara, 265)
 naranu, gura (guru nara, 318, 509)
 narana, gura (guru nara, 341)
 nāganā (snake, 227)
 nārāianānā (Narayana, 184)
 nārāeana devane, sīrī (Narayana, 516)
 nārāeana devanī, sīrī (Narayana, 517)
 patharani (stones, 443)
 samasa cotanā, pīra (Pir Shams Cota, 62) Ar.
 satapathanī (Satpanth, 35)
 satapathane (Satpanth, 511)
 satagurane (true guru, 241, 510)

satagurani (true gura, 517)

sahadevanu (Sahdev, 216)

sahudharanu (Sudra, 105,118)

sāhāne (Shah, 68,71,83,84,85,190,191,196,199,232,233,235, 236,237,241,243,263,285,317,330,333,339,392) Per.

sāhāni (Shah, 71,84,115,132,138,212,302) Per.

sāhānu (Shah, 132,135,188,190,194,288,257,258,266,301,303,393, 402,402) Per.

sāhāno (Shah, 202) Per.

sāhāke (Shah, 317,242) Per.

sāhājīnu (Shah, 239) Per.

sāhājīne (Shah, 239) Per.

sāhājīnā (Shah, 234) Per.

seranu (pounds ,162,262)

serani (pounds, 261)

tīlatīlanu (sesame seed, 446)

vāsaga nāganu (snake Vasuki,155)

Nouns, a and ā-bases, dative, masculine, singular.

ajājīlane (Azazila, 448) Ar.

abhagane (Indestructible, 365)

bhagatane (devotee, 397)

bhibhīkhanane (Vibhikṣāna, 357)

dānavane (demon, 123)

devane (deva, 176)

dharagāhe (grave, 66) Per.

hasana sāhāne, pīra (Pir Hasan Shah, 93) Ar.
 jhuthāne (liar, 40, 139)
 kabhīradhīnāne, pīra (Pir Kabir ad din, 86) Ar.
 māhāmadha sāhāne, pīra (Pir Muhammad Shah, 100, 101) Ar.
 munīvarane (saint, 414, 419, 493)
 musāfarane (traveller, 55) Ar.
 nakarane (Nakula, 217)
 narane, gura (guru nara, 174, 511)
 samasane, pīra (Pir Shams, 15, 51, 51) Ar.
 sāhāne (Shāh, 135, 190, 195, 200) Per.
 sāhājīne (Shah, 297) Per.

Nouns, a and ā-bases, ablative, masculine singular.

āgamathī (scripture, 119)
 karamāhethī (Kali era, 126)
 kāne (ear, 470)
 tanathī (body, 102)

Nouns, a and ā-bases, committative, masculine, singular.

abhagasu (Indestructible, 350, 351)
 arajana (Arjuna, 217)
 bhīmasu (Bhima, 337, 338)
 daitasu (demon, 377, 378, 379)
 munīvarane (saint, 247, 248)
 narasu, gura (guru nara, 340, 510)
 pīrasu (Pir, 82) Per.

pītāsu (father, 107)

sāhādeva (Sahdeva, 216)

sāhāsu (Shah, 77) Per.

sāhāse (Shah, 188) Per.

sāhā (Shah, 208) Per.

sāhāne (Shah, 256,303) Per.

sāhājīsu (Shah, 89) Per.

Nouns, a and ā-bases, instrumental, masculine singular.

avatārasu, dasa (Ten Incarnations, 516)

imānasu (faith, 516) Ar.

kolasu (promise, 484) Ar.

mohesu (love, 51)

Nouns, a and ā-bases, locative, masculine, singular.

atarīe (sky, 320)

cīna māhā cīna (China, 1,2,9,123) Per.

cīna (China, 140,394)

duāpura juga (Dvapara era, 279,283)

japuadīpa (India, 136,183,187,292,299,308)

juga (era, 5,18,20,22,30,344,506)

jugamā (world, 122)

karata juga (Krta era, 17,267,272)

kara (Kali era, 103,105,107,129,323)

karajuga (Kali era, 133,134,449)

kalajuga (Kali era, 241,284,289)

khurāsāna (Khurāsān, 124) Per.

mulaka (country, 8) Ar.

mulake (country, 9,61) Ar.

ratha (chariot, 381)

rathe (chariot, 246,255)

sāhā (Shah, 145,188,204,209,230,255) Per.

sāhāke (Shah, 205,206,207,210) Per.

sāhāne (Shah, 209,399,255,230,203, 198) Per.

tretā juga (Tretha era, 273,277, 278)

Nouns, a, ā-bases, nominative, accusative, masculine, plural.

cakarādhārī (discus-bearers, 216)

cārā (pranks, 109, 113,115,119,331)

deva (devas, 187,317)

devane (devas, 292)

gaja (sava) (yards, 304)

gunāhā (sins, 465,478,479) Per..

hātheme (hands, 448)

bhagate (devotees, 77)

dāta (teeth, 46)

dāra (days, 123)

janā (persons, 36,51)

juthā (liars, 110,114)

jodhā (warriors, 146,148,149,151,152,158,169,222,328,372,
376,379,385,387)

kotala (led horses, 132,138) Per.

- khadha (continents, 491)
 loka (people, 41, 58, 109, 111, 111, 450)
 māsa (months, 132, 138)
 munīvere (saints, 416)
 nara (men, 515, 516)
 pagalā (footsteps, 294)
 page (by foot? 306)
 pāhea (feet, 15)
 pāe (feet, 29, 51, 73, 275, 281, 365, 416, 453)
 pāhe (180, 185, 224, 241, 246, 265, 339)
 pāhu (313)
 pādhava (Pandvas, 22)
 pādhavāne (Pandvas, 225)
 putara (sons, 496, 496)
 raiata (subjects, 134) Ar.
 rikhia (saints, 407, 434)
 sakana (omens, 297, 298)
 sakana māna (omens, 167)
 sakha (conch shells, 231)
 sakha (doubts, 151) Ar.

Nouns, a and ā-bases, genitive, masculine, plural.

- bhagatane (devotees, 91)
 bhagatānā (devotees, 92)
 caranānā (feet, 341)
 juganā (eras, 290)
 lokanu (people, 89)

mananī (forty pounds weight, 161,463)

mananu (forty pounds weight, 463,507)

nejānu (spears, 258) Per.

paganī (feet, 196,270,281,287)

paganā (feet, 424)

pādhavanu (Pandvas, 218,223)

pādhavene (Pandavas, 360)

rikhīsareno (sages, 440)

Nouns, a and ā-bases, dative, masculine, plural.

janāne (persons, 52)

rikhīlāne (sages, 405,408,432,433,455)

Nouns, a and ā-bases, commitative, masculine, plural.

bhagatasu (devotees, 60,182)

pādhave (Pandavas,152)

Nouns, a and ā-bases, instrumental, masculine, plural.

karanīe (rays, phases ? 38,495)

Nouns, a and ā-bases, locative, masculine, plural.

khadha (continents, 3,98,398)

mohole (living quarters, 448) Ar.

nejā (spears, 38,459)

firasatā (angel 234,397,402; plural used for singular)Per.

Nouns, 0-bases, nominative, accusative, masculine, singular.

beto (son, 106)

bhadravā (Hindu month of Bhadaravo, 306)

cābako (whip, 202) Per.

cādho (moon, 506)

chero (edge of a garment, 84)

cherā (edge of a garment, 29)

dadho (stick, 368, 369)

dahādo (day, 125)

dharavāje (gate, 170)

ghoro (horse, 190, 280)

ghore (horse, 201)

harano (type of horse? 219)

hasalo (type of horse? 219)

jodho (warrior, 384)

jīvaro (being, 476)

Karīgo (Kaligo, 1, 2, 3, 48, 109, 119, 124, 151, 156, 165, 170, 318, 323, 344, 347, 367)

karīgā (Kaligo, 141)

karīgā dajālane (Kaligo Dajhjhāl, 336)

pacadho (? 337)

patako (cummerband, 197, 269, 276, 282, 416)

pato (belt, 191)

pīparo (pipal tree, 446)

pesato (? 386)

rekhākaro (? 135)

rojo (grave, 313) Ar.

vāgo (suit of clothes, 135, 269, 275, 285, 415, 418)

Nouns, θ-bases, nominative, masculine, plural.

celā (disciples, 96)

dārā (days, 123)

dharavājā (gates, 171) Per.

ghorā (horses, 218, 260, 274, 301, 304, 324, 429)

hīrā (diamonds, 192, 198, 422, 423)

jīvara (beings, 75)

kāgarā (crows, 166)

mērā (fairs, meetings, 117)

moholā (living quarters, 409, 411) Ar.

dharavādye (gates, 172, 173) Per.

Nouns, o-bases, genitive, masculine, singular.

ghorāne (horse, 191, 192, 192, 268)

karīne (Kaligo, 10)

karīgānu (Kaligo, 392)

karīgāne (Kaligo, 346, 347, 367, 363, 391)

karīgānā (Kaligo, 96)

pīparānī (pipal tree, 130)

Nouns, o-bases, masculine, singular, locative.

dharavāje (gate, 176) Per.

ghorā (horse, 164)

Nouns, o-bases, instrumental, plural.

hire (diamonds, 191, 478)

Nouns, i-bases, nominative, accusative, singular.

ārabhī (type of horse? 219) Ar.

barī (Bali, 355)

berī (boat, 104, 104)

bharāī (musical instrument? 250)

bhāī (brother, 41, 42, 103, 103, 104, 106, 108, 108, 119, 121, 131, 157, 168, 233, 236, 240, 337, 345, 348, 348, 350, 363, 401, 404, 430, 507, 508, 510, 511, 513, 514)

dhanī (husband, master, 43, 147, 179, 186, 260, 351)

dhanakādhārī (bowman, 215)

dharanī (earth, 77, 361)

dhamalā dhori (white oxen? 301)

dhili (?) 124)

hari (Hari, 6, 115, 224, 354, 364)

harīe (Hari, 18)

jogī (ascetic, 445)

jogīne (ascetic, 449)

kachī (type of horse? 220)

kugī (type of horse? 220)

dasaturi (custom, 519) Per.

khatari (kstriya, 160)

mukhi (headman, 118, 175)

medhani (type of horse? 220)

nabhī (prophet, 4, 128) Ar.

nabhīa (prophet, 121) Ar.

ne jādhārī (spearbearer, 217)

sāmī (lord, master, 29, 33, 34, 43, 43, 44, 45, 45, 46, 46, 47, 47, 49, 50, 58, 74, 75, 75, 76, 76, 77, 77, 78, 79, 89, 90, 175, 179, 179, 180, 181, 186, 293, 298, 304, 333, 334, 335, 336, 340, 341, 342, 454, 461, 461)

sāmine (lord, 199)

sāmījī (lord, 400)

sārathī (charioteer, 49)

sīrī (sri, sir, 24, 47, 224, 354, 355, 356, 358, 360, 352, 400, 516, 519)

sīra (sri, 82)

tūrī (horse, 493)

tūrīa (horse, 161)

tejī (horse, 219)

turakī (type of horse? 219)

sahī (error for 'simha' lion, 120)

bhisati dhidharīne (heaven bound, 485) Per.

Nouns, i-bases, nominative, accusative, masculine, plural.

dhamārie (followers of 'dharma' 461)

Nouns, i-bases, genitive, masculine, singular.

khatrīnā (kstriya, 108)

harīnā (Hari, 7)

haranu (Hari, 134)

sāmīa (lord, 133)

sāmīnī (lord, 136)

sāmīnu (lord, 304)

sāmīne (lord, 346)

sāmīnā (lord, 510)

tejīnu (horse, 222)

Nouns, i-bases, committative, masculine, singular,.

dhanī (lord, husband, 495)

Nouns, i-bases, locative, masculine, singular.

dharanīe (earth, 370)

Nouns, u-bases, nominative, accusative, masculine, singular.

dhānu (type of camel? 247)

dhuhu (smoke, 124, 124)

ghau (stroke, 158, 159)

karanīu (type of horse? 221)

māra(?)tiu (type of horse? 220)

tamarīu (type of horse? 220)

Properly speaking there are no nouns ending in 'e' in Gujarati, but the following appear in the Kx ms. Except in one case, e replaces either ya or va or i.

Nouns e-bases, masculine, singular, nominative, accusative.

chāe (Gujarati 'chāyo' shade, 507)

bhāe (Gujarati 'bhāi' brother, 297)

ghāe (Gujarati 'ghāva' stroke, 139)

rāe (Gujarati 'rāya' king, 29, 167, 210, 213, 244, 377, 378, 400)

pāe (Gujarati 'pāya' feet, 29, 51, 73, 275, 281, 365, 416, 453)

Nouns e-bases, locative, masculine, singular.

thāe (Gujarati 'thama' place, 389)

Nouns, a and ā-bases, nominative, accusative, vocative, feminine, singular.

ajāra (trousers, 196, 415) Ar.

aradha (petition, 462, 472) Ar.

ahīsa ('ahimsa' 110)

adhula (justice, 452) A.z.

ārasa (laziness, 436)

bhāta (design, pattern, 196, 202, 235, 261, 415, 421, 421)

bhīta (wall, 67, 69, 162, 410, 486)

camara (horse tail fan, 234)

daeā (pity, 105, 111)

dakhana (south, 257)

dasadha (tithe, 55, 434, 436, 437)

- dāradhara (meanness, 342)
- devakanyā (beautiful maiden, 494)
- dhadyē (flag, 270, 274, 280, 286, 332)
- dharamasā(rā) (place of worship, 436)
- dhādha (justice, 452) Per.
- dhunīā (world, 129, 325, 439, 440) Ar.
- dhuniāne (world, 458) Ar.
- dhupa (heat, 427)
- echā (desire, 426)
- erāna (anvil, 159, 463)
- fojane (army, 302) Ar.
- gadhā (mace, 214, 377)
- gauā (cow, 106)
- gāe (cow, 446, 480)
- halahalakāra (noise, 143, 374)
- have (error for 'havā'; air, 473) Ar.
- hasatānī (she elephant, 130)
- hasati (existence, 518) Per.
- hāka (shout, 141, 143, 332)
- hāra (defeat, 376, 385, 387)
- hidha(sa)tāna (India, 99)
- hidhorākhāta (swing bed, 492)
- ita (brick, 410)
- jāta (type, race, 219, 220, 220, 398, 415)
- jabha (tongue, 46, 53)
- javāra (flame, 469)

jātrā (piligrimage, 444)

jikara (repetition of a name, formula etc. 175) Ar.

jīvahacā (act of killing, 111)

kamāna (bow, 161,261,286) Per.

kāeā (body, 498)

khaṇa (moment, 409)

khaṇe (moment, 11)

khānae (moment, 12)

khatravaṭa (ksatriyahood, 108,157)

khāka (earth, 75,477) Per.

khāta (bed, 412)

khādha (sugar, 323)

kheha (dust, 305)

khoṭa (loss, absence, 68)

lakā (Ceylon, 303)

lagāma (reigns, 191)Per.

lahāra (wave, flame, 460)

lāda (dung, 304)

līha (? 104)

māra (necklace, 192,198).

mātā (mother, 345)

mehera (love, 128)Per.

mohora (seal, 462) Per.

nāra (woman, 25,26,28,105,165,252,294,347,494,515,516)

nāra (woman, 120)

nidhā (calumny, 122,439)

- paramā (past or future, 113)
 parabha (center of food or water distribution, 322)
 pākhara (harness, 164, 260)
 pāga (headwear, 70, 71, 85, 87, 417)
 pāra (bank, shore, 76)
~~pāra-(bank,-shore,502)~~
 pudyā (worship, 441, 443, 448, 451, 452)
 racanā (creation, 405, 409, 409, 505)
 rājā (permission, 334, 335)
 radhā (permission, 346)
 rāta (night, 305, 306, 366)
 rātīa (night, 428)
 rīsa (anger, 142)
 safāeta (intercession, 44, 71, 73, 84, 517) Ar.
 savāeta (intercession, 176) Ar.
 sīrevā (service, 47, 207, 212)
 sukarīta (good action, 434, 436, 437)
 suja (understanding, 305)
 surajā, rāṇī (queen Suraja, 11, 12, 13, 15, 16, 30, 33, 36, 37, 42,
 42, 51, 51, 53, 55, 58, 174, 177, 186, 338, 339, 340, 343, 346, 368, 369)
 surajā, rāṇī (queen Suraja, 350, 371)
 sīrita (creation, 405)
 sisitṛa (creation, 455)
 sisata (creation, 456, 463, 463)
 seva (service, 242, 445)
 tādha (cold, 427)

tura (horn? 309,316)
 thāhāra (plate, 296)
 utara (north, 257,491)
 vasata (spring, 256)
 vācā (speech, 110)
 vāta (tale, talk, 16,29,42,56,91,188,315,338,343,385)
 vāsa (error for 'vata'? 154)
 vāra (time, 326,478)
 virakhā (rain, 107,473)
 vena (bina, musical instrument, 252)
 vīna (word, 156)
 vāna (word, 397)
 verā (moment, 126)
 verāe (moment, time, 461,479)
 mānasāta (doorway, error for 'bārasata', 411)
 gata (condition, time, 120, 456)
 gata (community, 74,75,79,116,117,120,180,464)
 satakhane (correct moment, 11)
 satakhanāe (correct moment, 12)

Nouns, a and ā-bases, nominative, accusative, feminine, plural.

bāhārasate (doorways, 487)
 itariā (bricks, 486)
 itakarī (bricks, 500)
 jīvājora (pairs of beings, 398)
 khāna (corners, 429)
 nāra (women, 515,516)

Nouns, a and ā-bases, genitive, feminine, singular.

dhunīānu (world, 103) Ar.

fojanī (army, 301,302) Ar.

ginānī (error for 'gamgana' 127)

gagānu (Ganges, 127,127)

keranu (waist, 197)

kerano (waist, 269,276,282,416)

Nouns, a and a-bases, ablative, feminine, singular.

dharamasārethī (place of worship, 128)

Nouns, a and a-bases, instrumental, feminine, singular.

rīse-(anger, 372)

Nouns, a and a-bases, instrumental, feminine, plural.

karāsu (arts, beauties, 194,307,491)

Nouns, a and ā-bases, locative, feminine, singular.

chabhā (meeting, 157)

chātīa (chest, 443,451)

dāra (jaw, 354)

dīse (direction, 171,173)

garadhana (neck, 369) Per.

kere (waist, 263)

kote (throat, 192,422)

kharīa (moment, 298)

pāre (bank, 503)

puthe (back, 248)

Pāra (bank, 502)

Nouns, i and I-bases, feminine, singular, nominative, accusative.

aradha aganī (wife, 495)

amarāpurīa (heaven, 94, 481)

amarāpuri (heaven, 454, 502)

bāī (lady, sister, 48)

bhera (drum, 250)

chātī (chest, 440)

churī (knife, 163, 200, 386)

dehī (body, 81, 135, 447, 467, 477, 478)

dee (body, 476)

dhanyānī (wife, mistress, 495)

dharatī (earth, 39, 105, 250, 306, 310, 319, 319, 460)

dharatīa (earth, 112)

dhohāī (order, 132, 138) Ar. ?

esatrī (woman, 104, 128, 364, 475)

guhāī (evidence, 467) Per.

gerī (bat, 497)

katārī (blunt weapon, 163, 200, 263, 386)

- kamāī (earnings, 450)
- jharī (net, 423)
- kapu(su?)nī (shivering, 147)
- kāsī (Baneres, 3)
- kāmcārī (bodice, 421)
- korī (shell, 249)
- māī (mother, 323, 474)
- mojarī (footwear, 196, 270, 275, 281, 287, 416)
- morālī (ornament? 423)
- nādhī (river, 223, 317, 324, 326, 290, 391)
- nāgaravelī (a kind of tree, 130)
- nārī (woman, 106, 364, 365, 494, 496)
- nīsānī (sign, 116, 130, 286, 309, 309) Per.
- nīsānā (sign, emblem, 248, 249, 249, 250, 270, 274, 280) Per.
- patarānī (chief queen, 495)
- patorī (kind of silk cloth, 421)
- pamarī (silk 417)
- pirathamī (earth, 354)
- pirathamīa (earth, 109)
- rānī (queen, 14, 15, 17, 19, 21, 28, 29, 30, 31, 31, 32, 59, 364)
- rānīe (queen, 363, 372)
- rotī (flat bread, 330)
- samaranī (rosary, 175)
- sarasatī (Sarasvati, 317, 390, 391)
- vanasapatī (vegetation, 128, 235)
- vasava kumari (virgin princess? princess earth? 433)

vāsanī (trumpet, 225)

vārī (garden, 483)

venatī (supplication, 42,78,89,176,179,186,224,335,340)

suārī (ride, 137) Per.

suāra (rider, 165,168,293) Per.

asuāra (rider, 164,201,215,217,223,285) Per.

Nouns, i,I-bases, nominative, accusative, feminine, plural.

joganī (ascetic women, 333)

joganīu (ascetic women, 203)

nadhīu (rivers, 237)

nārīu (women, 419,420,425)

nīsānīu (signs, 103,103,106) Per.

nīsānīu (signs, 121,129,131) Per.

pirī (ancestors, 508)

satiū (virtuous women, 237,419,420,421,423,425)

Nouns, i,i-bases, genitive, feminine, singular.

amarāpurīno (heaven, 13)

amarāpurīnā (heaven, 23)

amarāpurīnu (heaven, 409)

dāśīnu (female slave, 108)

dharatīnī (earth, 469)

kasaturīnā (musk, 428,486)

kuārīkā (virgin, 312)

satīnā (virtuous woman, 369, 370)

sīsatānā (creation, 43, 44)

sisatānu (creation, 351)

disīnu (direction, 266)

māinā (mother, 508)

Nouns, i, ī-bases, locative, feminine, singular.

amarāpuri (heaven, 438, 507)

dharatiē (earth, 254, 304)

khādhe (shoulder, 445)

petīa (box, 55)

sarasatīa (Sarasvati, 326)

kherīāe (hoof, 394)

Nouns, i, ī-bases, instrumental, feminine, plural.

pāvariāro (sandals, 329)

Nouns, u-bases, nominative, accusative, feminine, singular.

tubhāku (tobacco, 121) Per.

venu (sand, 323, 501)

Nouns, u-bases, feminine, singular, genitive, .

tubhākhuno (tobacco, 124) Per.

Nouns, u-bases, feminine, singular, locative.

bāhe (arm, 148)

Nouns, a and ā-bases, nominative, accusative, neuter, plural.

aga (body, 148)

ana (food, 107, 330, 364, 449, 473)

āgā gamanā (reincarnation, 515)

abukhana (ornament, 295, 420)

ākāsa (sky, 321)

āsamāna (sky, 38, 459) Per.

āsana (seat, 320, 321)

bagatara (armour, 149, 150, 260) Per.

bara (strength, 238)

bāra (child, 67, 104, 128)

bāraka (child, 78, 106, used as plural in 413).

bīja (seed, 442)

bharana gīnāna (Brhmā-knowledge, 13)

bīva (elements? 431)

bhuta (spirits, 228, 379)

bhodyana (food, 296)

calatra (life story, 7, 358)

cāna canā (?) 494)

cita (mind, attention, 75, 78, 117, 119)

cadha (error for 'cita'? 115)

cīra (silk, 417)

darasana (view, act of seeing, 341)

dara (army, 155, 172, 173, 213, 216, 218, 224, 225, 227, 248, 254, 298, 299, 300, 303, 303, 311, 317, 318, 329, 330, 330, 331, 333, 334, 389, 392)

dukha (pain, suffering, 342)

dudha (milk, 130)
dhīāna (attention, 510)
dhuāra (threshold, 28, 50, 140, 413)
dhojaka (hell, 65, 122, 122) Per.
dhojakane (hell, 123, 123) Per.
dhojake (hell, 458) Per.
faramāsa (error for 'farman'? decree, 116) Per.
faramāna (decree, 239, 397, 400, 402, 462) Per.
faramāne (decree, 510, 511) Per.
fara (fruits, 441)
fala (fruits, 441)
garaja (thunder, 115)
gasa(ve?) (grass? 437)
gāsa (grass, 447)
gināna (knowledge, 471)
girīta (ghee, 322)
ghara (house, 14, 34, 45, 47, 49, 506)
hathīāra (weapons, 149, 163, 200, 263, 265)
hāla māla (condition and wealth? 118) Ar.
hurafe hurafe (word for word, 517) Ar.
hurafe (word, 518) Ar.
heta (love, 82, 85, 86, 115, 343)
jagata (world, 360)
judha (fight, war, 350, 351)
jodha (fight, 384)
kapata (fraud, 105, 110, 111, 112)

- kamāra (door, 487)
- karama ('karma' deed, 126,159)
- kaluma ('kalma'? chirrup? 504) Ar. ?
- karapavirakha (Kalpa tree, 502)
- kāma (work, 3.63.64.88.92.113)
- kārana (reason, 68,359)
- khetara (field, 312)
- kure (family, 111)
- kora (family, 359)
- khanaka (sword, 200)
- khanaga (sword, 307,388)
- khena (fodder, 324)
- lād(?)a (indulgence, 430)
- madhara (circle, 336)
- mana (mind, 68,82,85,117,119,119,167,176,517,426,430,507)
- mahi (curds, 104)
- mākhana (butter, 104)
- māneka (ruby, 501)
- mahādarā (musical instrument, 251)
- midhara (temple, 489,489,490)
- mula (value,197)
- musataka (head, 83,244,261,352,370,470)
- meghā damara chatra (umbrella like awning, 288,461)
- nāma (name, 3,4,54,88,95,96)
- nīra (water,127,127,127,295,300,324,469)
- nirāra (forehead, 159)

- paiāra (underworld, 226)
- palāna (harness, 274,280)
- pāedara (footsoldier, infantry, 436)
- pātra (vessel, 6)
- pāna (betle leaf, 130)
- pāpa (sin, 90,103,109,127,128,133,340,341,514,514)
- pīanā (march, 173)
- pirimāna (measure, proof, 4,19,21,62,98,102,135,272,278,279,283,289,307,463,512)
- pirimāne (measure, 71,511,514,515,518)
- puna (merit, 103,115)
- pura (tide, 223)
- peherana (garment, footwear, 196,268,275,281,281,285,295,424)
- radeha (heart, 105,111)
- rāna (battlefield, 386)
- ranakhetra (battlefield, 374,392)
- ranatora (war trumpet, 249)
- ranatura (war trumpet, 375)
- rādya dhuara (royal threshold, 14)
- rādya (throne, rule,174,440)
- rukha (tree, 502,503)
- rupa (beauty, 268,488,490)
- rupe (form, 10,11,11,12,28,112,352,353,354,355,355,356,356,358,360,458,462,472)

rahemata (mercy, 302) Ar.

samarana (rememberance, 366)

sarīra (body, 474)

sarovara (lake, 499,500,501,501)

sata (truth, 233,236,297,337,345,348,350,363,401)

sāca (truth, 40)

sira (head, 40,56,112,182,288,310,373,393,394,396) Per.

sirabadha (headwear, 82,83,84,269,276,282,287) Per. ?

sīsa (head, 142,262,366)

sukha (happiness, 429,435,493,509)

sehena (army, 21,58,169,189,223,254,257,258,266,267,271, 272,277,278,279,283,284,288,289,290,291,299,301,304,304, 305,308,310,319,327,330,330,367,371,372,374,374)

sovarama (gold, 193)

sovana (gold, 196,411,416,417)

sovāna (gold, 193)

thāra (place, 24)

tatakhāna (error for 'takhata' throne, 315)

tapa ('tapas' heat, ascetic practices, 69,70,72)

tīra (arrow, 162,262,286) Per.

tīratha (place of pilgrimage,444)

teja (light, 468)

torana (decoration on a door, 488)

tribhovana (the three worlds,76)

thāna (place,312)

utha (camel, 247,247,301)

upakāra (?) (144)
 vacana (word, 15, 33, 80, 131, 345)
 vacane (word, 513)
 vanafara (fruits, 120)
 vara (boon, 86, 93, 97, 100)
 varata (? 520)
 varacāā (name of fictitious city? 134)
 varase (year, 125)
 varasa (year, 432)
 varehe (year, 455)
 vasatara (clothes, 268, 276, 281, 498)
 vasatra (clothes, 414)
 vasava (earth, 433)
 vasata (? 16, 343)
 vadyitra (musical instrument, 253)
 vicāra (thought, 26, 30, 34, 58, 189, 333, 414)

Nouns, a and ā-bases, nominative, accusative, neuter, plural.

bhamāna (heavens, 351, 358)
 edhāna (signs, 131)
 fodhānā (hangings at the edge of a garment, 193)

juthā (lies, 468)
 karatava (actions, 475)
 kugara (spires, 143) Per.
 nīdra (eyes, 469)
 pākhadhe (heresies, 109, 441)
 ratana (rubies, precious stones, 190, 195, 411, 422, 487, 492,
 497, 500, 505, 413(??))
 rumā (hairs of the body, 467)
 rupa (forms, 18)
 viratu (religious vows, 447)

Nouns, a,a-bases, genitive, neuter, singular.

ana (food, 322)
 bhisatani (heaven, 483, 505) Per.
 darasanani (act of seeing, 68)
 daranu (army, 215, 217)
 dhojakanu (hell, 124) Per.
 kamārana (door, 411)
 karapavirakhani (Kalpa tree, 507)
 khanagane (sword, 308)
 midharanu (temple, 490)
 noranā (light, 496) Ar.
 nuranī (light, 498) Ar.
 pāedarano (infantry, 319)

pātārānā (underworld, 105)
 pānanu (betlenut leaf, 198)
 ratanānī (precious stones 192, 198)
 sarovarānī (lake, 502, 503)
 sehenanu (army, 133, 168)
 sehenano (army, 136, 172)
 sovaranānī (gold, 190)
 sovanānī (gold, 417)
 sovaraṇano (gold, 191)
 sovaranānā (gold, 296)
 sovanana (gold, 486, 487, 489)
 sovarānā (gold, 313)
 sovana (gold, 486)
 tapanī (heat, ascetic practices, 448)
 tāranākā (saving, 64)
 vaikathane (heaven, 483)
 vajarānī (iron, 67, 69, 162)
 varasanu (year, 106)
 varasano (year, 479)
 vadyitrano (musical instruments, 253)

Nouns, a, a-bases, genitive, neuter, plural.

darasānānī (schools of philosophy in Hinduism, 445)
 jodhānu (warriors, 147)
 jodhāne (warriors, 214)

Nouns, a, ā-bases, ablative, neuter, singular.

ākāsethī (sky, 460)

darasanāthī (view, 118)

dara(māhethi) (army, 346)

gharathī (house, 294)

mukha (mouth, 369, 370)

Nouns, a, ā-bases, instrumental, neuter, singular.

abharata (nectar, 501)

ragate (blood, 390, 390, 391)

sācasu (truth, 41, 404)

Nouns, a, ā-bases, instrumental, neuter, plural.

mukhe (mouths, 203)

naiāne (eyes, 291)

najare (eyes, 179, 199) Ar.

nadhare (eyes, 472) Ar.

ratana (precious stones, 191)

pāpe (sins, 105, 125, 128)

māneke (rubies, 489, 500)

mānekasu (rubies, 487)

Nouns, a and ā-bases, locative, neuter, singular.

bhisata (heaven, 482, 485, 499, 508, 509) Per.

cita (mind, 152)

dara (army, 345, 346, 385, 387)
dhuāre (threshold, 10, 360)
gare (throat, 422)
ghara ghara(at every house, 129)
ghara (house, 364)
kāsate (wood, 116)
mana (mind, 145, 363, 426, 389)
mukhe (mouth, 198)
mukha (mouth, 358)
musatake (head, 295)
nagara (city, 144)
nagarīa (city, 313, 316)
panīa (water, 444)
pirabhāte (morning, 375)
petā (stomach, 123)
rāna (battlefield, 151, 335, 353)
rukhe (tree, 504)
sahara (city, 134) Per.
sire (head, 199)
sīra (head, 82)
sehena (army, 184, 226, 232, 233, 236, 237, 239, 241, 243)
takhate (throne, 433) Per.
tole (cushion, 406)
vaikatha (heaven, 95, 484)

Nouns, a bases, locative, neuter, plural.

bhavane (heavens, 201)

bhavana (heavens, 407)

mane (minds, 177)

Nouns i and i-bases, nominative, accusative, neuter, singular.

amīhī (nectar, 435)

hasalī (a kind of ornament, 423)

loi (blood, 148)

odhanī (head covering, 417)

pānī (water, 105, 238, 332, 473)

pirānī (being, 34, 35, 45, 457)

mahī (curds, 104)

nagarī (city, 316)

nagarīa (city, 9, 394, 395)

ranasagī (war trumper, 251)

Nouns , i and i-bases, nominative, accusative, neuter, plural.

motī (pearls, 412)

motīa (pearls, 192)

pakhī (birds, 504)

Nouns, i-bases, genitive, neuter, singular.

lohinī (blood, 469)

panīne (water, 444)

Nouns, i-bases, genitive, neuter, plural.

motīnī (pearls, 423)

motīnu (pearls, 501)

Nouns, i-bases, dative, neuter, singular.

pirāñīne (being, 454)

Nouns, i-bases, instrumental, plural.

motīe (pearls, 489)

amīha (nectar, 499)

Nouns, o-bases, nominative, accusative, neuter, singular.

bido (betlenut leaf, challenge, 150)

lekho (account, 466)

māthe (head, 198, 199, 437)

mātha (446, head)

Nouns, u-bases, locative, neuter, singular.

bhakasu (forgiveness, 314) Per.

bhedyeu (brains, 470)

k-hanu (sword of two edges, 389)

pajhare (cage, 356)

matho (head, 439)

Nouns, u-bases, genitive, neuter, singular.

loḍhānī (iron, 468)

lohānī (iron, 476)

māthānu (head, 470)

rupenī (silver, 410)

sāsarānī (father-in-law, 508)

kakunī (red powder, 410, 413)

Nouns, u-bases, genitive, neuter, plural.

chugānī (hangings at the edge of a garment, 87)

Nouns, u-bases, instrumental, neuter, plural.

chugā (hangings at the edge of a garment, 85)

Adjectives, declinable.

Masculine, singular.

baravata (strong, 367, 432)

balivata (strong, 380)

barīhā(re) (strong, 327)

rupavatā (beautiful, 266)

ugārā (bare, 83, plural used for a singular noun)

ana ganeo (uncountable, 327)

āgo (former, 204)

barīo (strong, 245)

bījō (another, 383)

ekalo (alone, 475)

jīvato (alive, 336)

mītho (sweet, 130)

ocho (less, 117)

barī (strong, 244, errore?)

Masculine, plural.

barīā (strong, 169, 214, 238, 298)

barīāi (strong, 337)

baravata (strong, 216)

bījā (other, 152, 253, 253, 385)

bhalā (good, 236, 298)

bhukha (starving, 447)

khara (correct, 438)

muā (dead, 323)

sācā (true, 65,139,314,481)

madhamāthī (mediocre, 342, ablative)

ghanī (much, 111,465)(error)

Feminine, singular.

āgeli (front, 302)

emathī (useless, 391)

ghanī (much, 89,186)

kharī (correct, 55)

nakatrī (nose cut off, 166)

pahelī (first, 137)

pāchelī (back, 302)

purī (sufficient, 436,434)

rurī (pretty, 447)

sagharī (all, 125,344)

satavatī (virtuous, 28,495)

sāmī (opposite, 502,locative)

trābhā varanī (copper coloured, 39,460)

jimane (right hand, 503, locative)

Feminine, plural.

surajā raganī (sun coloured, 493)

cadhā vadhanī (moon faced, 494)

rupavatīm (beautiful, 420)

satavatīu (virtuous, 425)

ochā ochā (less, 110)(error?)

Neuter, singular.

- ghanu (much, 501) (error)
- moto (big, 117) (error)
- suke (dry, 166, locative)
- udhe (upside down, 470)

Neuter, plural.

- chelā (last, 131)
- gamatā (pleasing, 414)
- nānā (small, 413)
- ucā (high, 411)
- ochā (less, 107)

Adjectives, indeclinable.

- avara (other, another, 96, 152, 222, 290, 316)
- āgevāna (leader, 225)
- abharata (nectar, 296)
- avīcara (firm, immovable, 126, 510)
- ārabha (Arabic, 6) Ar.
- arabbia (Arabic, 458, 462, 472) Ar.
- amulaka (priceless, 199, 218)
- amula (incomparable, 504)
- agana (firey, 460, 469)

anata (countless, 193)
 amara (eternal, 49)
 aparādhī (sinful, 44)
 apāra (limitless, 231, 268, 310, 411, 437, 486, 488, 497, 500, 506)
 anupa (incomparable, 253, 258)
 anopa (incomparable, 414, 415)
 anopane (incomparable, 410, 411)
 anopana (incomparable, 486, 497)
 anāpana (incomparable, 4910)
 anekha (numerous, 122)
 atī (much, 147)
 akhadha (whole, perfect, 135)
 abhaga (indestructible, 361)
 ārasi (lazy, 437)
 bahu (much, many, 114, 133, 189, 196, 197, 202, 235, 250, 261, 301,
 305, 358, 411, 441, 504)
 bohota (many, 168, 328)
 bahue (many, 191)
 bharapura (full, 3)
 bharavāi (coward, 155. Probably error for 'bhadavau' brave)
 bhākī (remaining, 126, 290, 316) Ar.
 bhujaraka (old, 234) Per.
 bheimānī (having no faith, 325) Per. & Ar.
 cacala (swift, 161)
 carabatā (licentious, mischievous, 96, 109, 113, 114, 126, 320,
 321, 325)

- dasadhi (one who pays tithe, 438)
 dāra ma(jha?)rīā (? 169)
 dīvādhārī (light bearing, 227)
 dusāta (evil, 48, 344)
 dhorī (big and white, 'ox'? 310)
 dharavesī (mendicant-like, 61) Per.
 dhīna dhaeāla (merciful to the poor, 361)
 dhīna dhæeā (merciful to the poor, 77)
 gāfala (negligent, 439) Ar.
 gubata (hidden, 7, 32)
 gura mukhe (as the guru desires, 431, 434, 453)
 gemāra (foolish, 141, 362)
 jaradha (yellow, 273, 274, 274, 274, 275, 275, 276, 276, 277, 278,
 278) Per.
 jaritara (studded, 190)
 jaratara (studded, 195)
 jādhava (Yadva, 359)
 kara jora (folded palms, 36)
 kara jorī (folded palms, 178)
 karatihā (unseasonable, 120)
 kirapara (merciful, 361, 77)
 kadhwuri (error for 'simduri'? red, 421)
 kavaja ('seizure, 389, 399, 400) Ar.
 lahorī (? 409)
 līrā (? 430)
 magara (joyful, 129)

- māhā (great, 109, 127, 211, 214, 216, 222, 23⁴, 238, 245, 256, 298, 300, 300, 327, 337, 367, 380)
- musaradhāra (heavy and thick as nine pestles, 456)
- navatorī (?) 456)
- nādhāna (foolish, 45, 450) Per.
- na(i)kalakī (blemishless, 6, 25, 362)
- niradhāra (support-less, 10⁴, 107, 109, 382, 475)
- nisakha (doubtless? 264) Ar.
- naravasa (progeny-less, 396)
- nurānī (light, 498) Ar.
- mana veghe (?) 176)
- paiādha (on foot, 436)
- pachama (western, 173, 257, 177)
- pāka (pure, 456) Per.
- pākhatī (heretic, 109)
- pirītama (dear, beloved, 400)
- purabha (former, past, 47, 257, 340, 341)
- punavatā (full 'moon' 418)
- ragī (coloured, 196, 202, 261, 412, 421, 492, 504) Per.
- ragī (colourful, 235) Per.
- ragahīre (colourful, 503) Per.
- samatha (whole, 357)
- saraga (celestial, 336)
- sara (obedient, 205)
- saradha (red, 267, 268, 268, 269, 269, 269, 270, 270, 270, 271, 272) Per.
- sarava (all, 109, 160, 175, 317)

sarave (all, 58, 176, etc)
sarava (whole, 144)
saraveku (to all, 275)
saravene (to all, 505)
sarave (all, 495)
satī (true, truthful, 41, 122)
sata (true, truthful, 42, 131)
sāta (correct, 11, 12)
sahu (all, 126, 233, 390, 515)
sahuene (to all, 246)
sāma (black, 279, 280, 280, 280, 281, 282, 282, 282, 283)
sujana (wise, 211, 225, 267, 279, 284)
sudyāna (wise, 292)
sajoga (? 195, 405)
sajuta (? 150)
sudhīra (calm, serious, 21⁴, 216, 227, 229)
setara (white, 284, 193? 231?)
setra (white, 285, 286, 286, 287, 287, 287, 288, 289, 289)
sovana (golden, 415, 488, 497, 500)
sagāsana (decorated, 315)
tapesarī (ascetic, 102)
tafarakā (separated, 69) Ar.
tara (better? 194) Per.
unihārī (deficient, 74, 181)
utara (nothern, 171)
utarane (northern, 170)

- utama (best, 149, 171, 290, 311, 342)
varāratha (useless, 1⁴)
vasatāñā (? 206)
mana vācā (desired by the mind, 426, 430, 507)
tarakasī (of the quiver, 162, 262)
vāpika (spread out, 3)
vikata (difficult, 126)
vikhiāta (famous, clear cut, 202)
viradha (aged, 165)

Pronouns.

Personal Pronouns.

1 Person, singular.

Nominative.	hu(I, 26 etc) huu(I, 367)
Accusative	mune(me, 334)
Genitive	mārā(mine, 168) māro(mine, 201 etc)
Oblique	māre(with postpositions 'sāthe'(169))

No other forms in the 1 person singular occur.

1 Person, plural.

Nominative.	ame(27 etc) ama(47 etc) hama(80) āpane(152)
Accusative	amane (29 etc)
Genitive	amāro (27) amārā (33) amāre(17) āpanā(475)
Instrumental	amathī(43)

No other forms occur.

2 Person, singular.

Nominative	tu(14 etc)
Accusative	
Genitive	tuja(142) tone(25)

Other forms occur: 'tuja' with postpositions.

2 Person, plural.

Nominative	tame(13) tume(14) tamo(151)
Accusative	tamane(91)
Genitive	tamārī(180) tamārā(45) tamāre(28)
Instrumental	tamathī(76)

Other forms occur: 'tamāre' with postpositions.

3 Person, singular.

Nominative	te(324 etc) tee(357)
Accusative	te(118) tene(40)
Genitive	tena(62) tenI(71) tenu(111) tene(117) teno(449) jene(378)
Instrumental	tethI(163)

Other forms occur: 'te' with postpositions.

3 Person, plural.

Nominative	te(66)
Accusative	te(50)
Genitive	tehenā(218) tehene(273)

Other forms occur: 'te' with postpositions.

Demonstrative Pronouns.

- ā (this 408)
- e (these, 103)
- e (that 121)
- enI (that, 479)
- tene (that, 389)
- tene (that, 11 etc)
- te (that, those, 65, 67 etc)

Indefinite Pronouns.

- koe (one, anyone, 31 etc) 80, 90, 110, 121, 122, 134, 257, 390
- koi (one anyone, 32 etc) 96, 119, 168, 387, 454, 474, 474
- kene (to anyone, 197 etc)
- kene (to anyone, 385)
- kehenI (of anyone, 462)

sabha koe (everyone, 122, 498)

sabha (all, 90)

potānu (of oneself, 82 etc)

potānā (of oneself, 83 etc)

āpe āpanu (each by oneself, 474)

āpo āpa (by oneself, 475)

āpanā (one's own, 475)

āpe (oneself, himself etc. 18 etc)

kuchu (somewhat, any, 68)

nahī kuchu(76), na kuchu (180, none)

ketāka(7) ketā(193), how many, some

Relative Pronouns

je (whoever, whosoever, 47 etc)

je (that which, 120)

jeko (whosoever, 441 etc)

hekoe (whosoever, 516, 517)

jene (whosoever, 39 etc)

jene (which, 164)

jenā (whosoever's, 366 etc)

jenī (whosoever's, 365)

jethī (with which, 13 etc)

jo (that which, 272)

jo (that who, 351)

Interrogative Pronouns.

kaheo (where, 146)

kahī (where, 372)

kāhe (why, 81, 141)

kema (why, 349, 351, 362)

kesi (like what, 364)

kona (what, 348)

keha (when, 44)

su (what, 414, 461)

Numerals.

Cardinals:

ātha (eight, 34, 35, 36, 51, 52)	8
ātha lākha (eight lakhas, 510)	800,000
adhāra (eighteen, 262, 296)	18
kori adhāra (eighteen krores, 249)	180,000,000
batrīsa (thirty-two, 45)	32
batrīsa kirorī (thirty-two krores, 207)	320,000,000
bāraha (twelve, 106)	12
baraha kirorī (twelve krores, 65)	120,000,000
baraha korī (twelve krores, 66)	120,000,000
bāra (twelve, 413, 496)	12
be (two, 296, 330, 330)	2
bee (two, 295, 374, 374)	2
beānum lākha (ninety-two lakha, 132, 228)	9,200,000
beānu lakha (ninety-two lakhs, 138)	9,200,000
beānu lākha (ninety-two lakhs, 154)	9,200,000
be sau satara (two hundred & seventeen, 147)	217
caudha (fourteen, 358)	14
caudha lākha (fourteen lakhs, 216)	1,400,000
caturadasa (fourteen, 354)	14
cāra (four, 18, 18, 266, 290, 290, 294, 391, 429)	4
cāra lākha (four ... lakhs, 247)	400,000
corāsi lākha (eighty-four lakhs, 398)	8,400,000
covīsa (twenty-four, 8, 9, 61)	24
covīsa kirorī (twenty-four krores, 65)	240,000,000

cosatha (sixty-four,173,333)	64
cosatha lākha (sixty-four lakhs,203)	6,400,000
cha (six,69,70,72,116,163)	6
chatrīsa kirori (thirty-six krores,64)	360,000,000
chatrīsa lākha (thirty-six lakhs,215)	3,600,000
chapanakorī (fifty-six krores,206)	560,000,000
chamachare calotaro (1004? 1014? ,293)	?
chāsat̄ha kirora (sixty-six krores,147)	660,000,000
dasa (ten,261,356,363,453,514,514,515,515,517,516,519)	
	10
eka (one,34,34,73,80,81,106,120,123,126,146,149,165,166,294, 301,302,330,343,376,387,409,463,463,478,479,502,517)	1
eka lākha covīsa hajhār (one lakh and twenty-four thousand, 232)	124,000
ekavīsa (twenty-one,171)	21
navānu kora (ninety-nine krores,205)	990,000,000
navasa navānu (nine hundred and ninety-nine,237)	999
navā (nine,3,85,87,98,137,138,433,432,459)	9
pacāsa (fifty,379(error?) 419,496)	50
pacāsa sahasa (fifty thousand,479)	50,000
pāca saa (five hundred,70)	500
pāca sa (five hundred,71)	500
paja sa (five hundred,496)	500
pāca lākha (five lakhs,229,230)	500,000
pātrīsa lakha (thirty-five lakhs,217)	3,500,000
sora (sixteen,149)	16

sorahā (sixteen, 295)	16
sorahī (sixteen, 420)	16
sahasa (thousand, 38,194,307,459,488,491)	1,000
sāta (seven, 236,412,492,491,508)	7
sāta kirorī (seven krores, 210)	70,000,000
sāta lākha (seven lakhs, 248)	700,000
saha (hundred, 478)	100
sonīe (for a hundred? 330)	100
trana (three, 20,106,123,351,407)	3
trane (three, 201)	3
tetrīsa kirorī (thirty-three krores, 511)	330,000,000
tretrīsa kirorī (thirty-three krores, 208)	330,000,000
esi lākha (eighty lakhs, 247)	8,000,000

Commitative Case.

cālīsa lākhasu (five lakhs, 21 ⁴⁰)	?	4,000,000
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Dative Case.

eka ekane (each one, 248, 518)	1
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Ordinals.

dasamu (tenth, title, 5, 24, 362)
dasame (tenth, 6)
dujā (second, 19, 96, 258)
trijā (third, 21)

Collective.

ekavīse (all the twenty-one, 172, 173)	21
paje (five, 163)	5
pacai (five, 423)	5
sate (seven, 301, 499, 501)	7
doe (both, 22, 331, 376, 376, 385, 387)	2
dhoe (both, 80)	2
dhou (both, 106)	2
dhonu (both, 105)	2

Comitative Case.

bāre kīrōrīse (twelve krores, 212)	120,000,000
pāmce kōrīese (five krores, 17)	50,000,000
kōrī pācesu (five krores, 209)	50,000,000
sāte kīrōrīsu (seven krores, 20)	70,000,000

Fractional.

savā kōra (one and a quarter krores, 231)	12,500,000
savā lākha (one and a quarter lakhs, 432, 455)	125,000
savā (one and a quarter, 304, 443, 444, 445, 446, 507)	1 1/4
sārā bāraha (twelve and a half, 161)	12 1/2
sārā bāvīsa (twenty-two and a half, 162)	22 1/2
sārī sāta kīrōrī (seven and a half krores, 54)	75,000,000
uthā kōra (three and a half krores, 468)	35,000,000
uthā kōrī (three and a half krores, 228)	35,000,000

utha kirora (three and a half krcres,467) 35,000,000

Genitive Case.

utha kirorīnu (three and a half krores,153) 35,000,000

Indefinite.

anata kirorī (countless krores,76,88,284,408)

anata (countless,504,506)

kora kora (krores, 518)

Genitive Case.

anata kirorīnā (countless krores,86)

anata kirorīnu (countless krores,93,97)

Comitative Case.

anata kirorīte (countless krores,204)

anata kirorīsu (countless krores,240)

adhāra varāṇa (all the castes,colours etc.,127)

adhāra Bhāra (the totality ,235)

ekotrarasa (all the ancestors,508,508)

Conjugation.

The verb has an active voice; there are some forms which have to be put into the passive voice when translated into English, these are termed 'passive' and listed under the section entitled 'complex bases'. The verb has three tenses the past, the present and the future; and three moods, an indicative, an imperative and a precative(or optative).

There is also a special form of impersonal verbs, as well as of compound verbs.

Bender divides verbs into two groups: the group designated 'vocal bases' in which personal endings are attached directly to the base which ends in a vowel; the group designated 'consonantal bases' in which a vowel may intervene between the base which ends in a consonant, and the personal ending.

Under the section entitled 'complex bases' are also listed the precative, the future and the causative.

Verbal Terminations.

The personal endings are:

Singular:

1 Person : u, i, o

2 Person : e, ie

3 Person : e,o,i,a

Plural:

1 Person : ie, a

2 Person : o

3 Person : e,a

Simple Bases

Present Indicative.

1 Person, singular.

Vocal Bases.

No occurrences.

Consonantal Bases.

chu (am, 59, 113, 147, 153)

dharu (present, 336)

dharo (present, 400)

kahu (say, 91, 343, 414)

karu (do, 44, 333, 336)

karuu (do, 335)

lāvu (bring, 366)

larau (fight, 152, 335)

māru (kill, 156, 169, 365)

mārau (kill, 154, 155)

rahu (remain, 91)

ganau (count, 152)

2 Person, singular.

Vocal Bases

No occurrences.

Consonantal Bases.

bharakhīe (eat, 364)

jāne (know, 27)

vakhāñe (praise, 364)

suto (? sleep, 141)

Majestic Plural.

dīo (give, 335)

kaho (say, 333, 334, 336, 336)

karo (do, 75, 366)

sirevo cho (serve, 365)

3 Person, singular.

Vocal Bases.

hoe (be, become, 31, 120, 160, 330, 374, 426, 433, 518)

hove (be, become, 311)

jāe (go, 116, 140, 146, 298, 464)

pīve (drink, 121)

pīe (drink, 435)

thāe (become, 164, 259, 293, 302, 313, 314, 318, 323, 403, 405, 427, 460, 481,
495)

rove (cry, 476)

Consonantal Bases.

avatare (descend as incarnation, 10)

āpe (give, 436, 449, 454)

āe (? is, 180, 298, 395, 460, 288)

āhe (? is, 238, 281, 351)

āve (come, 38, 230, 311, 325, 326, 326, 332, 459)

bese (sit, 320, 418, 433)

baese ahe (315)

bethī che (sit, 12)

bole (speak, 141, 202, 468)

bude (sink, 104)
bhane (proclaim, 11, 12)
bhājhe (break, 478)
bhāve (like, 427)
bādhe (tie, 85, 163, 197)
bhogave (endure, enjoy, 430, 507)
care (climb, march, 58)
cāle (go, walk, continue, 321)
cāleo ahe (march, go, 394)
chede (burst, 262)
de (give, 84)
dee (give, 150, 198, 369, 434, 448)
dhare (present, 83, 402, 455, 307)
dhare che (present, 361)
dhīāe (worship, 453)
dādhe (burn, 476)
dekhe (see, 440, 485)
dube (sink, 444)
dhare che (support, 361)
fare (blossom, 128)
fire (wander, 83, 436, 443, 445, 446, 451)
ghare (make, 478)
gāje (thunder, 456, 264)
garaje (thunder, 264)
gudhāre (spend, 434, 435, 464) Per.
gāra(e?) (pass, spend, 125)

che (is, 131, 171, 298, 380, etc.)

jāne (know, 32, 53, 454)

jāñae (know, 121, 134)

jhārake (shine, 198)

jhābuke (glitter, 412)

jhāle (hold, 105, 306)

jarakatī (shine, 196)

kare (to make a noise 'kadakada', 166)

kabhe (tremble, 310)

kahe (say, 7, 30, 48, 119, 120, 151, 152, 160, 193, 197, 246, 292, 390, 512)

kamāe (earn, 495)

kare (do, 2, 42, 58, 72, 73, 101, 113, 119, 125, 136, 137, 186, 189, 264, 271, 312, 320, 322, 325, 332, 377, 382, 384, 385, 399, 402, 425, 432, 436, 437, 439, 441, 443, 451, 452, 445447, 461, 477, 504, 517)

kāte (cut, 142, 264)

kādhe (take out, 386)

khāe (eat, 198, 330, 427, 441, 464, 507)

khāve (eat, 426)

kare che (do, 3)

lāre che (fight, 380)

lāge (of time; pass, 326)

lāge (of feet; touch, 185)

lupe (destroy, diminish, 40, 404, 516)

māge (ask for, demand, 118)

māne (believe, accept, 127, 462, 472)

- moce (prevail, 480)
- (bhukha) mare (starve, 447)
- mīre (meet, 226, 125, 166, 189)
- mīrae (meet, 218)
- māre (hit, kill, 25, 264, 377, 383, 386, 389, 392)
- patagare (error for 'paragate'? come out openly, 117)
- parane (marry, 433)
- paravare (? 136)
- pāme (attain, 447, 452)
- pāre (carry out, 110, follow, 454)
- pāre (follow, 515)
- pāre (fall, 386)
- parae (arise, 201)
- pehere (wear, 415, 418, 419)
- pohoce (arrive, 55, 308)
- puche (ask, 334, 466)
- pudyā (worship, 446)
- rahe (remain, 7, 105)
- sahe (endure, 158)
- sacare (go, 72, 136, 284, 330, 399)
- sābhare (listen, 516, 520)
- sābharae (listen, 517)
- tharahare (tremble, 250)
- ude (fly, 305)
- ulate (overflow, 257, 300)

utare (descend, 329, 478)
upaje (come into being? 110)
ugave (rise, 130)
vace (read, 84)
vase (inhabit, 226)
vahe (flow, 390)
vahe che (flow, 470)
vādye (play, 250, 251, 319, 424, 424)
ve (bear ? 437)

1 Person, plural.

Vocal bases.

hae (are, 80)

Consonantal bases.

besIe (sit, 35)

lāvIe (bring, 373)

lāgu (touch; of feet; 180)

mirIe (meet, 34)

2 Person, plural.

No occurrences.

3 Person, plural.

Vocal bases.

āe (come, 65,

hoe (are, 158, 498)

jægigo, 65, 345,
jævache (go, 514, 514)
pive (drink, 122)
thæe (be, become, 167, 215, 266, 297, 328, 457, 468)
jœ (watch? 467)
Consonantal bases.
avatare (descend as incarnation, 112)
acare (behave, 111)
æve (come, 206, 207, 209, 210, 257)
bole (speak, 203, 379)
bādhe (tie, 149, 263, 265)
caratīā (feed, 120)
cāle (march, 248)
chapeā rahe (remain hidden, 158, 160)
dīse (appear, 411, 420, 491)
fīre (wander, 429)
gāje (thunder, 387)
che (are, 169, 171)
jhule (dangle? hang? 248)
khele (play, 413, 496)
jore (put together, 111, 112)
kutē (beat, 112)
kare (do, 58, 111, 176,
lāge (touch; of feet, 185)
māre (kill, 439)
mile (meet, 233)

mire (meet, 240, 245, 256)
 pare (fall, 129, 131)
 pahere (wear, 150, 421, 421, 422, 423, 498)
 pāke (ripen, 159)
 pāme (attain, 95)
 puche (ask, 333)
 rahe (remain, 158, 160)
 udhare (descend, attain liberation, 76)
 utare (descend, attain liberation, 128, 328)
 ubhā che (stand, 178)
 vīnave (supplicate, 174)
 varatāe (prevail, 90, 133)
 vahē (flow, 469)
 vādye (play, 249, 249, 251, 252, 375)
 lare (fight, 376, 379, 385, 387, 392)

Past Tense.

1 Person, singular.

Consonantal bases.

āveo chu (have come, 26)

likhiosī (write, title)

2 Person, singular.

rākhai (keep, 46)

3 Person, singular.

Vocal bases.

æ (come, 65)

hoti (was, 11)

huu (become, 278, 279, 283, 289)

hotā (was, 19, 21)

gaeo (14, 360,

nipæeo ahe (create, 503)

thaea (become, 273)

Consonantal bases.

apego (give, 93, 100)

aveo (come, 37, 124, 202, 303)

anai (bring, 68)

avai (come, 68) che.

boleo (speak, 142, 153, 154, 156, 157, 167)

boleo che (speak, 347)

baetho (sit, 1)

chedeo (burst, 352, 356)

chuti (burst out, forth, 147)

cäleo (go, march, 299, 301, 390, 393)

dharaveo (assume, 4)

dhareo (assume, 25, 88, 354)

dhareo (put, 82, 353)

dio (give, 52, 356)

dIdho (give, 56, 400)

dīthā (see, 347)
dhari (present, 79)
fuleo (swell, 148)
haneo (kill, 355)
jhāli (catch, 480)
kaheo (say, 153, 182)
kareo (do, 144, 70, etc)
keā (do, 63, 64)
kīā (do, 69, 123, 358)
kīdho (do, 359)
kīdhī (do, 56)
karī (do, 71)
karīo che (do, 384)
khabheo (shake, tremble, 332)
māreo (kill, 357, 359, 371, 373)
mirīo (meet, 254, 258)
nīsareo (leave, go out, 170)
nipanā āe (create, make, 503)
palāneo (ride, 190)
pareo (fall, 370)
pareo (arise, 371)
pohoceo ahe (arrive, 318)
racai che (create, 499)
raheo (remain, 124, 502)
rahī (remain, 47, 391)
sirevia (serve, 431, 453)

sopeo (entrust, 357)
 sacareo (leave, go out, 170,
 sagħareā (kill, 18, 20, 22)
 sagħareo (kill, 353)
 sirajeā (create, 510)
 sakħāio che (befriend, 361)
 sīdho (attain liberation, 17)
 sikhāveā (? teach, 471)
 upanu (arise, 85)
 utareo (descend, 1)
 uthai (arise, 67)
 vanāvI che (make, 70)

1. Person, plural.

Vocal bases.

hotā (were, 45)

thiā (become, 342)

Consonantal bases.

aveā (come, 47, 205, 243, 256)

kīā (do, 341)

2 Person, plural.

No occurrences.

3 Person, plural.

Vocal bases.

hotā (were, 50)

huā (become, 267, 279, 284)

hatā (were, 257)

gaeā (go, 66, 341, 450, 484)

thaeā (become, 208)

Consonantal bases.

āveā (come, 123, 242, 243, 244, 338, 374)

āvaiu (come, 203)

boleā (speak, 51)

cāleā (march, proceed, 243, 256)

dhiaeā (worship, 40)

dhareā (bend down, 143)

jāneā (know, 39)

khanabhaneā (shake, 143)

kareo (do, 277)

kopeā (become angry, 368)

lāgā (touch; of feet, 339, 51, 241, 246, 265)

līdhā che (take, 126, 50, 368)

pāmeā (attain, 23)

pareā (fall, 484)

pehereā (wear, 415)

rākheo (keep, 510)

raheā (remain, 465)

sīdhā (attain liberation, 31)

sadhe (error for 'sidha'? attain liberation, 242)

udeā (fly, 123)

ubhā (stand, 36, 317)

ubhā che (stand, 178)

virageā (cling, 148)

calaeā (set out, 483)

Majestic Plural.

1 Person.

Vocal bases.

thaeā (become, 49)

Consonantal bases.

aveā (come, 28)

apeo (give, 349)

jāneī (know, 28)

kareo (do, 400)

2 Person.

āveā (come, 50, 73, 348)

bhogaveā (enjoy, 160)

3 Person.

Vocal bases.

gaeā (go, 9)

huā (become, 5, 5, 62, 102)

thaeā (become, 10, 11, 87)

theā che (become, 176)

aea (come, 240)

Consonantal bases.

boleā (speak, 16, 33, 36, 80, 82, 99, 131, 155, 178, 195, 225, 297, 335, 337, 345, 350, 368, 388, 397, 401, 513, 514)

bhaeā (? 49, 63, 66, 99, 208, 273, 516)

bhedyeā (send, 122)

bādheā (tie, 87)

baethā (sit, 339)

chupeā (hide, 306)

chareā (cheat, 355)

cāleā (march, proceed, 57, 60)

dhareā (assume, 18)

dhareā (bear, 358)

dhīā (give, 54, 64, 86, 123)

firiā (wander, 8)

katheā (relate, 134)

kaheā (say, 42, 52, 363)

lāgā (touch; of feet, 15, 29)

līdhā (take, 368)

miriā (meet, 265, 146)

nīsareā (leave, set out, 187, 294, 346, 370)

pātēa (send out, 122)

raheā che (remain, 123)

sacarea (go, 97, 204)

sīdhā (attain liberation, 23)
 sadhāvea (depart, 61)
 ugeā (rise, 375, 459, 491)
 udharea (rescue, 20)
 ubhā (stand, 73)
 ubhā che (stand, 177)
 vadeā (make a promise, 60)
 vāreā (return, 97)

Majestic plural.

Present Indicative.

baethā (sit, 2, 6, 134, 260, 458)
 baethā che (sit, 314)
 ubhā che (stand, 177, 178)

Imperative.

2 Person, singular.

jāna (know, 19, 21, 37, 48, 62, 96, 98, 100, 112, 117, 131, 161, 248, 253,
 269, 271, 272, 276, 277, 278, 282, 283, 287, 289, 307, 311, 312, 325, 414,
 442, 444, 446, 452, 462, 463, 469, 512, 520)

2 Person, plural.

ānaso (bring, 151)
 beso (sit, 246)

cālo (come, 292)

dhiāvo (worship, 41)

japo (repeat a name etc. 95)

karo (do, 4, 512, 292)

nīsaro (leave, set out, 183)

sacaro (go, 183)

suno (listen, 151)

Vocal bases.

jou (see, 103, 106)

thāo (become, 168)

Majestic plural.

Vocal bases.

pāo (attain, 13, 13)

Consonantal bases.

āpo (give, 43, 44)

āvo (come, 175)

ceto (beware, 362)

dharo (have, 75, 81)

dhiāvo (worship, 30)

dīo (give, 74, 334)

māro (kill, 146)

suno (listen, 13, 16, 30, 33, 37, 91, 179, 343, 348)

bhakaso (forgive, 340) Per.

dekhāro (show, 29)

Complex Bases.

Optative (respectful imperative). According to Professor Bender, the marker of the optative is -j(j)- to which the personal endings are attached.

2 Person, singular.

Vocal bases.

lejo (take, 46)

dejo? (give, 58, 79)

Consonantal bases.

karajo (do, 88, 401)

pārājo (follow, 32, 157)

rākhājo (keep, 398)

vīsārājo (forget, 186)

cālājo (follow, 53)

dekhārājo (show, 34, 92)

2 Person, plural.

Vocal bases.

jojo (see, 222)

lejo (take, 121)

Consonantal bases.

āpājo (give, 55)

jānājo (know, 126)

pārājo (follow, 53, 55)

sopājo (entrust, 55)

sunājo (listen, 122)

mirājo (meet, 184)

The Future.

The suffixes for the future in the Kx ms. are -se,-so and -su. To vocal bases the suffix is attached after the intervention of e, while to consonantal bases the suffix is attached directly.

1 Person, singular.

No occurrences.

2 Person, singular.

No occurrences.

3 Person, singular.

Vocal bases.

hoeſe (be,466,159)

leſe (take,200,223,244,381,382,383,388)

roeſe (cry,471)

thāeſe (be,become,41,108,125,126,130,144,159,201,406,471)

vāſe (blow,428,428,473)

jāeſe (go, 108,119,127,129)

Consonantal bases.

āpaſe (give,130)

āvaſe (come,116,126,132)

baeſaſe (sit,406)

bolaſe (speak,105,113)

boleſe (speak,291)

bhāgaſe (break,117)

- bhogavase (enjoy, endure, 429, 435, 474, 475)
bhogevese (enjoy, endure, 493)
carase (march, climb, 148, 227, 293)
chātase (give up, leave, 109)
dekhesē (see, 291)
dese (give, 139, 381, 397, 403, 457, 465, 466, 469)
desāe (give, 313)
ghatase (lessen, 107)
jānase (give birth, 106)
dyānese (give birth, 106)
japase (repeat name etc., 94, 96)
jarapase (? 114)
karase (do, 108, 109, 114, 115, 188, 321, 331, 438, 471, 479)
kamāese (earn, 508)
khāese (eat, 118)
khutase (be finished, 105)
lupese (diminish, 104)
melese (put down, leave, 389)
melase (put down, leave, 104, 105)
mirase (meet, 211, 239, 325)
mārase (kill, 48)
paranase (marry, 105)
padhārase (arrive, 103, 129)
perase (wear, 195)
pāmase (attain, 94, 442)
rahese (remain, 391)

tapase (heat, burn, 38, 39)
 trutase (break, 108)
 utarase (descend, 327)
 uthase (rise, 128)
 vāvase (sow, 442)
 varataeṣe (spread, 129)
 varase (quarrel, fight, 107)
 vāpase (prevail, 103, 105, 109, 110, 114, 127)

1 Person, plural.

karasu (do, make, 92, 225)
 sunasu (hear, listen to, 35)

2 Person, plural.

ānaso (bring, 151)
 dekhāraso (show, 179)

3 Person, plural.

Vocal bases.

hoeſe (be, 103, 132, 138, 241, 481, 103)
 jāeſe (go, 11)
 thāeſe (be, become, 127, 217, 316)

jareā (studd, 190, 411, 487, 489, 490, 500)

Consonantal bases.

avase (come, 120)

barase (burn, 39)

bolase (speak, 107)

bhogevese (endure, enjoy, 509)

carase (march, climb, 214, 216, 228, 229)

karase (do, make, 212, 432, 434)

marase (die, 440)

mirase (meet, 139, 232, 235, 236, 237, 241, 325, 330)

pāmase (attain, 509)

purase (bear, fill, 467)

parase (fall, 158)

pākase (ripen, 107)

rācase (become happy with, 109)

uthase (rise, 119)

larase (fight, 105)

The Passive.

According to Professor Bender, the markers of the passive are -i(y) and -ij-, but there is no y in the Kx ms. In the few examples that do occur in the Kx ms., the passive suffixes seem to be -āe and -eo in the singular and -eā in the plural. The future suffix is attached to the passive base; passives occur only in the third person singular and plural.

3 Person, singular.

- bharāe (put, fill, 396)
 bharāese (put, fill, 57, 182)
 dhagāe (burn, 470)
 dharāe (make, keep ? 288)
 nīsarāe (take out, 470)
 purāe (fill, 467)
 ghareo (make, 191)
 jareo (studd, 191, 486)
 haneo gaeo (kill, 360)
 sanagāreo (adorn, decorate, 194)

Vocal bases.

- jovāe (see, 199)
 levāe (take, 172)
 miāe (contain, 145, 254, 304, 317, 363)

The following do not have the passive endings, but can only be translated as passive.

- chutā (were liberated, 212)
 farāse (will be born, 106)
 uparāse (will be lifted up, 89)

3 Person, plural.

- bhareā (fill, put, 295)
 bhareā che (fill, 499, 501)
 bādheā (tie, 193, 488)
 jareā (studd, 190, 411, 487, 489, 490, 500)

ghareā (make, 487)

udhareā (liberat, 22, 510, 511)

vichāeā (spread out, 412, 492, 492)

vanaveā (describe, 193)

There is a group of impersonal verbs, which are also passive:

Singular.

kaheo na jai (tell, 213, 254)

kareo na jai (do, 350)

kareo kema jai (do, 351)

vetho na jae (endure, 43)

Plural.

kaheā na jae (tell, 218, 238, 266)

vakhāneā na jae (praise, 259, 409)

The Causative.

The causative is formed in various ways:

a. By varying the vowel of the simple base; thus a may be replaced by ā, and i by a, as in the following cases:

bāre (from *bare*, to cause to burn, 476, 477)

utāre (cause to descend, 479)

pāve (cause to drink, from 'pīve', 300)

b. By adding the suffix -āv- to the simple base, with or without variation of the vowel of the simple base:

bolāvase (cause to speak, to call, 485)

carāe (to cause to mount, 244, 309)

carāvī (to cause to mount,

dubave (to cause to sink, 184)

dubāve (to cause to sink, 395)

calāve (to cause to proceed, 322)

dharāe (to cause to be fanned, 234, 461)

ferāvase (to cause to be taken round, 132)

ghalāveo (to cause to be pushed in, 458)

dhigāe (to cause to be pushed, 470)

jujhāve (to cause to fight, 331)

japāve (cause to be repeated, 3)

japāveā (cause to be repeated, 54)

japāveo (cause to be repeated, 93)

jarāveā (cause to be studded, 411)

karāvase (cause to be made, 324)

karāese (cause to be made, 407, 452)

karāe (cause to make, 405, 408, 175, 315, 396)

karāve (cause to make, 432, 456)

sābharāveā (cause to hear, 519)

thobhāve (cause to be put, 310)

uthāvī (to cause to take up, 410, 486)

uthāe (to cause to take up, 155, 383)

urāe (to cause to fly, 299)

khucāe (to cause to prick, 468)

c. By adding the suffix -ar- (or -ad-) to the simple base:

besārī (to cause to sit, 174)

dekhāre (to cause to see, to show, 323)

dekhārī (to cause to see, 101)

dekhārase (to cause to see, 114)

dekhāraso (to cause to see, 179)

dekhāru (to cause to see, 323)

jhimāre (cause to eat, to feed, 449)

d. By adding -arav- to the base:

khavarāve (to cause to eat, to feed, 324)

The Participles.

The Present Participle.

In the Kx ms. the present participle is formed by the addition of -at- to the verbal base, directly in the case of vocal bases, with or without the intervention of a vowel (a or o) in the case of consonantal bases:

Vocal bases:

jāta (going, 436)

letā (taking, 451)

Consonantal bases.

āvato (coming, 347, 382)

cālata (marching, 223, 304, 305, 310, 319)

firatā (wandering, 9)

jarakatī (shining, 196)

jujhata (fighting, 151)

karatā (doing, 430)

lāgate (attaching, 95)

pehota (~~arriving, 221, 482, 483~~)

jivato (living, 336)

gamatā (pleasing, 414)

The Gerundive is formed by addition of -av- or -an- to the verbal base. Or the verbal base is used as the gerundive.

melāna (meeting, 292)

peherana (wearing apparel, 275, 416, 420, 424)

merāva (meeting, 133)

merāvo (meeting, 136)

māra (beating, 369, 370, 465)

māra māra (beating, 384)

The infinitive is formed by the addition of -an- or -av-.

bhākhana (to speak, 26)

dhiāneku (to give, 59)

dianeku (to give, 175)

khasana (to move, 119)

māravā (to kill, 189)

The Past Participle.

Past participles are formed by the addition of -i- to the verbal base, this seems to be the commonest way of forming past participles. More rarely, a change is made in the verbal base, which is formed by adding certain sequences of phonemes to the initial consonant or consonant group of the verbal base and then the nominal suffixes are attached. -i- type.

āvī (come, 72, 136, 137, 125, 142, 204, 224, 232, 235, 245, 308, 311, 328, 329, 346)

āī (come, 233)

āvī (come, 294)

āvīne (having come, 176)

bōlī (speak, 9)

bolāvī (call, 86)

besārī (cause to sit, 174)

bhanāvī (make, 71)

besī (sit, 255, 504)

bharī (fill, put, 397)

bādhī (tie, 164)

chorī (leave, 187, 349)

chorīne (leave, 29, 183)

chādhīne (sprinkle, 477)

carāvī (cause to mount, 393)

cālī (proceed, 185, 294)

dekhārī (show, 101)

feravī (change, 116, 336, 458)
hasī karī (laugh, 195, 202, 225, 291, 388)
hoī (be, 7, 11, 12, 69, 477)
jāī (go, 138, 170, 183, 399, 185, 187, 188, 241, 241, 236, 265, 350,
351, 401, 483, 140)
jānī (know, 45)
janīne (know, 41)
kātī (cut, 356, 366, 373)
kādhī (error for 'kati' cut, 437)
kahī (say, 57, 60, 185)
kutī (beat, 439)
kutīne (beat, 440)
kopī karīne (being angry, 384)
karīne (do, 142, 150, 167, 170, 398)
karī (do, 117, 472)
laine (take, 82)
leine (take, 175, 369, 394, 443, 445, 446, 466)
lai (take, 83)
lei (take, 97, 400, 402, 508)
matrī (say a magic formula, 323)
matrīne (say a magic formula, 322)
māgī (ask, demand, 346)
mārī (kill, 396, 367, 334)
mārīne (kill, 141)
mīrī (meet, 35, 58)
mīrīlī (meet, 301)

paherī (wear, 260)
 parī (fall, 391)
 palānī (ride, 161)
 purī (321,
 purīe (320,
 sukiṇe (cause to dry up, 455, 456)
 sunīne (hear, 15, 332)
 roī (weep, 165)
 thaī (be, become, 28, 265)
 thaīne (be, become, 92, 113, 127)
 vīcārī (think, 389)
 vecīne (sell, 447)
 uthī (rise, 403, 457)
 uthī karī (rise, 372)

Change in the verbal base.

aeānu (come, 518)
 baetho (sit, 477)
 baethā (sit, 314, 403, 457)
 boleo (speak, 239)
 carāe (cause to mount, 244)
 chapeā (hide, 158, 160)
 dīthe (see, 259)
 kādha (take out, 124)
 līkhīo (write, 159)
 līdhā (take, 50)

pohotā (reach, 224, 482, 483)

raheānu (remain, 134)

The language of the Kx ms. uses a large number of compound verbs, which are made up of the past participle as the first part, and either a present or past or future verb as the second part of the compound verb. The order may be reversed, for the purposes of rhyme etc; in a few cases two participles make up the first part of the verb. The meaning is either as of two separate verbs or a sum of both the parts or a semi idiomatic meaning. A few examples are given below.

āvī sacare (arrive, 72, 136, 137)

mirase āe (will come and meet, 139)

bolī raheā (addressed, 9)

bolāvī liā (called, 86)

besārī gaeā (caused to sit and went, 174)

baetho kare (causes to sit, 477)

chori nīsareā (left and proceeded, 187)

lese carāe (will pick up, 244)

carāvī jāe (is put up? 393)

cālī nīsareā (gone, 294)

chapeā rahe (remain hidden, 158, 160)

- dīu udāe (make fly, 334)
dhorī āve (comes running, 50, 257)
hoī jāe (becomes, 477)
saghārī dhare (destroys and presents, 455)
jāī sacareo (went, 170)
nīsareo jāe (passed, 173)
khāī raheā (eat up, 450)
māgī nīsareā (taking .. departed, 346)
marī dīu udāe (kill and make fly, 334)
nākheo kādha (thrwe out, 124)
roī uthai (arose weeping, 165)
jai ubhā raheā (went and stood, 140)
utari jāe (are saved and go, 481)
utareā jāe (will be saved, 482)
māru uthāe (kill, 155)
lese uthāe (will pick up, 383)
uthī baethā thāe (arise and sit up, 403, 457)

Postpositions.

Postpositions follow the nouns they qualify; some take case endings eg. 'māhe'(in, within), 'māhethī'(from within), but most do not.

āgara (in front of, 26, 83, 249)

kāne (to, 101)

kādye (for the sake of, 71, 91)

kerī (of, 486)

lage (until, 44, 69, 70, 72, 72, 101, 432, 443, 444, 445, 446)

lagethī (until, 163)

māte (for, 373)

māthe (on, upon, 198, 199, 437, 465, 296)

majhāra (in, whithin, 6, 8, 140, 308, 326, 394, 482, 483)

māhe (in, within, 2, 3, 3, 4, 5, 5, 7, 8, 9, 17, 18, 19, 20, 22, 24, 24, 24, 26, 30, 41, 55, 61, 63, 64, 65, 66, 68, 85, 88, 90, etc)

māhā (in, 88)

māhethī (from within, 65, 65, 75, 241, 346, 369, 370, 371, 481, 483)

pāsa (near, 205, 206, 207, 209, 210, 230, 317)

pāse (near, 59, 72, 118, 145, 188, 203, 204, 255, 314, 399, 450)

saga (with, 380)

sameta (with, 85)

sarikhā (like, 156)

sāthethī (together, 66)

sāthe (with, 67, 132, 138, 152, 169, 208, 212, 215, 216, 228, 234, 247, 248, 315, 495)

sātha (with, 91, 235, 245, 247, 247, 256, 303)

sudhī (until, 391)

tanū (of, 313, 322)

upara (on, upon, 38, 57, 75, 77, 82, 112, 115, 117, 296, 336, 370, 381, 443, 446, 451, 459, 461, 463, 469, 495, 507)

vatē (near, 132)

vice (between, 46, 303, 304, 317, 330, 331)

vicāe (between, 354)

vicethī (from in between, 382)

vinā (without, 31, 31, 96, 116)

veghe (? 176)

Adverbs.

Adverbs are of two kinds: those which have nominal forms, eg, 'ghanā' (much, 39 etc) or 'ghanu' (much, 260); those which do not have nominal forms. Adverbs can take case suffixes, eg. 'ihāthī' (from here, 519).

aga (away, 342)

āge (formerly, 31, 400)

āgara_x (in front, 336)

āgara (later on, 13, 26, 37, 83, 249)

- āja (today, 2, 3, 4, 4, 5, 5, etc etc.)
 ākhara (at last, in the end, 80) Ar.
 abha (now, 366) Urdu.
 abhato (now, 146)
 anata (very, 258)
 āda:ata (beginning to end, 242)
 bahu (much, very, 111, 169, 266, 411, 415, 441, 471, 503)
 bahāra (outside, 488)
 bījo (besides, 249)
 bahota (very, 384)
 bahuata (very, 169)
 bohota (very, 298, 410)
 chatāke badha (stylishly, 418)
 dhāro dhāra (everywhere, 325)
 drasāto drasatē (eye to eye, 330)
 dhamadhamakāra (dhamdham, 251, 319)
 dhamadhamāmā (dhamdham, 250)
 dhura (far, 459)
 ema (so, thus, 375, 401)
 ekathā (together, 35, 265, 266, 400, 218)
 ekathu (together, 318)
 ekatho (together, 393)
 etanā (so much, 81)
 eta (?) 484
 evo (such, 41)
 evu (such, 105, 112, 433, 434)

eva (such, 109, 114, 127, 133, 167, 248, 300, 311, 320, 321, 325, 419, 425, 481, 493, 509)

evī (such, 126, 499)

eso (such, 15, 26, 52, 57, 60, 80, 82, 185, 432)

esī (such, 56, 78, 176, 338)

esā (such, 63, 122, 144, 297, 345, 429, 478)

ghanā (much, 39, 331, 435)

ghanu (much, 260)

have (now, 14, 29, 34, 43, 43, 46, 48, 57, 90, 119, 141, 142, 175, 183, 184, 186, 188, 292, 344, 367, 372, 400)

hethe (below, 463)

ihāi (here, 40)

ihā (here, 42, 101, 348, 445, 452, 464, 508)

ihāsu (here, 239)

ihānī (of here, 450)

ihāthī (from here, 519)

jabha (when, 46, 58)

jāre (when, 1, 38, 42, 70, 103, 118, 118, 126, 127, 129, 129, 131, 133, 165, 201, 257, 291, 300, 313, 370, 459)

jīhā (where, wherever, 11, 12, 113, 339, 442)

jīā (where, wherever, 224, 311, 312)

jethī (with which, 13, 162, 262)

jema (so, just as, 32, 223, 264, 306, 375, 387, 418, 454, 480)

jema jema (as, 386)

jevā (just as, 194)

jevo (just as, 442, 491)

- jesī (jaust as, 451)
 lagāra (a bit, 40, 105, 111, 128, 404, 516)
 nita nita (day by day, everyday, 434, 435, 443, 445, 446)
 nīravāna (certainly, without doubt, 37, 48, 100, 104, 112, 115, 115,
 117, 129, 130, 134, 237, 239, 442, 444, 446, 452, 466, 478, 478, 485)
 parataka (towards, 9, 54, 61, 64, 99)
 parataka (every, 52)
 pahelā (at first, 140)
 pahele (first of all, 143)
 pache (later on, 405)
 pache (then, 455)
 pacharathī (from behind, later on, 92)
 pāchā (back, 468)
 pacho (back, 145, 449)
 pirithame (at first, 510)
 purā (sufficiently, completely, 39, 66, 243, 431, 453, 484, 508, 516)
 puro (completely, 438)
 paraghāta (openly, 103, 129)
 paraghāta (apparant, 127, 176)
 sadā (always, 77)
 sadhā (always, 361)
 sapata (quickly, 375)
 sata (truly, 434)
 satī (truly, 122)
 soi (truly, 4, 110, 132, 186, 323, 426, 433, 454, 514) Ar.
 soe (truly, 80, 119, 120, 467) Ar.

sahī (truly, 38, 38, 47, 55, etc., etc.) Ar.
 sahīa (truly, 462) Ar.
 sabhara (carefully, 381)
 sabhāra (carefully, 382, 368)
 sāra (truly, 5, 30 etc.)
 sāmahī (opposite, facing, 67, 294)
 sāmī (opposite, facing, 165, 166)
 sāmu (opposite, facing, 199)
 sāma sāmua (facing each other, 374, 375)
 so (so, thus, 160, 365, 441)
 suka (dry up, 127)
 tāe (completely, 365, 383)
 thokā thoka (beating about, 41)
 te (then, 4, 7, 8, 9, etc. etc.)
 to (then, 28, 45 etc.)
 tabha (then, 16, 33, 58, 72, 123, 153, 155, 156, 157)
 tatakhāna (at that moment, at once, 39, 164)
 tatakhānā (at that moment, at once, 435, 465, 479)
 tatakhāno (at that moment, at once, 190)
 taratakhāne (at that moment, 440)
 taratakhānā (at that moment, at once, 412)
 tatakāra (at that time, at once, 167, 388, 153)
 taratakāra (at that time, at once, 141, 153, 189, 226, 368, 388)
 taratakheva (at that time, at once, 116, 232, 257, 338)
 tāre (then, 1, 19, 20, 21, etc. etc.)
 tāse (thus? 386)

tīhā (there, 11, 12, 33, etc.)

tehā (there, 499)

tevu (such, 41)

tevo (such, 442)

tehano (such, 441)

tehī (there? 324)

uparācāra (in quick succession, 387)

vāna verāe (at the wrong moment, 452)

vāro vāra (on every hair, 192)

vāro vāra (again and again, repeatedly, 509)

varī (again, 116, 166, 291)

vahelā (early, soon, 168)

Conjunctions.

ane (and, 33, 53, 104, 105, 107, 108, 114, 120, 128, 130, 322, 364, 430, 441, 476, 486, 507)

ne (and, 1, 104, 122, 143, 148, 149, 252, 268, 269, 280, 286, 366, 379, 385, 435, 446, 471, 515, 516)

ura (and, 252)

pana (but, 27, 27, 40, 49, 112, 118, 158, 159, 160, 205, 206, 207, 208, 209, 210, 212, 242, 447, 450, 482)

Negative Particles.

ma (no, 186)

ne (no, 43?)

na (no, 105, 121, 127, 27, 31, 31, 43, 53, 134, 145, 151, 168, 172, 197, 199, 213, 215, 217, 218, 222, 238, 253, 254, 254, 258, 258, 266, 290, 300, 304, 305, 319, 327, 329, 330, 350, 362, 363, 369, 376, 376, 376, 378, 378, 385, 387, 411, 416, 427, 436, 454, 462, 471, 490, 505, 511)

nahī (no, 39, 40, 80, 89, 104, 105, 110, 111, 115, 117, 128, 128, 152, 158, 160, 168, 179, 259, 306, 326, 404, 409, 464, 472, 473, 473, 474, 474, 474, 475, 475, 482, 482, 516)

bhale (yes, it is good that..., 73) Ar.

Interjections.

ho (0, 25, 26)

e (0, 34, 168)

Emphatic Particles.

Emphatic particles are attached both to nominal and verbal forms.

ja (32, 52, 30, 273, 301, 302, 302, 323, 345, 363, 352, 358, 401, 442, 514, 514, 54, 64)

re (109, 130, 124, 126 etc.)

Verse Tag.

hāre (48, 364)

Appendices

Appendix I

Roman	Devana-	Gujara Sindhi	D ms.	Kx ms.	Khojki
	-gari	-ti	1815	1737	Primer, 1932

a	3̄I	2̄I	I	3̄I	m	m
ā	3̄II	2̄II	ī	3̄III	mī	mī
i	ī	ɛ	ɪ	ɛ	ɔ̄	ɔ̄
ī	ī	ɛ̄	ɪ̄	ɛ̄		
u	ጀ	ጀ	ጀ	ጀ	ጀ	ጀ
ū	ጀ	ጀ	ጀ	ጀ	ጀ	ጀ
e	ጀ	ጀ	ጀ	ጀ	ጀ	ጀ
o	ጀ	ጀ	ጀ	ጀ	ጀ	ጀ
ai	ጀ	ጀ	ጀ	ጀ	ጀ	ጀ
a.u (ow)	ጀ	ጀ	ጀ	ጀ	ጀ	ጀ

Roman	Devana-	Gujarati	Sindhi	D ms.	Kx ms	Khojki
-gari				1815	1737	Primer
k	ક	ક	ક	ચ	ચ	m
kh	હ	હ	હ	રુ	ર	r
g	ગ	ગ	ગ	જ	જ	j
gh	હ	હ	હ	રૂ	ર	r
c	ક	ક	ક	ચ	ચ	ch
ch	શ	શ	શ	રુ	રુ	ru
jh	જ	જ	જ	રુ	રુ	ru
t	ત	ત	ત	દ	દ	d
th	થ	થ	થ	દ	દ	d

Roman	Devana-	Gujara-	Sindhi	D ms.	Kx ms.	Khojki
	-gari	-ti		1815	1737	Primer.
d	ડ	સ	?	ڏ ڙ	m m	m ⁸
dh	ઢ	ર	?		r	r
n	ન	લ	લ		m	m
t	ત	લ	લ	ટ	n	n
th	થ	લ	લ	ટ	w	w
d	ડ	સ	?	ڙ	z	z
dh	ઢ	લ	િ	લ	r 21	r ⁹ 21
n	ન	લ	લ	ટ	o	o
p	પ	લ	બ	ટ	u	u
f	ફ	ફ	ફ	ચ	z	z

11

10

9

Roman	Devana-Gujarati Sindhi	D ms.	Kx ms.	Kho jki
-gari		1815	1737	Primer
ph	ڦ			
b	ڦ	ગ્લ	ڦ	ڦ
bh	ڦ	ગ્લ	ڦ	ڦ
m	ڻ	ગ્લ	ڻ	ڻ
y	ڙ	ગ્લ	ڙ	ڙ
r	ڙ	ગ્લ	ڙ	ڙ
ru			ڙ	
l	ڦ	ગ્લ	ڦ	ڦ
v	ڙ	ગ્લ	ڙ	ڙ
ڙ	ڙ	ગ્લ	ڙ	ڙ

12

13

14

Roman	Devana-	Gujarati	Sindhi	D ms	Kx ms	Khojki
	-gari			1815	1737	Primer.

s	ષ	ષ	ش			
s	સ	સ	س	સ	સ	س
h	હ	હ	ه	ه	ه	ه
r	ર	ર	ر	ر	ر	ر
khs	ક્ષ	ક્ષ				ڪ
gn	ગ્ન	ગ્ન				ڳ
tz	ત્ર	ત્ર				ٿ
dv		ડ		ڏ	ڏ	
dy			ڙ		ڙ	
ny			ڙ			

8

15

ڻ ڻ
only 2
examples

Kx 494:
deva kanyā
Kx. 495:

Roman	Devana-	Gujarati	Sindhi	D ms.	Kx ms.	Khojaki
	gari			1815	1737	Primer.
Z		જ	i >			16
		ડ	બ વ્ફ			
dhə					ઢ	ઢ
Sz		સ્લ		સ્લ		

1. The same symbol (જ) is used for both the short i and the long i. With consonants, the script only uses the sign for the long i (the 'dirghai'), and never the sign for the short i (the 'rasavai'). See below, note 3.
2. The Khojaki script uses the same symbol for the short 'u' and the long 'u'(mostly it is short u) as in 'ubha', 'udharea', 'upara', 'ugara' etc. With consonants, it never uses the sign for the long 'u' (the dirgau), but only the

sign for the short 'u' (the rasavau).

There is no distinction between the short 'u' symbol and the 'o'; the same symbol as 'u' is found in 'avatareo', 'dio' etc.

3. 'e' as in other Sanskrit based script systems, is a separate symbol from 'a'. In Gujarati one uses the 'a', plus a 'matra' sign to form the 'e'. In Khojki 'e' is a separate symbol 'ਏ', which looks like the letter 'ਾ' to which the sign 'ੱ' has been added. The 'e' therefore can often be misread for 'pa' etc. See note 10 below. The script uses the sign 'ੱ' with other consonants too, to give the short 'a' sound as in 'vicāra'; or the short sound 'i' as in 'kiā'; or ~~to~~^{or pe, pi} to give the short sound 'e' as in 'pāse chu'.

4. I have not found these sounds in the Khojki script.
5. The script uses three different forms of 'g'; the usual Sanskrit 'ਗੁ' (which is the same as in Gujarati) as well as 'ਗ੍ਰੀ' which would be read as 'gr' in Gujarati, and 'ਗ੍ਰਿ', which could be read as 'gra' or 'gre' or 'gri'.
6. The script uses two 'j's, 'ਜੀ' and 'ਜੌ' (though the second looks as if it is a simplified form of the first), in words as 'jāre', 'juga', 'jīre', 'āja' etc. It uses the symbol for 'jh' 'ਝੌ' in words such as 'majhara', 'hajhara' etc.
7. The Kx script uses the same symbol for 't' and for 'th'. 'ਤ੍ਰੈ'; 't' as in words like 'popata', and 'th' as in words like 'thāma' or 'baethā' etc.
8. The Kx script uses the same symbol 'ਠੈ' for the sounds

'd' (though this is a rarer sound than the other two), and 'n' as in 'pana', and for 'r' as in 'kirori' (I think this is the commonest of the three).

9. The Kx script uses two symbols for the 'dh' sound. 'ڏ' as in 'māhādhīna', 'dasondha', 'dhariā', 'māhāmadha' or 'dīdhō' (mostly words of foreign, but not all); and 'ڻ' as in 'dharāve', 'dhareā', 'udhare', 'dhiāeā', apparently all the words of Sanskrit origin.

10. The letter 'p', 'ڦ' is like the 'p' in Sanskrit or Gujarati; but in the Khojki script it is likely to be confused with the 'e', eg. the words 'pana' (ڻm), 'ene' (ڻm), and 'ere' (ڻm) are all written in the same way.

11. The Kx script uses the same symbol for both 'f' and 'ph'; eg. in 'firmān' and 'phala'.

12. The Khojki script uses two different types of 'bh' rather confusedly (in Gujarati and Sanskrit there is only one symbol for the 'bh' sound; so also in Persian and Arabic). In Sindhi there are two sounds, 'bh' and 'bhh'). It uses 'bh', 'ڻ' as in 'bharapura', 'ubhā', 'bhane', 'bhagata', 'sabhāva', 'trābhā', 'bhaeā', 'bheda', 'bharana', 'bhareā' etc. The second type of 'bh', 'm' is used in 'bhirāji', 'nabhi', 'arabha', 'bhirima', 'bhiriṇā gināna', 'tabha', 'bharathāra', 'bhākhana', 'jabha' (when), 'jabha' (tongue). (In fact in the second case, we would use 'b' in most of the words, but not all; I have not discerned a pattern or a reason for his using the two different symbols).

13. There is no 'y' in the Khojki script as used in the Kx ms. (there is in the Khojki Primer 'ય', but looks very much as it has been adapted from the 'i'). In some cases where in Gujarati 'y' or 'v' would be used, the Khojki script uses the 'i' symbol; eg. 'koya' in Gujarati, in Khojki 'koi' (though Gujarati uses the 'koi' form too), or 'ાવી' in Gujarati, in Khojki 'āi' (or 'āvai').
14. There is no 's' or 's' sound at all. Even the Persian words which should be written and pronounced with a 'sh' are changed to a 's' sound; the commonest being the Persian word 'shah'(શાહ). The Kx ms constantly uses 'sāhā'. Professor N. B. Baloch in his 'A Short History of the Sindhi Language' Hyderabad, 1962, p 33 ff records (from the Kitab-al-Aghani) the story of how the Sindhi poet Abu 'ata as Sindi (early ninth century) used to pronounce the Arabic word 'shayatān' as 'sayatān'. In the Khojki Primer, there is the sound 'sh' 'શ' but it obviously seems to be a mixture of the Khojki 's' (સ) and the Sindhi 'sh' (શ) to produce (શ).
15. Of all the Sanskrit based script systems, this sound seems to be peculiar to Sindhi and Cutchi. In Cutchi it is used in such words as 'rādyā' (Gujarati 'rāja'), in 'vadyāre' (Gujarati 'vagāde') etc. The only other language ^{that I know} in which the sound is found is Ki-Swahili eg. in the word 'dyāmbho'!
16. There is no 'z' sound; most words from the Persian and Arabic with the 'z' sound have been changed to 'j' eg. in the

word 'pir jadhe' from 'pir zadeh'(پر زادہ)etc. The Gujarati script does have the 'z' symbol, yet in many Persian loan words where the sound 'z' (ز) occurs, the Gujaratis use 'j' as in 'jira' from 'zira'(cumin seed) etc.

Baloch ^{op.cit.} records the story of a Sindhi woman (from al Jahiz's 'Kitab al Hayawan' c. 800 A.H.) who pronounced 'zamal' instead of 'jamal' etc.

Appendix II.

A List of Works in the Kx Ms.

I. Pir Sadr al Din. (a work I cannot decipher).

II. 'Arādha' of Pir Sadr al Din. pp. 15-18a.

Then instead of p. 18b., writing changes, and there is an inserted page.

III. Something undecipherable. pp 31a.-33.

IV. Pir Sadr al Din. 'Vinodh'. p.33a.

V. 'Dhuā gajala arasa'. Kuranaji. 35.

الكتاب العرش

VI. 'Dhuā: Maneha mathai(?)'. 37b.

VII. 'Dhuā'. 38a.

VIII. 'Dhuā' to be recited when getting up. 41b.

IX. 'Dhuā: āyat al kuresi', 42a.

آيات الكرسي

X. 'Dhuā' for keeping 'imān'(faith) safe. (salāmat). 42b.

XI. Meanings(mahana) of 'dhuā'. 'Nād e Ali', 43a.

نادی

XII. 'Dhuā' written by Fadhal Bhujaraka.

XIII. God's names; al Hādi, al Bāki, etc. 104 names in all.

45b.

XIV. 'Dhuā bhaeja', 47a. Date Samvat 1793, Vaisakh, 17th.

XV. 'Dhuā bhaejaji manaha(meaning)'. 51b.

XVI. Pir Sadr al Din, 'Atharva Veda', 53b.

It looks like mantras or formulas, about yugas, nakalamki Narayana tec.

XVI. Pir Sadr al Din, 'Dasa Avatāra', 57a. (see Appendix III).

XV. Pir Sadr Din, 'Buddha Avatāra', 66b. Samvat 1793, Vaisakha

22nd. (This work seems to be the one by Imam Shah,not Sadr Din).

XVI. After p. 77b. the writing changes. A work about the Pandavas, by Imam Shah. 357 verses.

Several sections, page numbers destroyed. Then p.1 again.

XVII. Pir Ali Akbar Shah, 'ginan' in 20 verses. 1. || *Akbar Shah* ||

XVIII. Pir Ali Akbar Shah, 'ginan' in 22 verses. 1b.

XIX. Jaledhina(?), 'Kavata bhadhakara' (?) 2b.

"Alakha alāku jādha karore". 12 verses.

XX. Hasan Kabir al Din, 'Sata Vacana', 41 verses.

XXI. Section in Persian language, but Khojki script. Upto p. 115b.

XXII. 'Jomaradhio' Sahebha Salāmata faramaio se likhiosi.

In Persian, 115b.-124. In 12 parts. Probably 'Pandiyat i Jawanmardi'.

XXIII. 'Padhiata, nidho' in Persian. 12⁴b.-132a. 16 sections.

XXIV. Pir Hasan Shah, 'Hasanapuri' 132a. 4 Sections. On yugas and avatars.

XXV. Pir Indra Imam Shah. 'Dasamu Avatāra'. 138a. 520 verses.

Samvat 1793.

XXVI. 'Arajana Pucha', 171a. 56 verses. No author.

XXVII. 'Haricadra Pucha' 177a. 22 verses. No author.

XXVIII. 'Jujoṣatāra Pucha'. 179a. 44 Verses. No author.

XXIX. 'Gāvatri Vadi' p. 183a. No author mentioned.

The work is on creation. Countless 'yugas' ago, 'Sami' the Lord was light(teja); there was no earth, no sky, no moon, no sun, no wind, no water, no Meru, no night, no day, no continent, there was no 'second'(dhoe). 'Sami' out of love,

created 'fina' (watery film?), and then all creation.

XXX. Names of the Nizari Ismaili Imams. Upto the 42nd Imam.

p. 189a.

XXXI. Names of the twelve Imams. (Ithna Ashari). 190a.

XXXII. 'Haqiqat Sāra, Vadi'. 191a. In pure Cutchi.

"Khudhae faramaea ta....." God has decreed that, 'say the 'dua' with one mind, etc.

XXXIII. 'Haqiqat Sara, Nadhi'. p. 196b.

Again what benefits are to accrue from various things.

XXXIV. '40 'gāliu'(tales)'. Of the Prophet Muhammad. p. 199a.

eg. 1. Whosoever says the 'ginan', him the 'Saheb' will raise from the 'mahadhina'

2. Whosoever 'mu'min', when the 'ginan's are being said, listens, and repeats the name, there will be light in his grave.

3. Whosoever keeps awake forty nights, he will get whatsoever he asks from God. Upto p. 204a.

XXXV. Imam Shah. 'ginan' p. 204b. 20 verses. Writing changes.

This seems to be an inserted section.

XXXVI. Syad Muhammad Shah, 'Sīpāra' p. 206a.

جے سی پارا

Blurred writing, section spoilt by water. Very childlike writing. Some blank pages, then 'Dhoa Salamāna Pekabhara alehi salama'. Then more blank pages. End of inserted section, reverts to original ms. at p. 216b.

دعا سالمان پکا بھارا
الله علیہ السلام

XXXVIII. A section beginning at verse 20, ending at verse 61.

XXXIX. Pir Shams, 'Vela Salokeji'

"eji elam alāji bhejeā:tame mumana karajo vicāra:Pira Samasa

kahe:tame sābhārō kāhe bhulo vāro vāra:1"

'Allah has sent knowledge, you, mu'mins (believers) think about it, Pir Shams says, listen, why do you forget again and again? This is 31 verses long.

XXXX. Pir Shams, 'Vāeka'.

'Those before, from the beginning have gone wrong, etc. do not worship stones etc.' 36 verses.

XXXI. 'Vāekaji Vela'. 35 verses. It looks to be in simple Hindi. The subject is the Kali era, how the father and the son will quarrel, and how at the end wealth will be no good.

XXXII. 'kalamu, Sāhebha caeo? 98 verses.

98th verse: 'māru sutā āhīna: je muā ta jāgadhadā' (People are asleep, those who are dead, will awaken). الناس نائم واما

XXXIII. Pir Sadr al Din. 'ginan' 22 verses. ماشا انتربوا

'safāeta mahamadha karese:mumana bhasata lahadhadā' (Muhammad will intercede, the believer will attain heaven').

XXXIV. Sadr al Din, 'ginan'. 19 verses. About the Shah mounting the Dula Dula in the three worlds (bhavana) etc.

XXXV. Kabir al Din. 'ginan'. 'The Sāheb has sent the firman (decree), he has remembered the servant, we desire the 'dīdār' (vision), Saheb will fulfil the desire of the mind' etc.

XXXVI. Hasan Kabir al Din, 'ginan, Jirebhāi'. 51 verses.

"jirebhāi pachamethi sāmī rājo purakha āve: japuadipa mājhāi jirebhāi(1). jirebhāi navere khadha māhe hokara parase: rikhi tame karo re vadhbāiu jirebhāi(2)".

'O brother, from the west, the Lord, king, man comes; into

the Indian continent, brother. There will be a noise in all the nine continents, sages, you be happy, brother'.

XXXVII. Hasan Kabir al Din, 'ginan' 48 verses.

'O God(khudhāevadha), in countless 'kalpas' formerly, there was only you, you alone know your end. Then there was no earth, no sky, whatever there was, you alone know! You are 'elāhi', you are 'nirijana'" etc.

→ XXXVIII. Pir Shams, 'Dasa Avatara' Raga:Kedara. 4 folios. ←

See Appendix IIII.

XXXIX. Fazal Shah, 'ginan'. p.33b.

L. Indra Imam Din, 'ginan: amarāpuri'. 20 verses.

LI. Pir Sadr al Din, 'ginan' 9 verses. On 'yugas'.

LII. Sadr al Din, 'ginan' 44 verses. The story of the king Hariscamdra, very sweetly told. The king is asleep, and the queen Tārā, leaving him asleep, goes to a holy place on the river Jamuna. The king dreams that the queen has gone to her parents' home, but she has no parents. So when he wakes up he asks her to show him the 'thāra'(big plate)that he has dreamt about. She prays, and uncovers the 'thāra' and the 'gugari'(boiled gram) in it become seeds of pearl, and the 'puris' become betelnut leaves. The king is amazed that this is not what he dreamt of, so she explains Satpanth to him, saying it is like the edge of a sword(khanā keri dhāra).

LIII. Pir Hasan Kabir al Din, 'ginan' of supplication.

'Our hope is in you, the Lord of the three worlds, you are our only support in the Kali era' etc. 23 verses.

LIV. Sadr al Din. 'ginan'. 22 verses.

'Every 'gata' is filled ^{with} the Saheb, do not be ignorant, and look afar; to the truthful, the Saheb is present every moment (hara dama), just as the pupil is in the eye'. etc.

LV. Syad abd al Nabi, 'ginan' p.244a. 10 verses.

'I supplicate to the Lord, look at me laughingly. Laughingly talk to me, my shame(sharama) is in your hands. With folded hands, I supplicate, you fulfil my desires' etc.

LVI."Pata() khiasi Mira Saidha Sera Saha kana likhaeasi"
I cannot decipher the title, but the work is in Urdu, about a 'musāfir'(traveller) from elsewhere, to this world; he lives in this world, and ^{etc} ate all the pain(dard) of this world' etc.

LVII. 50 'gāliu'(tales) on 'haqiqat'. p.246b.

'Think of the day of death, and of the 'mahadhina'(Judgement), etc. Honour your parents, friends, etc.'

LVIII. Sadr al Din, 'ginan'. p.246b. 6 verses.

'Laughingly keep the image of the Hari in you, otherwise you will uselessly wander in the cycle of reincarnation' etc.

LIX. Sadr al Din, 'ginan' p.249b.,13 verses. Something on 'purabha janama'(former lives), followed by advice about shedding all anger, all worldly desire etc.

LX.Sadr al Din, 'ginan' p.250b. 17 verses.

'By embracing the Satpanth, we have bathed in the 'tirthas' at home.' etc.

LXI. "ajara jareo na jāe:morā mānavi:sarave sathaki nidhā
meleji(1). 'hu hu' karine murakhe janama haraea:ene janatahi

apaja khahaa(3). 9 verses. (This has been quoted to me as one of the early Sindi compositions). p.252a. 9 verses.

LXII. It says 'ginan' of Sadr al Din, but at the end, in the 12th verse, the name of Imam Shah is given, so it must be by Imam Shah. "sāhāne sobhae pahelā mukhi musafara āeā:..... nadhara melo vanore bāvā:fulare vadħāvo to dhariāne dase mola calāvoji" etc. To such a one even death is a pleasure, etc.

LXIII. Sadr al Din. 'ginan' p. 253a. 15 verses.

'The world is like the sea where one comes to trade, and then returns from whence one came' etc. The refrain is "Qāem āsā" (hope in the Qaem?).

LXIV. Pir Sadr al Din, 'ginan'. p.254b. 18 verses. In Sindi. It is exhorting the believer to awaken at dawn, and not to sleep negligently.

LXV. Sadr al Din, 'ginan'. p. 255b. 6 verses.

'Every one calls himself a 'rikhisara'(sage), but a real 'rikhisara' is rare' etc. Then the author enumerates the qualities of a real 'rikhisara'.

LXVI. Kabir al Din, 'ginan, piribhati'(morning ginan). p.256a 'Keep the 'dīn e haqiqat' in the heart()' etc. 11 verses.

LXVII. Sadr al Din, 'piribhatia'. p. 256b. 13 verses.

'The Sāheb knows the 'be din', he gives whatever fruits he wishes' etc. Refrain:"E Virabhai".

LXVIII. Sadr al Din, 'piribhatia' p. 257b. 12 verses.

All about 'kasanī' a test to prove one's real worth.

LXIX. Sadr al Din, 'piribhatia'. p. 258a. 14 verses.

'Whoever is born in the 'din e Muhammad', to him the gates of the seven heavens are open' etc.

LXX. Sadr al Din 'piribhatia' p 259. 7 verses. On Avataras.

LXXI. Sadr al Din, 'piribhatia'. p. 260b. 7 verses.

'To the 'avicāra nāma' there is no end(ata)' etc.

LXXII. Sadr al Din, 'ginan' p. 261b. 22 verses.

'The bank is broken, the water overflows; there is none to close it in. There is no herder(govara) in the 'gata', so in the Kali era, sin will spread.'

LXXIII. Indra Imam Din. p.263b. 19 verses.

The tenth 'nakalamki incarnation is 'Arabhi' etc.

LXIV. Shams, 'ginan' p. 264b. 4 verses.

'Intercession belongs to the 'nabhi', intercession belongs to the 'pekbhara', fear the liar, those of you who are mistaken' etc. Refrain" Bhāi nami cālo marana"(Brother, bend down(be humble) and walk, all have to die).
In English

LXV. Kabir al Din, 'ginan' on 'ajabha mohobhata' p. 265a.
12 verses.

LXVI. Kabir al Din, 'ginan' p. 266a. 8 verses.

'Awaken and perform service of the Shah'. etc.

LXVII. Sadr al Din, 'piribhatia' p. 266b. 18 verses.

"Jirebhai jāgo jāgo bhāiāra:emasā raiana vihariāji(1)"

'Awaken, brother, the morning has come' etc. In pure Sindhi.

LXXVIII. Sadr al Din. 'piribhatia' p. 267b. 6 verses(8 lines each). "agama aesā siri esalama saha vakhānie:purakha pāchame sāmī rājo avese" etc. Sri Islam Shah(Imam?) will come

from the west' etc.

LXXIX. Sadr al Din, 'ginan'. p. 269a.

"pāchame desa purakha parataka ugeā" etc.

LXXX. Sadr al Din, 'ginan' p. 271a. 16 verses.

"Ālā eka_{Khasar} sabhuka:dhuniā (tisaki sāri:avicala nāma khudhaekā bhanie:ora sabha mitiaki bhāji(1) Alā bheda tatava nāma lije: apane jivaki ucītā to mumana bhāi kije:apane jivareku dhojaka na dhije:1.

"Nabhi mahamadha bujo bhāi: to tame pāmo emama:musaraka mana kafara kahie:momonake(sira) kurāna:2"

'God is one, and the whole world is his, recite the immovable name of God, all else is a play of the earth.'

Know the Prophet Muhammad, then you will attain the Imam, The mind of the one who associates partners with god, is unbieving, but the head of the believer is the Qur'an'

Then he goes on to talk about the angel Azazil, and his disobedience to God, and how this angel had read thirty-six krore 'kitabs'(books), yet he did not understand the inner meaning(bheda). Then he goes on to talk of Adam's disobedience to God, and how God threw him out of heaven. Then he goes on to talk about a son being born to a Hindu household, but his becoming a Muslim, his 'first name was taught as Ibrahim, and his 'din' became 'rahemān'. Then he goes on to say that 'whoever recites, speaks, listens, but does not understand the meaning, or reciting the 'namaz' without the 'kalama' is like the body without a head. Then he continues with' one

can make a water bag of expensive stuff, and fill it with the water of 'zam zam', but a dog is never cleansed, even though he may wash, it is just water to him. Water is purified with 'firman', the 'bi firmani' is never purified, even though he may wash it is just water! Then he goes on to say 'recite the names of the guru Brahma, of Visnu and of Mahesara(Siva), but in the Kali era, Visnu is the Imam; whatever souls follow the 'firman', they will attain heaven' And lastly, 'The family of Ali bear the kings in the form of Islam Shah.; Allah is the Imam, so Pir Sadr Din says'etc.

LXXXI. 'Khākanamu' in 12 'bābs'(parts). p.274a. (In pure Cutchi).

LXXXII. 'Soneji viāsa'(interpretation of a dream?). p 281b.

LXXXIII. Sadr al Din , 'ginan, ^{ha}Madhana' p. 282b.

'The 'ruz e qiyama' will come;the two armies will/come, then the demon Kaliga will come, and they will fight. The Shah will win, and make the demon progeny-less, and marry the virgin earth, and give kingdom to the sages. Then there will be a resolution of sins, and merits, so have faith in the 'gata'' etc. 58 verses.

LXXXIV. Pir Shams, 'Karapera(?) in 'Farasi'
Stories of Adam and Hava. Adam was the first Pir, and then there were four imams. etc. pp285b. to 288b. Many figures.

LXXXV. Muhammad,(?) 'padha'(panda? ^ا) 'kandhi' p.288b.

LXXXVI Suradas Bhagat, 'Padha' p.289a.

Refrain:'piā me avaguṇa bho hota kiā', (beloved, I have done much wrong).

LXXXVII. 'Pandha' of Raje Bhagat. p.289b. On the lies of the world, and the lack of truth etc.

LXXXVIII. Kani Mahammad, 'Pandha'. p. 290a.

" Rore dhivāni dhuniā:bhasati bhi dhekhai:jagala dhekheā:sagala samsara...."etc.

LXXXIX.Rāmae Ratania, 'pandha' p.291b. Followed by two short stories.

XC. Sadr al Din, 'ginan'.p.292b.

"Setā bhanae tame sābhārō vanotara:vaharata rūrī kārī lāvoji" (The master trader says, listen trader, make good business, and come). It is allegorically interpreted, good business not meaning a lot of profit, but good deeds etc.

XCI. Kabir al Din, 'ginan' (a very popular supplication one)

"asa tumari sīrī kāema sami:sahebha cita kije:asa:aja kala dasame saha tu vara datara:juna vacana sabharo:asa:"

'We hope in you, O Lord Kaem:Saheb, do think of us:Today, in the Kali(era), in the tenth(incarnation), Shah, you are the giver of the boon;remember your old promise'.p.294a.

XCII.List of names of the Pirs. (list A.) p. 295.

XCIII.Sadr al Din, 'ginan'

"jirebhāi jago rikisara:morā bhāi:gāfala hoe kiu suteji(1)" (Wake up, sage, my brother, why do you sleep so negligently)

'Follow the guru's words' etc. 24 verses, 1½ folios.

XCIV. Writing changes. Samvat 1813.

List of names of Pirs.(list B).

XCV. 'Gāvatri' Very untidy handwriting. On creation,

avatāras etc.

XCVI. One folio in Devanagri script. Drawings on the opposite page, p 311a.

p 312a. Different writing; Samvat 1837. Ramal etc.

XCVII. 'Ghat pat duā' is given, but it is incomplete.p.313.

XCVIII. Shams, 'ginan, vimarasajo'.

"pelā nāma alākā lije:dhujā kalama mahamadhaka kije: alā mahamadha ekaja ganje:guranara gatamā jāi marie:" 47 verses.

Then there are more 'ramals' and 'fals', and the Arabic alphabet.

Appendix III.

The 'Dasa Avatarā' of Pir Sadr Din. Ms Kx p. 57a.

Siri pirothame sirī pīrothame mache rupe līdho che avatāra:
 mādhī māeā juga sāmi(a) dhareā: tāre gura bhirimājīnā veda
 che cāra: sakho dānava te veda hari gaeo: tāre sakho dānava
 veda hari jāe: tehene vāhāre nārāiana thāe: jai raheā
 samudhara māhe: tāre macha rupe lidho che murāra:nāsato
 sāhī hātha: tāre bolāveā sirī pesatā jhāleo hātha: tāre
 gāto(jhato) giraheo sirī jaganātha: kaho tone khanane melu K
 hātha: kara jorīne lāgo pāe pāhea: sāhā tūtō : tu vara māga:
 tatakhana mereo che hātha: sāhā tūtō sirī jaganātha: miriā
 che hātho hātha: āda sakho nārāeana,nacha rupe sirī māhāvi
 avatareo : machaki mātā to sakhāvatī: pītā to piremarukha:
 gura to mānadhātā :cāra lākhano batriha thahasa(sahasa?)
 sirī macha rupe nāma bhanāveā:1

Sirī bija māhe :siri bija māhe: korabha rupa līdho che
 avatāra: bhāra pirothamīno sāhe hāthe jhalāveo: tāre mera
 paravata kīdho che ravāio: vāsaga nāga te sāhe netra
 maroriā: tāre deva miriā tetrīsa kirora eke mohora
 () ra locana rāe: bīja mohore māhā bara thāe: tahīe
 māhā samudra hari odhareā;navā khadha abharata
 āneā: ca()dra āneā te abharata/^{jeuk aṇī kāgħha tā abharata} nura pāeā te cadra māhā
 sura cadra suraja pāeā: beha rā()e upara mādhī
 che rīsa chedaveā tenā sīsa: ho sāmī mārā jī tu juga
 sadhāraṇa bījame tu sirī paramesara: korabha rupa kīdho
 che avatāra: korabhakī mātā to kamarāvatī: pītā to

trikama rikhi: gura to ekārakha: cāra lakha ne batriṣa
sahasa siri korabha rupe nāma bhanāveā:2

Siri trījame siri trījame tribhovare dīdhī che dādha:
dādha to vārāhuni vākhānie: ahonisa bhirimadhe dādha
dhareā: dādha dhareā che bhirimadha: pirothamī jāe
rikhipāra: have āveo daitano kāra:daita badhānu mohe jajāra:
sāhā nava khadha pohotā: jāe vana māhe kidho che ārabha:
govadhe girahi che gāta: bhirimadhane rakhai che dādha:
tāre harī udhareā nava khadha: tāre daita vana khadhe
pohotā jāe: varāhā rupe che avatāra: dānava māri kidho
che ārabha: tāre rava cakara līdhā che hātha: avatareo sāhā
samsāra māhe: avatareo deva murāra: avatareo sāhā udhava
rāe: avatareo sāhā pirothamīa māhe: rava rudha rōrēā:
tā()he ho sāmī mārā jī tu trījamo siri paramesarā:
trījame trībhovare dīdhī che dādha: vārahoni mātā to
padhamavatī: pītāto dumhi()la pura: gura to sahasa
nidhi(): cāra lākha ne batriṣa sahasa siri vārāhu
rupe nāma bhanāveājī:3

Siri cothame: siri cotha māhe narasiṅga rupe līdhā che
avatāra: bhagata hetane kārane sāmījī avatareā: thabha
futī pirighatiā:deva siri paramesarā bhagata pahelājane
vāre te sāmījī bhale avatareā: kuara pahelāja mokha
pirāmeā: mokha pirāmeā pahelāja: tene āleo avīcalā rādyā:
mugata huā pahelāja: tene aleo sāhā avīcalā rādyā: sāhā
āleo dhruane rādyā: dhrua karese avīcalā rādyā: badha
kāpeā pahelāja: sāhā tene āleo avīcalal rādyā: sāhā āleo

rikhīāne rādyā: rikhīū karese avīcāla rādyā: kīdhā te amara
 jāta: jhālavea dānava jehā: sunā sāmī amara morī deha:
 nahī marahupurasā na trīha: nahī marahu rāta na dīha:
 nahī marahu nara na nāra: nahī marahu mahe na bāhāra:
 nahī marahu dhupa na chāca: nahī marahu lakara na luha:
 nahi marahu dharana na ākāsa: tāre kari rākheā ghāeā(?)
 hetā lei rākheā nevā hetā nare nakha vāeā: peeta tenu
 ragata kidho che deva: tene ragate kārāā che sanāna: vari
 vipare āleā dāna: tāre uchava huā tatakheva: ho sāmī māra
 jī tu jūga saghārāna: bhagata ugārīe: dānava dārīe: cothame
 tu sirī paramesarā nīrasaga rupe kīdhō che avatāra:
 nārasagakī mātā to cadhavati: pītā to Harītaka: gura to
 amarateja: cāra lākha ne batrīha sahasa sirī nārasaga rupe
 nāma bharāvēā: sataraha lākha ne a()tāia sahasa sirī
 karatā jugano pirimāna: huā: tāre rugha vedanā vārā hotā:
 kiritā juga māhe sāhānā cāra rupa: krita juga māhe
 varateā: cāra dānava sāhe saghārēā: pāche korīe rādyā
 pahelāja gubata patha āradheā : te amarāpurīno vāsaja
 pāmeājī:4

sirī pāca māhe: sirī pāca māhe vāemana rupe kīdhō che
 avatāra: vāemana rupe kidho che vināna(?)
 dānave to pātare rādyā bari chareā rāe:kahī terāveā piridhāna:
 varate veghe karo eka vipara: tenīno āvo veghe kari vehelā
 thāo: eka dhanī vārama chāo: eka tāra māhe vehelā jāo:
 tāre vajīre kīdhō che vīcāra: sāmī aveā dhuāra bāhāra: tene
 gaeā terāvā janā cāra: terī aveā barane dhuāra: terī aveā

barane pāsa: bara utī lāgo sāhāne pāhe: bhale āveā tu
 vipara rāe:tamasethī kāraja puro māro thāe:vipara kīdhā
 mana māhe vīcāra: barane bhanī dekhāreā veda cāra:tāre
 tūto bari dātāra: sāmī māga pirothamīnu rādya: sāmī kahe
 māro rādysu nahi kādya: sāmī māga hasatī turāga: sāmī
 kahe māro hasatīsu nahi raga: sāmī māga garatha bhadhāra:
 sāmī kahe māro garathasu nahi kāma: tahīe boleā māhāva
 murāra: mune dharana joie che utā: karama:(?): bare dīdhī kahī
 eka bhirima: hara chāeā agara hātha: bare mukhe kahī eka
 vāta: sāmī māga adhako asarabha: tahīe boleā māhāva murāra:
 hu dharana māgu atā karama: vipare kīdhā sukāra vacana:
 mune joie che maralīno tāma: jīhā hu karau visarāma : tāre
 vipara pohotā bhirimadha jāe: trana bhamāna dīdho jai pāea:
 na thākī amīta na thāe: amīta māhe nahi koi tāma:
 tāre bara cāeo paiāra: ho sāmī mārā jī tu juga saghārana:
 pāca māhe tu paramesara vāemāna rupe kīdhō che avatāra:
 vāemanakī mātā to nīlāvatī: pītā to kesavaratha: gura to
 bahulocāna: cāra lākha ne batriha sahasa siri vāemāna rupe
 nāma bhanāvēā: 5 *tīho che avatāra: farasārāma* *līdhī*
 Sirī chata māhe: sirī chata māhe farasārāma rupe/*farasī* *līdhī*
 che hātha: farasī hātha rākhata hatha: farasī hātha
 rākhata hata: tāre rikīsara vana majhāra: tapesarī
 tapa karata hata: have je kahoto rāvato sahī bhodyanu
 rāhā te vāte cāleo jāe: tīho kere benīe dītō vīra naiane:
 vichutā nīra je hoe ama eghara rādya: to badhava terī
 jamāru āja: varato jana: varato jana bā() lāgā mota ?:

tāre mana baeti : khotā : vasatrena raheā nīra: tāre rikhiśare
 jānai tenī pīre: to kahe tone badhava sabhārēo āja : vana
 sāneā sdharamanā kādya: tāre tone upadye sarīna be()
 terā tāro vīra tatakheva: terāveo rāe rikhiśara : terāveo
 kānadhenā gāe: tāre jugatasu jhamārēa ebharata bhodyana :
 teha : aga sobhatā peherāvēa vasatra : te ekavīsa bhatāna
 dīdhā che dāna: rikhiśare daitane āpeā bahu māna: tāre daita
 kaheo e vana māhe kare che joga : ene evaṛo kehāthī sajoga:
 tāre daite mātīa māhe dātī gāe: te mā()tā lāgo rāe:
 tāre vera karīne dorī cāleo gāe: rikhiśare kaheo veghe
 thaine vahelā thāo: veghe karīne vāhare thāo: tāre rikhiśare
 eka dhīāne sa()ā farasarāma veghe āeā: farasarāma
 bhatāve amane kāma: pahelā māra tāīt () : pache
 kāmadhenā līdhī jāe: tāre farasarāma farāsi līdhī hātha:
 pirothamī nakhatravī kīdhī je rāva : to sahasa bhodyana
 rāe māri fereō tehene eka tāe : sahasa bhojanu māreo rāe:
 ho sāmī mārā juga saghārāna : tu māro paramesara : sīrī
 chatame kīdhī che avatāra : farasarāmaki mātā to rīrakāvatī:
 pītā to javālagana: gura to ekāvividhiraveāsa: cāra lākha
 ne batriha sahasa sīrī farasarāma rupe nāma bhanāvēa:
 Sīrī sāta māhe : sīrī sāta māhe rāmacadha rupe līdhī che
 avatāra : jasaratha ne karāe kamāsalāne udhare : te
 rāmacadha ji bhale avatārēa : kekaine vāekethī cālēa vanāvāsa:
 sītāne kāraṇe sāiara badheā : tāre naianē na dīse sadha :
 sāhā jai raheo samudhara pāsa: daita raheo laka majhāra:
 edra jeta upara māra : tene a()ra kāreona jāe: bāraha

che saghāra : tenā soseā che sarīra : tāre kopeo kasāsara
 kāra : terī lāvo na()ne bāra : veghe karīne vehelā thāo :
 eka gharī vāra ma lāo : eka pohora māhe vahelā jāo : jai
 lejo amāro nāma : nadha sāthe che eka kāma : puja mādheo
 matharā gāma : tāre bolāveā tribhovana sāma : ame jaesu
 kamarāne kādya : have potā skasajīnu rādya : utī cāleo
 tribhovana sāma : jāi nākheo kārīo nāga : ānī sāreo kamarāno
 kādya : tāre kase kaheo : etā sala mokaleo cādho malau(?)
 tāre kase kahī eka vāta : tene jhata karajo eka ghāta :
 tāre male kahī eka aradhāsa : kahoto rāejī jhāllī ānu
 tamāre pāsa : tāre kasa sunī thīo ranīāta : te to sābhano
 mārā mala: veghe karīne vahelā thāo : eka gharī vāra ma
 o: eka tāna moho() lājhāo : tāre vacana sunī
 male kīdhī ri(): hare hāthe maroreā tenā sarīra :
 sāhā māreā cādho mala : trana bhamane tāreā : sala(?)
 sāhe māreō rādya kasa : chedaveo tehenu vasa : ho sāmījī
 tuāta māhe sīrī paramesarā : gokara bārunā : sīrī
 kāne vāsadevane kukhe : devakīne kure : sīrī karasanajīa
 (a)vatareā : sīrī kānanī mātā to ()vatī devakī:
 pītā to vāsadeva : gura to sāhāja deva: cāra lākha ne
 batrīha sahasa sīrī kāna rupe nāma bhanāveā :
 Sirī nava māhe: sīrī nava māhe budha rupe dharī baeto
 dhīāna : pāe padhama sīrī paramesarā : deva jai baetā japua
 māhe : karasanajī mukhe boleā parosī : parosī boleā mīra :
 hathe līdhā taragasa tīra : sālura paherāna : savaro vesa:
 mona badha bādhe kheca: churī samasera : bādhe kere:kere

to co()jī : tāre talāvara bādhe bheta : tāre
 pādhava cāle vana : tīhā pāeā pañi nahi ana : tāre tapa
 kīdhā vana majhāra : māreo te dura jodhana rāe: koravānu
 kīdhō che saghāra : pādhavāne āleo che rādya : jāi pohotā
 amarāpurīa māhe : have āveo karī kāra : pipara na māne bāra:
 have āveo khoṭo karīkāra : mātā rotā mele bāra : varatavā
 lāgo pāpa : baeto na māne bāpa : bhadyava lagi gae : uti
 caleo pāchame dhesa sāhā āveo khadha erāka māhe: sāhā
 jāi baeto malachā māhe : ho sāmī mārā juga sagharanā :
 bhagata ugārīe : asura saghārarāne dānava dārīe : gatiū
 tārīe : navame tu sīrī paramesarā : budha rupe dhariī baeto
 dhiāna : budhanī mātā to kamarāvatī : pītā to hasarāja:
 gura to vadharāja : cāra lākha ne batriha sahasa sīrī
 budha rupe nāma bhanāveā : āta lākhane cosata sahasa
 duāpuranā vāra huā : duāpura juga māhe sāhānā doe rupa
 varateā : doe dānava sāhā saghāreā: nave koriē rājā
 jujosatāra gubata patha āradheā : te amarāpurīno vāsa ja
 pāmeā: 9

Sīrī dasame sīrī dasame nikalakīa rupe kidho che avatāra:
 kalakīa rupe kīdhō che avatāra: sahī murataiālī rupe nāma
 bhanāveā : heta hakīkatane kārane sāhabhajī bhale avatareā:
 heta setā surāhāna : turīe carase asāhā asuāra : asura
 saghāre : dānava dāre sakha cakara lese hātha ; ^{jāi} aji karese
 pirothamīa māhe : have pohotā dasa avatāra : para-hareā
 sāhā garabhā vāsa : tāre japa udīpa māhe vāsa : sāhā
 japa adīpano rāhu: sāhā āvase mulasatāna māhe: sāhā dese

rikhīāne rādya: rikhīu karase avīcalā rādya : rikhīāne
 vaikāta vāsa : pīra sahadēva kerarā sāma : parataka
 narahari nāma: pīra sadharadhiṇa kerarā sāma : parataka
 nikalakīa nāma : ho sāmī mārā juga sadhārana : dasame tu
 sirī paramesarā nikalakīa rupe kīdho che avatāra : murata
 yā alīa rupe nāma bhanāveā : murataiā alī esalama sāhā
 avatāreā : murataiā alīnī mātā to bhībhī jalekhā : pītā to
 hasāma abhu talebha alī: gura to satagura sahadēva: cāra
 lākhane batriha sahasa sirī murataiā alīa rupe nāma
 bhanāveā :cāra lākhane batriha sahasa/^{kalajugano piśimāna hua:} māhe athara
 vedanā vārā hotā : sāhānu eka rupa kalajuga māhe varateā:
 eka dānava sāhā saghāreā : bare kōriese pīra sadharadhiṇa gu
 gubata patha arādheā : pīra sadharadhiṇa kahe kahu dasa
 avatāra : je saravānāe ne kāne sunae tene āgā gamanano
 fero tārae: sābhārae je dasa avatāra : te pāme mokha
 mugata dhīdhāra : sābhārae je nara ne nāra: tene āgā gamanā
 nahī samśāra: bhagatā huā pahelāja: sāhā tene āleo avīcalā
 rādya: sāhā āleo dhruane rādya: dhruo karese avīcalā rādya:
 pīra sadharadhiṇa kerarā sāma: parataka narahara nāma:
 pīra sahadēva kerarā sāma: parataka nikalakīa nāma: sāhā
 karese avīcalā rādya: sāhā dese rikhīāne rādya: rikhīu
 karese avīcalā rādya: rikhīāne avīcalā rādya : rikhīāne
 vaikāta vāsa : sāhā karese vaikāta vāsa: ho sāmī mārā juga
 sagharie: asura sagharie: dānava bhagata ugarie: juga
 sadhārīe: asura saghārīe : dānava dārīe : gatiū tārīe :
 dasame tu sirī paramesarā : sirī nikalakīa rupe kīdho che

avatāra: sāha murata yā alīa rupe nāma bhanāveā : heta
hakīkatane kārane sāhebhajī bhale avatareā:10.

Appendix IV.

Text of the 'Dasa Avatāra' of Pir Shams. Rāga 'kedāra'.

pahele macha rupe nārāeana daite dānave asura parāi abha mar
 maracha saghari rikhīo(u) dharanō cārai veda sumeta kare
 jarānā vīce sakāsara nātā tīne doeo hase rājā sāiarara
 jhilītī atara baetā sakāsara ura kāra kare cāraise veda
 nārāeana kadheā thao(u) sabhanī pirigānā dānava karata
 kamāia ladhā harī avatāra suno dyānāeā daite dānave asura
 pirāiana miracha saghāre rikhīo(o) dharanā sirevo jugajuga
 nārāeana: samaro sāhā atakāre nārāeana:1
 deva(?) korabha rupe kare āpatīa(asania?) āso bhāra dhare
 mudhakītaka vidāre sirijīai ubhā bhu(o)iu(o) tārā
 eana cadhru sāiara deve madheu(o) titiko bhirimā keu nihadra
 harī avatāra suno dyānāea:2
 trīje vārāhā rupe nārāeana hari mura māraṇā dhare saghārāna
 vācā mohota kare deita ko sāhā bhatā bharānā triū
 avatāra suno dyānāeā alia rupe nārāeana aeā harī avatāra
 suno dyānāeā:3
 cothethī haranākasa bariā ae nāhesa hara kāre haria
 cārai coka bharapura baetā sāna pahelāje vādareo to
 nārāeana kathe ditā thabha vīcā sāhā nisareo nārasaga rupa
 nārāeana disadho vikarā ne heru
 pāe sateo dānava kiriti kamāia ladhā avatāra
 suno dyānāiā:4
 pajame thio vāemana bāla veda vadhana ghara jhalana
 tragerā vikha bhamadho sāhā aeō bābhāna jotīse bahu

avatāra nadhana vīra locana gare de(i)nīe vācā denie
 denie ahukārā so bari rādyā āeo lata hanījo mukoe
 panīhārā hari avatāra suno dyānāeā:5
 chatame khahu khatriā vase fānasarāma khaha khatriā vase
 purīa jota mahe sara hasi sahasa rādyana sahasa karo khatr
 khatriā vasa gajeo(u) rāna so hara ghāleo(u) pijhare
 sāmīa keāse sāmīa bhānā hari avatāra suno dyānāeā:6
 satame siri rāma bhanāeā hari trīloke
 he jogeo(u) jasaratha vica de(va) kaia vi()neā vācā
 e sā majhai bāraha varaha pata kareā:
 rāiana bhulā se vikareā sītā lei dasāsara gaeā rādyā
 vafīrā jagasaro badhīa satra sabhakae deva taname
 aebha na madho varīta rāiana māre lakā gana tā
 hari avatāra suno dyānāeā:7
 nadhana mohola ghara bālō āeā nadhano mohola ghara deva
 dyāeā hari hari āe calatra kare: atamethī avatāre āeā
 dhanījamañā dhiuha jhaleo(u) mukā kasa kesa thaiakārā
 nadhīe gedī ucarei uthī satha māhādyāna mirīā: kase
 kese kapa(kae) saro: kanāna rupa māhāva avatāreā hari
 avatāra suno dyānāeā:8
 navame sāhā bhanāeā dharama nī()
 ādhara visana dhiāeā mānakā mānakane
 parachāreā jota baeto parabhu hatha kare bhaiara dekhe
 bhāi arakhāeā gara(na) japa mālā sāhā hatha kare māhāva
 rupe dekho cāeā vikhīā jogo sāhā alīa varo āe baeto
 sāhā trībhovana rāeā : hari avatāra suno dyānāeā:9

dasame purakha pācha māhe gana(gadha) ālamota hari āe
 dekhāreā pāchame thio pirigano gura nīsāna vadyāeā:
 dekho karo vādhāiu anata thiū(o) gatī loka sadāiā
 sage āla pirothamī āpu baeto sāhā trībhovana rāeā
 pirothamīa pāpa parasareo(u) mukā sila(?) saca rādyañā
 adhaka ()thamī darasana hārā kota
 khanagehe liāke mīdhira vāne nai putāputa vahadhīo(u)
 kasara kota khanage sujhā musara mānaa dharadha gaeo:
 vāca fasala bahu elamīe runā lae latī loka garajau kane
 suāse akhīe ditā tagehe core rādya thio sādha ghata
 cohate matā mahela bhatāra na maleo(majheo): adya kala
 etā putra viridhā hekare thāe: vahanana vira: vira
 rīkīsara manā kusedhā jisaku āe; sama piāle bhejī ale
 dhara gura bhājāra pachi ale so nidhīlale esā dosa gana
 vīcāro athara vana veda thīo : dito lake(a) coka nahī dhare:
 detī vācā koe na pāre: haruā mera parabhata thiā: garu
 pana thiā: nichulā la() pirothamī
 rage rupe pāra: bha bhula gāie thīra thīo
 vīrā karasana dhā() ghatāñā sāsatra rikhīa
 careo bābhana vācīna potha purānā chamachare
 jo hatare pīra samasa boleā dasa avatārā sāhā sabhālo
 bājha kare tu gosāiā:hama bhecārā gata kuārfī vīnova kare
 vahelo ā: parāna molana: harī avatāra suneo dyānāeā:
 daite danave asura pirāiana: miracha saghāra rakhī
 u(o)dharano sirevo jugā juga nārāeana: samaro sāhā atakāre
 nārāeana:10

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Gulshan Khan

20 Jan. 1990

APPENDIX I

THE KHOJAKI SCRIPT AND ITS EQUIVALENTS

Roman	Devana-gari	Gujarati	Sindhi	D MS 1815	Kx MS 1737	Khojaki Primer 1932
a	ા	ા	ા	ા	ા	ા
ā	ાા	ાા	ા	ાા	ાા	ાા
i	િ	િ	િ	િ	િ ¹	િ
ī	િ	િ	િ	િ	—	—
u	ઉ	ઉ	ઉ	ઉ	ઉ ²	ઉ
ū	ઊ	ઊ	ઊ	—	—	—
e	એ	એ	એ	એ	એ ³	એ
o	ઝો	ઝો	ઝો	—	ઝ ²	ઝ
ai	ઝૈ	ઝૈ	ઝૈ	ઝૈ	— ⁴	—
au ou	ઝૌ	ઝૌ	ઝૌ	ઝૌ	— ⁴	—

Roman	Devana-gari	Gujarati	Sindhi	DMS 1815	Kx MS 1737	Khojaki Primer 1932
k	ક	સ	સ	ફ	ફ	મ
kh	હ	ખ	ખ	ક	સ	ખ
g	ગ	ગ	ગ	ગ	ગ	ગ
gh	ઘ	ઘ	ઘ	ઈ	ઘ	ઘ
c	ચ	ચ	ચ	ચ	જ	જ
ch	છ	છ	છ	છ	રે	રે
ં	જ	જ	જ	જ	આ જ	આ
jh	ઝ	—	ઝ	ઝ	ન ⁶	—
ં	ર	ર	ર	ર	ર ⁷	ર
ંh	ઠ	ઠ	ઠ	ઠ	— ⁷	ર
ડ	ડ	ડ	ડ	ડ	મ ⁸	મ

Roman	Devana-gari	Gujarati	Sindhi	D MS 1815	Kx MS 1737	Khojaki Primer 1932
dh	ઠ	ઠ	જ	-	ર	ર
n	ન	ણ	ઢ	-	m ⁸	મ
t	ત	ટ	ચ	ત	ન	ન
th	થ	થ	છ	થ	ન	ન
d	દ	દ	ચ	દ	ર	ર
dh	ધ	ધ	ડ	ધ	ર ⁹	રર
n	ન	ન	ન	ન	ન	ન
p	પ	પ	ફ	પ	પ ¹⁰	પ
f	ફ	ફ	ફ	ફ	-	ર
ph	-	-	ફ	-	-	-
b	બ	બ	બ	બ	ન	ન

Roman	Devana-gari	Gujarati	Sindhi	D MS 1815	Kx MS 1737	Khojaki Primer 1932
bh	ବ୍ର	ବ୍ର	ବ୍ର	ବ୍ର	ବ୍ର ¹² ମ	ବ୍ର ମ
m	ମ	ମ	ମ	ମ	ମ	ମ
y	ଯ	ଯ	ଯ	ଯ	— ¹³	ଯ
r	ର	ର	ର	ର	ର	ର
ru	—	—	—	ରୁ	—	—
l	ଲ	ଲ	ଲ	ଲ ଲୀ	ଲ	ଲ
v	ଵ	ଵ	ଵ	ଵ	ଵ	ଵ
s	ଶ	ଶ	ଶ	ଶ	— ¹⁴	ଶ
ś	ଶ୍ଚ	ଶ୍ଚ	ଶ୍ଚ	—	— ¹⁴	—
s	ଶ୍ଶ	ଶ୍ଶ	ଶ୍ଶ	ଶ୍ଶ	ଶ୍ଶ	ଶ୍ଶ
h	ହ	ହ	ହ	ହ	ହ	ହ

Roman	Devana-gari	Gujarati	Sindhi	D MS 1815	Kx MS 1737	Khojaki Primer 1932
r	ર	ન	જ	ઈ	મ ⁸	ડ
ks	ક્ષ	સ્ત	સ્ત	—	—	સ્ત
gn	ગ્ન	સ્ત	સ્ત	—	—	સ્ત
tr	ત્ર	ટ	ટ	—	ટ	ટ
dv	—	ડ્વ	—	ક્લ્ક્લ	—	—
dy	—	ડ્ય	ઝ	—	ઝ ¹⁵	—
ny	—	ન્ય	ઝ	—	ઝ ¹⁶	—
z	—	ડ્ર	ڙ	—	—	ڙ ¹⁷
dhr	—	—	—	—	ઢ	ઢ
sr	—	સ્ર	—	સ્ર	—	—

1. The same symbol is used for both the short i and the long i. With consonants, the script only uses the sign for the long i, the *dirghai*, and never the sign for the short i, the *rasvai*. See note 3 below.

2. The Khojaki script system uses the same symbol for the long *u* and the short *u*; mostly it is the short *u*, as in *ubha*, *udharea*, *upara*, *ugara*, etc. With consonants, it never uses the sign for the long *u*, the *dirghau*, but only the sign for the short *u*, the *rasvau*.

There is no distinction between the short *u* symbol and the *o*; e.g. the same symbol is used for the initial *u* and the final *o* in the word *utareo*.

3. As in other Sanskrit based script systems, *e* is a separate symbol from *a*. In Gujarati one uses the *a*, plus a *matra* sign to form the *e*. In Khojaki *e* is a separate symbol. It looks like the letter *p* to which the sign—has been added. The *e* can therefore often be misread for *pa*, *pe* *pi*. See note 10 below. The script uses the sign—with other consonants too, to give the short *a* as in *vicara*, or the short *i* sound as in *kia*, or the short *e* sound as in *pase*.

4. Diphthongs are not found in the Khojaki script system.

5. The script system uses three different forms of *g*; the usual Sanskrit *g*, which is the same as in Gujarati, as well as what can be read as *gr* in Gujarati; and what can be read as *gra*, *gre*, *gri*.

6. The script system uses two symbols for *j* (though the second looks as if it is a simplified form of the first), as in *jare*, *juga*, *aja*, etc.) It uses the symbol for *jh* in words such as *majhara*, *hajhara*, etc.

7. The Khojaki script system uses the same symbol for the cerebrals *t* as in words like *popata*, and *th* as in words like *thama*, *baetha*.

8. The Khojaki script system as found in the Kx MS. uses the same symbol for the cerebrals *d* (though this is a rarer sound than the other two), and *n* as in *pana*, and *r* as in *kirori* (I think this last is the commonest of the three).

9. The Kx MS. uses two symbols for the dental *dh*. It uses one symbol for words, mostly, though not always, of foreign origin, as in *mahadhina*, *dharia*, *mahamadha*, etc. It uses the second symbol apparently for all the words of Sanskrit origin, as in *udhare*, *dharave*, *dharea*, *dhiaeae*, etc.

10. The letter *p* in the Khojaki script is like the letter *p* in Sanskrit or Gujarati; but in the Khojaki script it is likely to be confused with *e*, e.g. the words *pana*, *ene* and *ere* are all written in the same way.

11. The Kx MS uses the same symbol for both *f* and *ph*; e.g. in *firman* and *phala*.

12. The Khojaki script system as found in the Kx MS. uses two different types of *bh* rather confusedly (in Gujarati and Sanskrit there is only one symbol for labial *bh*; as also in Persian and Arabic. In Sindhi there are two sounds *bh* and *bhh*. No pattern or reason is discernible for the use of the two different symbols.

13. There, is no *y* in the Khojaki script as used in the Kx MS. There is *y* in the Khojaki Primer, but it looks very much as if it has

been adapted from the *i*. In cases where the *y* would be used in the Gujarati language, the language of the Kx MS. either drops it, or replaces it with *a*, *e*, etc. For example, *pamea* for *pamya*, *puna* for *punya*.

14. There are no sibilants *s* or *s* in the language of the Kx MS. Even the Persian words which should be written and pronounced with *sh* are changed to *s*; the commonest being the Persian word *shah*. The Kx MS. instead uses *saha*. Professor N.B. Baloch in his *A Short History of the Sindhi Language*, Hyderabad, 1962, 33f records (from the *Kitab al Aghani*) the story of how the Sindhi poet Abu ata ae-Sindhi (early ninth century) used to pronounce the Arabic word *shaytan* as *saytan*. In the Khojaki Primer, there is the sibilant *sh*, but it obviously seems to be a mixture of the Khojaki *s* and the Sindhi *sh*.

15. Of all the Sanskrit based languages, this sound seems to be peculiar to Sindhi and Cutchi. In Cutchi, the palatal *dy* is used in such words as *radya* (Gujarati, *raja*), *vadyare* (Gujarati, *vagade*), etc. The only other language that I know in which the palatal *dy* occurs is Ki-Swahili, e.g. in the word *dyambho*.

16. The palatal nasal *ny* occurs only twice in the language of the Kx MS., though it is quite a common sound in both the Sindhi and Cutchi languages. Again, the only other language that I know in which it is found is Ki-Swahili, as in the word *nyama*.

17. There is no *z* sound in the Kx MS. In most of the Persian and Arabic loan words the *z* has changed to *j*; thus *pir zadeh* has become *pir jadeh*. The Gujarati script system does have the *z* symbol, yet in many Persian loan words where the sound *z* occurs, the Gujaratis use *j* instead, as in *jira* from *zira*, etc. To cite an opposite example N.B. Baloch (op. cit.) records the story of a Sindhi woman (from the *Kitab al Hayawan* c., 800 A.H. of al-Jahiz) who pronounced *zamal* instead of *Jamal*.